

Great Pyramid Passages

Usage Guidelines

Reading lengthy instructions is tedious. So we will make this as brief as possible. Nevertheless, a careful review of the following will greatly enhance your use of this digital version of *Great Pyramid Passages*. Particularly read the use of the **Navigation Panel** below.



ADOBE READER:

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FEATURES OF GREAT PYRAMID PASSAGES:

The pages are an exact replication of the original pages as published by Morton Edgar.

These include 5 sections:

- Great Pyramid Passages, Volume 1 Description, symbolism and letters from Egypt
- Great Pyramid Passages, Volume 2 Measurements, prophetic times and seasons
- The Great Pyramid, Its Scientific Features
- Pyramid Calculations, extracted from the 1913 version of Volume 2
- Scriptural Index to all sections

Due to the size of the material and graphics, these are maintained in separate files with easy linking for access between them. The DVD contains an autorun.ini file to initially open Volume 1 to its first page. But if you have sufficient capacity on your hard drive for 3 gigabytes, you may find loading and accessing to be **much faster** if you can copy the entire contents to a single directory. In this case you can create a shortcut link to the GPP1.pdf file in that directory.

PAGE LAYOUT AND MANAGEMENT:

- Viewing pages can be tailored to individual screen resolution and preference. The initial display is set to show pages at 100% of original size. The Adobe **view** menu allows for continuous vertical scrolling between pages or two open facing pages side by side, similar to viewing an open book. Any of these layouts can be further enlarged (zoomed) to any percentage for your convenience. All the diagrams have been cleaned and enhanced for much finer detail than the printed version. These graphic pages can be easily zoomed to 400-600% or even more to examine the details. The keyboard shortcut keys: Ctrl + or Ctrl – can increase or decrease zoom percentage. The **Hand** tool can be used to move around a highly zoomed image.
- If a page has a vertical image which is better viewed or printed horizontally, the **view** menu has a **rotate** option.
- Any of the view options can be selected from the menu bar or toolbars. There are a number of additional keyboard shortcuts noted under the **file** and **view** menus.
- Other **view** options should be selected only for necessary features, so as to keep the screen uncluttered.

NAVIGATION:

- Turning pages with Adobe is as easy as pressing **Page Down** and **Page Up** keys to advance and return pages. The **Home** and **End** keys display the first or last pages of the document.
- Page navigation buttons display with the current page number. You should note that the page number indicates the real page notation in the paper version of the individual books. These could be regular numerals, roman numerals or appendix notations as in the printed version. This is important as the text occasionally refers to a page number. This may differ from the literal page number relative to the beginning of a file. This literal page number shows in a parentheses, such as: xxxi (33 of 458) or: 79 (123 of 458). If you wish to turn directly to other than the next or previous page, you can replace this page notation field with a single number of the destination page, i.e. ix, 56 or 100, etc. and press the **enter key**.
- All the text is searchable and can be used to search for words or phrases and move to the pages found. The found words will be highlighted. The search uses a layer of non-displayed text behind the visible scanned graphical layer. For this reason, the highlight may be slightly offset over the word or phrase.

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- Use of the **Navigation Panel** on the left side is IMPORTANT. This panel opens with the **Bookmarks** tab. The panel can be opened or closed with the F4 key or with the view menu to maximize the viewable screen area. But keeping it open provides additional navigation features.

The searchable layers, the high resolution graphics and number of pages produces some large files. For this reason the book exists in the 5 sectional files noted in **FEATURES** above. However, with the **Navigation Panel** you can move easily between these.

Each of the 5 sections are displayed in **green** at the top of the panel with the current section in **red**. Clicking any of these will move to that section.

Below these book-sections is an extended table of contents. All the chapter and sections are noted. All the major graphics, diagrams and plates are marked. Those items marked with a [+] sign indicate a sub-set of pages that can be expanded by clicking the [+] or clicking the [-] to compress the list. Chapters are shown beginning with their page numbers. Graphics are noted with a **plate number** if indicated in the book, or otherwise simply with a tilde [~] if not assigned a number. Clicking on any of these items will move to the selected page.

COPY AND PASTE AND PRINT:

- You can use the **Print** feature under the **File** menu to print a single page or a small range of pages. Be careful to NOT print all pages.
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FINALLY BRETHREN:

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2 Timothy 3:14-15

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GREAT PYRAMID PASSAGES

John and Morton Edgar

PUBLISHER'S FOREWORD

This publication is a reproduction of the second edition of *GREAT PYRAMID PASSAGES* written by John and Morton Edgar.

The first editions were published in 1910 and 1913. John and Morton were co-authors. John died on June 9, 1910; Morton then revisited the Pyramid and continued his studies. In 1923 he reissued *GREAT PYRAMID PASSAGES*, Volume 1 and added Volume 2 in 1924. A third volume was anticipated, but Morton died on February 6, 1950 before it was issued. The letters section in the 1910 edition, included here in volume 1, were addressed to the Edgars' sisters, Annie, Minna and Eva, and carried the date, personal greetings and signatures. They also reflected the sights and impressions peculiar to the Middle East. Those characteristics were dropped in the second edition and observations from a second trip were added to enhance the benefit to all readers. Throughout the second edition, British measurements are referenced in Pyramid inch equivalents as well as additional measurements and features noted from later trips.

In 1924 Morton also issued three smaller books titled: *THE GREAT PYRAMID: Its Spiritual Symbolism, Its Scientific Features, Its Time Features*. These were sometimes bound in one cover and other times as separate books. All this material is covered more extensively in volumes 1 and 2 of *GREAT PYRAMID PASSAGES*, except for the *Scientific Features*, which we have added to this reproduction as a third section.

The original page numbering has been maintained and a scriptural index added where the letter notations of (a), (b), (c) correspond to Volume 1, which deals with the Great Pyramid's Symbology; Volume 2, which deals with its corroboration of Bible Chronology; and the third section, which deals with its Scientific Features. Volume 1 has its own topical index. Appendix (A) is compiled from measurement summaries found in the 1913 edition of Volume 2, but were omitted in the 1924 version. The maintaining of the original book page numbers will be useful where the text occasionally refers to other pages and so maintains all the original features.

A discourse given by Morton in 1929 precedes these three sections. It is the latest lecture we have from him and will be found most interesting. Roman numerals are used for page numbers to distinguish this from the book sections.

We commend these works to all as a corroboration of the Divine Plan of the Ages. While some parts will appeal more to those of a mathematical mind, other facts will be a blessing to all desiring to confirm God's foreknowledge, wisdom, justice, love and power. We recommend that the reader be well grounded in the six volumes of "*Studies in the Scriptures*" to fully appreciate the depth of this witness "in the midst of the land of Egypt and a pillar at the border thereof." Isaiah 19:19

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8:00 P.M.—Brother Wilson in the chair:

Probably, during the last year, no subject has been under more discussion than the Great Pyramid in Egypt.

I think it is providential that we have one with us this evening, one who has made a thorough study of that “Stone Witness,” who himself has made repeated personal visits and measured the Great Pyramid.

It gives me great pleasure to present to you our Brother Morton Edgar, of Glasgow, Scotland, who will speak upon:

THE GREAT PYRAMID
Why Was It Built? Who Built It?
Address by Morton Edgar, of Glasgow, Scotland

SEVENTY years ago an earnest Christian, John Taylor, of London, wrote a book entitled: “The Great Pyramid; Why Was It Built? Who Built It?” Prominent amongst those who have investigated the Pyramid and given their answers to these questions is the late Charles T. Russell, the founder and first President of the Watch Tower Bible and Tract Society. His answer to who built the Great Pyramid was: “God was the great architect”; and that the purpose of its being built was to confirm the faith of His people at the end of the Gospel Age. As you know, Brother Russell had great confidence in the Pyramid’s testimony, and constantly referred to it as “God’s Stone Witness in the Land of Egypt.” In one of the first of his publications, a little book entitled, “Food For Thinking Christians,” issued in 1881, he uses the form of the pyramid to illustrate important features in God’s Great Plan of the Ages. The same illustrations were afterwards incorporated in Vol. I of “Studies in the Scriptures.” Also, just one month before he died at the end of October, 1916, he wrote a new preface to his third volume of “Studies in the Scriptures,” reiterating his implicit faith in the Great Pyramid as God’s Sign and Witness.

But now, within the last year, twelve years after the death of Brother Russell, an entirely new view regarding the Great Pyramid is being pushed forward. The one who is responsible for this

contrary view is the second, and present, president of the Watch Tower Bible and Tract Society. His answers to the questions propounded by John Taylor is that—The Devil is the Author of the Great Pyramid, and, the purpose of this monument is to overthrow and destroy the faith of God's children at the end of the Gospel Age. This is a diametrically opposed opinion to that held by our beloved Brother Russell. Who is right? Is the original founder of the Watch Tower Bible and Tract Society correct? or is the present president correct? I make bold to say that, all who have given this matter any straightforward and honest investigation will agree with me that the view of Brother Russell is correct.

In our class in Glasgow, Scotland, a group of the brethren devoted five weeks to a close study of an Anti-Pyramid article which appeared in the 1928 "Watch Tower" (15th November); and we came to the conclusion that not one argument in that article, directed against the inspired testimony of the Pyramid, can stand either the test of Scriptures, or reliable history. We are glad to note that many of the brethren everywhere have come to the same conclusion and many of them have pointed to the significance of that statement made by Brother Russell in his 3rd volume of "Studies," page 319, first paragraph, which reads:

"This ancient structure being thus repeatedly referred to in the Scriptures, we cannot doubt that, if questioned, this 'Witness' of the Lord in the land of Egypt will bear such testimony as will honour Jehovah, and fully correspond with his written Word. We thus introduce this 'Witness' because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth."

Satan could not have been the designer of the Great Pyramid, for this monument contains many features corroborative of the Biblical plan of salvation, which could not have been known to the great adversary when the Pyramid was built over forty centuries ago. Very little investigation can easily prove this. For instance, when our Lord was asked by his disciples when the Kingdom of Israel would be restored, he replied: "It is not for you to know the times or the seasons, which the Father hath put in his

own power” (Acts 1:7); and on a previous occasion he had declared: “Of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father.” (Mark 13:32).

Now, when we investigate the time-measurements of the Great Pyramid, we find that not only is the “Day of the Lord” indicated by them, but all the time-features or prophetic “days” mentioned by Daniel the Prophet are accurately marked. Daniel saw his visions, and wrote regarding these “Days,” about five and a half centuries before our Lord’s first advent, and about sixteen hundred years after the Great Pyramid was built; and he was commanded to “shut up the words, and seal the book, even to the time of the end.” (Dan. 12:4). None would understand these matters until the “Time of the End”—that is, until the end of the Gospel Age. And yet we find that the Great Pyramid contains these time-features of Daniel, corroborating them by accurate measurements. If God did not reveal these features to Daniel until sixteen hundred years after the Pyramid was built, and if none were to know how to interpret them until many centuries afterwards, and even then only by those who are declared to be “wise” (that is, wise in the knowledge of the Lord), how could it be possible for Satan, “that wicked one,” to have known of them at the time the Pyramid was built? It is quite manifestly unscriptural to make any such claim, seeing the heavenly Father had retained in his own power the times and seasons.

There are many other things, now seen to be incorporated in the symbolism and dimensions of the Great Pyramid, which Satan could not possibly have known about when the building was erected, and about which he probably does not even yet know. For it is only those who have the spirit of the Lord who are taught of God—none others have the privilege of understanding the deep things of God. Just at this point I would like to repeat what Brother Russell says about the Pyramid’s testimony:

“The Great Pyramid proves to be a storehouse of important truth—scientific, historic and prophetic—and its testimony is found to be in perfect accord with the Bible, expressing the prominent features of its truth in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs

no addition. But it is a strong corroborative witness to God's plan; and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation."—Isaiah 19:19,20. (See pp. 314, 315, Vol. III "Studies.")

We agree with Brother Russell in what he here says; and we think it is true that the symbolisms and measurements of this wonderful building corroborate the Scriptural plan in every particular. We do not go to the Pyramid for first-hand information, so far as the Lord's plan is concerned, but rely upon the written Word for our instruction. If we but observe this rule, we will be guarded against placing reliance upon, say, any dates for future important events (such as the date for the glorification of the last member of the spirit-begotten Church of Christ), which may be claimed to be indicated by time-measurements in the Pyramid, but for which Scriptural proof cannot be cited. I think it is safe for us to say: The Bible first, and the Pyramid's corroborative evidence second. Had this rule been observed as I think you will agree, so much credence would not have been placed on such dates as 1925 for the resurrection of the Ancient Worthies, or in 1928 for the resurrection of the last member of the church. The Scriptures did not warrant these dates for such important events; and, incidentally, neither did the Pyramid indicate them as was claimed, and as we warned the brethren at the time.

In 1924, in our booklet entitled: "The Great Pyramid; Its Time Features," and also in our free pamphlet on the Pyramid (of which over a million copies were distributed), we drew attention to the fact that, not only is 1914 A.D. marked in the Pyramid, but also the date 1918, when the great World War ended at the Armistice. These two dates, and the duration of the World War between them, are marked by the low passage leading from the Grand Gallery to the Ante-Chamber, its length in Pyramid inches agreeing with the length of the World War in months. (For in this time-measurement each inch represents the shorter period of the month, instead of the year. The inch also represents the still shorter period of the day in many of the scientific features of the Pyramid.) Because of this indication of the World War it is natural

to suggest that the South Wall of the Ante-Chamber, where the second low passage to the King's Chamber begins, should mark the end of May, 1928 (the precise date is 30th May, 1928); for the continued measurement through the length of the Ante-Chamber, at the inch-month scale, gives that date for the South wall (and not 27th May, 1928, as erroneously published by a young man, who ran off with the idea that the last member of the church would then be glorified). As the first low passage represented the great trouble caused by the World War, it was suggested by us that the second low passage would represent the final troublous periods upon the people of God, leading up to Autumn of the year 1936. Has this last troublous period started? The trouble is spiritual, of the mind, being trouble upon God's spirit-begotten children. It was soon after the end of May, 1928, that the inspired testimony of God's stone "Witness," named appropriately "The Stone Bible," began to be "officially" attacked; for the 15th Nov., 1928, "Watch Tower" article was not the beginning of the attack, neither was the pronouncement against the divine testimony of the Pyramid, as given by the "Society's president at the Detroit convention of Bible Students in 1928, the beginning. It began very soon after May, 1928, in the "Headquarters" of the Society in Brooklyn. The declamation in Detroit convention against the Lord's stone "Witness" and its inspired testimony, and therefore against the Lord's people who uphold this divine testimony, and the subsequent attack in the 15th Nov. "Watch Tower" article, were only the outcome of the previous Brooklyn "Headquarter's" attack. This, of course, can only bring trouble upon the Lord's "little ones." The recent exaltation of the Pope in Rome to Kingship is still another evidence that the Lord's people, his spirit-begotten children, have entered their final troublous periods. Time will show.

The most prominent teaching of the Pyramid is the symbolism of the Top Stone. This Top Stone is clearly referred to in the Scriptures as a representation of the Son of God, Jesus Christ. He is that "Stone" referred to in the Holy Bible which the builders rejected, but which afterwards became the "Head of the Corner," or "Chief Corner Stone." Our Lord himself applied the words of the Psalmist (Psalm 118:22) to himself when he said: "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 marvelous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:42-44). Jesus was here clearly implying that he was the "stone" which was being rejected by the chief priests and Pharisees, but that afterwards God would make him the chief cornerstone; also he was intimating that if any stumbled over him, they would be bruised, but that afterwards when he became the head of the corner if he should fall on them they would be blotted out. The chief priests and Pharisees evidently perceived the meaning of our Lord, for they sought to lay hands on him.

Later, the Apostle Peter made the same application of Psalms 118:22 when addressing the rulers of the people of Israel, and pointedly referred to our Lord Jesus as being "the stone" which was rejected by them (Acts 4:11). In one of his epistles, also, Peter again refers to our Lord Jesus Christ as being a "precious stone," disallowed or rejected of men, but chosen of God (1 Pet. 2:1-8). To us who believe, the Apostle explains, that heavenly top-stone is precious; for we can see its absolute necessity in God's great plan of salvation—that without this headstone the whole plan of God would be incomplete. We are, therefore, gladly built up into him, recognizing him as our head. But to all others who are disobedient and who oppose the Lord's Plan of the Ages, Jesus Christ is only a "stone of stumbling, and a rock of offense." They cannot understand the necessity for our Lord's part in the Plan of God, and, therefore, they reject him, just as the builders of old are said to have rejected the head cornerstone of the Pyramid while it was being built.

It is remarkable that, the present opposition to the inspired testimony of God's stone "Witness" began when a prominent "official" of the "Society" rejected the clear teaching of the Scriptures regarding the Top Stone of the Pyramid, namely, that it represents our Lord Jesus Christ. Why should anyone reject this beautiful symbol? It is manifest that there is no building in the world except the Pyramid that can possibly fit the language of the Psalmist, our Lord, and the Apostle Peter. The "corner stone" of

any other forms of building is not distinctive in itself, even though it may have been laid with great ceremony, for hundreds of other stones in the same building are like it. But when we come to the pyramid form of building we find in it one stone which is pre-eminently the cornerstone, the “chief” or “head” cornerstone, quite unlike any other stone of the building, being in itself a perfect pyramid. Very little reflection will show that this stone cannot possibly occupy any position except the head of the building, because of its peculiar shape. Neither can any other stone take its place. Is this not true of our Lord Jesus Christ? He cannot take a lower position than that to which God has exalted him. For we read that he has been given a name above every name both in Heaven and earth, and that at his name every knee shall bow and every tongue shall confess to the glory of God the Father. Neither can any other take his place, for none except Jesus Christ are fitted to this end. The Lord Jesus Christ has preeminence over all.

We repeat, Why should any desire to reject this beautiful symbol of the headstone of the Pyramid, in its representation of the exalted preeminence of our Lord Jesus Christ? What is at the back of their opposition? Can it be that, if they once admit the truth of the application of the top-stone of the Pyramid to our Lord Jesus Christ, they will then be compelled to admit that the Scriptures do, after all, make some reference to the pyramid form of building and, therefore, to the possibility of the detail of God’s Plan of the Ages being depicted by the passage and chamber system of the Great Pyramid? In their desire to get away from the idea of the Great Pyramid being God’s “sign” and “witness” in the land of Egypt, corroborating the Biblical plan of salvation, they overstep the mark and reject the top-stone, as did the chief priests and Pharisees of old.

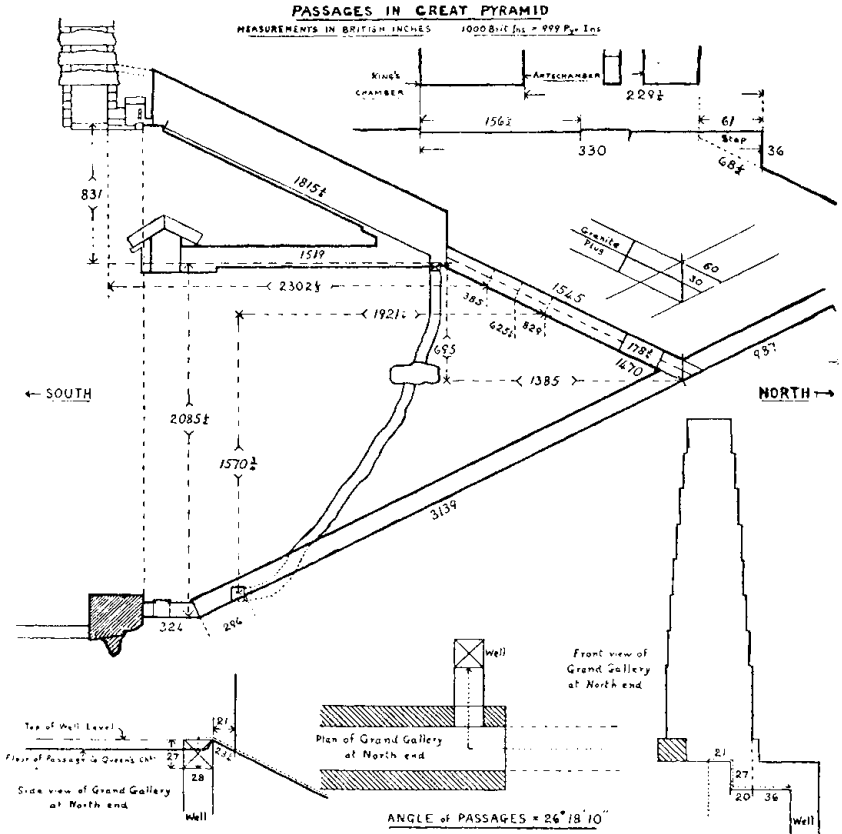
One of the first things that John Taylor of seventy years ago saw clearly symbolized by the Great Pyramid is this very thing to which we have drawn attention, namely: that Jesus Christ is referred to in the scriptures as the “Head Cornerstone of the Pyramid.” He also saw the application of the first seven verses of Job 38 to the Great Pyramid in Egypt. In these verses the earth is spoken of in the first instance, but the language quickly changes and can only refer to a building of the pyramid form, especially when reading the marginal rendering of verse six. Reference is here

made to “foundation sockets” made to “sink,” and to a “corner-stone” at the laying of which the morning stars are said to have sang together, and all the sons of God to have shouted for joy.

John Taylor perceived that there is one distinctive feature of the Great Pyramid which differentiates it from all other pyramids of Egypt, namely: its four coner foundation stones are made to sink into corresponding sockets in the rock. This structural fact caused him to study the Great Pyramid, for he reasoned that the Scriptures would not make such a pointed reference to the foundation sockets made to sink without a definite purpose, and he rightly judged that this purpose is to point to the Great Pyramid particularly, and not to any of the other pyramids. In other words, the Lord desired to draw the attention of his children to the Great Pyramid of Gizeh as the one that is worthy of their consideration; and sure enough, as many earnest Bible students of the past two generations have seen, this Great Pyramid of Gizeh well repays all their careful consideration, for it corroborates God’s great plan of salvation in a wonderful way, and with an accuracy that cannot be gainsaid. As investigation continues, new beauties are seen to be built in to this marvelous structure. In this respect it is much like the Bible, for the more we study the Bible the more its truth opens to us. So also with the Great Pyramid, the further we investigate it, the more we see how it corroborates the Bible in its every detail. Our faith is therefore much strengthened, and the knowledge thus gained enables us to withstand many of the wiles of the Adversary.

Descending Passage

Just let us recall some of those things of the Word of God that are corroborated by the Great Pyramid Passage-System. Briefly stated: we know that the Descending Passage from the entrance represents the downward course of mankind, laboring under sin and degradation toward death, which at present is the heritage of every man as we read, “by one man sin entered into the world, and death by sin” (Rom. 5:12). That death, to which mankind is hastening, is symbolized by the subterranean chamber or “Pit.” All the world have been born on the downward way. The height of this Descending Passage is only four feet and, therefore, a man



of average stature must bow down very low whilst traversing it. Its floor also is very steep and slippery, thus representing the slippery, downward way to death.

First Ascending Passage

The apostle tells us that “death reigned from Adam to Moses” (Rom. 5: 14), a period of over 2,500 years. Then an opportunity to escape death was granted to the people of Israel, the descendants of Jacob. God gave them the Law through Moses, and intimated

that those who did the things of the Law would live in them. The people of Israel thought it an easy matter to observe the things of the Law and readily promised to do them, but they very quickly realized how powerless they were to observe this Law of God. For the Law is holy, and the commandment holy, and just, and good (Rom. 7:12), while they were sinful, born under condemnation to death. They found that they could not keep that perfect law of God inviolate. Thus the commandment which was ordained to life was found to be unto death (Rom. 7:10). None could pass the perfect requirements of the Law and gain life.

The First Ascending Passage represents this opportunity to escape the downward way to death and go on an upward way to life. But just as, in reality, the people of Israel could not ascend to life by their Law, so it is found to be impossible to take advantage of the First Ascending Passage. It is blocked at the lower end by a Granite Plug. As Brother Russell clearly proves, granite in the Great Pyramid represents that which gold in the tabernacle and temple represents, namely, divine, spiritual things.

Granite Plug

The Granite Plug blocking the lower end of the First Ascending Passage thus very well symbolizes the divine Law of God blocking the way of life. The apostle declares that “the Law is spiritual,” but that we are carnal, sold under sin (Rom. 7:14). Thus we find that the Great Pyramid corroborates the declaration of the Scriptures: “There is none righteous, no, not one.” “For all have sinned, and come short of the glory of God” (Rom. 3:10,23). Both the people of Israel and the Gentiles are alike condemned to death, and none of them can by any means redeem his brother, nor give to God a ransom for him (Psa. 49:7). In the Great Pyramid all are represented as hastening down the Descending Passage toward the Pit, symbolical of death.

But God, who is full of mercy and loving kindness, and who had foreseen that no one could escape death by his own efforts—neither the Jew with the Law, nor the Gentile without the law—had already provided a way of escape. We read that Jesus Christ is the “Lamb of God, which taketh away the sin of the world,” and that he was “foreordained before the foundation of the world”

(John 1:29; 1 Pet. 1:19, 20). God had provided in his great Plan of the Ages that His Son should come and die for all mankind, and that he should rise again and become Lord both of the living and the dead. Thus we read that: "In due time Christ died for the ungodly" (Rom. 5:6), and: "When the fulness of the time was come, God sent forth his Son" (Gal. 4:4). He was "delivered for our offenses, and was raised again for our justification" (Rom. 4:25). This great scriptural truth is symbolized in the stone "Sign" and "Witness" by the Well-Shaft.

Key to the Pyramid

This peculiar Well-Shaft is in truth the "key" to the entire symbolism of the Great Pyramid. Just as the ransom-sacrifice of the Lord Jesus Christ is the central theme of the whole Plan of God, and is the key that unlocks the teaching of the Bible, so the understanding of the Well-Shaft in the Great Pyramid opens up the true meaning of all the passages and chambers in the building.

Well Shaft

From the structural standpoint the Well-Shaft is entirely without meaning. It can serve no useful purpose so far as the building itself is concerned. That is why some investigators, such as Professor Flinders Petrie, are of the opinion that the Well-Shaft was an after-thought on the part of the builders—that they cut it through the rock and masonry after the Pyramid had been erected. Close investigation of the masonry and rock, however, demonstrates beyond question that the Well-Shaft was not an afterthought, but was part of the original design of the whole building. We ourselves gave particular attention to this part of the building during our visits to the Pyramid, and we have no hesitancy in saying that the Well-Shaft is indeed an integral part of the monument's original design. In our Volume I of "Great Pyramid Passages," to which specially attention was drawn by Brother Russell in the "Watch Tower" of 1st August, 1910, we go into this matter at some length, presenting diagrams to illustrate the important architectural features at the upper end of the Well-Shaft; for we have

always considered that a correct understanding of this part of the Pyramid is essential.

Let us repeat: Structurally speaking the Well-Shaft is meaningless, but symbolically it is absolutely necessary—it is the key that unlocks the meaning of all the other parts of the building. As anyone can see, by a contemplation of the accompanying chart, it is not possible for one to reach the upper passages and chambers except by the Well-Shaft, because the First Ascending Passage is rendered impassable by the obstructing Granite Plug. In symbolical language this means that neither the spiritual nor human conditions of life (represented by the two chambers high up in the masonry of the building) can be gained by the works of the Law (represented by the First Ascending Passage); but it is possible to gain them through faith in the ransom-sacrifice of Jesus Christ (represented by the open Well-Shaft).

Queen's Chamber

When our Lord came into this world he was not born in degradation and sin, for we read that, "In him was no sin." He was "holy, harmless, undefiled and separate from sinners." The "Man Christ Jesus" was born on the plane of human perfection, which in the Great Pyramid is represented by the Queen's Chamber level, for this limestone chamber symbolizes perfect human life. It is the level of the floor of the Queen's Chamber which represents the plane of human perfection.

When the line of the floor of the Queen's Chamber is produced northward, it intersects the floor of the First Ascending Passage 33½ inches from its upper end. That is to say, this produced floor-line of the Queen's Chamber intersects the floor-line of the First Ascending Passage at that exact point, which is 33½ inches short of the upper terminal of the inclined floor, where the Grand Gallery begins; and these 33½ inches represent the thirty-three and one-half years of our Lord's life on earth. (The inches used in these time-measurements are not British inches, but Pyramid inches; and the length of the Pyramid inch is based upon the dimensions of the earth, exactly five hundred millions of them being the length of the polar axis of the earth.)

Thus we see how the Biblical statements that Jesus was “made of a woman,” and “made under the law” (See Gal. 4:4), are corroborated by this feature of the Great Pyramid;—for, as we say, the level of the floor of the Queen’s Chamber represents the plane of human perfection on which Jesus was born, or “made,” and the First Ascending Passage represents the Law to which Jesus was subject from his birth, and which he “nailed” to his cross at thirty-three and one-half years of age.

Grand Gallery

The death of Christ ended the Law, and the resurrection of Christ the third day after inaugurated the dispensation of grace, known to us as the Gospel Age. Just as the First Ascending Passage symbolizes the Law Age, so the Grand Gallery to which it leads symbolizes the Gospel Age.

Although both passages rise at the same steep angle, and although their floors are equally slippery, yet there is great difference between them in two important respects. In the first place, the Grand Gallery is far higher in the roof, and there is no necessity for one to stoop as when coming up the First Ascending Passage. This illustrates a manifest difference between the two Ages. The exacting requirements of the law was a burden to the Jew and bowed him down; but Christ became an end of the law for righteousness to everyone who believed; and those receiving the Gospel message experienced the glorious liberty wherewith Christ makes free. They passed, as it were, from the low, confined First Ascending Passage into the greater freedom of the Grand Gallery.

The other difference between the two passages is that, should one slip when ascending the Grand Gallery, he can cling to the side Ramps and steady himself until he regains his footing; but in the First Ascending Passage there is nothing to lay hold of should one feel his feet sliding. This again illustrates an important contrast between the two Ages; for although the followers of the Lord in the Gospel Age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the “exceeding great and precious promises” of the Lord’s Word to sustain and reinstate them on the upward way. They

have promises that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord's strength is made perfect in weakness. By these and many other precious promises, all who have taken up their cross and followed the Lord are enabled to overcome and ultimately "become partakers of the Divine nature."

During the Jewish Age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: "For whosoever shall keep the whole law [in an endeavor to merit life thereby], and yet offend in one point, he is guilty of all," and is therefore under the curse of the law (James 2:10).

Had Jesus not laid down his life in sacrifice he would have remained alone on the plane of human perfection; for, as we have seen, none of the human race, whether of the people of Israel or of the Gentiles, could escape the downward-road to death. But our Lord came to this earth for the very purpose of sacrificing his human life on behalf of the world. We read, therefore, that "He poured out his soul unto death," and that "He gave his life a ransom for all." He gave his flesh for the life of the world.

We may picture our Lord as standing on the level of the Queen's Chamber floor, a perfect man in whom was no sin, holy, harmless, and undefiled and separate from sinners, as far above the condemned human race as the horizontal line of the Queen's Chamber floor stands above the downward line of the Descending Passage. Then at the due time he, by the grace of God, tasted death for every man. He laid down his life in sacrifice; and this sacrificial death, as we have said, is represented in the Pyramid by the Well-Shaft.

Mouth of Well

The Scriptures declare that it was not possible that he, the Holy One, the Prince of Life, could be "holden of death," but that God burst the bond of death and raised his beloved Son the third day, no longer a human being, however, but a spirit being on the highest plane. So the Well-Shaft symbolizes the resurrection of Jesus Christ, who is no longer represented as standing on the

plane of the Queen's Chamber, but high above in the King's Chamber condition of spirit life. We know that the Scriptures declare that Jesus was made perfect through the things that he suffered in the flesh. That is, he was made perfect as a New Creature and High Priest; and when he rose from the dead the third day all power in heaven and earth was given unto him, as he declared to his disciples. Here, then, we see the great significance of the Well-Shaft. Briefly stated, it represents the ransom-sacrifice of our Lord Jesus Christ, belief in which alone can enable men to pass from death unto life.

Jesus declared that the hour was coming in the which all that are in the graves shall hear his voice, and shall come forth. He also declared that, if he was lifted up from the earth he would draw all men unto him (John 5:28, 29; 12:32). Also the apostle Paul declares that, as in Adam all die, even so shall all in Christ be made alive (1 Cor. 15:22). Adam brought condemnation and death upon the world, but Jesus Christ brought righteousness and an opportunity for life to every man (Rom. 5:18-22). The Descending Passage very well symbolizes the condemnation through Adam, while the Well-Shaft symbolizes the only "way of escape" from that condemnation.

Grand Gallery

While it is true that none of the people of Israel could gain life by means of the Law, yet God dealt with that nation for nearly sixteen and one-half centuries from the time of Moses. The apostle declares that the Law was "our schoolmaster to bring us unto Christ" (Gal. 3:24). Therefore, from this standpoint, the First Ascending Passage in the Great Pyramid represents the Law "schoolmaster" leading the people of Israel to Christ. (In this picture we ignore for the time being the Granite Plug, which in reality prevents anyone from going up this passage.) The Apostle John declares that, Jesus Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power [the right or privilege] to become the Sons of God, even to them that believe on his name: which were born [begotten], not of blood nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). Those who received our Lord are thus de-

clared to have been begotten of the New Nature, which is in no sense of the word fleshly, but spiritual. The few who received our Lord became new creatures in Christ Jesus (See 2 Cor. 5:17). They passed from Moses into Christ. In the Great Pyramid they are depicted as passing from the low First Ascending Passage into the lofty Grand Gallery. As joint-heirs with Jesus Christ we can see them ascending with him the floor of the Grand Gallery to the King's Chamber, representative of the spiritual Kingdom of God.

All the remainder of the Nation of Israel are declared to have been blinded, that they might not see this great privilege which the few faithful ones received. As we read: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:7). We also read regarding those who did not receive our Lord at his first advent: "Let their eyes be darkened, that they may not see, and bow down their back away" (Rom. 11:10). They are still represented as standing in the First Ascending Passage with bowed backs and blinded eyes, waiting until they are released by their returned Lord, when God will make with them a new covenant.

In the meantime the Gentiles, "who sometimes were far off," and who were "made nigh by the blood of Christ" (See Eph. 2:13), are represented as passing upward from the Descending-Passage condemnation through the Well-Shaft to the Grand-Gallery privileges. The Apostle Paul declares that "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). We understand this to mean that, the Gentiles are called by God to joint-heirship with Jesus Christ during the period when Natural Israel is blinded, and then when the full number is selected from the Gentiles, this blindness of Israel will be taken away from them, and so "all Israel shall be saved."

But while all Israel shall indeed be saved, when once their blindness passes away, they will have missed the chief blessing of membership in the Body of Christ. Instead, God will make with them that new covenant of which he spake in times past by the mouth of Jeremiah,—“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although

I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). The people of Israel, when their blindness is removed, will pass from under the curse of the "Old Covenant" of Moses unto the opportunities of a "New Covenant" under Christ. They will, as it were, pass from the First Ascending Passage unto the Horizontal Passage that leads to the Queen's Chamber. The Ascending Passage represents the Old Law Covenant, and the Horizontal Passage the New (Law) Covenant.

Horizontal Passage

During the Gospel Age it was impossible for any to attain to perfect human life by means of the New Covenant, for this way of life was not then open. This fact is symbolized in the Great Pyramid by a remarkable structural feature. If you will glance at the chart, you will see that the Horizontal Passage to the Queen's Chamber branches southward below the Grand Gallery, and that the beginning of this Horizontal Passage is situated at the lower end of the Grand Gallery. These two passages, the Grand Gallery and the Horizontal Passage, are directly one above the other, on the same vertical plane. Therefore, the lower part of the floor of the Grand Gallery is necessarily removed to make way for the entrance of the Horizontal Passage. If this part of the floor of the Grand Gallery were restored, we would not be aware of the existence of the Horizontal Passage.

The markings on the masonry of the side-walls of the Grand Gallery at this part indicate that the inclined floor of the Gallery was originally intact, proceeding upward from the lower north wall in an unbroken line. And while this inclined floor thus stood intact none were aware of the Horizontal Passage, or the Queen's Chamber. Afterwards, when the floor of the Grand Gallery at its lower end was broken away, the Horizontal Passage to the

Queen's Chamber was revealed. It is obvious, however, that the way up the Grand Gallery was closed, because of the breaking away of this large portion of its floor.

Old and New Law Covenants

This feature of the Pyramid obviously teaches that, while the Gospel Age (Grand Gallery) opportunity for joint-heirship with Jesus Christ in the spiritual kingdom (the King's Chamber condition) is open, the New Covenant (Horizontal Passage) opportunity for perfect human life (the Queen's Chamber condition) is not accessible, and that its existence, indeed, is not known. So, on the other hand, when the Gospel Age favors are ended, the New Covenant favors then become evident, and may be taken advantage of. It is worth our while to think over this remarkable symbolical feature of the Great Pyramid. We are quite sure that the Devil knew nothing about it, and could not have built it into the Pyramid, as we know you will agree.

The distinction between the Old and New (law) Covenants is well illustrated by the difference between the First Ascending and Horizontal Passages. Should one slip in the Ascending Passage he cannot prevent himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realize, as did the Jews born under the Old Covenant, that this upward way although "ordained to life" is after all a way to death (Rom. 7:10). Gathering impetus on that slippery inclined floor, he will fall with terrible impact against the upper end of the Granite Plug. When the Jews slipped and fell they were condemned to death by the perfect law of God, which, as we have seen, is particularly symbolized by the Granite Plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the people of Israel attaining life by means of the Old Law Covenant.

How different it is in the case of the Horizontal Passage, however, for although one walking here requires to stoop as in the First Ascending Passage, showing that he is under law, yet a slip and fall need not prove fatal. The passage being horizontal he will not slide backward. He may be bruised, but raising himself to his feet, he can continue on his way to the Queen's Chamber. There is

hope under the New Covenant, if one allows himself to be rightly exercised by the discipline of the righteous Judge. Profiting by the lesson of his fall, and henceforth taking more heed to his steps, he can progress toward the condition of human perfection symbolized by the Queen's Chamber.

To the Jews first will this opportunity be given. They will pass, as we have said, directly from under the Old Law Covenant (for they are still under this Covenant, for Christ became the "end of the law for righteousness" only to those who believed—Rom. 10:4) into the New Law Covenant. After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. By the power that Christ will exert the Gentiles shall, figuratively, be raised from the Descending-Passage condition of death, up through the Well-Shaft to the Horizontal-Passage condition of the New Covenant; for through the ransom-sacrifice of Christ all mankind shall be redeemed and placed upon that "highway of holiness" (Hosea 13:14).

The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there" (Isa. 35: 8-10). Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive man during the time of the New Covenant, for he is to be bound and cast into the "bottomless Pit," symbolized in the Pyramid by the Subterranean Chamber (Rev. 20: 1-2); and all "ravenous beasts" represented by the evil institutions of the "Present Evil World," will be destroyed in the Pit. These evil systems shall not rise, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

Air Channels

There is one distinction between the Great Pyramid and all other pyramids to which I desire to call attention, although it is well known to you. The Great Pyramid of Gizeh is provided with "air-channels," and this, incidentally, is proof that this monument at all events was not intended for a tomb. The dead do not breathe! When I was at the Pyramid in 1928 I got permission from the Egyptian government to clear the debris from these channels. During my first visit in 1909, the South Air-Channel of the King's

Chamber was quite open and a good breeze constantly passed through it, but the North Air-Channel of this chamber was entirely stopped up with stones and hardened dust. My object during this last visit was to clear out this obstruction from the North Channel. The South Channel had also during the past twenty years become blocked with debris. However, I found it a comparatively easy matter to remove the debris from the South Channel, but work on the North Channel was much more difficult. I employed several Arab workers to push down a long boring rod from the outside of the Pyramid on the north side. At the end of this rod was a scoop of metal by which they were able to extract the debris a little at a time. As the North Air-Channel is over 200 feet in length, and only 9 inches square in bore, it was an arduous task to remove all the hardened debris. My men worked on it for six weeks continuously. I am glad to say that their labors were entirely successful, every particle of debris being removed; and now, seeing that both South and North Air-Channels of the King's Chamber are quite open, there is a constant cool air-current passing through the Pyramid.

In order to prevent these channels again becoming stopped up with debris, I directed my men to construct certain masonry work at their outer ends. This masonry is arranged in such a way that it will be impossible for dust or stones to again be washed into the channels by rain.

Regarding the Air-Channels of the Queen's Chamber: As you know these were discovered only recently, comparatively speaking, namely, in 1872 by an English engineer, Waynman Dixon. But he did not ascertain if these channels extend from the chamber to the outside of the Pyramid; and since his day no other investigator has tried to find the outer ends of these two channels. Indeed, it has been the opinion of some, as for instance, Prof. George Reisner of Harvard College, Boston, who has conducted excavating operations for over a quarter of a century in Egypt, that these two air-channels of the Queen's Chamber were only dummies, or make-believe air-channels. In their opinion the channels did not extend more than a few feet upward into the masonry from the chamber; and some diagrams of the Great Pyramid depict the channels in this way.

I determined to find out for myself the truth, or otherwise, of

this opinion. I ordered several long steel rods from an engineering firm in Cairo. The length of these rods varied from thirteen to sixteen feet, and I had them threaded at each end and had screw-couplers made so that the rods might be coupled together in one continuous length. At the end of one of these rods I had a ball of wood fastened. This was to prevent the end of the rod sticking in any joint or rough pieces of masonry. The ball glided over all inequalities. I began by probing the North Air-Channel of the Queen's Chamber, pushing in the rod with the wooden ball at the end of it first, and then coupling another rod to it and pushing that inward, then a third rod coupled to the other two—and so on, one rod after another. I found that all the rods that I had provided myself with in the first instance, passed up the channel without hindrance, and I had, therefore, to get a further supply of rods. These rods were of flexible steel, because the channel on the north side of the Queen's Chamber does not proceed directly upward in a straight line, but curves around toward the west to avoid the intervening masonry of the Grand Gallery. The rods, therefore, had to bend around this curved part. The North Air-Channel of the King's Chamber is also bent around the intervening masonry of the Grand Gallery on the west side.

I managed to push the rods up the Queen's Chamber north channel to a distance of 175 feet, and then, unfortunately, the rods broke. The strain of passing around the westward bend proved too much for them. About a week later with some fresh rods I made another attempt to probe the length of this North Channel, but again my rods broke after I had pushed them upward for 175 feet. I was a little more successful in probing the length of the South Channel, for beyond the bend at the lower end this channel is straight. (The channel goes through the wall from the chamber in a straight horizontal line for eight feet, and then bends upward at a steep angle and in a direct line toward the outside surface of the Pyramid.)

I managed to push the rods up the South Air Channel to a distance of 208 feet, and then they struck against some obstruction beyond which I could not go. About a week later I again probed this South Channel and could not get beyond 208 feet. So far as I can judge this is about twenty feet short of the outside of the Pyramid on the south side. I made a search for the outer end of this

South Channel, spending several days on the south flank of the building, but could not detect any opening. Probably some future investigation may prove more successful. At all events, I have proved now that the two air-channels of the Queen's Chamber were constructed by the ancient builders to almost their entire length. For a long stretch these two channels of the Queen's Chamber run parallel with the channels of the King's Chamber. The builder must, therefore, have had a definite purpose in so constructing them. As you know, in the symbolism of the Great Pyramid, these air-channels represent life—that is, "the breath of life." I may mention that, in probing the length of these two air-channels of the Queen's Chamber very little debris came down, proving that they are entirely open as far as they go. Like the two channels of the King's Chamber, these Queen's Chamber channels are also 9 inches square in bore.

Recent Excavations

While talking about work at the Great Pyramid I may mention that some very important excavating work was conducted there during 1925 and 1926. I requested permission from the Egyptian government to clear away some of the debris from the base of the Great Pyramid, and after waiting for some little time they granted this. The Acting Director General of Antiquities (who, by the way is a Scotsman like myself, and, peculiarly enough, has the same surname, Edgar) told me to write out my requirements regarding the work at the Great Pyramid. He suggested that I should number them in their order. So I wrote out the following list:

- (1) Permission to clear away debris from the north base of the Great Pyramid at the western end for a distance of about 200 feet from the northwest corner. (This was in order to complete the clearing of this base-line, work on which had already begun the previous year.)
- (2) To clear away all the obstructing debris from the four corner "Sockets." (My desire was to have these four Sockets clearly revealed, and to do this it was necessary to clear away a great many tons of debris, right back from the corners to the core masonry of the building.)

- (3) To clear out all the debris from the Subterranean Chamber. (Although I had already cleared out much of this debris on previous occasions, a great deal still remained, covering up all the floor, and thus making it impossible to visualize the chamber as it was when originally cut in the rock, four thousand years ago.)
- (4) To clear out the Air-Channels of the King's Chamber, and make a search for the outer ends of the Queen's Chamber Air Channels.

I handed this list to Mr. Edgar, the Acting Director General of Antiquities, and he told me to wait a few minutes until he had consulted the head of his department, M. Lacau. He was not gone many minutes when he returned with the information that the work would be carried out in accordance with my request. To my surprise he intimated that the Egyptian government would defray the necessary expenses, but that I would have the privilege of directing operations. This was certainly more than I had hoped for, for I did not think the Antiquities Department would have gone to this expense.

At the beginning of December, 1925, the work was commenced. My nephew, Wm. R. MacDonald, who is also a brother in the Lord, aided me in the work of directing the men. After all the debris was removed from the Subterranean Chamber, I made a further request of the government, namely, that the men should be instructed to clear away much loose debris lying in the Queen's Chamber. This work was also carried out; and now the entire inside of the Pyramid is clear of all obstructing debris.

While the men were there I directed them to shift the large block of granite that lay on the floor of the Descending Passage below the junction of the Ascending Passage. This stone more than half way blocked the height of the Descending Passage. (I show it in my diagrams of the Passage System.) I got it removed from its former position to a point further up towards the Entrance of the passage, where it now lies out of harm's way and easily accessible to any who desire to examine it. Professor Flinders Petrie mentions about this block in his Pyramid work, but he makes one mistake in regard to it. In his description he says there is one hole bored through it four inches in diameter. But my ex-

amination revealed no less than three holes, all in a row, and none of them more than three inches in diameter. They are bored clean through the 21-inch thickness of the block. The other granite blocks which lay on the floor of the Descending Passage I removed into the Subterranean Chamber, where they now lie and can be examined by all who enter this chamber. There is nothing now throughout the entire length of the Descending Passage to obstruct continuous end-to-end measuring of it. This part of the Pyramid is certainly now in a very much better condition than it was when my late brother, Dr. John Edgar, and myself first visited it in 1909, twenty years ago.

The workmen were now directed to clear the debris from the 200-foot length of the North Base-Line. As this debris lay along the western section of the North Base, its depth was nowhere more than about eight feet. The workmen cleared a width of about twelve feet through it, along the line of the base of the building right to the Northwest Corner Socket. With the completion of this work the entire North Base-Line of about 760 feet stands clear of all debris. For the first time for many centuries it is possible to measure the length of this base from Socket to Socket, right along the original leveled rock and masonry.

In the central part of this North Base there is a long stretch of the original "Platform" of the building. The line of the Casing-Stones is clearly marked on the top surface of this Platform. There is a large section of the Casing-Stones still in position, resting directly on the Platform; and eastward beyond this remnant of Casing the Platform extends for a long distance, the line of the Casing, as we say, being still clearly marked upon it. The whole line is most marvelously straight, not deviating by so much, even, as one-fiftieth part of an inch. Our later investigations of the other three Base-Lines of the building reveal that they also are absolutely straight. The Platform on which the Casing-Stones rest is almost absolutely level. The ancient workmen were certainly very accurate, and it is doubtful if present-day experts could equal them, even with all modern appliances.

While the workmen were engaged clearing the debris from the North Base, I made still another request of the Egyptian government, namely, that they should remove all the remaining debris from this north side of the Pyramid. For, so far, merely the Base-

Line had been cleared, but great mounds of debris still lay over the pavement and rock, outward beyond this Base-Line. So long as this debris lay there, it was hardly possible to judge the true height of the Pyramid, when looking at it from some little distance off. Well, this work was also carried out. The debris being removed gradually in trucks which ran on rails to the edge of the plateau on which the Pyramid is built and tipped over into the plain below. Many thousands of tons of debris were thus removed, over a hundred men laboring at it for quite a long time. There is no debris now anywhere on the north side of the Pyramid.

This clearing work revealed a very interesting architectural feature, namely, the foundation of a great thick wall, which originally ran the entire length of the north side of the Pyramid, enclosing the building on that side. The pavement reaches from the bottom edge of the Casing Stones, or, rather, from the front edge of the Platform (which is a distinct piece of masonry not to be confounded with the pavement) to the inner side of this stone wall. The pavement is about 33 feet wide, and is beautifully constructed with wonderfully close joints. The probability is that this stone wall continued on all four sides of the building, entirely isolating the Pyramid from its surroundings. The rock foundation shows that this wall must have been about thirteen feet thick at the base. It was probably between 20 and 25 feet high. Some of its rounded coping-stones were discovered.

After the four corner Sockets were cleared of debris, I made yet one more request of the government, this time asking them to clear the Southern Base-Line of the Pyramid. This was agreed to; but the season ended (1926) for such excavating-work before much more than half of this Southern Base-Line was cleared. The eastern half still remains to be done. As the result of this clearing of the western half of the Southern Base, a long row of Casing-Stones was uncovered. They are much weathered as to their lower edges, but well preserved along their upper surfaces. This row of Casing-Stones, which is much longer than the row on the north side of the building, is perfectly straight, and the top surface absolutely level.

This clearing-work of the Pyramid's Base-Lines has served one good purpose, namely, it has forever dispelled an erroneous

theory much advertised in late years that the Base-Lines of the Great Pyramid were hollowed in. On the contrary, they are absolutely straight; and the author who is responsible for the “hollowing-in” theory is now seen to have made a great mistake. Incidentally, also, all his theories built upon this idea of the hollowing-in of the Base-Line of the Pyramid are likewise now seen to be erroneous.

It is my hope that ultimately all the remaining Base-Lines of the Great Pyramid will be cleared of debris.

Chronology

There is one thing that I would like to draw attention to, as I think it is most important. The Time-Measurements of the Great Pyramid corroborate the Bible chronology as presented by Brother Russell in his Volume of “Studies in the Scriptures.” These Time-Measurements do not corroborate any other scheme of Chronology. We know that Brother Russell constantly drew attention to the date 1914 A.D. as marking the end of the “Times of the Gentiles.” He believed that the end of these “Times” would be signalized by the great “Time of Trouble” spoken of by the Prophet Daniel, and by our Lord Himself. In the year 1904, ten years previously, in the first July “Watch Tower” in an article entitled, “Universal Anarchy—Just Before or After October, 1914 A.D.,” Brother Russell says that he had changed his conviction respecting the time when universal anarchy might be expected. He wrote: “We now expect that the anarchistic culmination of the great ‘Time of Trouble’ which will precede the Millennial blessings, will be after October 1914 A.D.” He then goes on to examine the various lines of prophecy pointing to our day.

Some of the brethren got the idea that Brother Russell was changing his dates. One of them wrote to Brother Russell as follows: “Since you have changed your views respecting Gentile Times let me suggest the possibility of still another error. You count the seventy years Babylonian captivity of the Jews as beginning with the overthrow of Zedekiah, Judah’s last king, but I notice that ‘Bishop Usher’s Chronology,’ given in the margins of our Common Version Bibles and based on ‘Ptolemy’s Canon,’ begins that seventy year [captivity] period nineteen years earlier—namely, in the first year of Nebuchadnezzar, when he took cap-

tive Daniel and other prominent Jews and laid the Jews' country under tribute. Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B.C. 587, instead of B.C. 606;—and this in turn would make those times end nineteen years later than you have reckoned—in October A.D. 1933, instead of October, 1914. What do you say to this? Are you humble enough to acknowledge that I have struck some new light, and that you and all DAWN readers have been 'all wrong,' walking in darkness?"

In his reply Brother says: "The brother errs in supposing that we have changed our view of 'Gentile Times.' Those 'times' or years are 2520, with a definite beginning in B.C. 606, and a definite ending, A.D. 1914. We know of no reason for changing a figure: to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel Ages . . .

"In *Millennial Dawn*, Vol. II, pp. 36, 37, we were careful to note the unreliability of all ancient histories, and, after quoting various authorities conceding this, we added, last paragraph:—'The Bible, our God-provided history of the first three thousand years, is the only work in the world which—beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of whose creation and death, are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years—furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B.C. 536, a well-established and generally accepted date. There the thread of Bible chronology is dropped—at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time . . . The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be like rivers flowing from unknown sources to unknown seas.'

"On page 52 of the same volume we said: 'Usher dates the seventy years' desolation eighteen years earlier than is shown above—that is, before the dethronement of Zedekiah, Judah's last king—because the king of Babylon took many of the people captive at that time. (2 Chron. 36:9, 10,21; 2 Kings 24: 8-16.) He evi-

dently makes the not uncommon mistake of regarding those seventy years as the period of captivity, whereas the Lord expressly declares them to be seventy years of desolation of the land, that the land should lie 'desolate, without an inhabitant.' (Dan. 9:2; Jer. 26:9).

"From the foregoing it is evident that at the time of writing DAWN II we were fully aware that 'Ptolemy's Canon' and 'Usher's Chronology' cut short the 'seventy years' 'desolation of the land,' and counted them as but fifty-one years, Usher endeavoring to make the Bible account agree with 'Ptolemy's Canon.' We, however, have followed the Bible record exactly and persistently, and took secular history only where the Bible history ended. We cannot make seventy years' desolation of the land into fifty-one years' desolation for the sake of harmony with Ptolemy. (Dan. 9:2; 2 Chron. 36:21). Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 A.D.—the farther back it goes, the greater its errors."

The above letter and Brother Russell's reply to it are contained in the "Watch Tower" of October 1st, 1904.

When the great World War of 1914 broke out, Brother Russell regarded it as the fulfillment of his expectation. In the October 15th, 1914, "Watch Tower" he says: "For forty years we have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in our books on Bible study in twenty languages." In other articles he speaks of the "Gentile Times" as having ended in 1914. This date, 1914, is very prominently marked in the Great Pyramid by numerous independent time-measurements. (These time-measurements are explained in Vol. II of "Great Pyramid Passages," which volume was particularly called attention to by Brother Russell in the October 15th, 1913, "Watch Tower.")

Ptolemy

In reference to the "Astronomical Canon of Ptolemy," to which Brother Russell makes reference, there is one strange point about which I would like to speak: In Ptolemy's list of kings, two kings are mentioned whose names are much alike, namely Na-

bopolassar and Nabokolassar. These two kings are said to be father and son, and the latter one, Nabokolassar, is identified with Nebuchadnezzar of the Bible.

It is quite possible that Ptolemy has mixed up these two names. Nabo-po-lassar, the father, is very likely mixed up with Nabo-ko-lassar, the son. It may be, of course, that not Ptolemy but later historians made a mistake here, both names applying to one king only, and not to two.

There is nothing improbable in this, for such mistakes are not by any means infrequent. For instance, it is through a mistake of this very kind that Ptolemy (or an historian who followed and copied him) made another well-known mistake in his list of kings, namely by mixing up the names of two kings called Xerxes and Artaxerxes. Ptolemy's Canon makes a mistake of ten years in the reign of Xerxes, saying that he reigned for twenty-one years, whereas reliable history proves conclusively that Xerxes reigned for eleven years only.

This is important to notice; for if Xerxes did reign twenty-one years, and not only eleven, then the twentieth year of his successor, that is, Artaxerxes, would be ten years later than we understand it to be. And if Artaxerxes' twentieth year is ten years later, then Daniel's prophecy of the seventy weeks (at the end of sixty-nine of which weeks Messiah was to come), would not have been fulfilled. But Ptolemy made a mistake here; and reliable history, quite apart from the Scriptural requirement, proves that Ptolemy was mistaken to the extent of ten years in the reign of Xerxes, and hence, also, ten years in the reign of Artaxerxes. This is really more than one, or even two, mistakes of Ptolemy, for not only are his stated years for the reigns of two kings ten years wrong each, but the date for the death of the first (Xerxes), and the date for the accession of the second (Artaxerxes), are also necessarily wrong. In other words, Ptolemy made a bad blunder in his history of this period.

Now, if Ptolemy made a mistake in his dates of the reigns of two kings who lived during the fifth century B.C. (he himself lived during the second century A.D., or several hundred years later), it is certainly not unreasonable to claim that he made a mistake in his history of the time of Nebuchadnezzar, a century and a half further back. But, as I say, it is not improbable that the inter-

preters of Ptolemy made this mistake, and not, in this case, Ptolemy himself. The interpreters, as likely as not, have mixed up Nabo-po-lassar and Nabo-ko-lassar, just as many historians mix up Xerxes and Artaxerxes.

According to Ptolemy's Canon, or list of kings, Nabo-po-lassar began his reign in 625 B.C., and the 19th year after this is 606 B.C., the very date required for the beginning of the great "Seven Times of the Gentiles," ending in autumn, 1914 A.D. Probably, therefore, Nabo-po-lassar and not Nabo-ko-lassar, should be identified with Nebuchadnezzar; or else, as we have suggested, Nabo-po-lassar and Nabo-ko-lassar are one and the same. You may have noticed that Nebuchadnezzar is sometimes also called Nebuchadrezzar, just at Nabo-ko-lassar may also have been known as Nabo-po-lassar. Note the spelling in, say, Ezekiel 26:7; 29:18; 30:10, and contrast it with that in Daniel 4:1, 4; 5:1, 11. But Jeremiah spells this name both ways, sometimes Nebuchadnezzar, and sometimes Nebuchadrezzar (Jer. 24:1; 25:1; 29:1, 3; 39:1, 5). Why this peculiar change of letters?

I desire to repeat: The Great Pyramid, by its accurate time-measurements, upholds the Bible chronology as presented to us by Brother Russell, together with all the prophetic periods and dates based upon this chronology. These time-measurements are at the rate of an inch to a year, and this inch is the earth-commensurable "Pyramid" inch. It is important to note this distinction, for the British inch, though very nearly the same length of the "Pyramid" inch, is nevertheless too short. For instance, the measured length of the Grand Gallery in the Great Pyramid is 1883½ British inches, but in "Pyramid" inches the length of the Gallery is slightly over 1881½ (1881.5985 "Pyramid" inches).

Not only does actual, practical, measuring in the Grand Gallery prove that its length is slightly over 1881½ "Pyramid" inches, but many distinct scientific proportions corroborate this figure. We need, therefore, have no doubt whatever regarding this length. It corresponds with the years (an inch for a year) between the date of our Lord's death and resurrection, Spring of 33 A.D., and the end of the Gentile Times, Autumn of 1914 A.D.

In the November 1st, 1914 "Watch Tower," in the article entitled: "Making Ready for the Reign of Righteousness," Brother Russell speaks at some length regarding the date 1914 as marking

the end of Gentile Times. He quotes the words of our Lord in Luke 21:24—"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Commenting upon these words, Brother Russell writes: "We think it reasonable for us to hold that if there are Gentile Times to be fulfilled, they must have been foretold; and if they have been foretold, then they must have been foreordained, or planned of God, who knew beforehand how long those Gentile Times would be and when they would be fulfilled."

Brother Russell then goes on to show that these foretold Gentile Times began to run their course in the year 606 B.C., when Zedekiah, the last king of Judah, was dethroned. And as these Times of the Gentiles are seven "Times" in all, and as a "Time" is 360 years in fulfillment, "So then," Brother Russell continues, "this period of Seven Times must mean 7×360 years, or 2520 years." Continuing the discussion of the Gentile Times, Brother Russell says: "Studying God's Word, we have measured the 2520 years, the Seven symbolic Times, from the year 606 B.C. and have found that it reached down to October, 1914, as nearly as we are able to reckon."

"Now the question comes," adds Brother Russell, "Have the Gentile Times ended or not? Some may be inclined to say, 'No; they have not ended.' Others would say, 'When the Gentile Times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's Kingdom would be established. Were there not a great many things that we expected would take place when the Gentile Times would end?'"

Brother Russell answers: "But are we in any sense of the word to expect such a sudden transition—that going to bed on the night of September 20, we would find on the morning of September 21, all the kingdoms of the world destroyed and the Kingdom of Christ set up, the saints in glory, etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation it was unwarranted."

Brother Russell then goes on to point to the ending of other prophetic time-periods, showing how the events foretold were fulfilled gradually, though the set times for the beginnings of these events were definite dates. Continuing his argument, Brother

Russell says: "If the harvest work of Our Lord's presence (parousia) has been a gradual work for forty years, leading up to the present time [that is, 1914], and if the Time of the End is a slow period, how long would this period [of the Time of Trouble] be, in which present institutions will be ousted, and the present order of things be condemned and done away with to make way for the Reign of Righteousness? We answer that according to such pictures we might expect the transition to run on a good many years."

Further on in this same article in November 1st, 1914, "Watch Tower," Brother Russell writes: "Someone may say, We do not see the Jews back in Jerusalem yet. Is Jerusalem still trodden down of the Gentiles? In reply, we ask, What do you think our Lord meant when he said that Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled? . . . Jerusalem represents the Jewish polity, government, institution, people. The Jews had already been trodden down for centuries before Our Lord's remark—in fact they were under the heel of the Romans at the time Jesus uttered these words; and they would continue to be under the domination of those Gentile governments 'until the Times of the Gentiles be fulfilled.' 'The treading down of the Jews has stopped,'" declared Brother Russell. All over the world the Jews are now free—even in Russia. On September 5 [1914], the Czar of Russia issued a proclamation to all the Jews of the Russian empire; and this was before the Times of the Gentiles had expired . . . Where are the Jews being trodden down now? . . . We believe that the treading down of Jerusalem has ceased, because the time for the Gentiles to tread down Israel has ended."

Brother Russell then remarks: "When we have the opportunity, we intend to call the attention of our Jewish friends to the fact that the time of their disfavor and the Times of the Gentiles have expired, and that they may re-establish their kingdom in Palestine; for there is nothing now that intervenes. Some years ago [in 1910] we called their attention to the fact that the Gentile Times were fast closing; and the Message, by the way, went all over the various countries of the world where Jews live, it having been printed in the Yiddish and the German languages. That Message has carried peace to them, telling about their restoration, and pointing out to them this very time. Now we are able to tell

them that the Gentile Times have expired, and that they may go up and take possession of the land. We do not know how soon they will take possession. According to their faith it will be unto them.”

Since Brother Russell wrote these words the old Turkish oppressors have been driven out of the land of Palestine, and the Jews, under the famous “Balfour Declaration,” have been given a national home in their ancient land of promise. The recent trouble between the Arabs and the Jews, while distressing, is but an indication that the Jews have been gaining a steady hold upon the land, thus arousing the jealousy of the Arabs. The Pope in Rome has closely followed events in Palestine; and in the “Chicago Tribune” of August 28th, 1929, a message from the Vatican in Rome appears, in which the Jewish and Arab situation in Palestine is commented upon: “Regarding the Wailing Wall matter, the prelate is said to have advised [to the British Government] that that is only a pretext, and the real cause of the trouble was economic, the Jews having deprived the Arabs of jobs, and otherwise disturbed economic conditions.”

As you know, much can be said regarding the Great Pyramid’s corroboration of the Lord’s Plan of Salvation, and the time-features, but these have already been set forth in the second volume of “Great Pyramid Passages” which Brother Russell recommended to all his readers. You will have noticed already, I am sure, that, in a way, the Grand Gallery indicates the 2520-year period of the Seven Times of the Gentiles. For if we regard the upward floor-line of this Grand Gallery as being the hypotenuse of a right-angle triangle, the precise upward angle of the passage is such that the sum of the lengths of the base line and perpendicular of this triangle closely approximates 2520 inches (This sum is 2520.549 “Pyramid” inches, or about half an inch more than the exact 2520). The subterranean chamber, also, marks the end of another time-measurement of 2520 “Pyramid” inches.

Reason for Visiting Pyramid

I think it right to draw your attention particularly to the measured length of the Descending Passage, from the junction of the

First Ascending Passage down to the Subterranean Chamber. There had been some doubt as to the precise length of this rock-cut passage, and it was for this reason that my brother, Doctor Edgar, and I visited the Great Pyramid in 1909. We desired to ascertain once for all the true length of this passage.

You may have noted that, in his early editions of Vol. III of "Studies in the Scriptures," in the Pyramid chapter, Brother Russell states that the length of the Descending Passage, from the junction of the Ascending Passage down to the Subterranean Chamber, is 3416 inches. But in all later editions of his third volume, since 1905, the length of this passage has been altered to the extent of 41 inches, the length now being said to be 3457 inches. Formerly the north wall of the Subterranean Chamber was said to mark the date 1874 A.D., but with the new measure of 3457 inches this date was shifted forward 41 years to 1915 A.D. No explanation is given for this change. (See, however, the short article, "The Great Pyramid Measurements," on page 326 of 1st Nov., 1904, "Watch Tower.")

We measured this passage in 1909, having first removed from it all obstructing debris, we found that neither the earlier published length of 3416 inches, nor the later published length of 3457 inches, was correct. The true length was found to be more nearly 3385 "Pyramid" inches. (The exact length is 3384.904 "Pyramid" inches.) As will be seen, this is 31 inches less than the first of Brother Russell's figures, and 72 inches less than his later one.

We, of course, immediately communicated with Brother Russell the true length of the Descending Passage. At first sight it appeared as if we would require to abandon the time-measurements of this lower part of the Pyramid's passage system, the true length being so different from what we had previously understood it to be. Yet, strange to say, instead of abandoning the time-measurements, we found that the true length of the passage established these time-measurements all the more thoroughly. Both dates, 1874 and 1914, are now seen to be indicated by the end of this Descending Passage. This indication is very exact and convincing, and goes far to establish our faith in the Great Pyramid as indeed a building of God.

The End of the Present Evil World

Some may naturally wonder how, with the length of the Descending Passage being 3385, and neither 3416 or 3457 inches, it is possible for the dates at the Subterranean Chamber still to be found correct. The explanation is, after all, quite simple, namely—the date marked by the upper end of the First Descending Passage (the starting-point for this particular time-measurement—See pages 341-342 in Vol. III, “Studies”) is not 2 B.C., the date of our Lord’s birth, but more properly 33 A.D., the date of his death and resurrection. Also, the true length of the First Ascending Passage is more nearly 1543½ “Pyramid” inches, and not 1542 as stated in Vol. III “Studies.” This makes all the difference in the time-measurements;—the terminal of the floor-line of the small Horizontal Passage in the “Pit,” or Subterranean Chamber, is now found to mark the date 1874 (Brother Russell’s first interpretation was correct here, even though he did not base it upon the correct measurements). The 1914 date is marked by that particular point that is directly, vertically, below the terminal of the Small Horizontal Passage, and in line with the produced floor line of the inclined portion of the Descending Passage. That is, if the Descending Passage had continued directly downward at the same steep angle to the “Pit,” instead of ending in the Small Horizontal Passage, the termination of this downward measurement would mark the date 1914 A.D. The point where the Small Horizontal Passage branches off from the inclined floor of the Descending Passage, marks the date 1521 A.D., when Martin Luther began the great Protestant Reformation movement. The north wall of the small “Recess” in the west wall of the Small Horizontal Passage marks the date 1789 A.D., the year of the French Revolution. The upper, south, end-wall of the Grand Gallery marks 1914 A.D., just as does the terminal of the produced floor-line of the Descending Passage. These two points are in vertical alignment with each other.

Several “Pyramid”-inch time-measurements demonstrate that the vertical line of the roof-commencement of the Descending Passage marks the date of the flood of Noah. The full length of the Descending Passage from this “flood-line” commencement down to the terminal of the Small Horizontal Passage in the “Pit,”

correspond in inch-years with the complete duration of the second Dispensation, named in the Scriptures, "The Present Evil World," from 2472 B.C. to 1874 A.D., or 1914 A.D., if the measurements is continued down to the end of the produced floor-line of the downward passage.

The Complete Period of Salvation

Because of God's foreknowledge in the obedience of His dear Son Christ Jesus, that he would willingly give his life a ransom-sacrifice for mankind, God at the very beginning subjected the whole human family in hope that there would ultimately be a reversal of the death-sentence—See Romans 8:20. Christ's death was foreordained from the foundation of the world, as we read in 1 Peter 1:18-20.

This "hopeful" condition of mankind is illustrated by the Horizontal Passage leading to the Queen's Chamber; for this passage, in addition to symbolizing the New Covenant opportunity for life on the human plane, which God will make with Israel and afterwards with the whole world, also represents from this other standpoint the complete 7,000 years of mankind's preparation for the Queen's Chamber condition of perfect human life. The final one-seventh of this Horizontal Passage represents the final 1000-year period of the world's history, the first six-sevenths representing the first 6000 years from the fall of Adam. Because of the 21-inch drop in the floor of the Queen's Chamber end of the passage, this final section has that extra height between floor and roof; and this enables a man of average stature to walk along here upright, till he enters the Queen's Chamber. The first six-sevenths of the length of the passage is only four feet in height, and illustrates the bowed condition of the human race under sin and degradation during the first six 1000-year periods; whereas the greater head room of the last one-seventh of the passage illustrates the comparatively greater freedom of the Millennial Age under the beneficent rule of the Christ. Then, after the final "little season" when Satan is "let loose" from his restraint in the "Bottomless Pit," and the final test of love and obedience is brought upon restored humanity, and the finally incorrigible are blotted out with Satan in the "Second Death," the whole human family will be ushered into

the “glorious liberty of the children of God” (Romans 8:21), as symbolized by the seven-sided Queen’s Chamber.

The bitter experience with sin, degradation, and death experienced by the human race for the past six thousand years, is part of man’s training, making him acquainted with the exceeding sinfulness of sin, that he may appreciate and enjoy the glorious condition of human perfection as symbolized by the Queen’s Chamber. And the one thousand years of Christ’s reign will give experience of righteousness, that all may know good as well as evil, and thus be prepared to choose good and live. So, although the world is pictured as stumbling down the Descending-Passage, under condemnation to death, this “cursed” condition was altered by the ransom-sacrifice of Jesus Christ, so that death is changed to “sleep,” as Jesus said: “Lazarus sleepeth; but I go that I may awake him out of sleep . . . Then said Jesus unto them plainly, Lazarus is dead” (John 11:11-14). The whole world now “sleep in Jesus,” and shall be awakened in due time and be given an opportunity for life everlasting; but the Scriptures declare, that everyone who will not hear or obey, that Prophet, Jesus Christ, shall be “destroyed from among the people” (Acts 3:23). Nevertheless, while some will be destroyed with Satan after the end of the Millennial reign of Christ, the vast majority will go on into life everlasting; for we read that, “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11). It will be noticed that the Well-Shaft, symbolical of Christ’s ransom-sacrifice, leads upward from the Descending Passage directly to the commencement of the Horizontal Passage. This represents how the “Lamb of God,” Jesus Christ, was slain from the foundation of the world, illustrating, therefore, the hopeful condition of the world from the very beginning, even though weeping has endured for so long. The wrath of God will soon be overpast.

What think you? Shall we give the Devil the credit of having designed the Great Pyramid with all its convincing and beautiful teaching? I am quite sure that no one who has given this subject any real consideration would ever think of ascribing the existence of this monument to the great adversary of God and man. The Pyramid nowhere magnifies the Devil, but it everywhere mag-

nifies the heavenly Father and our Lord Jesus Christ, and the glorious Scriptural Plan of Salvation. Praise ye the Lord!

(Time would not permit Bro. Edgar taking up the multitude of other interesting and corroborative features of the Great Pyramid, but these can be studied at leisure in *his* publications, to which references is made at the close of this Report.)

The evening service was then concluded with the first and last verse of Hymn 100:

Closing prayer by Brother Edgar.

Although the first day of the Convention had come to a close, the friends were in no hurry to disperse, but remained a long time in fellowship.

THE
GREAT PYRAMID PASSAGES
AND CHAMBERS

IN THREE VOLUMES

IN WHICH IS SHOWN HOW
THE GREAT PYRAMID OF GIZEH
SYMBOLICALLY AND BY MEASUREMENT
CORROBORATES THE
PHILOSOPHY AND PROPHECIC TIMES AND SEASONS
OF
THE DIVINE PLAN OF THE AGES
AS CONTAINED IN THE HOLY SCRIPTURES

BY
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AND
MORTON EDGAR

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PREFACE

TO THE SECOND EDITION

AS the purpose and scope of this work, and the circumstances which led to its preparation and publication are commented upon elsewhere, we do not require to further allude to them here.

The present volume deals mostly with the *symbolical* features of the Great Pyramid's teachings. The time-measurements, and the scientific features which confirm them, are only touched upon; for these will be detailed fully in the later volumes.

We are indebted to the past writers on the pyramids for much valuable data, especially to the three great pioneers, Col. Howard Vyse, and Professors C. Piazzi Smyth and W. M. Flinders Petrie, all of whom we frequently quote. We gratefully acknowledge the services of Mr. J. A. Hannah, C.E., of Glasgow, who prepared most of the diagrams; and of Mr. K. Vaughan, also of Glasgow, for the beautiful drawings, faithful reproductions of a number of our photographs.

We desire to express our warm appreciation of the many acts of kindness accorded us by numerous interested friends,—among whom we wish specially to mention the late Mr. Wm. Ford of Bristol, and Mr. C. Kenrick of Edgbaston,—which have greatly encouraged us in our work.

Lastly, our prayer is that our labours may be blessed by the Lord, without whom no work shall prosper. May this book be used to stimulate its readers to still greater activity and zeal in His service.

September, 1923.

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PART I

CHAPTERS

ON THE

SYMBOLISM of the PYRAMID

With a Description of the Building

Second Edition



BIRD'S EYE VIEW OF LOWER EGYPT & DELTA OF THE NILE, (LOOKING NORTH)
SHOWING THE POSITION OF THE PYRAMIDS RELATIVE THERETO.

CHAPTER I

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

OF the seven ancient wonders of the world, the Great Pyramid of Gizeh in the land of Egypt, because it is the oldest building in the world and because of its immense size, has been universally recognized as standing pre-eminent, it has also proved itself the most enduring, for it is the only one of the seven which remains. For forty-one centuries it 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!’”

2 Among the theories which have been advocated, it has been claimed that the Great Pyramid was a temple to the Sun and Moon, a building on which to burn sacred fire, a granary for Joseph, a place of refuge from a second deluge, a place of refuge when the heavens should fall, an astronomical observatory, etc., but the theory which has found most favour is that which claims that it is a gigantic mausoleum. Concerning all the pyramids of Egypt, and particularly the Great Pyramid, the Rev. Andrew

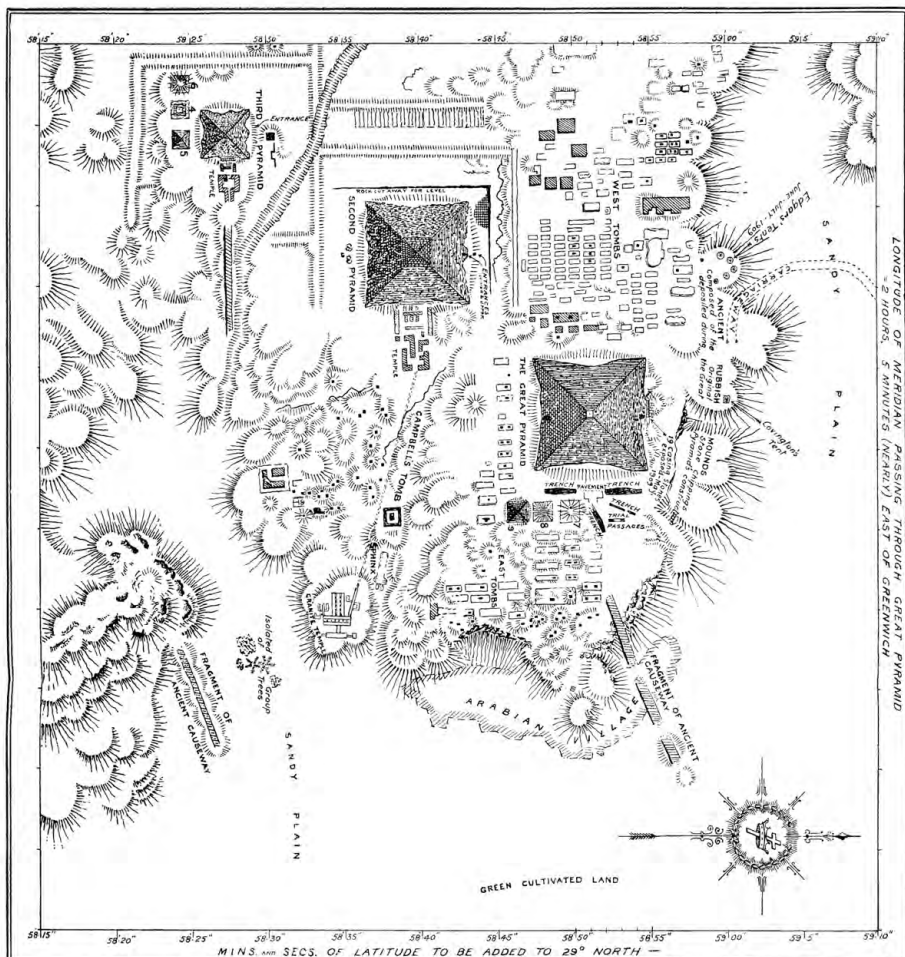
Thomson, D.D., wrote in his well-known work, *In the Holy Land*,—“And who built those titanic structures, and what was the design of their builders? These are questions that have been repeated since the Father of history, more than two thousand years ago, looked upon those same time-defying piles, and 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!

3 “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 Cheops¹ [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, 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.’”

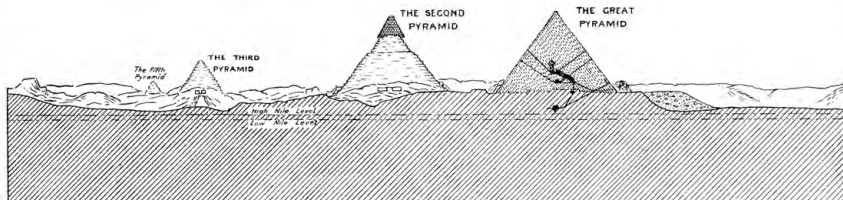
4 However true it may be that some, possibly all, of the smaller pyramids were built as tombs, we hope to give abundant proof that the Great Pyramid of Gizeh, at all events, was not intended as a tomb, but that, while constructed by man, it is like the Bible of Divine origin, erected for the purpose 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

¹ 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.



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)

a book published in 1859 A.D. 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. The former 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.

5 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, though he inclined to the belief that the master builders were the thirteen sons of Joktan, son of Eber, the great-grandson of Shem. 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.

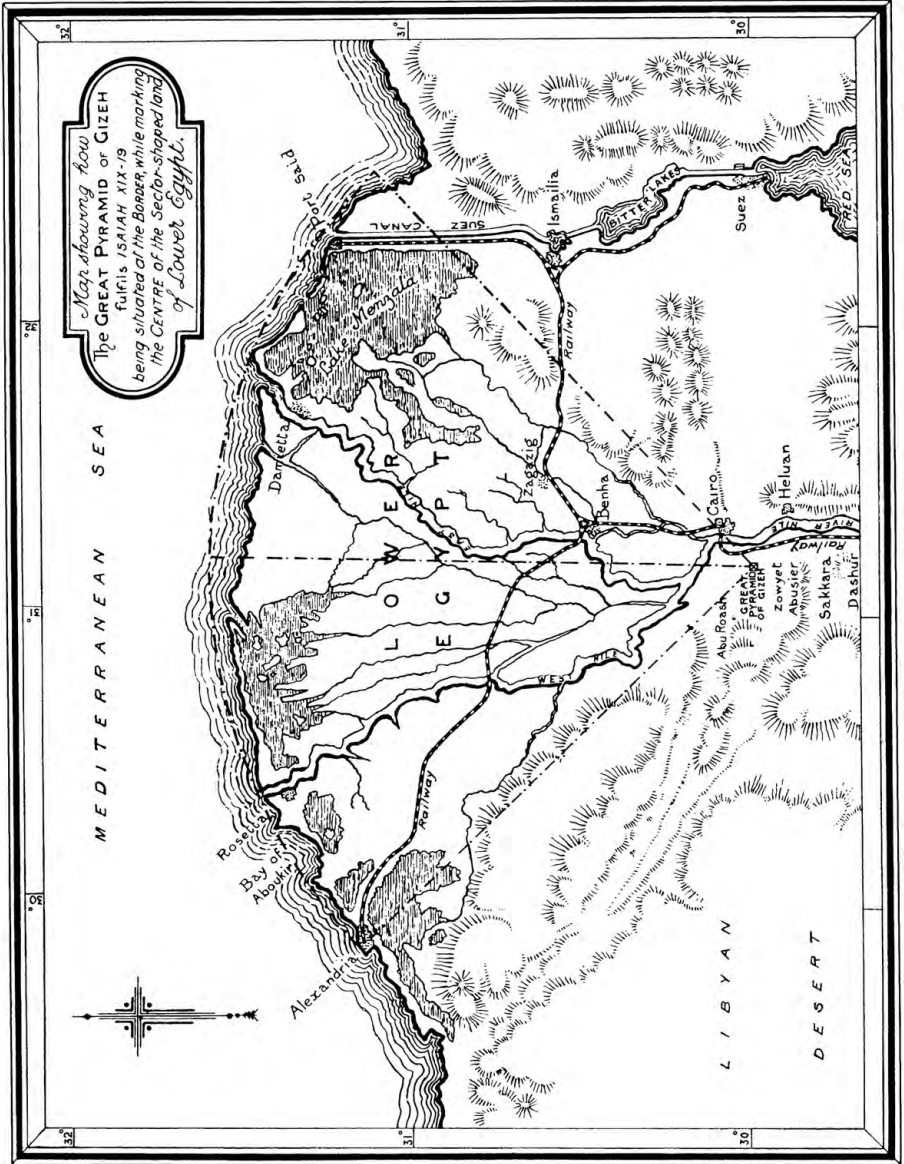
6 Concerning the Shepherd Kings, the following extract from John Taylor's work is full of suggestive interest:—"They came into the country as strangers; they were not of the same religion with the Mizraim [Egyptians], who preceded them in its occupation; they did not invade it as conquerors, though, 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."

7 Before his death, John Taylor requested Professor C. Piazzi 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, except, on the exterior, the few remaining casing-stones, and, in the interior, the Subterranean Chamber or Pit, and the lower three-fourths of the Descending Passage. Large accumulations of rubbish prevented him from exploring these portions. With the exception of minute fractional differences in certain parts, these measurements have since been confirmed by other scientific investigators, prominent among whom is Professor Flinders Petrie, in spite of the fact that he ridicules the various scientific and religious theories warmly advocated by Professor Smyth.

8 Consequent upon the work of Professor Smyth, many able minds have been awakened to search into the various problems presented by the Great Pyramid. Some of these investigators have claimed not only that it embodies great scientific truths, but also that it sets forth symbolically and by measurement the Divine plan of salvation,—that, in fact, it is Messianic. Among the supporters of this view was Professor Smyth himself; but the chief one has been C. T. Russell, Pastor of Brooklyn Tabernacle, N.Y. Previous to his study of the Great Pyramid, he had discovered many wonderful truths in the Scriptures regarding the plan of salvation, truths which reveal the harmonious co-operation of Divine wisdom, justice, love and power, and therefore exalted his conception of the character and purposes of the creator and sustainer of the universe. With his mind clarified by the knowledge

Plate III



thus gained, he was enabled to discover symbolic and prophetic features in the Great Pyramid, which had necessarily been hidden from previous Pyramid students.

9 The joint-authors of *Great Pyramid Passages*, having discovered in the years 1904, 1905, various beautiful confirmations of the prophetic features of the Divine plan as explained by C. T. Russell in the second and third volumes of his *Scripture Studies*, set themselves in April of the year 1906 seriously to investigate the various claims made by him in his article on the Great Pyramid at the end of the third volume, and, thanks to the knowledge which they had previously gained, they were not long in coming to the conclusion that these claims were well founded.¹ Accordingly, seeking the Lord's continued guidance, they at once decided to investigate the subject further, and were rewarded as day by day first one, and then the other, discovered fresh beauties in the symbolic and prophetic teaching of this marvellous structure. In the course of five or six weeks most of the Pyramid features described in the first and second volumes of *Great Pyramid Passages* were discovered. In the summer of 1909 the joint authors made a personal visit to the Great Pyramid in order to investigate it at first hand, especially for the purpose of taking photographs, measuring the Descending Passage and Subterranean Chamber, and examining the Girdles in the First Ascending Passage, first described by Waynman Dixon, C.E. At the end of this volume are letters from Egypt and Palestine, most of them originally written by one of the authors, but since revised, re-arranged and enlarged by both.

10 With this introduction, our attention might now be directed to several items of general interest connected with the Great Pyramid. 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 (Plate I), 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.

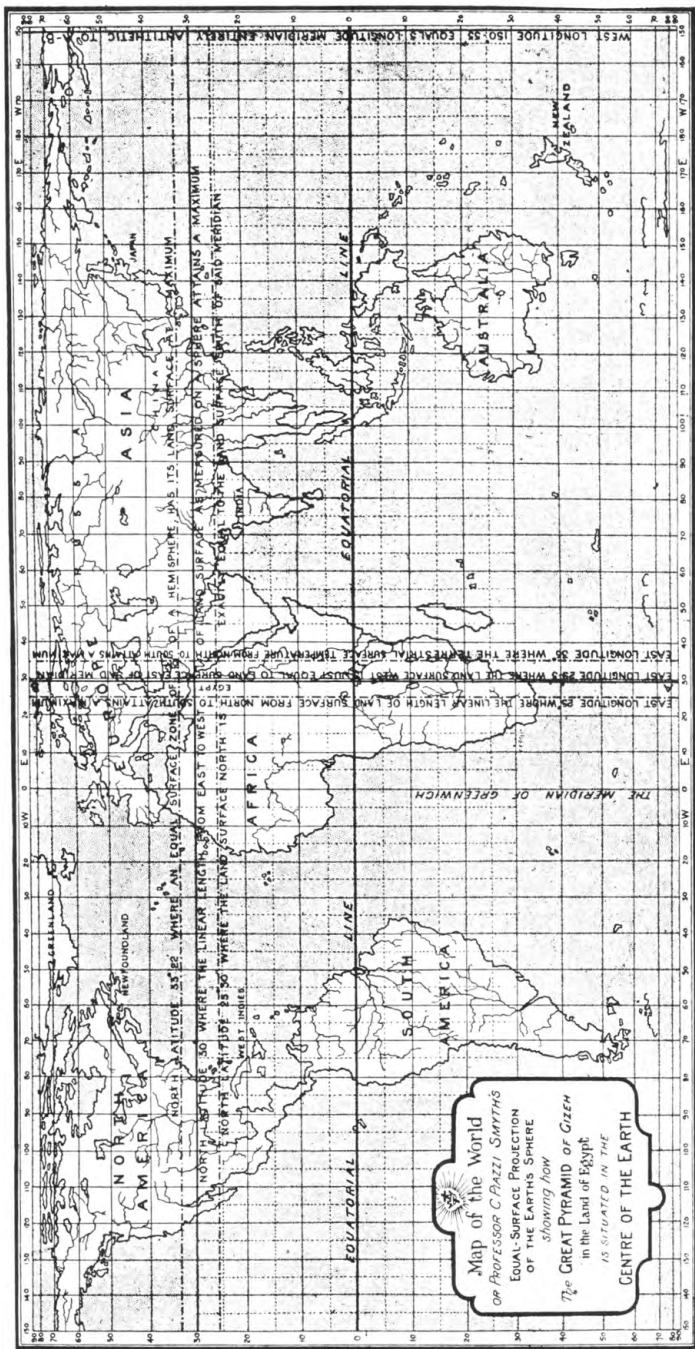
11 Of all the pyramids the one which pre-eminently attracts the attention of tourists as well as of pyramid students, is that which by common consent has been named the Great Pyramid, or simply The Pyramid. This is partly because of its superior size,

¹ A few of these confirmations of C. T. Russell's interpretation of the Scriptural prophecies were kindly published by him in the *Watch Tower* for Nov. 15th 1904, and June 15th 1905. They are all described fully in Vol. II of *Great Pyramid Passages*, now published.

but chiefly because of the extraordinary skill of workmanship which it displays.

12 *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—Plate II. 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.

13 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 passages is produced northwards, 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”—Plate III. In 1868, Mr. Mitchell, chief hydrographer to the United States Coast Survey, was struck with the regularity of the 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 impos-



sibility, yet realized in the sectorial centre condition of the Great Pyramid"—See Note below.

14 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—Plate IV. 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.

15 *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.

16 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.

17 *Other Scientific features.* As the purpose of this book is to show forth the religious teaching of the Great Pyramid, only a

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

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*.

18 *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.

19 *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.¹ 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.

20 *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

¹ To convert a Pyramid-inch measure to its corresponding value in British inches, *divide* the Pyramid-inch measure by .999.

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*.

21 *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 top-stone 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.

22 *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 top-stone 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."

23 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 $365 \cdot 242$ 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 $365 \cdot 242$."

24 *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."

25 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 (see Plate IX), 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 (Par. 22), 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.¹

26 These are but a few of the many scientific features embodied in the Great Pyramid of Gizeh, and were there no others, they would be amply sufficient to show the superior wisdom of its great architect.

¹In the first Edition of this volume we quoted Professor C. Piazzi Smyth, who was under the impression that the duration of the Precession of the Equinoxes is 25,827 years, and that this period is indicated by the Pyramid-inch measure of the *mean socket-level* base diagonals, and by the circuit of the Pyramid at the level of the King's Chamber floor. Subsequent investigations, however, has demonstrated the correct method of applying this remarkable feature; and the measures we now give agree precisely with the most careful estimates of astronomical science. 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.



CHAPTER II

THE DIVINE PLAN OF THE AGES

AS the object of *Great Pyramid Passages* 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.

28 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. Accordingly, 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!

29 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.

30 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.

31 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."

32 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 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.

33 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.

34 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.

35 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.

36 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.

37 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.

38 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 the whole of 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 a reformation movement went on in the Jewish house under the successive leadership of Zerubbabel, Ezra and Nehemiah.

39 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 454 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 this, 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, that they were quite unable to comprehend the loving ministrations of God's true children. Had the same effort been made during the time when Abraham inter-

ceded 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."

40 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?"—I 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.

41 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 Jewish believers 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 merely 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.

42 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?

43 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 I 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.

44 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.

45 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.

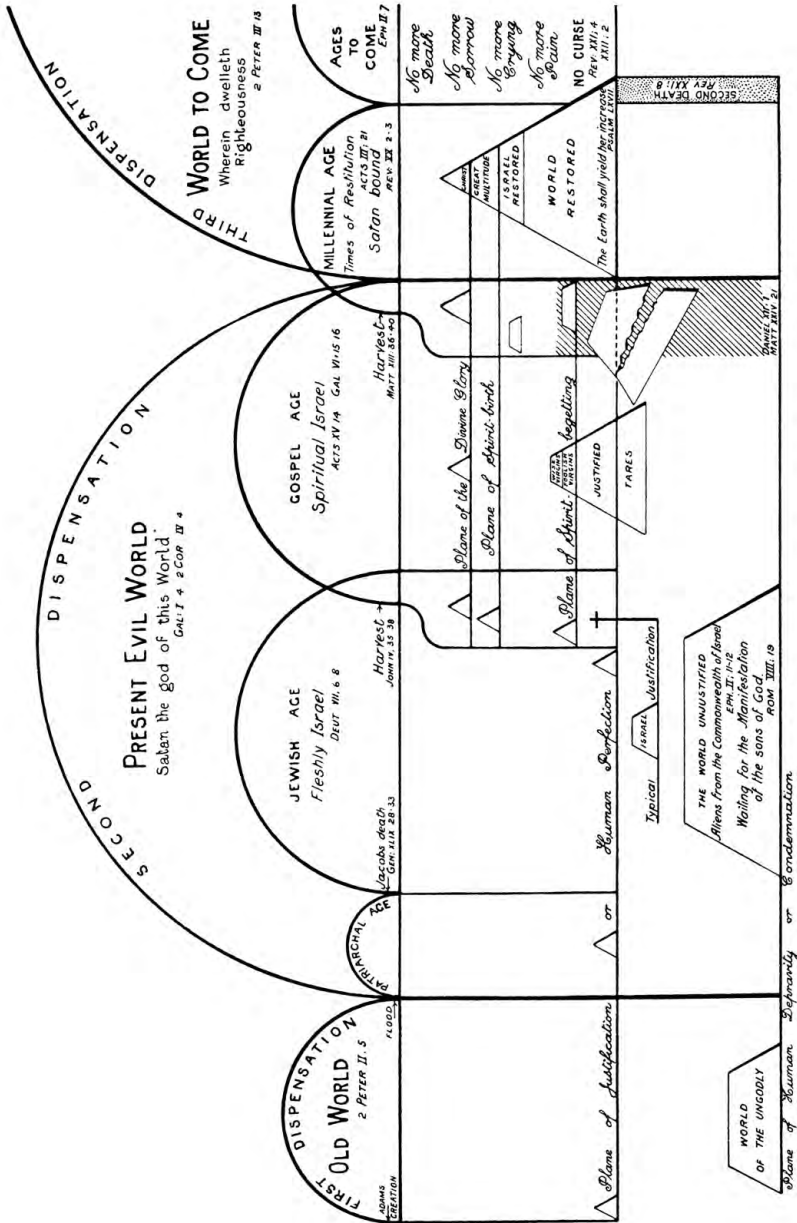


CHART OF THE AGES

CHAPTER III

THE CHART OF THE AGES

MOST of the important features of this plan are indicated in the accompanying chart (Plate V), 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.¹

47 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.

48 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 between the latter and the line of human perfection, represents the Jewish nation during the period of their favour with God, lifted measurably above the other nations through the yearly atonement for their 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 Jewish economy was instituted to serve as types and shadows of better things to come, and could not justify those who were under it, neither reckonedly

¹ 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.

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.

49 It may be asked, What advantage then had the Jew? The Apostle answers, "Much every way: chiefly, because unto them were committed the oracles of God." To them, God sent his prophets and finally his Son "born 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 Jews are still beloved for their fathers' sake, 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 Bride 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.

50 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 the Jews, 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.

51 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.

52 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 everlasting 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.

53 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.

54 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 : 51), 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.

55 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.

56 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.

57 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.

58 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—I 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).

59 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.

60 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.

61 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.

62 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—I 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.

63 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.

64 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), they 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.

65 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.

66 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.

67 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 other evil angels will likewise be destroyed—Heb. 2:14; Rev. 21:8.

68 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,—Wilson's Emphatic Diaglott. 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 1914-1915 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.

69 In Matt. 25:31-46, which describes the judgment of the Millennial Age, and especially the Harvest of that Age, 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."

70 The "wheat" class of the Jewish Harvest and of the Gospel Age, having been begotten of the Lord to the spirit nature (John 1:11-13; 3:7, 8), and being "Sons of God" in a special sense, will have eternal life in heaven with God the Father and the Lord Jesus Christ; but this privilege has been restricted to the faithful of this Gospel Age. The "sheep" class of the Millennial Age will not be called to lay down their lives, and will not, therefore, be begotten to the spirit nature (2 Cor. 6:1, 2), but will regain all that was lost by Adam in the beginning. 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.

CHAPTER IV

THE GREAT PYRAMID IN TYPE AND ANTITYPE

THE faithful followers of Christ, for whose selection God has 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—I 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.

72 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.

73 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.

74 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."

75 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.

76 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.

77 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

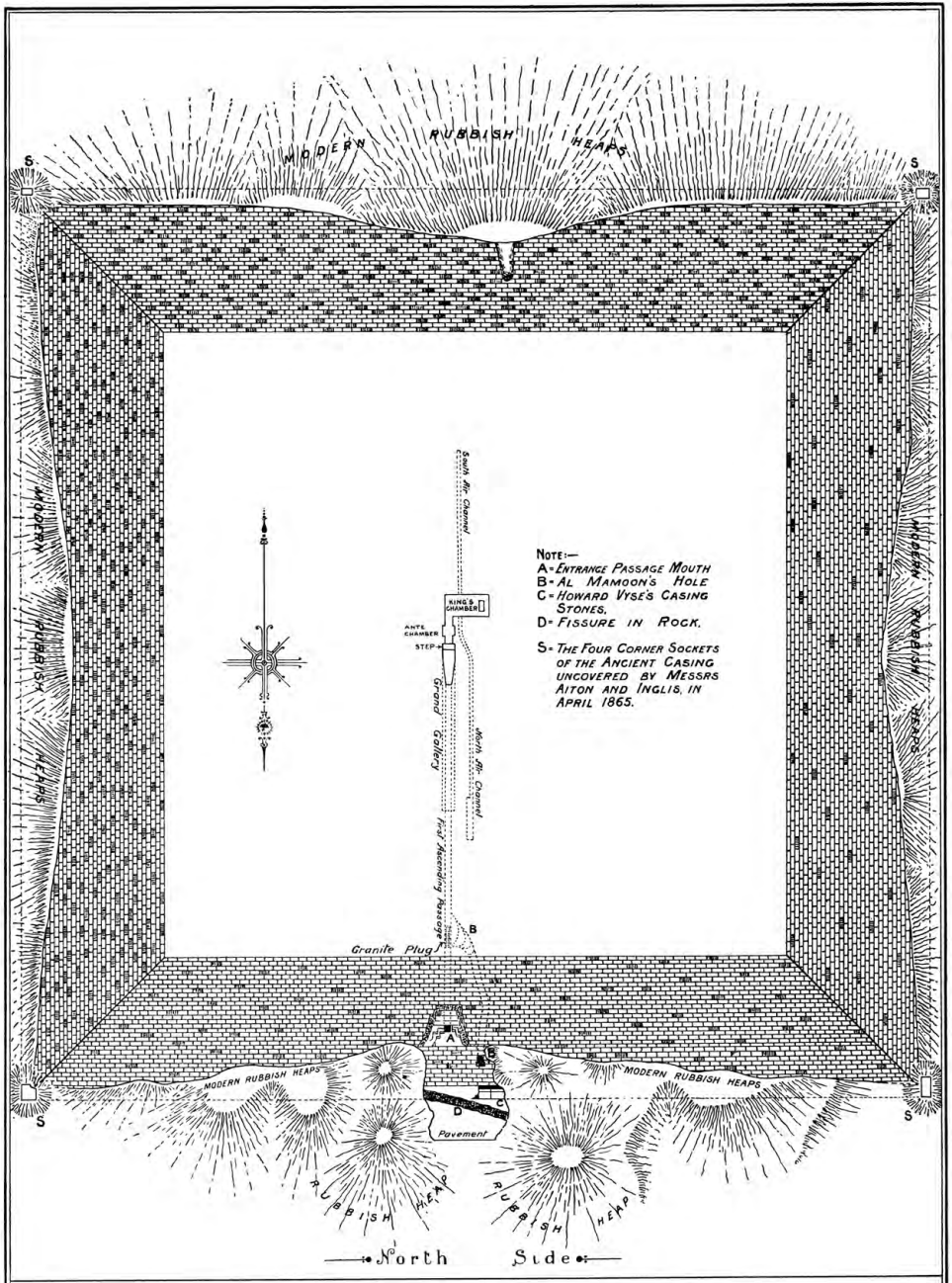
of stumbling and a rock of offence" (1 Pet. 2: 7, 8), and, therefore, this stone which they rejected and over which they stumbled, in due time fell upon them and crushed them. This was confirmed by Jesus in the words of the prophets: "What is this then that is written, 'The stone which the builders rejected, 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."

78 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.

79 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*" (Fleshly and Spiritual). 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.

80 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.

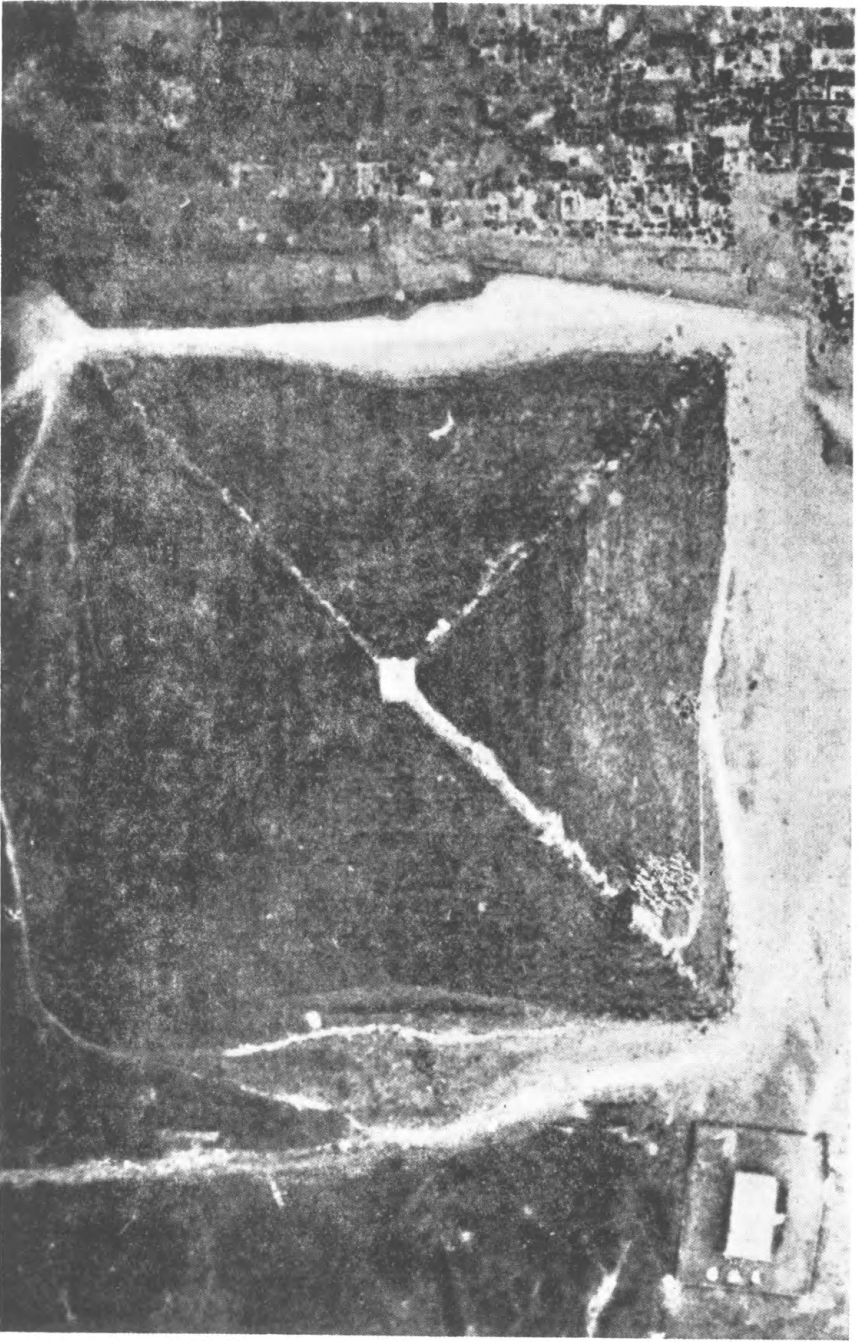
81 Whatever the feelings of the Egyptian builders may have been during the period of quarrying and preparing the stones for the Great Pyramid of Gizeh, they must have marvelled and rejoiced when the top-stone was placed in position; for this, the crowning



NOTE—
 A=ENTRANCE PASSAGE MOUTH
 B=AL MAMOUN'S HOLE
 C=HOWARD VYSE'S CASING STONES.
 D=FISSURE IN ROCK.
 S=THE FOUR CORNER SOCKETS OF THE ANCIENT CASING UNCOVERED BY MESSRS AITON AND ENGLIS, IN APRIL 1865.

GROUND PLAN OF THE GREAT PYRAMID

TOGETHER WITH ITS HORIZONTAL SECTIONAL AREA AT THE LEVEL OF THE KING'S CHAMBER FLOOR, SHOWING MODERN RUBBISH HEAPS FIFTY FEET HIGH, AND SHOWING ALSO EXACT POSITION OF COLONEL HOWARD VYSE'S CASING STONE REMNANTS.



*The GREAT PYRAMID OF GIZEH and its immediate surroundings, as seen from an aeroplane
Suggestion: View this picture from a distance of a couple of yards*

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 headstone 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.

82 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"—See Plate VI, which shows the location of these four sockets. The actual

Plate VIII



REMNANT OF THE ORIGINAL CASING-STONE SURFACE
OF THE GREAT PYRAMID.

NEAR THE MIDDLE OF ITS NORTHERN FOOT, AS DISCOVERED BY THE EXCAVATIONS
OF COLONEL HOWARD VYSE IN 1837.

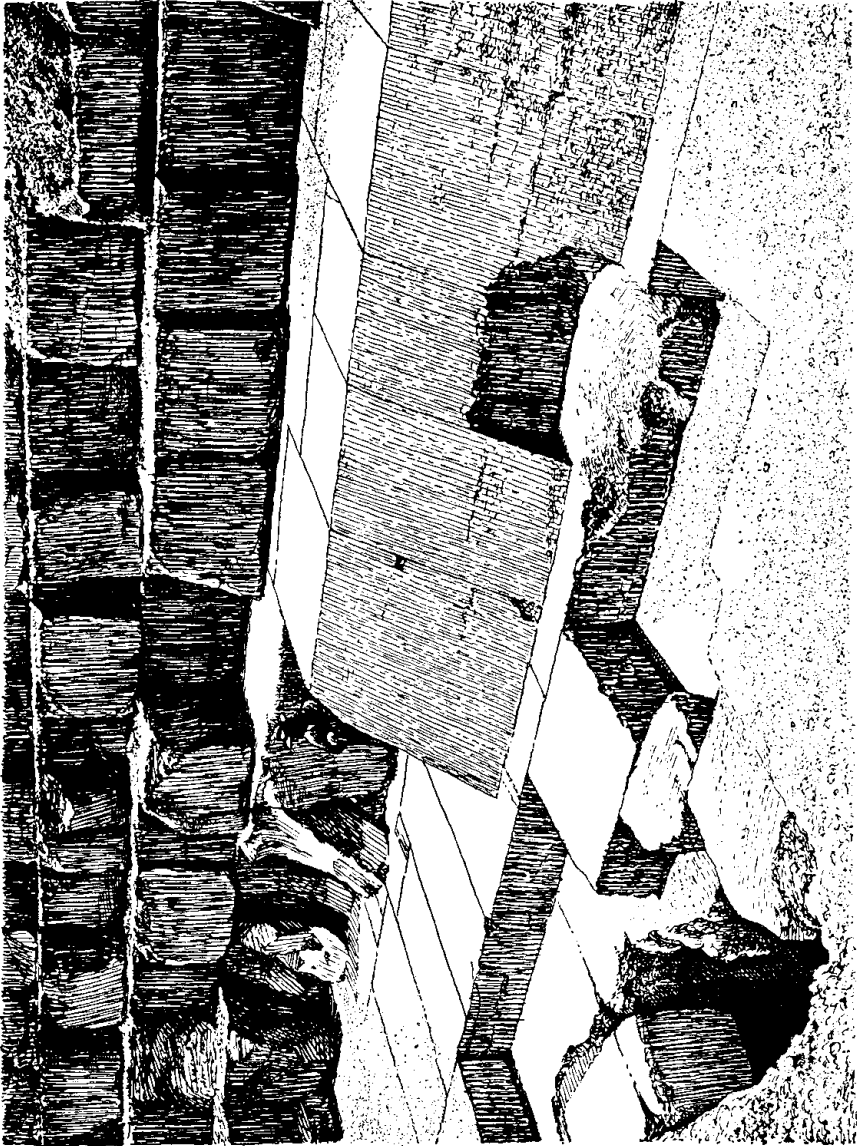
plan of the Great Pyramid, as it is now, is seen in Plate VII, which is a reproduction of a photograph taken from an aeroplane, 6,000 feet up, by Mr. Howard, of Windsor, Berks.

83 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 chapter (Plate V), 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.

84 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.

85 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 Plat-

Plate IX



Drawn by K. Vaughan

The Casing Stones at the northern base of the Great Pyramid of Gizeh, as they now appear (1909); showing also the "Platform" on which they rest

form base of the building, demonstrated what was once the outside of the Great Pyramid—Plate VIII. 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.

86 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 remainly firmly fixed in its original alignment, notwithstanding the lapse of time, and the violence to which it had been exposed."

87 While the fragment of casing-stone, to which Colonel Howard Vyse alluded, has been removed since his day (Plate IX), 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.

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 wast 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?



Drawn by K. Vaughan

Depression in the roof of the Descending Passage of the Great Pyramid of Gizeh, showing the rectangular granite block, namely, the lower butt end of the Granite Plug

PASSAGE SYSTEM

OF THE

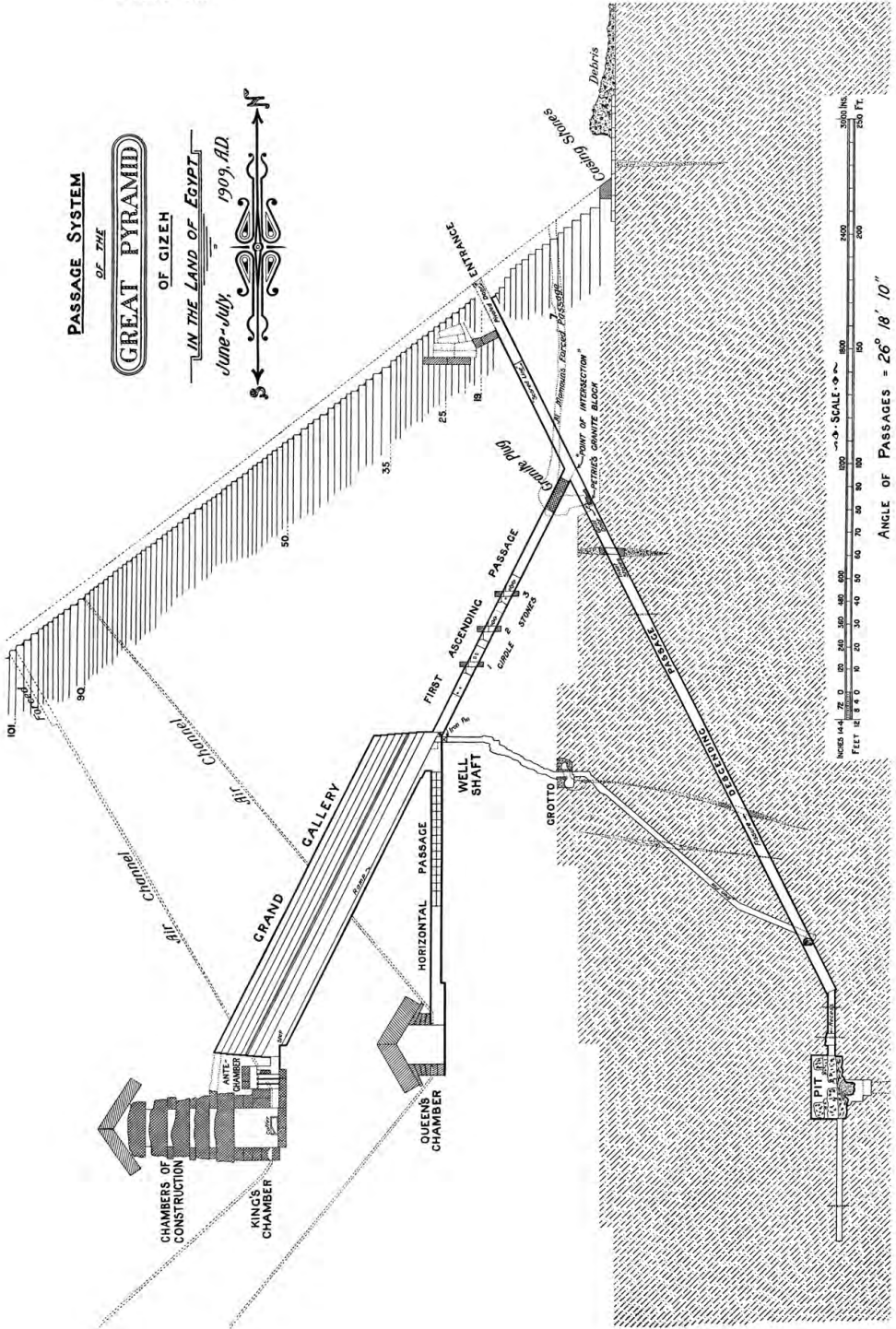
GREAT PYRAMID

OF GIZEH

IN THE LAND OF EGYPT.

June-July

1909, A.D.



CHAPTER V

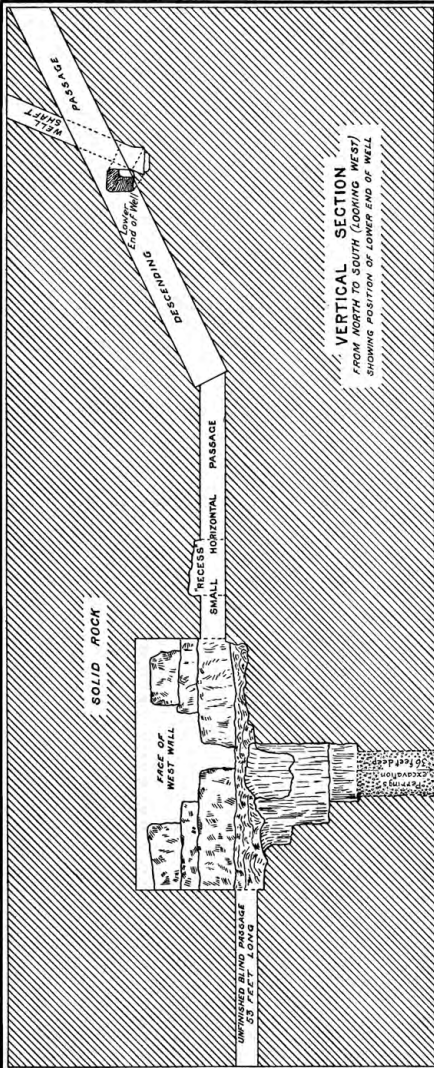
THE PASSAGE AND CHAMBER SYSTEM OF THE GREAT PYRAMID

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."

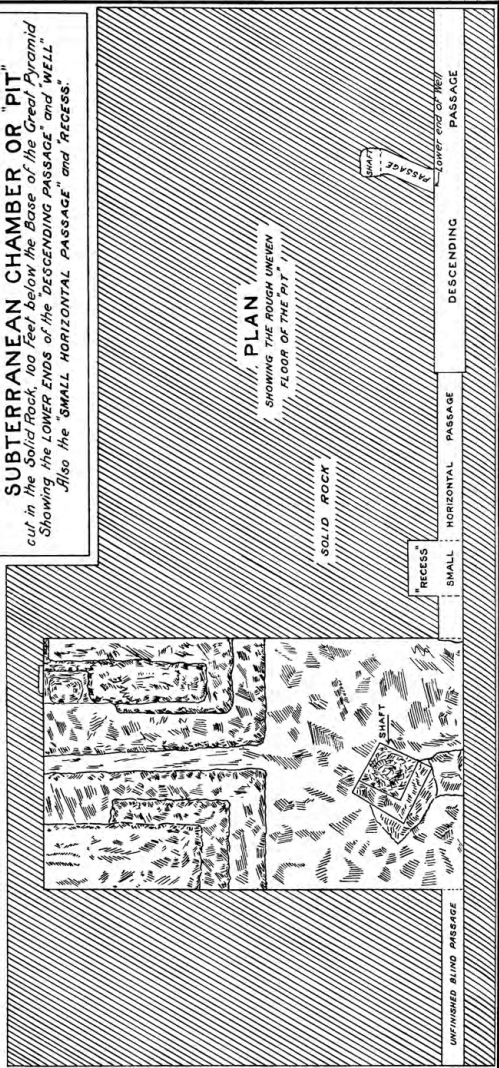
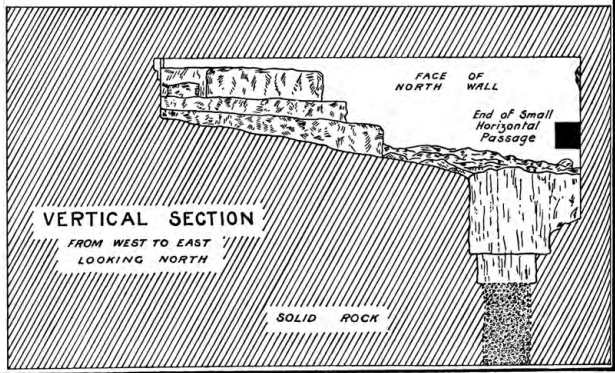
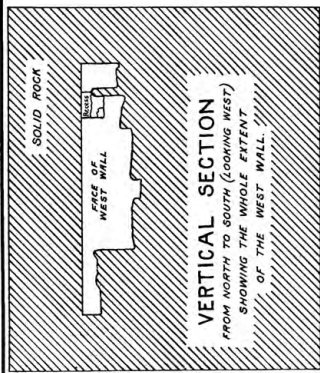
89 In order to an intelligent and appreciative understanding of its symbolical aspect, the reader must first acquaint himself with the interior system of the building. The names here given to the various passages and chambers are those commonly accepted by Pyramid students. They are mentioned in the order in which they appeared to us, the joint-authors of this volume, during our 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 Plate XI.

90 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.

91 A few feet further down the passage we noticed a depression in the roof, into which a rectangular, dark granite block is fitted—Plate X. 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



SUBTERRANEAN CHAMBER OR "PIT"
cut in the Solid Rock, 100 Feet below the Base of the Great Pyramid
Showing the LOWER ENDS of the "DESCENDING PASSAGE" and "WELL"
Also the "SMALL HORIZONTAL PASSAGE" and "RECESS".



ten feet the surface is so smooth that to walk on it is impossible, unless one is wearing rubber shoes, or has bare or stockinged 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.

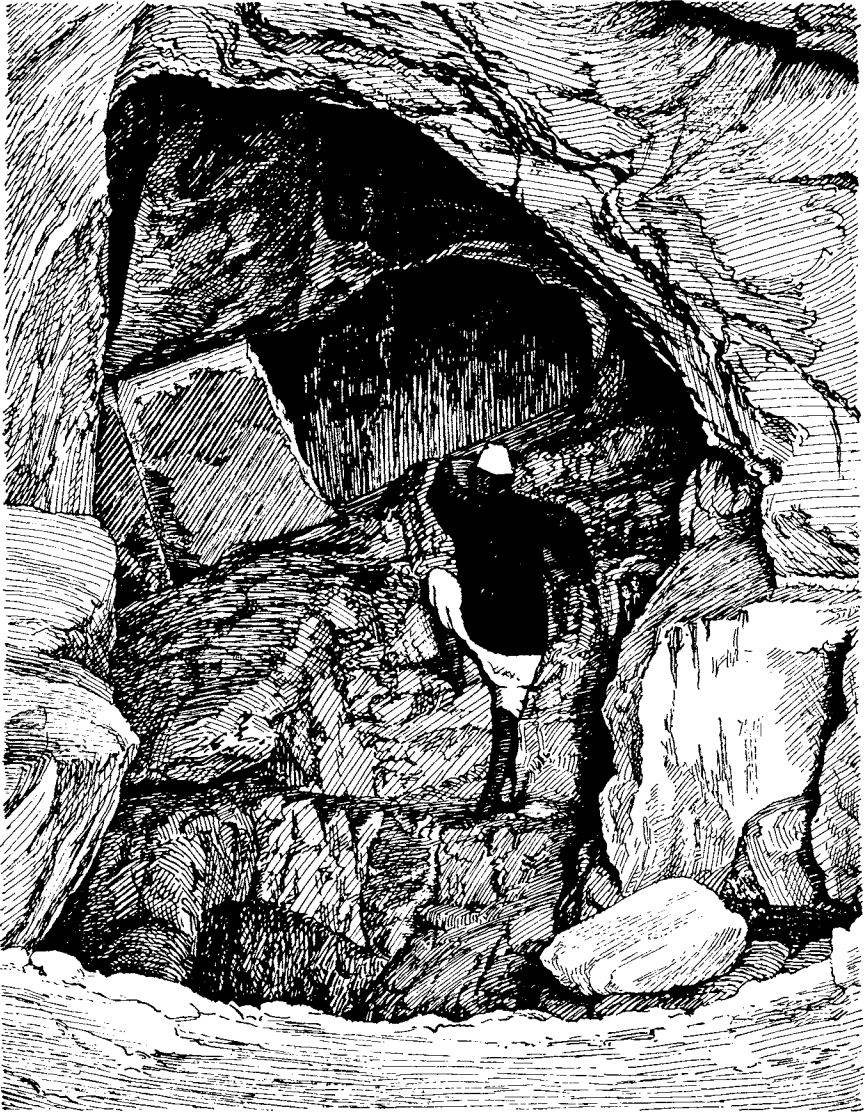
92 This lower portion of the Descending Passage is in direct continuation of the part above, but instead of being built with masonry, it bores through the solid rock on which the Pyramid is erected. It ends in a *Small Horizontal Passage* which, in its turn, leads past a small ante-chamber or *Recess* 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—Plate XII.

93 In the unfinished floor of the *Pit* (as the Subterranean Chamber it generally named) appears the large, squareish mouth of a deep vertical shaft. 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.

94 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*. Plate XII shows the position of this opening in the west wall of the Descending Passage; and a reference to Plate XI demonstrates that the *Well*-shaft communicates with the upper passages.

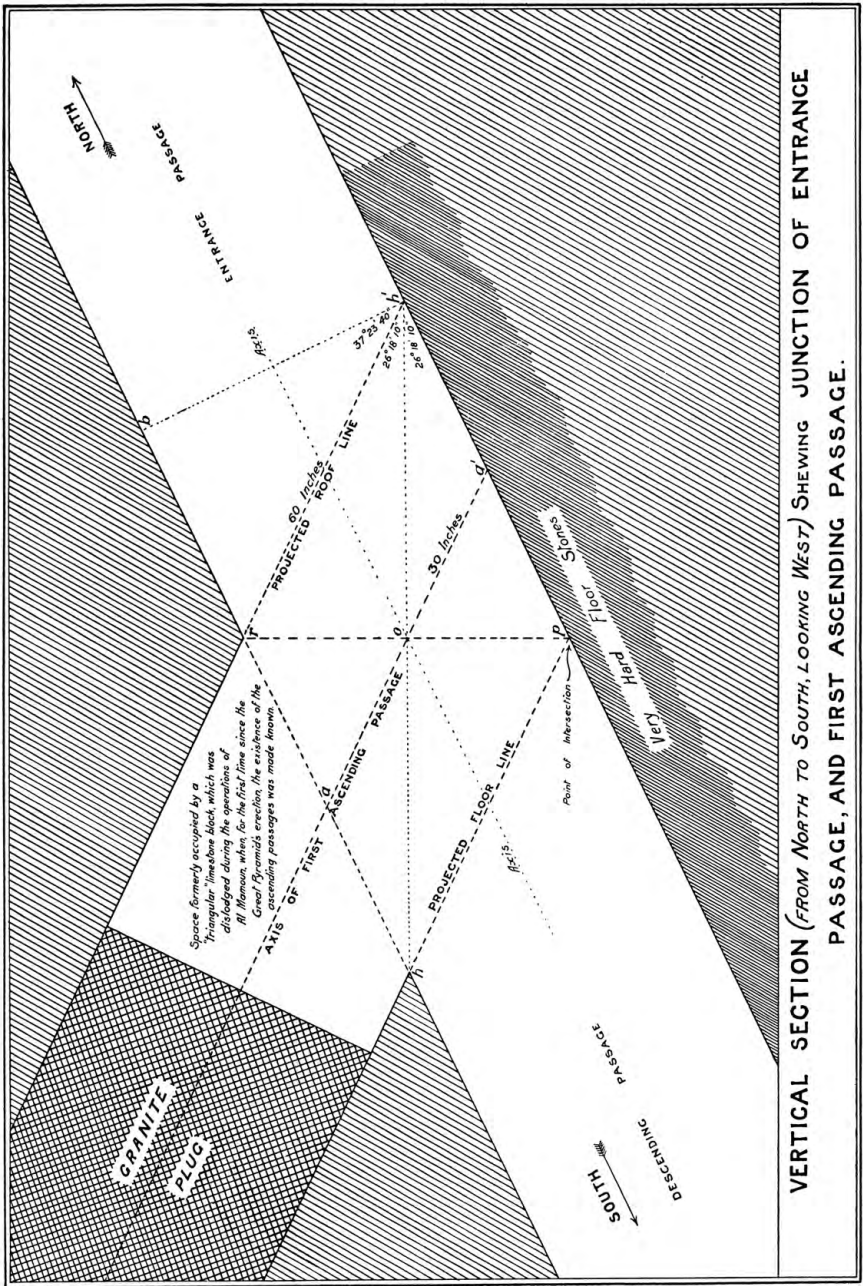
95 Immediately above or north of the granite stone on which

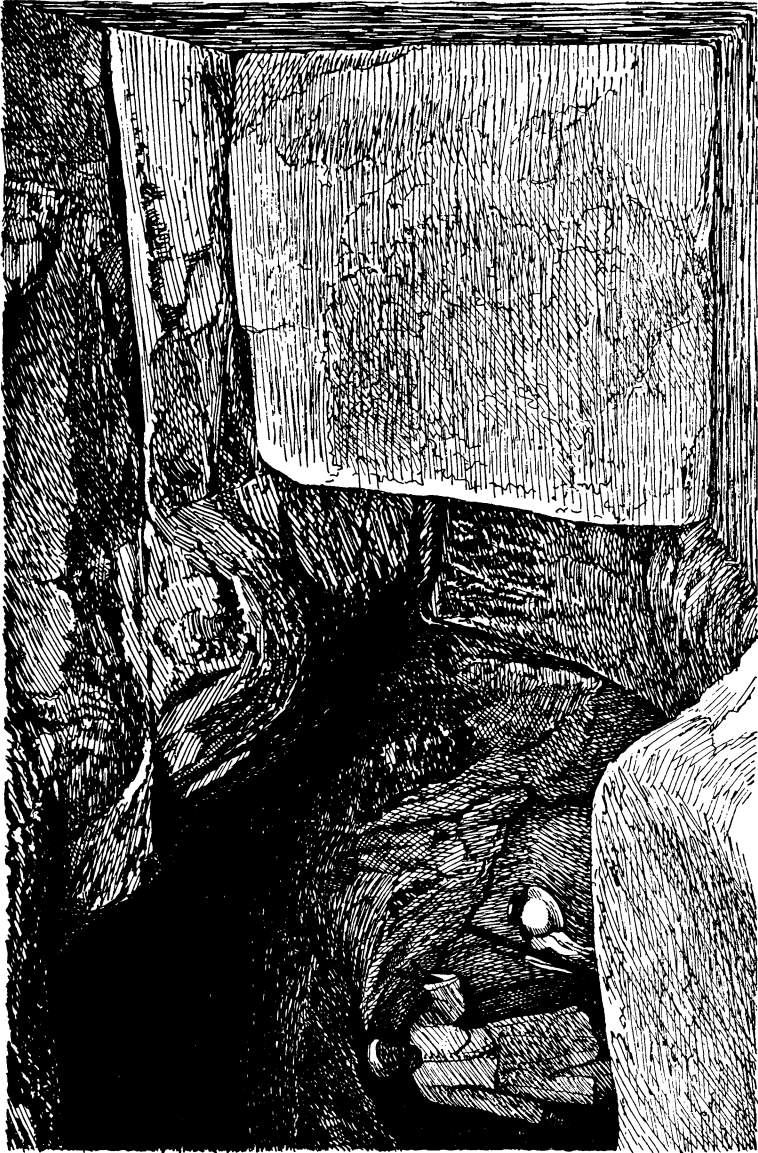
Plate XIII



Drawn by K. Vaughan

The large "Cavernous Space" to the west of the Granite Plug of the Great Pyramid of Gizeh, which was hollowed out in the masonry by Caliph Al Mamoun, eleven hundred years ago





Drawn by K. Vaughan

The upper butt end of the Granite Plug in the First Ascending Passage of the Great Pyramid of Gizeh ; showing Al Mamoun's Cavity to the west, and our Arab attendant standing at the inner end of the long forced passage. (Compare with Plate VI)

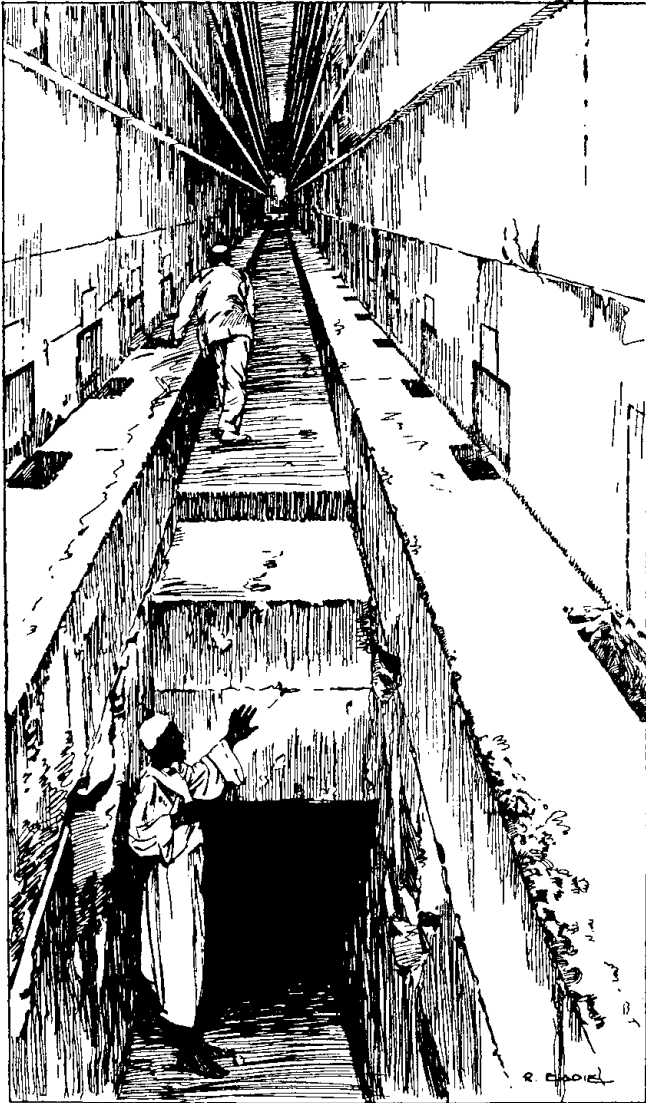
the grill-door is fixed, there is an irregular opening in the west wall of the Descending Passage. When we stepped through this opening, we found ourselves in a large cavernous space. This cavity with its opening from the Descending Passage was hollowed out in the masonry eleven hundred years ago by 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—Plate XIII.

96 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—Plate XIV. 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.

97 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.

98 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

Plate XVI



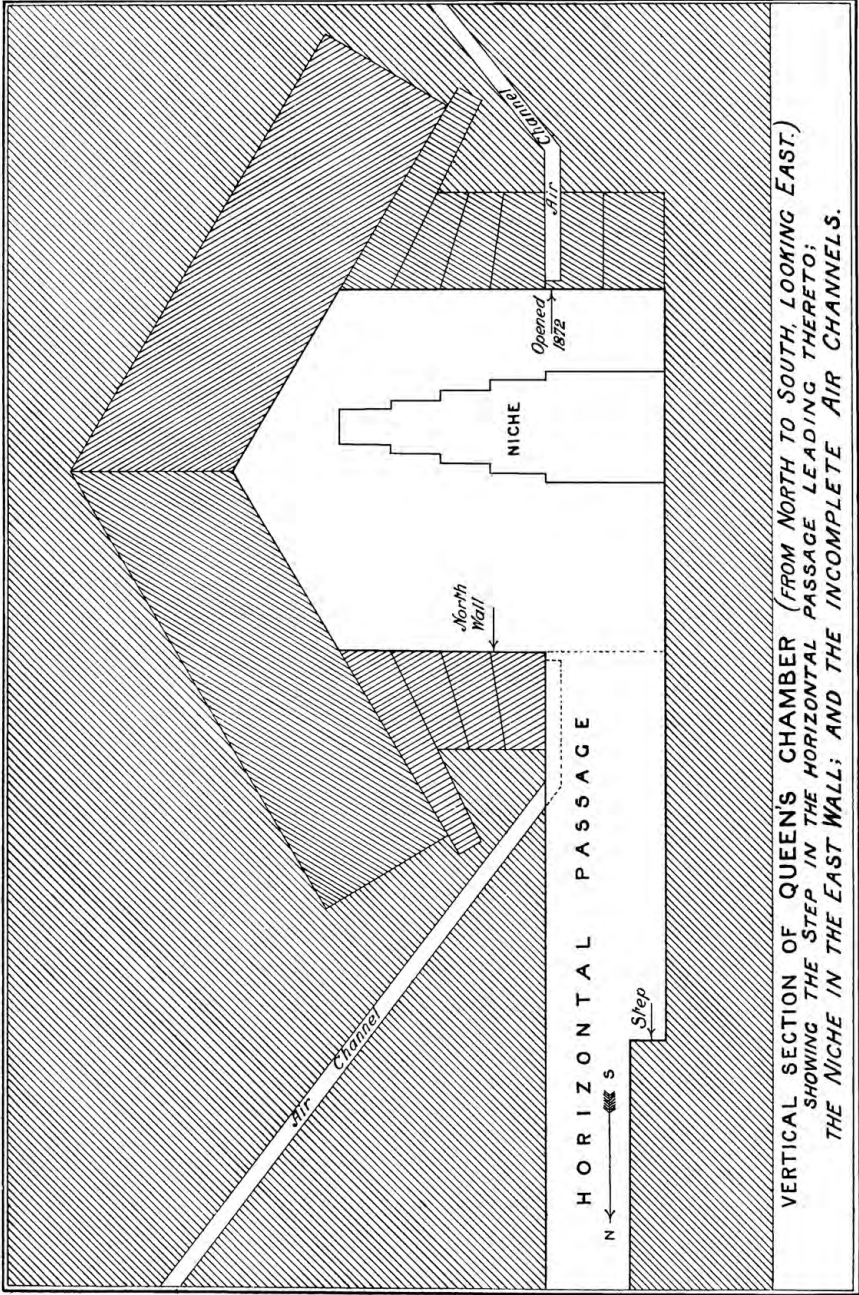
The GRAND GALLERY in the Great Pyramid of Gizeh, showing its full inclined length to the south wall at the upper terminal; also, at the foot, the doorway to the Horizontal Passage to the Queen's Chamber

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!

99 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.

100 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 (See Plate XIII), 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. We were now able to inspect the upper butt end of the Granite Plug, which is shown to advantage in the right-hand side of the drawing by K. Vaughan—Plate XV.

101 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—Plate XVI.



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.

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

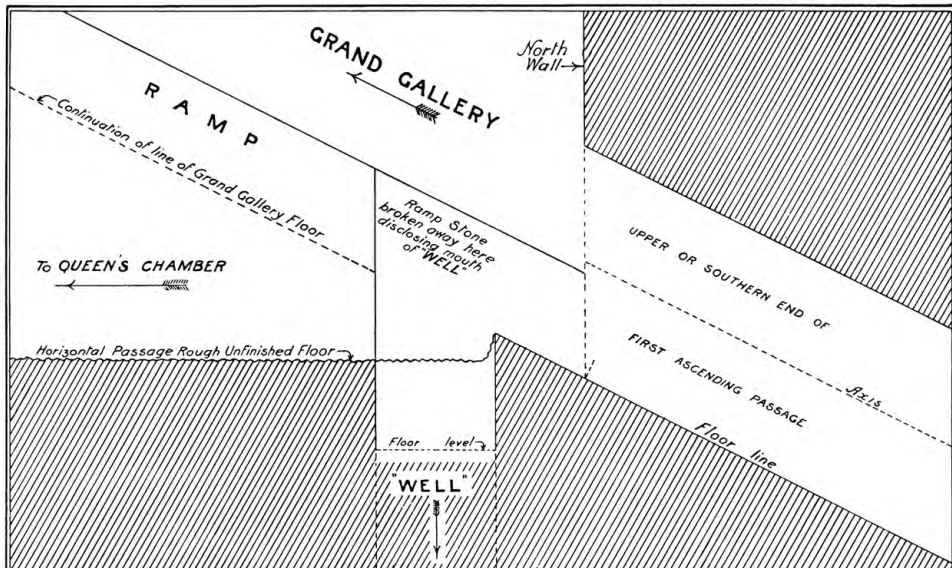
(1) Behind us was the low steep passage up which we had just laboriously chambered.

(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*—Plate XVII. 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.

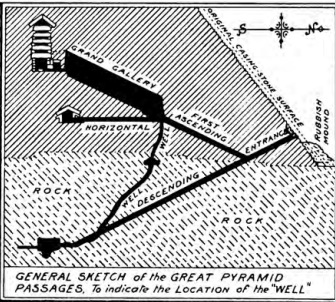
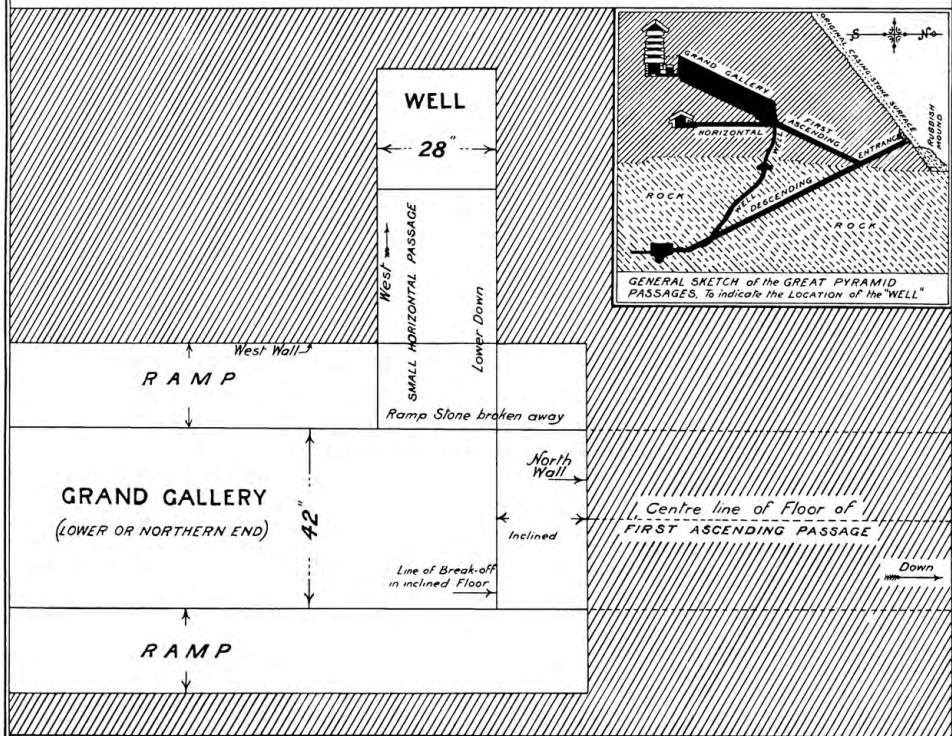
(3) Above the low entrance of the Horizontal Passage, sixteen and a half feet in front of us, we beheld the present apparent commencement of the Grand Gallery floor. Strictly speaking the commencement is at the north end-wall. At this place the floor of the First Ascending Passage appears to project 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—See Plates XVIII and XIX. 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.

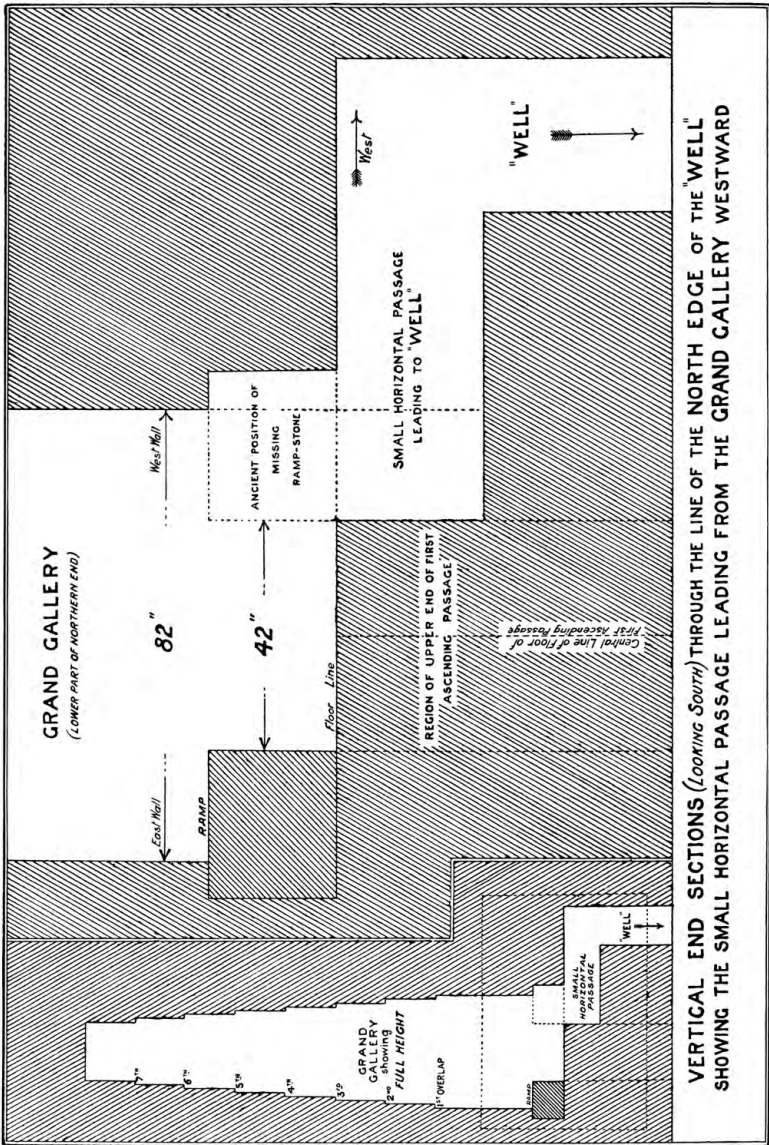
103 The Grand Gallery is narrow, being only seven feet in width; but with the aid of a good light its lofty vaulted roof,



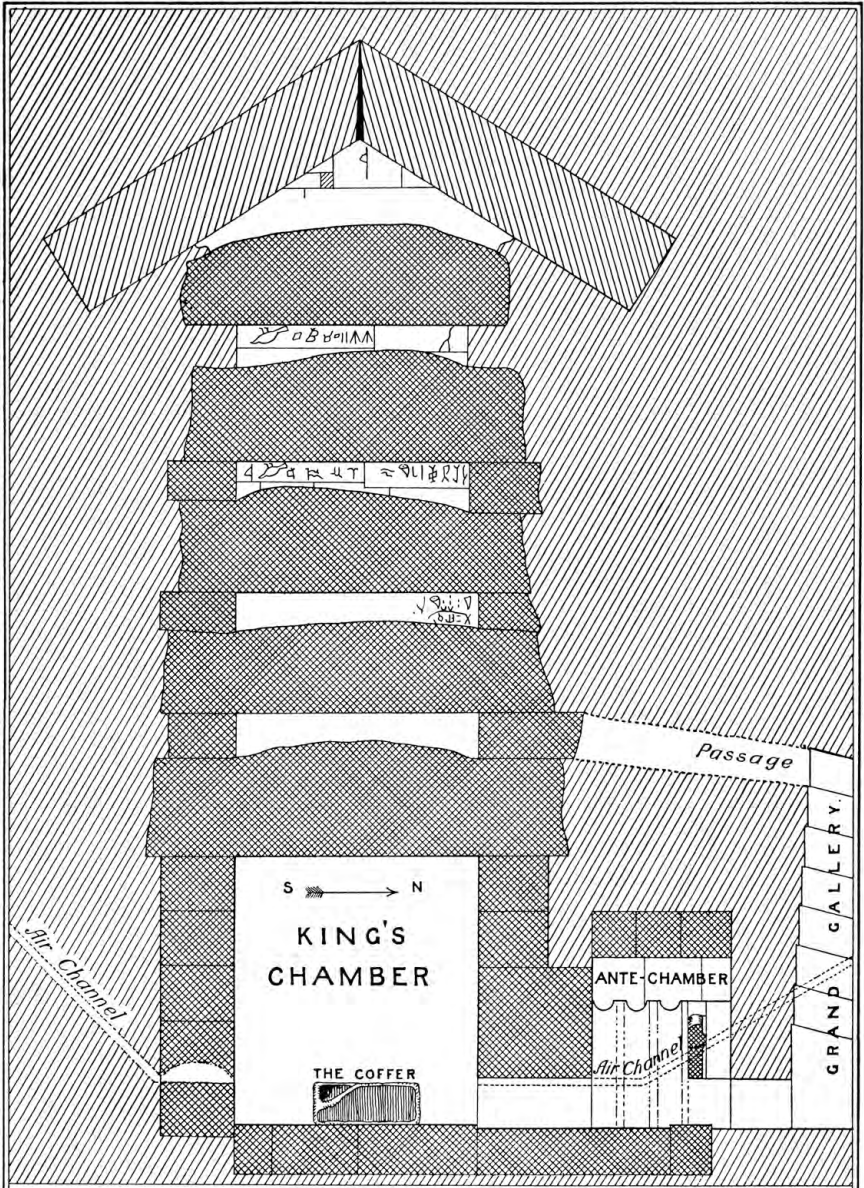
VERTICAL SECTION (LOOKING WEST) AT THE SUMMIT OF THE "WELL" SHOWING END SECTION OF SMALL HORIZONTAL PASSAGE LEADING TO THE "WELL"



GROUND PLAN OF THE NORTHERN END OF THE GRAND GALLERY AND THE "WELL" SHOWING THE SMALL HORIZONTAL PASSAGE LEADING FROM THE GRAND GALLERY WESTWARD TO THE WELL



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



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

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*—Plate XX.

104 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.

105 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.

106 At the head of the Grand Gallery (the south end), there is a great *Step*, thirty-six inches in height, which, though broken to a considerable extent in the middle, 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!¹

107 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 about three inches. The topmost overlap near the roof, therefore, projects about twenty-one inches² 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

¹Subsequent 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.

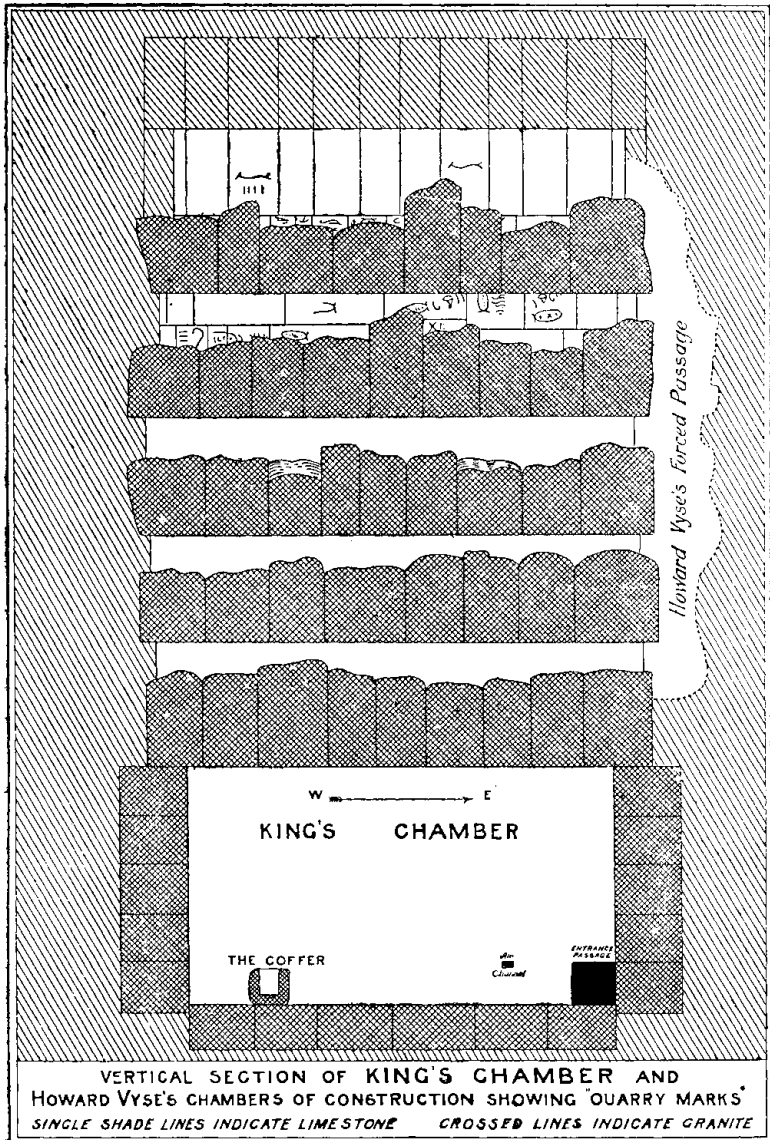
²The projection is often stated by writers to be *seven* inches. But this is an error. Professor Flinders Petrie measured it in 1881 by the aid of a plumb-line, and published the result as about twenty-one and a quarter inches. My own plumb-line measure, taken in 1912, practically confirms that of Professor Petrie.—(Morton Edgar.)

the bottom of the lower one is on the same level as the roof of the low passage into the Ante-Chamber—Plate XX.

108 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 toward 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 on 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 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.³ (How did the builders manage to get it into its position?)

109 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

³ There is no known (visible) stone in the Great Pyramid larger or heavier than this. The weight of Aberdeen red granite, which is similar to the granite of the King's Chamber, is 165 lbs. to the cubic foot. The cubical contents of the roof-stone here mentioned is 945 cubic feet. Its weight is, therefore, rather less than 70 tons (British tons)—a very heavy stone.



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 third of the height, said he was afraid and came down again.⁴

II0 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.

III 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 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

⁴During 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 Faid, 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 Edgar.*)

CHAMBER SYSTEM

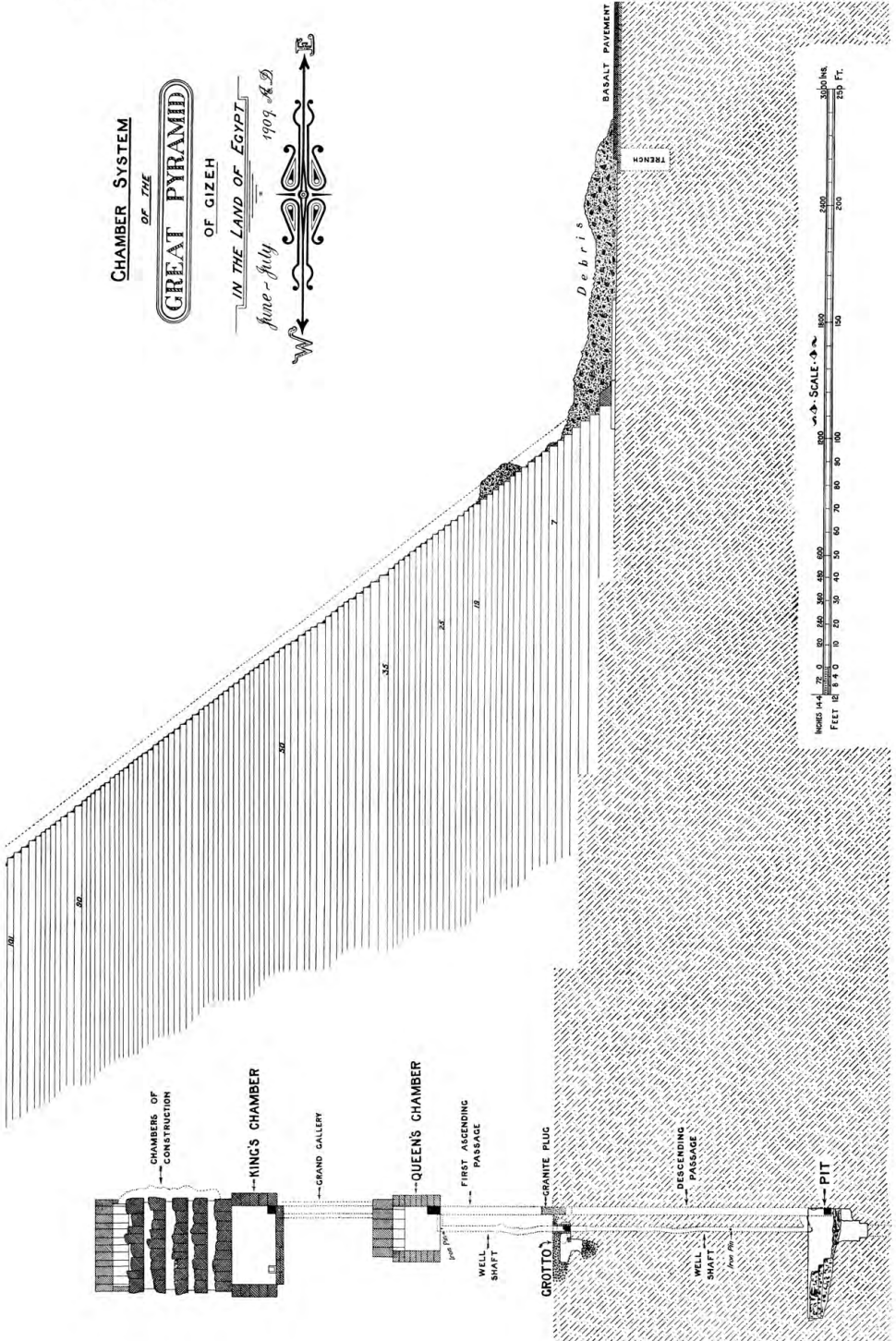
OF THE

GREAT PYRAMID

OF GIZEH

IN THE LAND OF EGYPT

June-July 1909 A.D.



112 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 months' 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—Plate XXI.

113 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, as mentioned in Par. 74.

114 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.

115 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.—Par. 84. 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—See Plate XX), is the Great Pyramid's practical sign, or symbol, of *Stability*. Egypt's well known symbol of "Stability" has four horizontal ridges.

116 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 our letters from Egypt.) 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—See Plate XXII, which shows the Chamber System of the Great Pyramid, looking north.

117 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 secrets, and testifies to the Divine plan of the Ages.

CHAPTER 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—Plate XXIII.

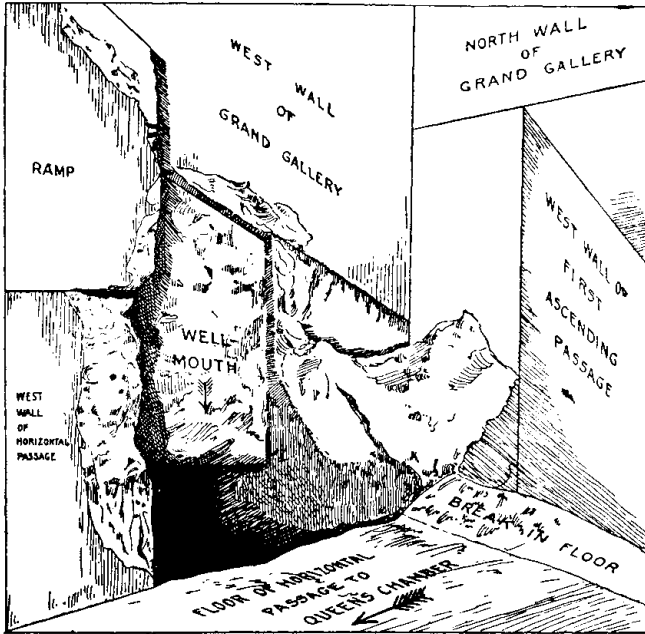
119 As a sequence to these thoughts, it was naturally suggested that the First Ascending Passage which leads up to the point thus assumed to indicate the date of Christ's birth, would, therefore, symbolize that Law Dispensation which preceded and led up to the Advent of the Messiah; and, also, that the 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.

120 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 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

Plate XXIII

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.

121 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



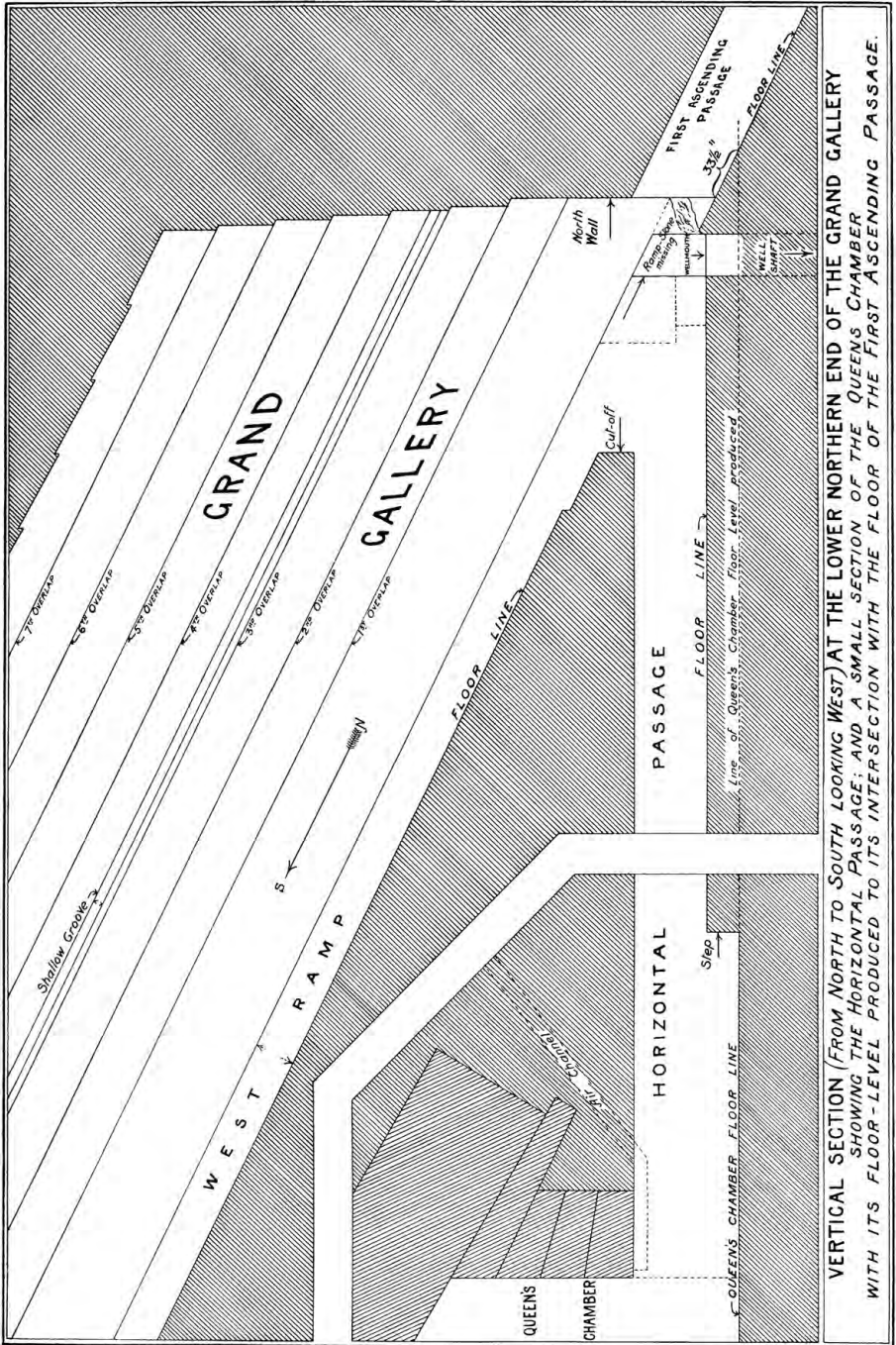
The Well-mouth in the Grand Gallery of the Great Pyramid of Gizeh, showing its broken surroundings

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.

122 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.

123 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. A glance at Plate XI demonstrates that 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 Jew. 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.

124 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.



VERTICAL SECTION (FROM NORTH TO SOUTH LOOKING WEST) AT THE LOWER NORTHERN END OF THE GRAND GALLERY SHOWING THE HORIZONTAL PASSAGE; AND A SMALL SECTION OF THE QUEENS CHAMBER WITH ITS FLOOR-LEVEL PRODUCED TO ITS INTERSECTION WITH THE FLOOR OF THE FIRST ASCENDING PASSAGE.

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.

125 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—1 Tim. 2: 4-6.

126 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—Plate XXIV.

127 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 demarcation 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.⁵

128 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 demarcation 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.

129 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 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?"

130 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.

⁵In his *Life and Work at the Great Pyramid*, Vol. II, Professor C. Piazza 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 demarcation between the First Ascending Passage and the Grand Gallery. This line of demarcation 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, the hypotenuse of which is the length of that portion of the floor of the First Ascending Passage lying between the two points which 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 $2.2567583+$.

CHAPTER VII

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

(A) 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*.

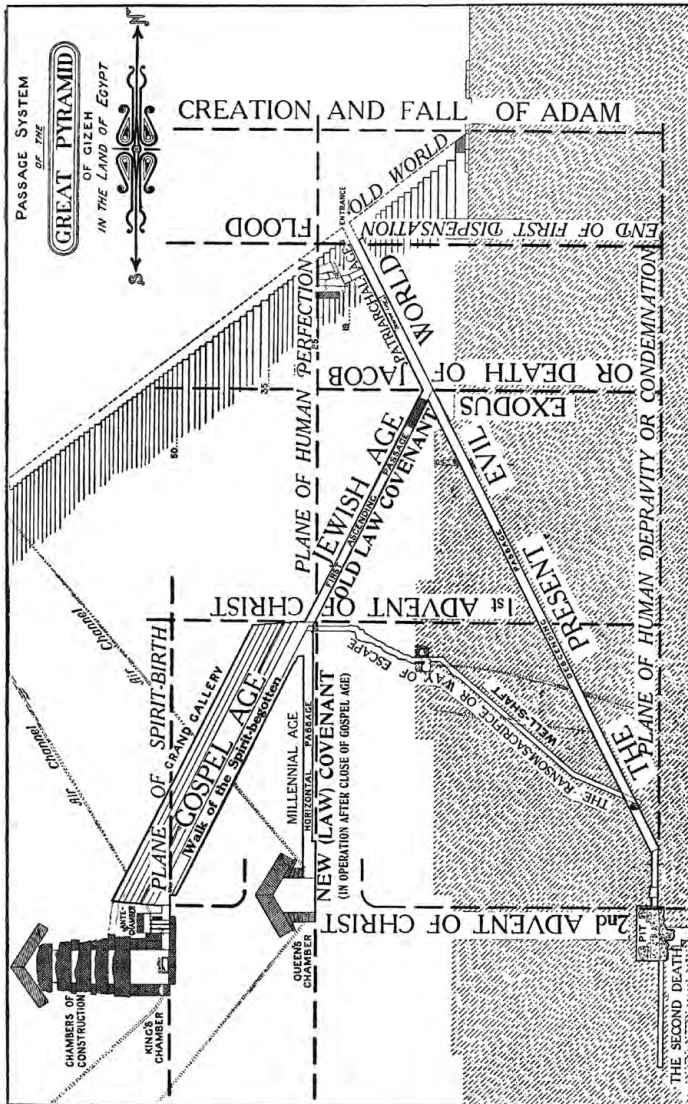
132 Adam was mortal, that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, 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.

133 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—I Tim. 6: 16; John 5: 26; 2 Pet. 1: 4; 1 Cor. 15: 53, 54.

134 In the Chart of the Ages (Plate V) three important planes are represented: (1) the lowest, the plane of human depravity, condemnation and death; (2) above this, the plane of human perfection; and (3) the highest plane, the plane of the Divine nature, immortality. These three conditions are symbolized in the Great Pyramid (Plate XXV), by the same method of superimposed 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.

135 In his work *Tabernacle Shadows*, C. T. Russell points out that

Plate XXV



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*. An examination of Plate XI will show that the only other positions in the Great Pyramid where granite (represented in the Plate 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"—Pars. 110-115. 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.

136 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.

137 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.

138 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 (Par. 127), 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: 18. 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.

139 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 this 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.

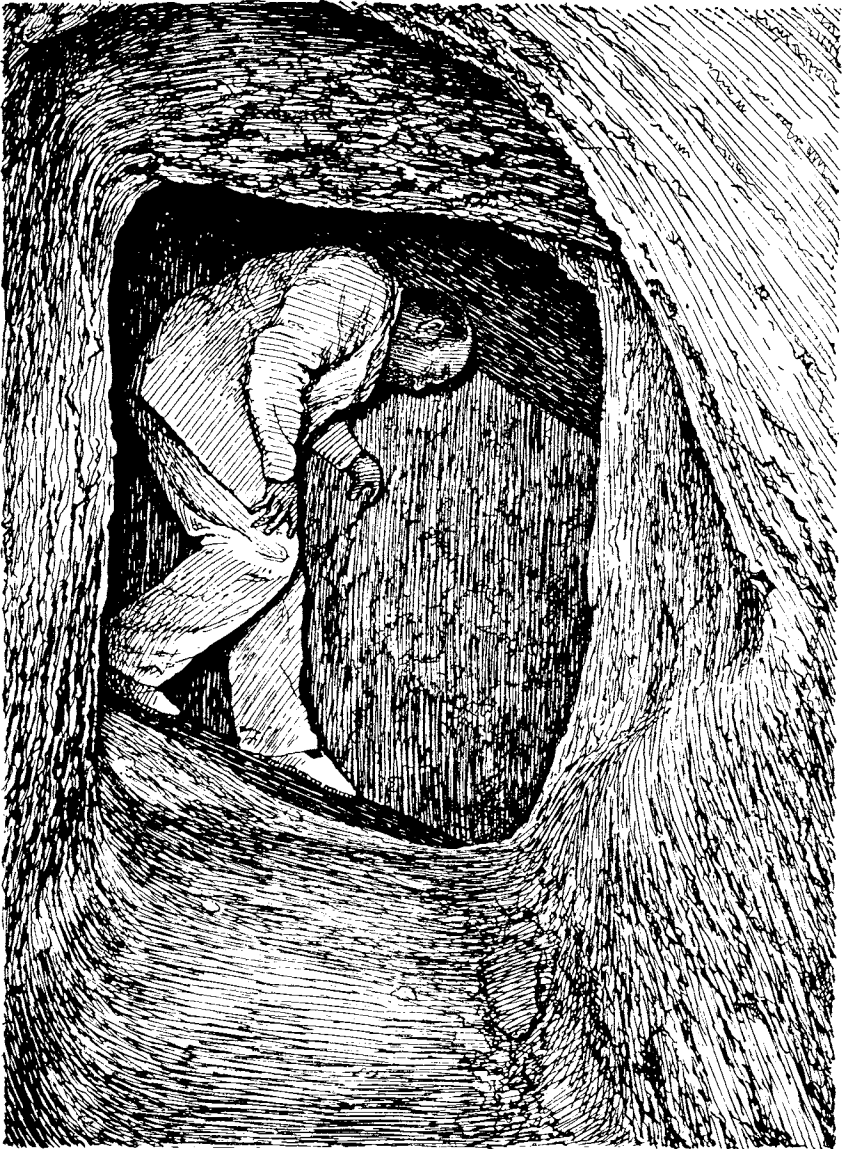
140 There is very great difference between the Kingdom promised to the followers of Christ, and the kingdom prepared from the foundation of the world for the obedient of the rest of mankind (1 Cor. 15: 50; Matt. 25: 34); for just as "the heavens are higher than the earth" (Isa. 55: 9), so the King's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

course of the Pyramid masonry, is high above the level of the Queen's Chamber which is situated on the 25th course, and symbolizes the earthly inheritance.

141 There is another method by which the Great Pyramid, under Divine arrangement, symbolizes the essential difference between immortality and mortality. See *Scripture Studies*, Vol. III, pp. 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 the other that 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.

142 "The Great Pyramid declares these same truths; for while the King's Chamber had open ventilators [Plate XX], 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. Wayman 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 [Plate XVII]. 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."

143 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,



Drawn by K. Vaughan

Walking down the Descending Passage

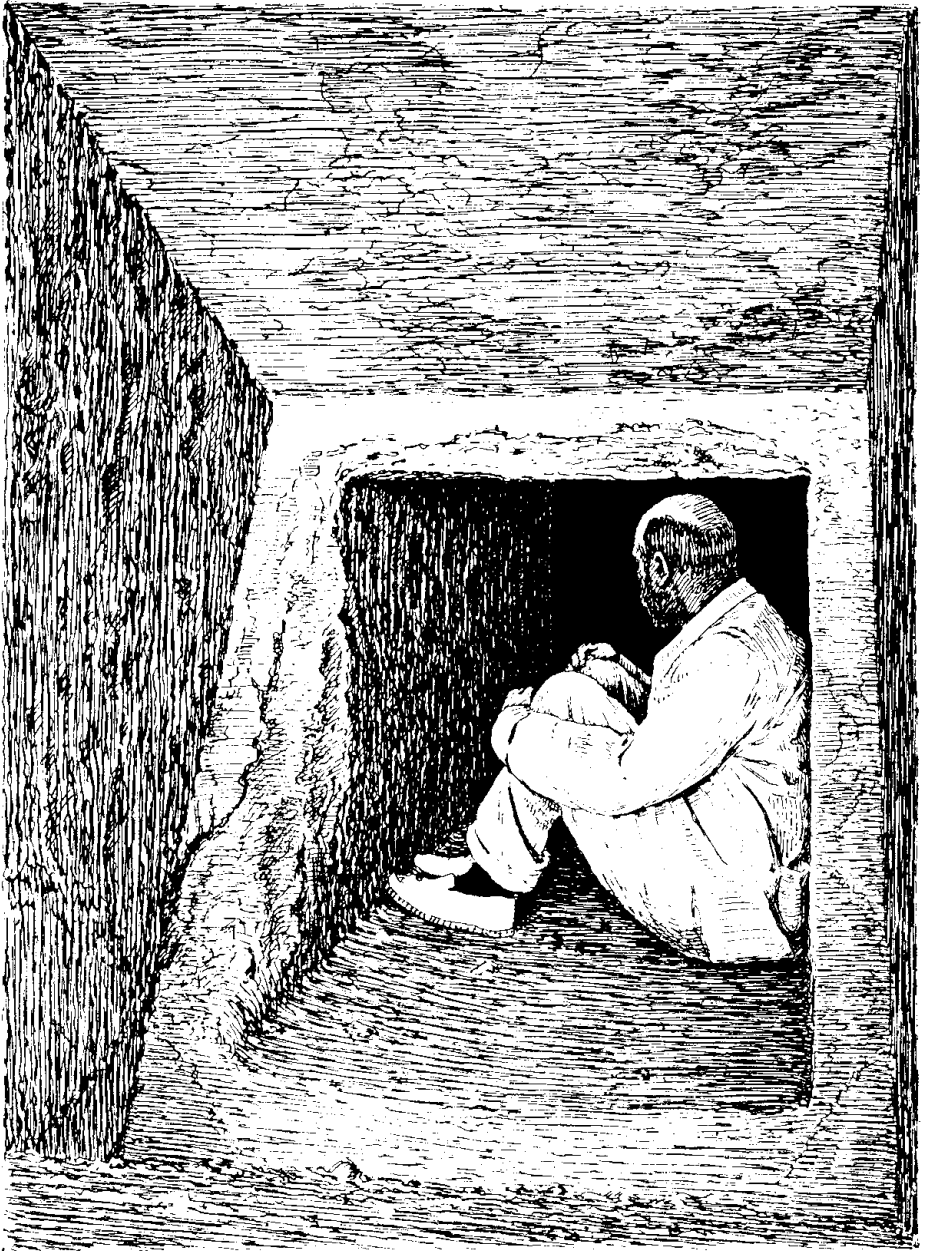
O breath, and breathe upon these slain that they may live. . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army"—Ezek. 37: 9, 10.

(B) 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.

145 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.

146 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—See Plate XXVI. 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, unless he possess a lamp or torch. When he has reached the lower extremity of the passage, should he look back, he will see the light at the Entrance now reduced



Drawn by J. Vaughan

The Lower Terminal of the Descending Passage

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 (Plate XXVII), 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 (Plate XII), 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—Plate XXVIII.

147 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.

148 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."

149 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.

150 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 those things which are not convenient”—Rom. 1: 18–32.

151 For the first sixteen and a half centuries of the long period of 6040 years (the interval between Adam’s fall in 4128 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.

152 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, Plate V), which is specially symbolized by the



Drawn by K. Vaughan

The North-east Corner of the Subterranean Chamber

Descending Passage—Plate XXV. 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.

153 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.

154 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.

155 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.⁶

⁶ *Note to the Second Edition:* These words are in the First Edition of this work, which was published in 1910. We believe they should still stand; for we regard the great World-War, which began in Autumn 1914 A.D., 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.

156 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"—*Scripture Studies*, Vol. II, page 75. 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.

157 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 in 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.

158 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."

159 Then God sent reformers to the Church, just as he had formerly sent prophets to the Jews. 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. [See Footnotes to paragraphs Nos. 155 and 175.] 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—Plate V. 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.

(C) 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 (Plate XIV), 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.

161 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.

162 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.

163 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 only 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.

164 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 (Plate V); 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—See, also, Plate XXV.

165 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 Jew was less degraded than the Gentile.

166 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, glided 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. Bowed 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 into 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."

167 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—Par. 127. 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



Drawn by K. Vaughan

Horizontal Passage leading to the Queen's Chamber in the Great Pyramid of Gizeh, looking north, showing the drop in the floor—Compare with Plate XVII

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.

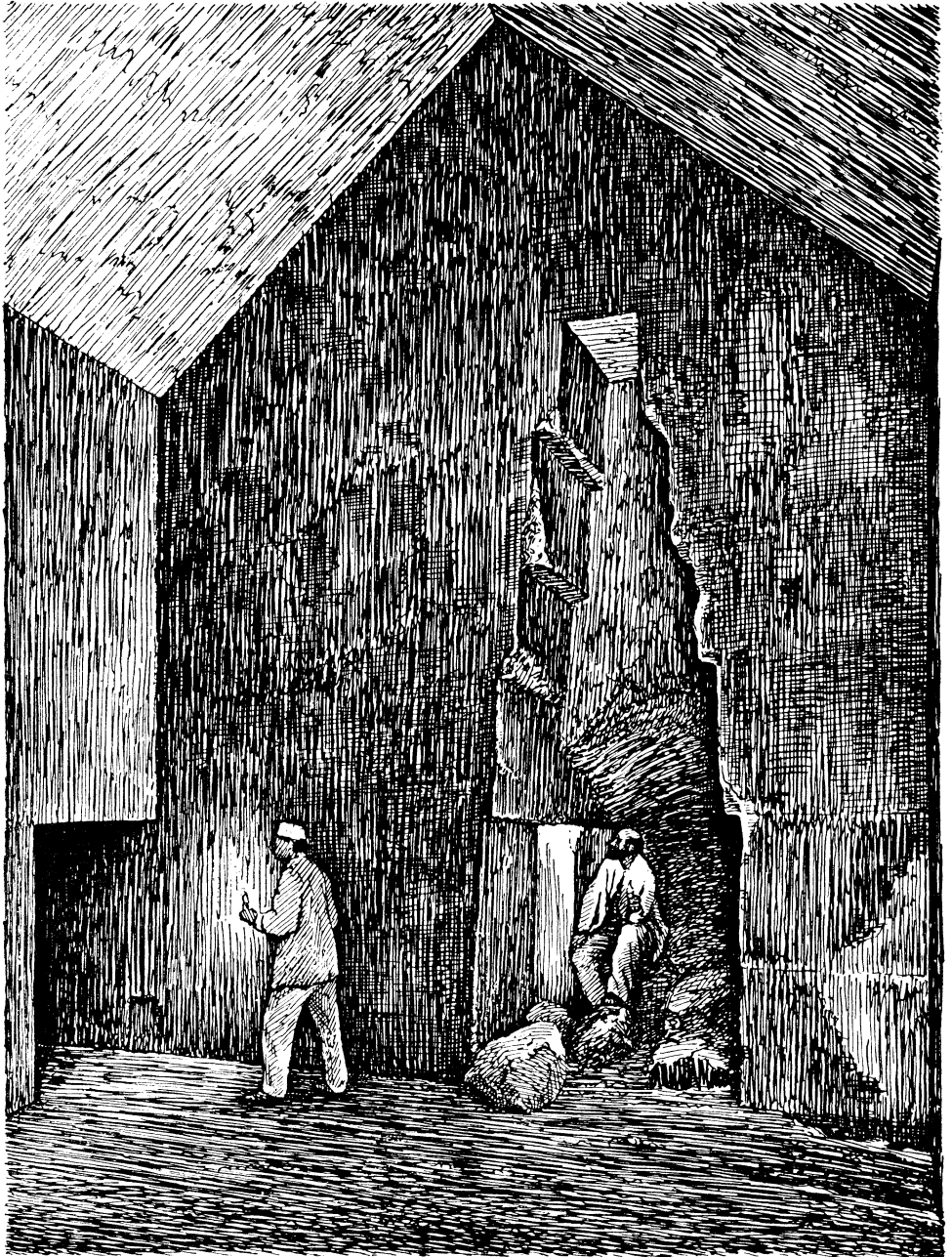
168 These "Israelites indeed" were now able to stand fast (upright) in the liberty wherewith Christ had made them free. This, the teaching of the Scriptures, is also the teaching of the Great Pyramid, for the vertical height of the Grand Gallery is seven times the transverse height of the First Ascending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

169 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.

170 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 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.

(D) 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—Plate XXIX.



Drawn by K. Vaughan

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

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.

172 The first portion, as already 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.

173 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.

174 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.

175 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.⁷ Then the Psalmist's prophecy 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—Plate XXX.

176 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.

⁷ These words are in the first edition of this volume, and were written in 1909. The time pointed forward to, when the nations would be taken by surprise because of the suddenness of the 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 symbolism and measurements, was signally fulfilled at the date foretold, namely, 1914 A.D., when the *Great War* was precipitated upon the unsuspecting nations. Formerly 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.

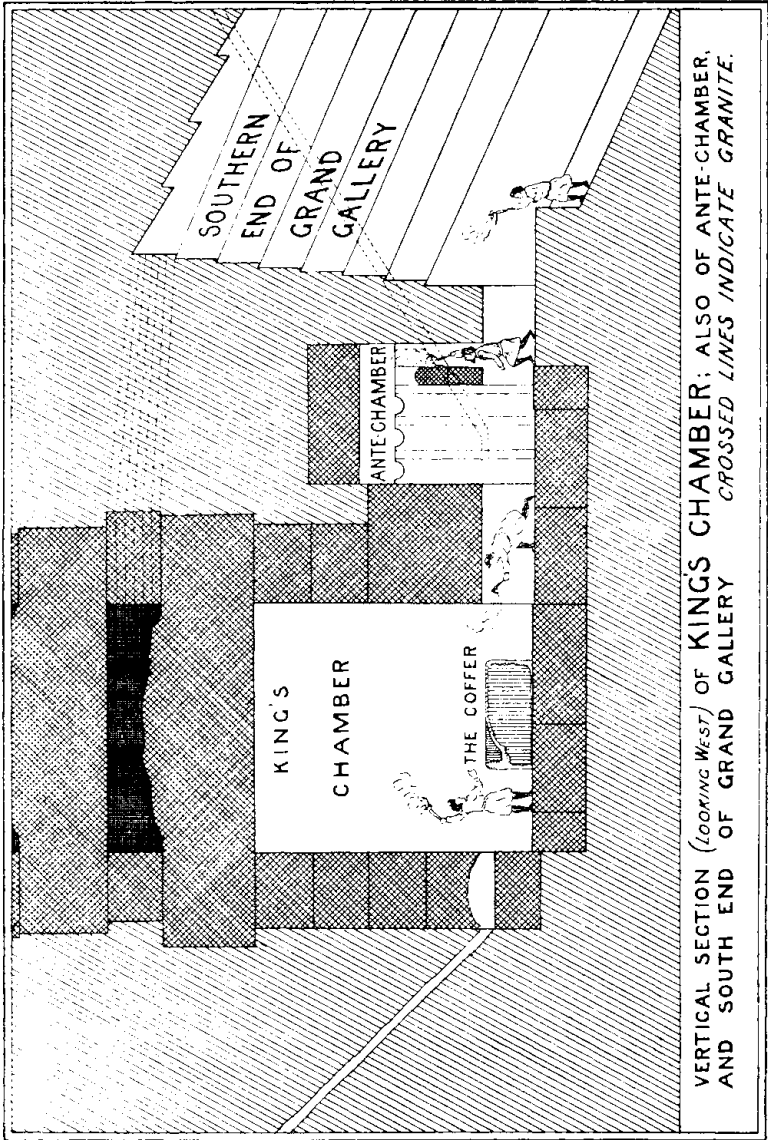
(E) THE GRAND GALLERY AND THE ANTE-CHAMBER
TO THE KING'S CHAMBER

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 (Plate V), they are found to correspond respectively with the plane of justification, the plane of spirit-begetting, and the plane of spirit-birth, or Divine Glory.

178 As already mentioned (Pars. 139, 140), 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 the Lord—Plate XXXI.

179 Those Jews 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.

180 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 Jews 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.

181 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 alway"—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.

182 As merely a "remnant" of the Jewish 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 Jewish nation, 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—Plate XI. 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



Drawn by K. Vaughan

The Grotto, showing the entrance to it from the Well-shaft on the right

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—Plate XXV.

183 But as with the Jewish nation, 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 Jews 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 [See Plate XXXII]. 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"—Plate XI.

184 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—Plate XXIV. 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.

185 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 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.

186 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—Plate XXXIII. 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.

187 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 (See Plate XVI) 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.



The Great Step at the Upper End of the Grand Gallery, showing the Low Passage to the Ante- and King's Chambers

188 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.

189 How important it is to realize that it is only the *meeek* 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.

190 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 42 inches from side to side—Plate XXXI. 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—Plate XXXIV.

191 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 (Plate XXXI) 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 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.

192 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.

193 The visitor to the Ante-Chamber who bows down under the Granite Leaf, steps for the first time on to granite (Plate XXXIV); 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.

194 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.

195 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—Plate XXXV. 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



Drawn by K. Vaughan

The Granite Leaf in the Ante-Chamber, showing how it is necessary to bow down when passing under it

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.

196 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.

197 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.

198 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.

(F) 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 Jew, the other for the Gentile, to the privilege of the High Calling, have already been considered—Pars. 179-182.

200 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,



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

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 Jews 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 Jews 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.

201 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 Jews 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.

202 The Jews 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.

203 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.

204 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.

205 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.

206 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—Plate XIX. There are thus seven overlappings, 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."

207 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.

208 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 overlappings 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.

209 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—I Cor. 13:1-13; 6:2; Rev. 3:21; Psal. 96:9-13.

PART II

LETTERS

FROM

EGYPT and PALESTINE

Revised, Enlarged, and Re-written

Second Edition

INTRODUCTORY NOTE TO PART II

THE Second Edition of this volume has presented the opportunity to make revisions and additions. We have retained the original form of *Letters* in Part II, for this permits of greater freedom than the more formal chapters; but as the subject-matter treated of will, we trust, prove useful to Pyramid students at any time, they are undated.

211 The letters in their present revised form are addressed to all who are interested in the Great Pyramid of Gizeh in Egypt, and in its symbolic and scientific teachings.

212 As mentioned in the beginning of Part I, it was in Spring of the year 1906 that we began a systematic study of the symbolisms, and the time-measurements, of the Great Pyramid, using as our text-book the third volume of *Scripture Studies* by Charles Taze Russell.

213 Being convinced that further careful and reverential investigation would reveal yet other important features still stored up in the dark recesses of this wonderful structure, we procured Professor C. Piazzi Smyth's three large volumes entitled *Life and Work at the Great Pyramid*, and his *Our Inheritance in the Great Pyramid*. With the additional data thus gathered we were enabled, by the Lord's grace, to discover many more beautiful faith-inspiring corroborations.

214 Subsequently, we were so fortunate as to procure, among other books on the Pyramid, the rare work of Col. Howard Vyse, *Operations at the Pyramids of Gizeh*, in three large volumes, and also the equally rare volume of Professor W. M. Flinders Petrie, *Pyramids and Temples of Gizeh* (the identical volume presented by Professor Petrie to Professor C. Piazzi Smyth, and containing Professor Smyth's marginal notes). These works enabled us to become well acquainted with the interior construction of the Pyramid, excepting the lower rock-cut parts (the Descending Passage, the Small Horizontal Passage leading to the Subterranean Chamber, the Subterranean Chamber, the Well-shaft, and the Grotto), of which parts none of these books pretends to be accurate, nor describes so fully as our present study requires.

215 We therefore decided that a personal inspection of the Great Pyramid was necessary to enable us to arrive at correct conclusions in connection with the lower rock-cut sections of the monument. According to arrangement, one of us (Morton Edgar) left for Egypt on the 13th of May, 1909, a fortnight before the other (Professor John Edgar, who was accompanied by his younger son, Stanley). A fortnight after the latter's departure, his wife and elder son Jack came to join us. We all five returned to Scotland at the end of July.—*Morton Edgar*.

LETTER I

ARRIVAL IN EGYPT. PERMISSION IS OBTAINED TO INVESTIGATE THE GREAT PYRAMID

HEAVING its anchors into the shallow waters of the Suez Canal, the *S.S. Martaban* came to rest off Port Said—Plate XXXVI. The voyage from Scotland had been calm and uneventful; and I had employed the time in “reading-up” in connection with the Great Pyramid of Gizeh, that my mind might be prepared to profit by every impression made upon it by my personal inspection of that wonderful monument. After the necessary preliminaries incident to disembarkation, I experienced the Pyramid-enthusiast’s thrill of expectancy when he sets foot in Egypt, the land of Pyramids!

217 Unwilling to delay my arrival at the Great Pyramid, I set off for the railway station and secured my seat in the Cairo train. I did, however, take the opportunity while in Port Said to call upon the manager of the Sailors’ Rest, Mr. Locke, with whom I had an agreeable discussion regarding the Lord’s gracious Plan of the Ages, which the Great Pyramid so wonderfully corroborates. Mr. Locke evidenced an intelligent appreciation of the proofs brought to bear upon the subject.

218 The journey to Cairo was both interesting and instructive. For the first two hours the train travels through the sandy desert alongside the Suez Canal, but at Ismailia the track leaves the canal and traverses cultivated land. Every now and again we passed villages built of dried mud. Such of the houses as are in ruins seem to crumble away very easily. In a brickfield quite close to the railway I noticed that the bricks were sun-dried. Here and there men and boys were irrigating the fields by raising water from canals through rotating tubes, and I also saw water-wheels used for the same purpose, but worked by oxen and camels.

219 It was not long before the scenery around caused me to realise that I was indeed in a foreign land. A blazing sun shone down from an almost cloudless sky. Palm trees, tall and short, stood in little clusters. Heavily-laden camels attended by dusky natives walked along in single file with great swinging steps, with their heads poised on their long arched necks. Donkeys, with and without riders, were everywhere. The harvest is in full swing at present. In those fields in which the wheat had been reaped, a

portion of ground with a hard surface had been prepared as a threshing floor, and yokes of oxen were being driven round and round dragging a threshing machine, a sledge-like contrivance on which the driver is seated—Plate XXXVII. From time to time the straw is drawn to the outside of the circle, and the grain heaped up in the centre. The harvesters, I noticed, threw the grain into the air so that the wind might blow the chaff away.

220 When I was settled in a hotel in Cairo, I called on Professor Alex. Ferguson. He told me that on receipt of my brother John's letter he had arranged with M. Maspero, the Director-general of Antiquities in Egypt, to grant us a permit to work at the Great Pyramid of Gizeh, and that consequently we shall have no difficulty in this respect. Professor Ferguson accompanied me to the Museum, and introduced me to M. Maspero. He was very pleasant with me, and answered some questions I put to him in connection with our work at the Pyramid, and offered useful advice. He also gave orders for me to receive a letter written in Arabic to present to the "Reis" (chief or overseer) of the excavation works in Egypt. This is to apprise the Reis that we are duly authorized to employ workmen in and around the Great Pyramid. Professor Ferguson thinks we are sure to have difficulties with the Arabs, and he volunteered to accompany me on my first visit to the Pyramid.

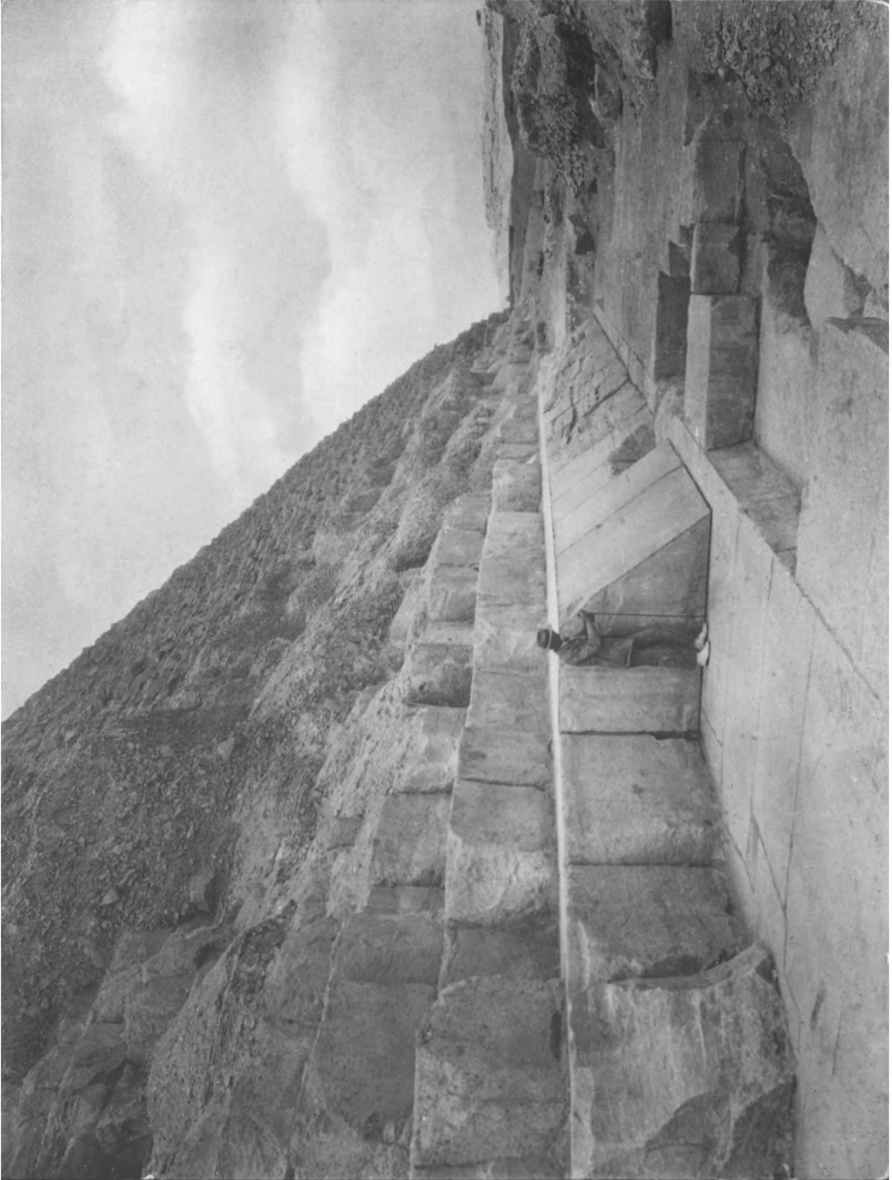
221 I suppose we shall require to take things as they come. Our trust is in the Lord, and we know that all things work together for good to those who love him. I have permission to photograph in the interior of the Pyramid by flashlight, and to take photographic pictures generally. I have also full powers to proceed without delay in the work of clearing out the debris from the Descending Passage of the Great Pyramid, and other work of a like nature. As the season for tourists is now nearly closed, it is not probable that many visitors will enter the Pyramid and interrupt the workmen.—*Morton Edgar.*



Arrival at Port Said, Egypt



An Eastern threshing-floor.



The historic CASING-STONES in the middle of the northern base of the Great Pyramid of Gizeh (looking west); first uncovered by Col. Howard Vyse in May, 1837 A.D.

LETTER II

ARRIVAL AT THE GREAT PYRAMID OF GIZEH, AND DESCRIPTION OF THE CASING-STONES

EXCELLENT work has just been completed at the base of the northern flank of the Great Pyramid, by an American excavator who has been resident in the neighbourhood for some time. You will appreciate my pleasant surprise when I inform you that, on my arrival at the Gizeh plateau in company with Professor Alex. Ferguson, I beheld, not only the three historic casing-stones discovered many years ago by Col. Howard Vyse, but *sixteen others!* all of them in one continuous row along the centre of the northern base-side of the Great Pyramid—Plate XXXVIII. These stones demonstrate that the Pyramid was at one time entirely covered, or encased, with beautiful smooth casing-stones, a fact which some have professed to disbelieve.

223 But before I proceed to describe the casing-stones, I must first mention that soon after my arrival in Egypt, I learned that Professor C. Piazzi Smyth's faithful Arab attendant, Ali Gabri, or, as Professor Smyth misspelt his name, Alee Dobre, died four years ago (December, 1904. Professor Smyth died on 21st February, 1900). His son, Hadji Ali Gabri, is following in his father's steps, and so I have engaged his services, and hope to find him useful in my work.

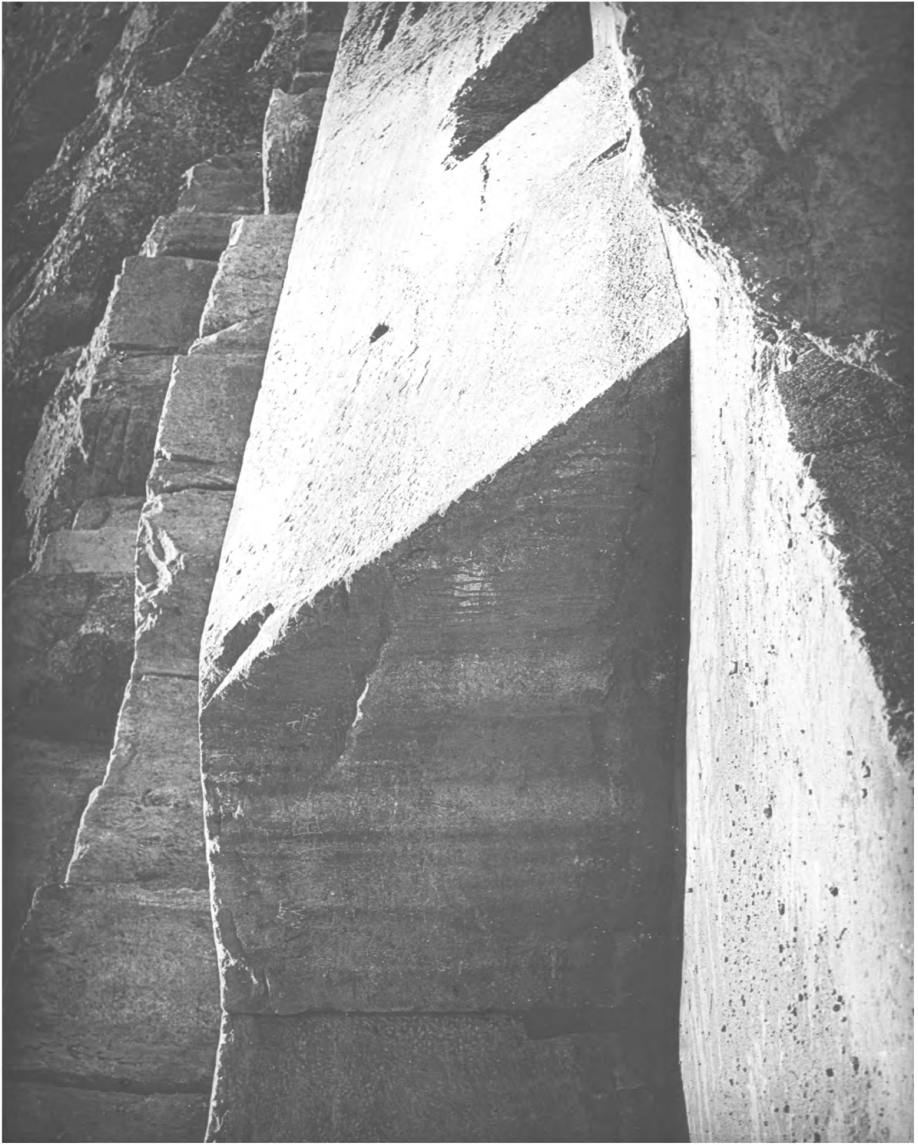
224 It was in May of the year 1837 that Col. Howard Vyse sunk a shaft down through the fifty feet of debris immediately in front of the Entrance, and discovered the three casing-stones at the eastern extremity of the row—Plate VIII. He was greatly impressed with their size, and considered that the workmanship displayed in them was unrivalled. When they were first uncovered, they were perfect; but during the short time they remained exposed while he was at the pyramids, they were, to his regret, much defaced by vandalism. He therefore felt it his duty to protect them by covering them again with a large quantity of sand and stones; but he wrote: "I am sorry to add, that my precautions were unsuccessful, and that the blocks have again been uncovered and much injured." (See Plate VI.)

225 Happily, however, the Colonel's informant was wrong; for Professor Flinders Petrie wrote that in the year 1881, just when he required them for the purpose of measuring, etc., the three stones

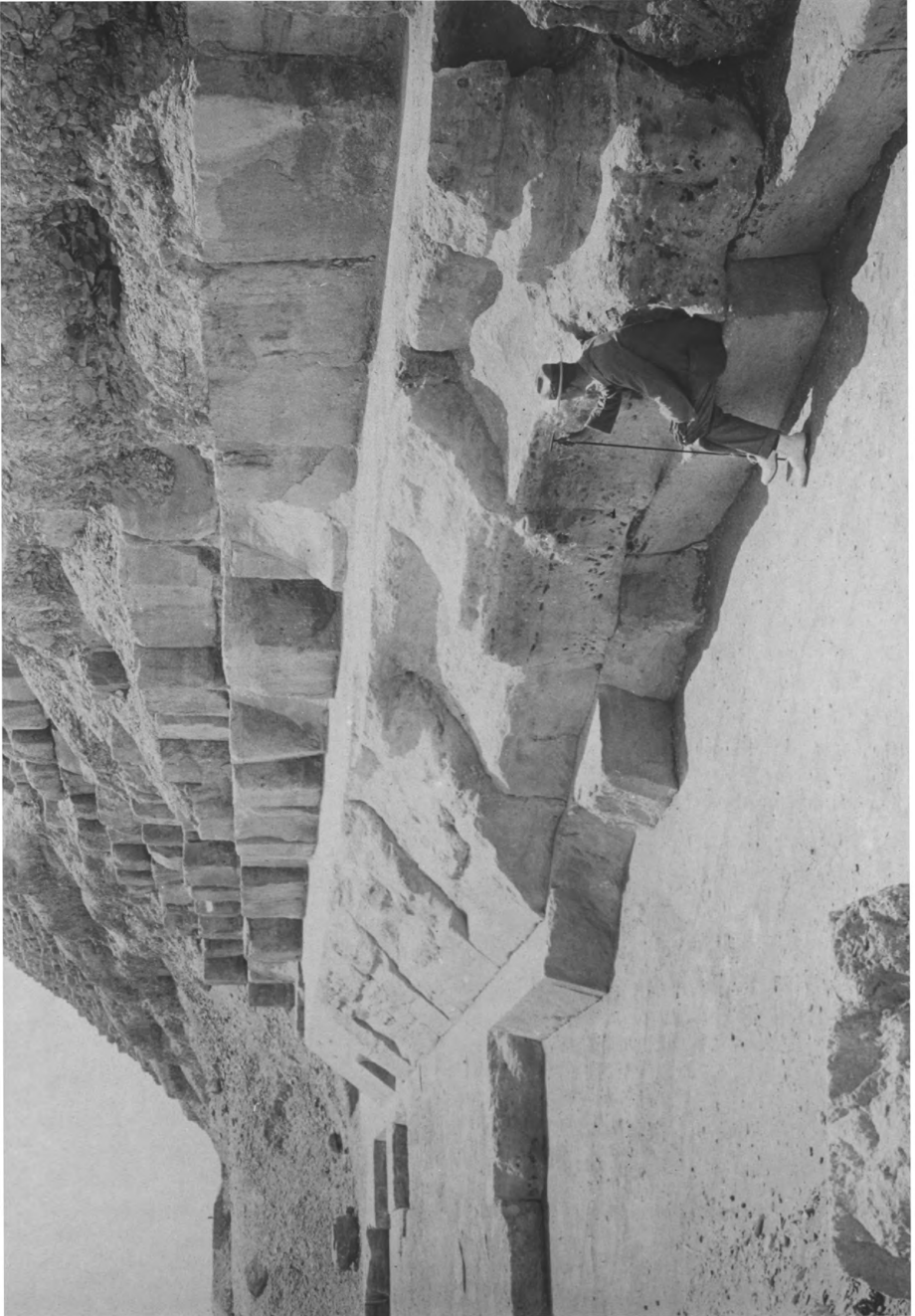
were again uncovered by a contractor who was using the debris for mending the road to the pyramids, and he found them in the condition in which they were when covered in 1837. From then till now, these three stones have remained exposed. The American informs me that he uncovered the fourth one in the year 1902, and that the four stones are illustrated by Professor Breasted of Chicago University in his *New History of Egypt, 1904*. But now, in the latter end of May of this year (1909), exactly 72 years after Col. Howard Vyse's celebrated discovery, 15 more of these stones have been excavated, besides a fair area of the pavement and levelled rock in front. I think I am indeed fortunate to have come just in time to see these, and to be the first to have had the privilege of photographing them as they now appear.

226 The first three or four of these stones are immediately under the Entrance of the Pyramid, and are still in excellent preservation, though I notice that the small portion referred to by Colonel Howard Vyse as adhering with such tenacity (Par. 86), has disappeared—Compare Plate VIII, with one of my photographs which shows a very near view of the largest stone—Plate XXXIX. The others to the west of these show more or less signs of surface wear, especially the last five to the extreme west which are much broken—Plate XL. When I stand at the east end of the line of the casing-stones, and look squarely along the upper and front surfaces of the long row extending about 86 feet, I cannot help being impressed with the smooth and almost glossy appearance which both surfaces present, and cannot but marvel at the skill which the builders of the Pyramid possessed. The upper surface is as level and even as a billiard table. Even the core masonry immediately behind the casing-stones preserves the same wonderful level. Professor Petrie, by means of his special apparatus, found that in a length of forty feet to the east of the three casing-stones then uncovered, the upper surface of the first course of core masonry differed from a dead level by only one-fiftieth part of an inch!

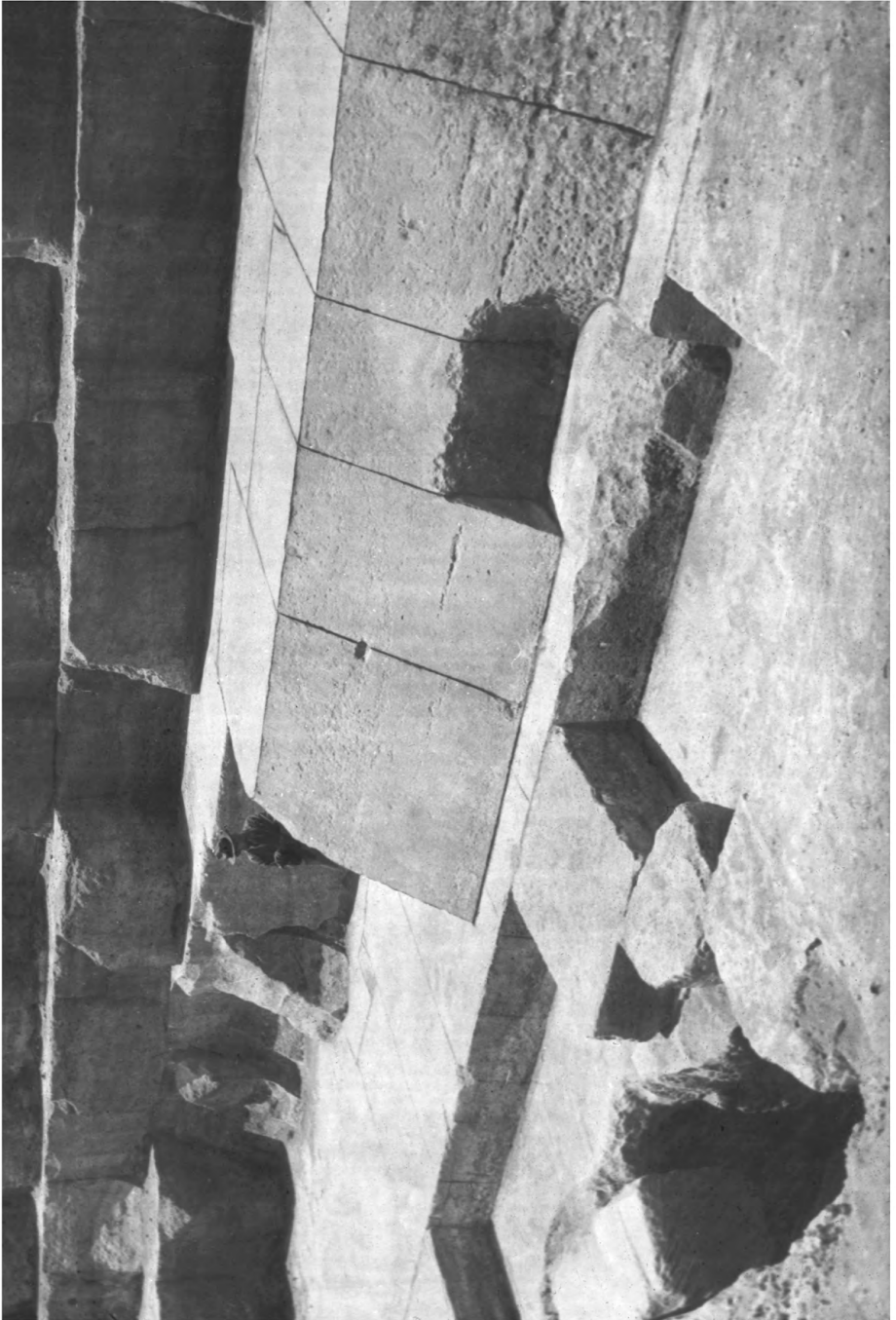
227 The casing-stones rest on a Platform nearly twenty-one inches in thickness, which, in its turn, rests on the levelled natural rock. This Platform projects sixteen inches beyond the comparatively sharp bottom edge of the bevelled casing-stones. A peculiar feature of the Platform is that its front edge is not quite at right-angles with its upper surface, but is bevelled after the manner of the casing-stone, though only to the extent of two or three degrees. This is well seen in Plate XL. Continuous with the Platform to the distance of over thirty feet northward (outward) from the line of the casing-stones, are the fragmentary remains of a pavement, the level upper surface of which is flush with that of the Platform, and still preserves here and there a smooth appearance. The flat stones of which it is composed approximate to the same thickness



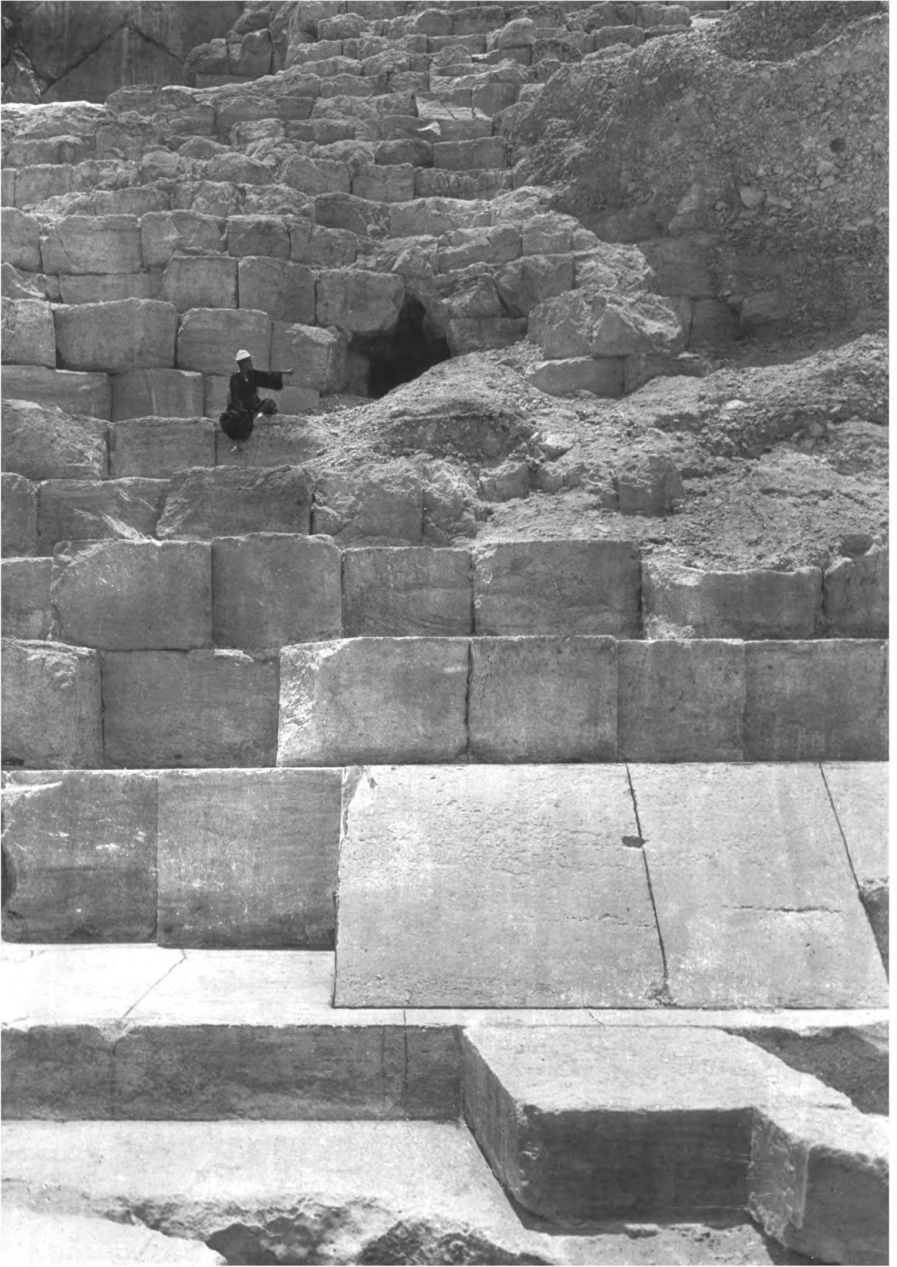
A near view (looking west) of the largest of the three historic CASING-STONES



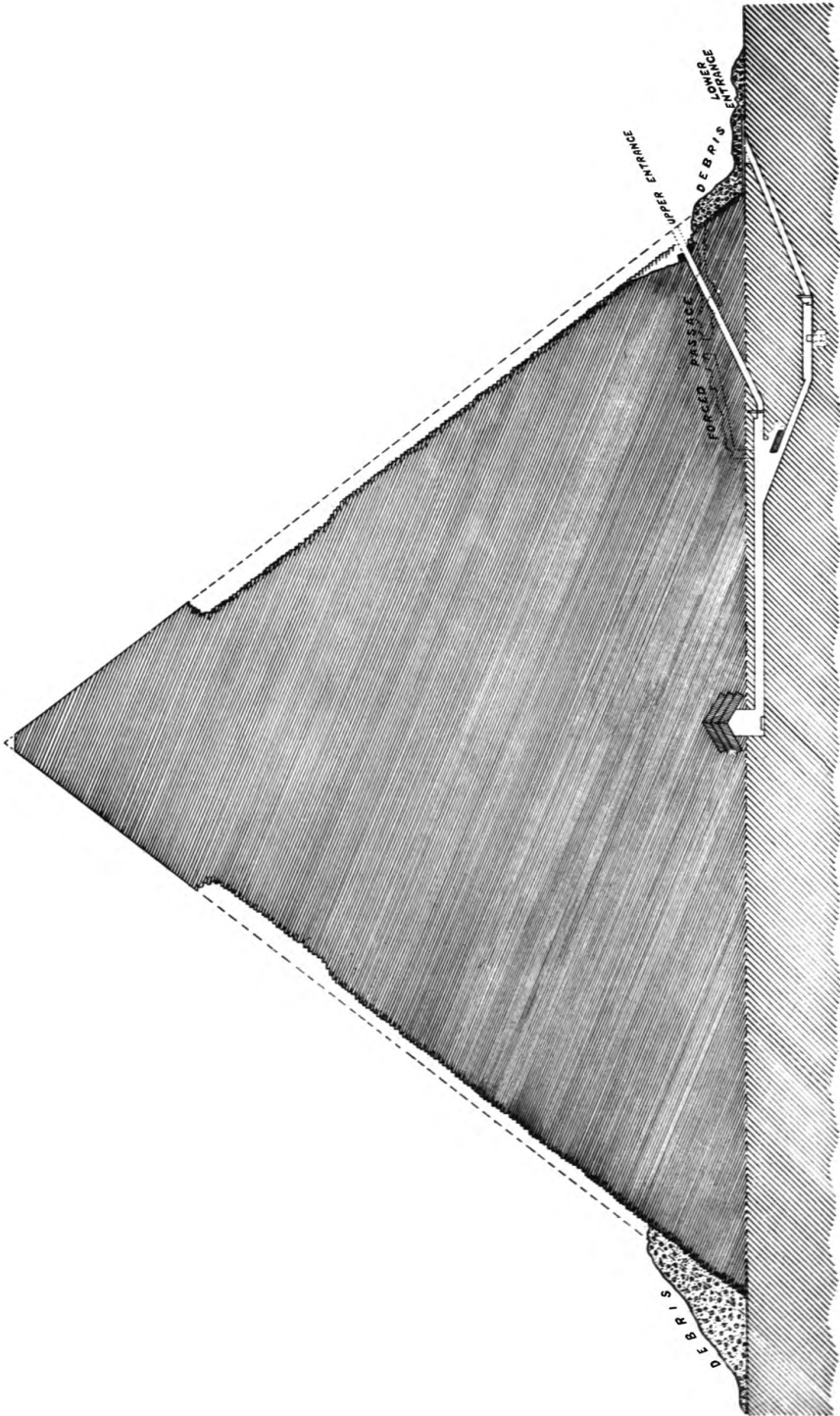
The CASING-STONES of the Great Pyramid of Gizeh (looking east); showing the Platform on which they rest, the pavement in front, and the levelled natural rock



The best preserved of the CASING-STONES; showing also the large fissure in the rock, discovered by Col. Howard Vyse in 1837 A.D.



The entrance of AL MAMOUN'S PASSAGE, forced into the Great Pyramid of Gizeh in the year 820 A.D.



VERTICAL SECTION OF THE SECOND PYRAMID OF GIZEH (FROM NORTH TO SOUTH, LOOKING WEST), SHOWING THE TWO ENTRANCE PASSAGES: THE UPPER DISCOVERED BY BELZONI, 1818 A.D.; AND THE LOWER BY COL. HOWARD VYSE, 1837 A.D.

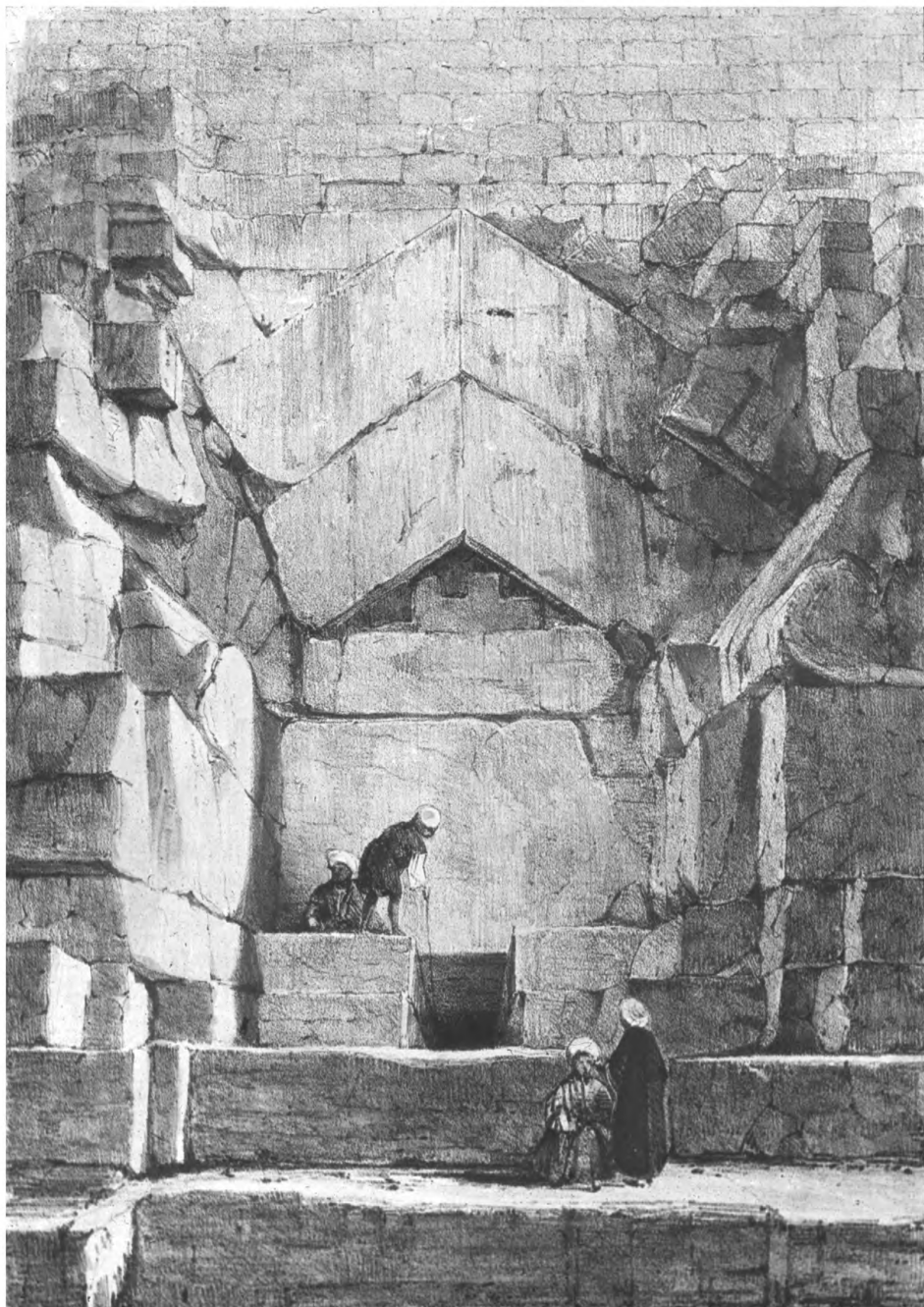
as the stones of the Platform; but as the natural rock on which they lie is not exactly level, they are not all of a uniform thickness. They vary also in length and breadth. The abutment joints between the bevelled front edge of the Platform and the stones of the pavement, are very close.

228 In one of the photographs, which shows a front and partly top view of the best preserved of the casing-stones, a large open fissure in the rock can be seen in the foreground—Plate XLI. According to the account of Col. Howard Vyse, this fissure had originally been filled with rubble stone-work, and covered over with large inset stones, one of which may be seen in the photograph, partly fallen in. Over these inset stones which were flush with the levelled rock, the beautifully fitted pavement had been laid. It had been Col. Howard Vyse's intention to have blasted the rock to a considerable depth at this part in hope that he might discover a subterranean communication with a secret tomb-chamber under the Pyramid, supposed to have been alluded to by the Greek historian, Herodotus. He chose this part because it is in line with the Entrance Passage of the Pyramid, but the discovery of the fissure saved him considerable trouble and expense. He caused it be cleared to a depth of 47 feet, and to a length of 74 feet from east to west, but without discovering a passage. He was therefore satisfied that there was no subterranean passage in connection with the Great Pyramid, save that of the well-known Descending Passage leading down to the Pit, a hundred feet below the base of the Pyramid—Plate XI. In the Second Pyramid, however, he *did* discover a second and lower communication, the entrance of which was hidden under that pyramid's pavement about 40 feet out from the base—XLIII. This lower subterranean passage, which is in direct line with the upper entrance passage, besides being hidden by the pavement, was also completely blocked up in its length by large well-fitted and cemented stones. Col. Howard Vyse had most of these removed.

229 In another view of the casing-stones of the Great Pyramid, taken with my camera erected a little more to the east, Hadji Ali Gabri sits some distance up the side of the Pyramid, pointing to the entrance of Al Mamoun's forced passage, which is situated in the seventh course of the Pyramid's horizontal core masonry—Plate XLII. The relative positions of the casing-stones, Al Mamoun's forced passage, and the Entrance to the Pyramid can better be judged, however, by a picture which I secured with the camera erected at a greater distance from the base of the Pyramid—Plate XLIV. In the upper part of this photograph the great angular limestone blocks above the doorway of the Entrance Passage can be seen. But the doorway of the Entrance, which lies some distance in from the face of the Pyramid, cannot be seen from



The MIDDLE of the NORTHERN SIDE of the Great Pyramid of Gizeh ; showing angle-stones above the entrance, and the casing-stones



The ENTRANCE of the Great Pyramid of Gizeh

the ground below; also the angular blocks above the Entrance appear much lower down than they are in reality—Compare with Plate XLV.

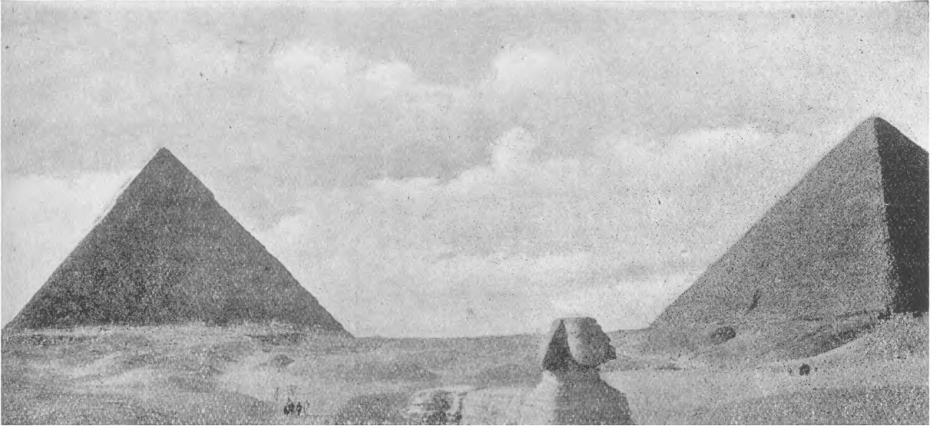
230 This latter photograph (Plate XLIV) shows the ruinous and dilapidated condition to which the great monument has been reduced by the ruthless hands of the spoiler. According to historical evidence, beautiful smooth limestone blocks, similar to those at the north base, encased the entire Pyramid till 820 A.D., when Caliph Al Mamoun, in his greed to gain possession of supposed hidden treasure, forced his way into the Pyramid's interior. This was the beginning of the destructive work; and in the years that followed, the outer casing was torn off piecemeal for building purposes—See Pars. 95-99.

231 The existence of the forced passage, which extends inward in a horizontal direction till it meets the junction of the Descending and Ascending Passages, proves that the position of the doorway of the true Entrance, though evidently well known in earlier times, was unknown to Al Mamoun. Professor Petrie claims that, originally, the Entrance must have been closed by a stone door, swinging horizontally on side pivots, and having its outer surface flush with the general angle of the casing. He instances the entrance of the South Pyramid of Dashur, which bears evidence of having been closed in this manner. A door such as this would possess no external marks by which its situation could be identified; and knowledge of it having been lost, Al Mamoun was compelled to force an entry for himself. That the Great Pyramid was closed by a pivoted stone door, is borne out by the writings of the ancient geographer Strabo (1st century B.C.). Referring to the Pyramids of Gizeh, he wrote: "The Greater [Pyramid], a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations"—Plate XI.

232 I went round by the east side of the Great Pyramid to view the Sphinx, accompanied by Hadji Ali Gabri—Plate XLVI. Pictures of this andro-sphinx (half-man, half-animal) are so common, it is hardly necessary to describe it. In photographs the pyramids are often included in the background in such a manner, that one who has not visited the locality might get the impression that the Sphinx is almost as large—Plate XLVII. This is far from being the case. Nevertheless, though so small when compared with the pyramids, it is itself so huge, weird, and uncanny that many wonder why it was made, and speak of the "riddle" of the Sphinx. It is not surprising that poets have exclaimed "Ah! if only these lips could speak, what could they not reveal to us of an age long gone by!" But these lips have no message to divulge, for the simple reason that the Sphinx is but a dumb idol. On the contrary, the Great Pyramid which to some minds it seems to eclipse, *can*

speak, and in no uncertain voice! To those who have the "hearing ears" it speaks with a marvellous certainty by means of its symbolical passages and chambers, not only of the distant past, but of the present and even also of the far-reaching future! (The Great Pyramid has, in these latter days, revealed many things, and probably it has yet more secrets stored up in its dark passages and chambers. They are like the "dark sayings" of our Lord; which only those who have the "Key" can understand and appreciate. We thank our heavenly Father daily that he has opened the eyes of our understanding to see this Key, the Divine plan of the Ages.

233 The majority of visitors walk right past the Great Pyramid, and go round to admire the Sphinx. As usual, the "Idol" receives the most attention and worship. They are no doubt impressed by the immense size of the Great Pyramid; but everything there bespeaks toil and labour, and comparatively few ascend to its summit; fewer still venture within.—*Morton Edgar*.

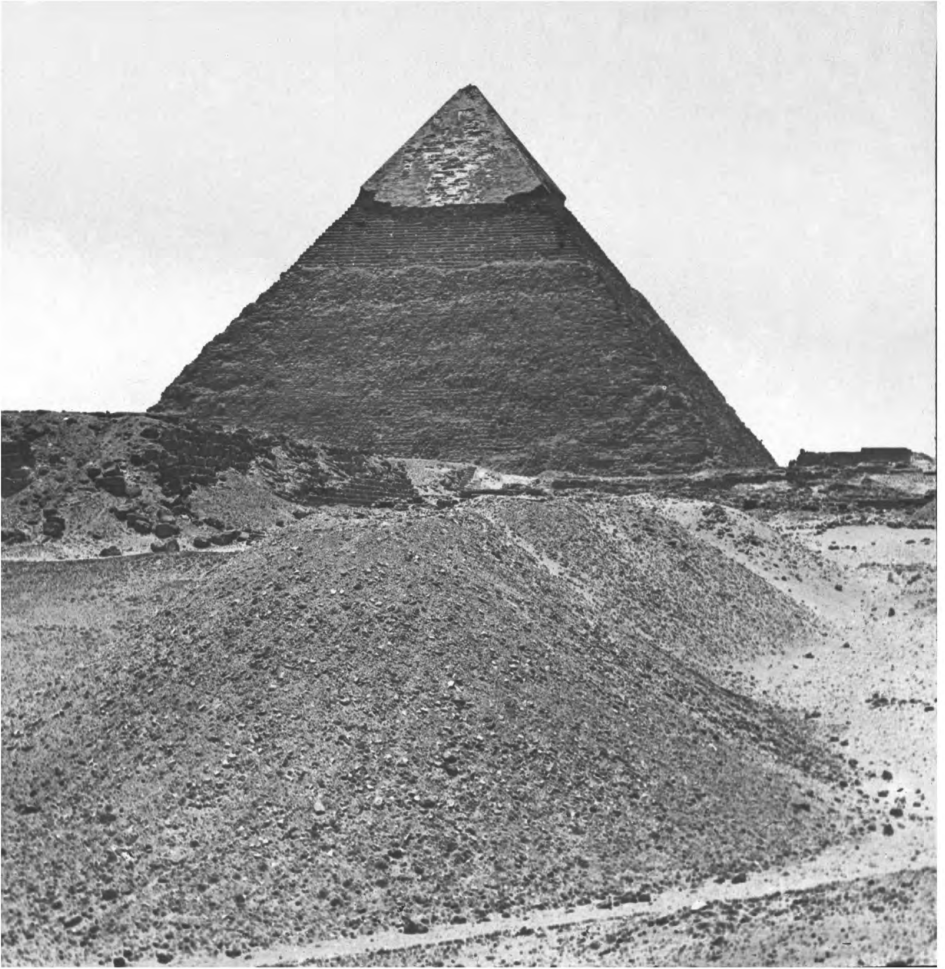


*The Great and Second Pyramids of Gizeh, showing the Sphinx in the foreground
(The Great Pyramid on the right-hand side)*



The Sphinx, and the Great Pyramid of Gizeh

Plate XLVIII



The northern side of the SECOND PYRAMID of Gizeh; showing the remnant of the ancient smooth casing at the summit

LETTER III

THE DESCENDING PASSAGE IS CLEARED OF DEBRIS THROUGHOUT ITS ENTIRE LENGTH

GREAT and important truths, we are convinced, are to be won from the Pyramid by concentration, and attention to detail. It is essential that the operator should have access to the building at any time, while investigating it; and for this reason it is inconvenient to live in Cairo, or even in the Arab village below the Pyramid plateau, because of the loss of time this entails in journeyings to and fro. To facilitate our work, I applied for and obtained permission to erect tents on the plateau, as close to the Great Pyramid as the nature of the ground will allow. The Reis, Abraheem Faïd, accompanied me to Cairo to interview the authorities in this connection. He has charge of the excavating works from Cairo, up the Nile to Fayoum, 70 to 80 miles distant. His son Judáh, who assists him in the work of overseer, is attentive and obliging, as, indeed, are all the Arabs with whom I require to deal. I have not experienced the trouble predicted by Professor Ferguson, I am thankful to say.

235 I instructed Judáh to employ nineteen men to clear out the stones and sand (limestone dust) from the Subterranean Chamber and Descending Passage—Plate XI. About six or seven years ago an American excavator cleared out thirty feet of the lower end of this passage, and also the lower end of the Well-shaft. But when I crept down the Descending Passage on my first visit to the interior, I found not only nearly half the height of the passage blocked with debris throughout the greater part of its length, but the lower third of the part which had previously been cleared was again filled.

236 This excavator and the Reis almost persuaded me not to do anything in the way of clearing the Descending Passage. I would require to lay rails along the floor if I wished to do the work properly, they said, and run the rubbish up to the Entrance in small wagons, and then it would be necessary for a large number of men, arranged in a line from the Entrance down to the edge of the plateau on which the Pyramid is built, to pass the debris along and deposit it clear of the Pyramid itself. The cost would be great; and I felt downcast, for I knew I could not afford it. However, as it is important that accurate measurements be made, not only of the

Descending Passage, but also of the Small Horizontal Passage leading to the Subterranean Chamber, I decided to get at least this latter passage cleared. Accordingly, I commissioned Judah to engage and superintend three men to clear this limited portion.

237 They finished with three hours still to spare, before their day was done. So, by way of trial, to see what could be accomplished in a humble way with three men, I directed Judah to ascertain how much of the rubbish in the Descending Passage could be carried out in baskets in the three hours. They commenced at the top a few feet below the point where the First Ascending Passage leaves the Descending Passage—Plate XI. At this place there is a large granite block which was discovered by Professor Flinders Petrie in 1881, and is mentioned in his book. From here downward, according to Professor Petrie, the Descending Passage measures, approximately, 235 feet.

238 One of the men filled basket after basket with the debris, and the other two carried these up the passage to the Entrance, and then down to the great mound of broken stones and dust in front of the Pyramid where they emptied them. It is wonderful how much they did in those three hours. I felt encouraged, and asked Judah's advice about carrying on the work next day. He recommended me to engage nine men, and to leave it to him, and he would see that the work was done. Judah was as good as his word. The men did so well that I determined to continue the same method till the passage was free of debris throughout its entire length. The number of men was increased each day, as more ground had to be traversed the further down we went.

239 This part of the work is now completed, and it has not cost more than five pounds (25 dollars). The American excavator is astonished! Judah impressed upon me several times during the work, that I was to trust him and he would see that it was done. He said: "Me and my father are going to deal straight with you. Trust Judah. We have received two letters from M. Maspero, saying that we are to take care of you, and we would be afraid not to please you. We want you to be pleased." He is constantly asking me if I am pleased, and I always answer that I am satisfied, as indeed I am, for everything has gone on much better than I had been led to expect.

240 It is customary for excavators in Egypt to employ child-labour, but I employ men only; for although their wages are higher, they can do the work much more quickly and satisfactorily. They begin work at half-past six in the morning, and continue till noon, and then, after an interval of two hours, they resume work till six in the evening. Thus they work for nine and a half hours, for which they are paid the sum of six piastres, or one shilling and three pence (30 cents). This is a good wage according to the scale

in Egypt. I understand that a common wage for unskilled labour, such as this, is four to five piastres per day. To Judah I give ten piastres, or two shillings and a penny (fifty cents), though he asked for only seven. Seventy-two years ago Col. Howard Vyse paid his men one piastre, and the overseers two!

241 In very early times, the Descending Passage appears to have been sufficiently clear to allow of venturesome travellers making occasional visits to the Subterranean Chamber; but in 1763, Davison,¹ when describing the Descending Passage, wrote: "At the end of one hundred and thirty-one feet [from the junction of the First Ascending Passage] I found it so filled up with earth, that there was no possibility of proceeding." It remained in this condition until the year 1817, when, by the efforts of M. Caviglia, access to the Subterranean Chamber was restored; and at the same time the whole length of the Well-shaft was cleared. M. Caviglia was afterward for a short time in the employment of Col. Howard Vyse.

242 M. Caviglia did not completely clear out the Descending Passage, for, twenty years afterward (in 1837), Col. Howard Vyse, in his description of the state in which he found the Great Pyramid previous to commencing his extensive operations on it and the other Pyramids of Gizeh, wrote that, though open, it was "much encumbered with stones and rubbish." This no doubt explains why he measured the passage along the roof-line, and not along the floor. When Professor C. Piazzi Smyth visited the Pyramid in 1865, the passage below its juncture with the First Ascending Passage appears to have again become so blocked with dust and large stones, that he did not visit the lower sections at all. The measurements of these parts given in his Pyramid books were derived from Col. Howard Vyse's publication, and are, unfortunately, inaccurate.

243 In 1881, Professor Flinders Petrie caused the obstructing debris to be removed sufficiently for him to descend. It was during these operations that he discovered the large granite stone, which lies on the floor a little lower than the entrance to the First Ascending Passage. He did not disturb it. The parts which he found most encumbered were those at and below the granite block, and the lowermost thirty feet of the slope where the rains had washed down much sand. He did not have this material carried out, but instructed his men to distribute it more or less uniformly deep along the length of the passage. Thus we see that the floor of this Descending Passage has never been so thoroughly cleared, at least in modern times, as it now is. The debris which my men

¹It was Davison who discovered the lowermost of the five hollows or "Chambers of Construction" above the King's Chamber. Col. Howard Vyse discovered the other four—Pars. 110-112.

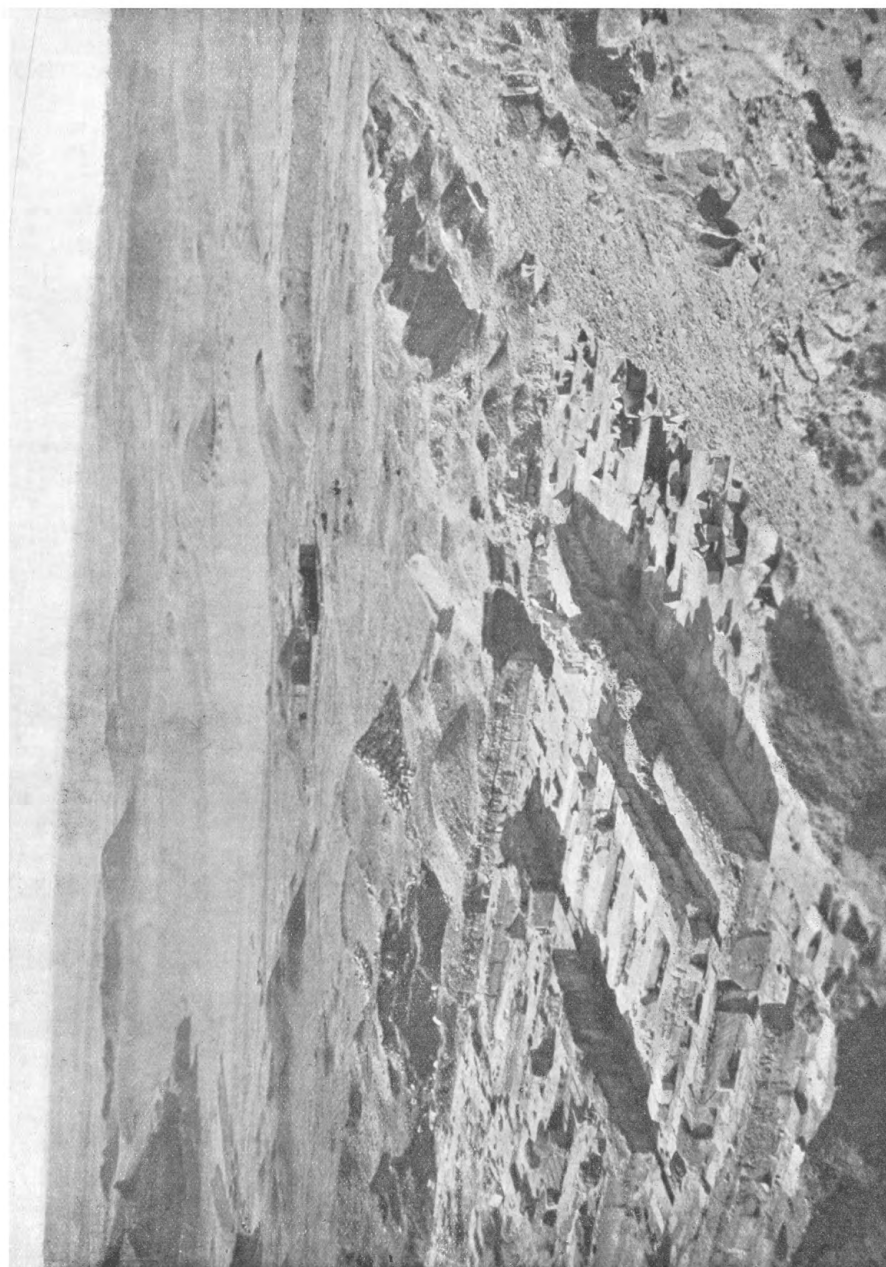
carried out was found to have embedded in it several small fragments of green-coloured idols. Whether or not the idols originally belonged to the Pyramid it is difficult to say. They may have been deposited in the Pyramid by others than the builders.

244 When my brother John arrives we shall measure the Descending Passage very carefully. It will be the first continuous, or connected, measurement of this long passage ever taken. To measure this part of the Pyramid with accuracy constitutes one of the chief purposes of our investigations. As the Great Pyramid is God's stone "Witness" in Egypt, in which he has outlined by its passages and chambers his glorious plan of salvation, and as the Descending Passage represents the course of "this present evil world" (Gal. 1:4), it is of importance that it should be carefully examined and measured.

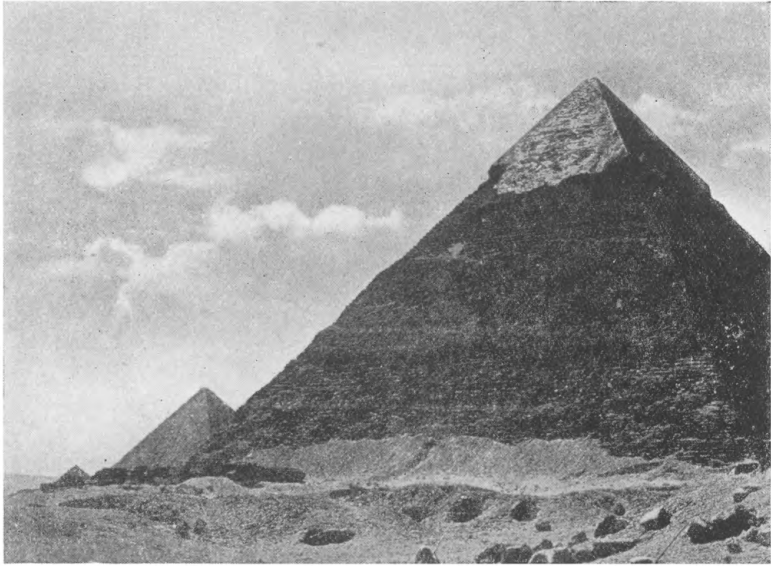
245 Our tents are situated right on the edge of the Pyramid plateau, overlooking the large Mena House Hotel, and the tramway car terminus. From here I can see a long distance over the flat Delta of lower Egypt, and eight miles to the east the domes and minarets of Cairo. Behind the city, and therefore on the other side of the broad, sluggish Nile, the long range of the white Mokattam Hills stretches away southward. The limestone blocks which form the beautiful outside-casing of the Great Pyramid, and much of the core-masonry also, as well as all the blocks which form the walls of the interior limestone parts of the monument, were quarried from these hills. It is believed by some that the bulk of the core-masonry is composed of the coarser nummulitic limestone of the Pyramid hill itself. But while it is true that limestone impregnated with nummulites (*i.e.*, fossil shells resembling coins) are built into the core-masonry everywhere, Professor Flinders Petrie draws attention to the fact that no quarryings exist on the Pyramid (western) side of the Nile in the least adequate to yield the stones necessary for the huge mass of the Great Pyramid; and he also shows that, in general, the core-limestone is different in its character from the rock of the Pyramid plateau. It resembles, rather, the qualities usually found on the east of the Nile. He believes that the whole of the stones were quarried in the cliffs of Turra and Masara, and brought across the Nile to the plateau of the Pyramid.

246 The air on the Gizeh cliff is sweeter and cooler than in Cairo. I have not been much troubled by mosquitoes, as the breeze which is constantly blowing here drives them away. Every day there are plenty of clouds in the sky, sometimes obscuring the sun, but no rain. Rain falls seldom in Egypt; at long intervals, however, it descends in torrents.

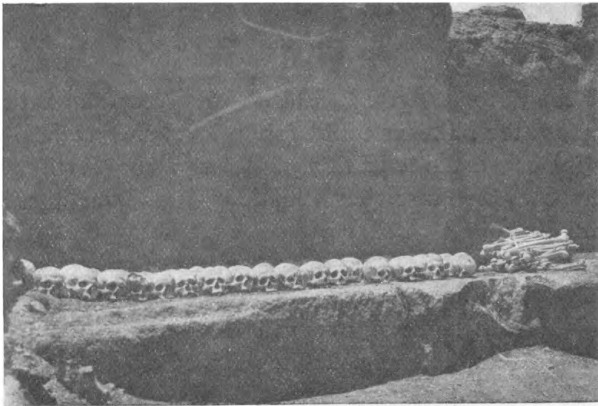
247 One beautiful moonlight night I took a stroll to the Great Pyramid. I went down the Descending Passage as far as its juncture with the First Ascending Passage, and then, turning and



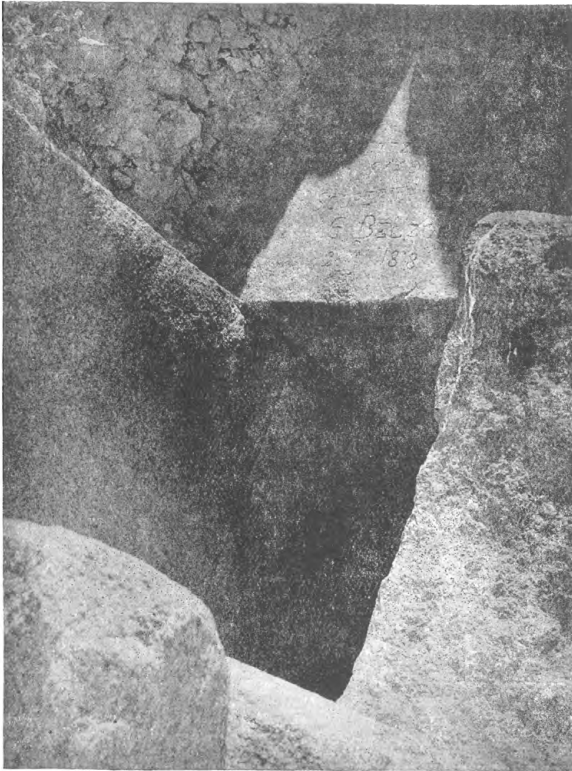
The foundations of the TEMPLE of the SECOND PYRAMID of Gizeh, as viewed from half-way up the north-east angle of the Pyramid.



A Picturesque view of the Second Pyramid of Gizeh



Human skulls unearthed during the excavations of the Temple of the Second Pyramid of Gizeh.



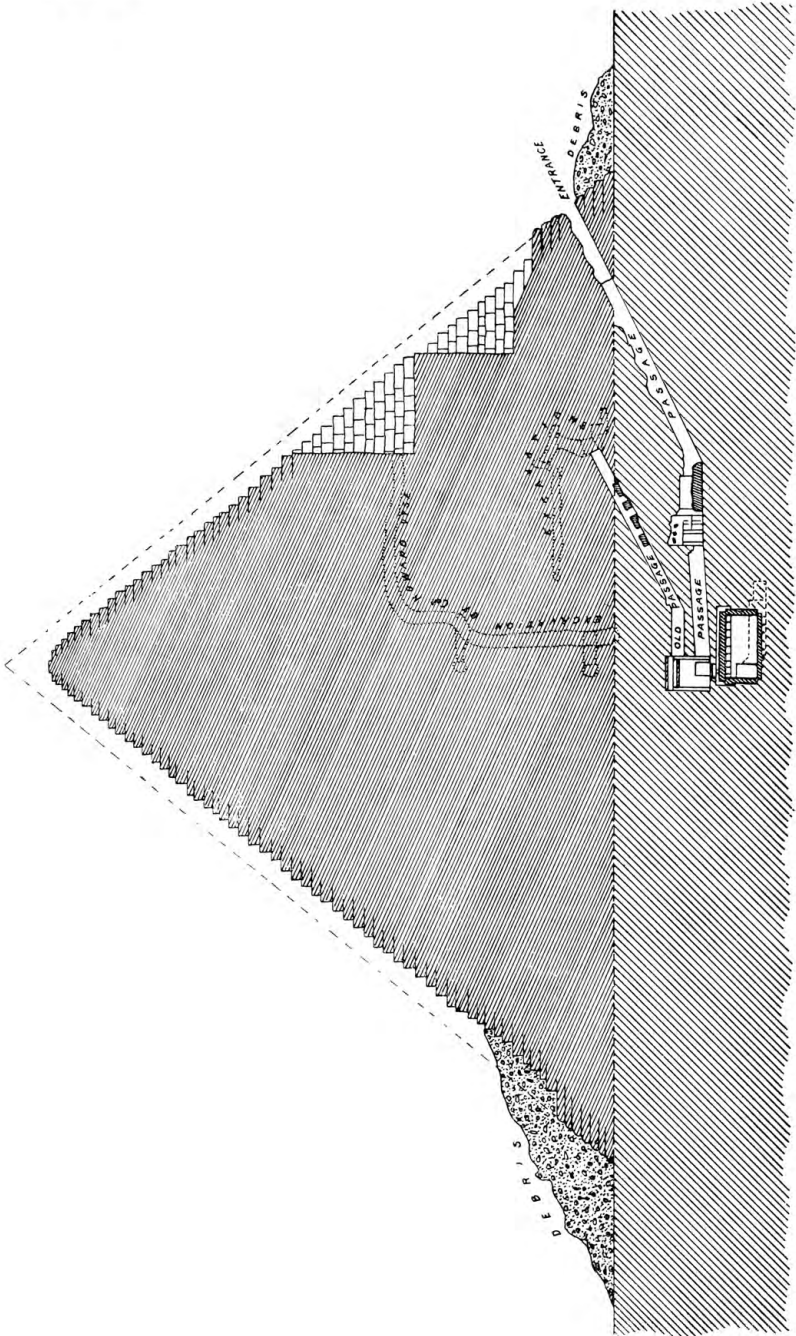
*The Upper Entrance of the Second Pyramid of Gizeh,
as discovered in 1818 by Belzoni*

Plate LIII



The north side of the THIRD PYRAMID of Gizeh : showing the deep chasm excavated by the Mamelukes in their search for the Entrance of the pyramid ; also the north-west corner of the Second Pyramid ; with part of the artificial cliff to the west, formed by the ancient builders in their rock-levelling operations

looking up toward the Entrance, saw the North Star with no other star near it. I sat on a limestone block which lies on the floor of the Descending Passage under the Granite Plug, a few feet above Petrie's granite block. I had come without a light and sat in the darkness. I had not been there long, when I was startled to hear a deep organ-like sound, growing louder and louder, and afterward a small bell-like sound. I wondered at these sounds, and listened intently. The explanation soon came. It was nothing more than a number of bats flying past me; I could feel the wind from their wings. The beating of their wings in the narrow passages of the Pyramid caused the air to vibrate, producing the organ-like sound; and the bell-like sound was only their little alarmed chirps as they flew swiftly along.—*Morton Edgar.*



VERTICAL SECTION OF THIRD PYRAMID OF GIZEH (FROM NORTH TO SOUTH, LOOKING WEST)
SHOWING THE SYSTEM OF ROCK-HEWN PASSAGES AND CHAMBERS AS DISCOVERED BY COL HOWARD VYSE, 1837, A.D.

LETTER IV

THE SECOND AND THIRD PYRAMIDS OF GIZEH ; THEIR TEMPLES AND CASING-STONES

RECENT excavations at the eastern sides of the Second and Third Pyramids have laid bare the ruins of the temples connected with them. Attended by Judah I went round to view these temples, and to examine at close quarters the two pyramids. As will be seen from the photograph of the northern face, the summit of the Second Pyramid is covered with a smooth casing of limestone, and is very steep—Plate XLVIII. According to Col. Howard Vyse, the two lowest courses of casing immediately above the base are of granite, though Professor Flinders Petrie reports having observed only one during his investigations in 1881. After climbing to the lower edge of the upper casing-stones, I thought it too dangerous to proceed higher, and from this point I took a photograph giving a bird's-eye view of the ruined foundations of its temple—Plate XLIX.

249 I walked among these ruins, and also among the ruins of the temple of the Third Pyramid, and marvelled at the immense size of many of the limestone blocks with which, for the most part, they have been built. Some of them are beautifully white, and cleanly cut to very sharp arris edges. From some viewpoints the Second Pyramid, which is very large though smaller than the Great Pyramid, presents a picturesque appearance—Plate L. While strolling through the remains of the temple of the Second Pyramid, I was surprised to see about fifty human skulls arranged in rows on a ledge. They were discovered during the work of excavating—Plate LI.

250 The Second Pyramid has two entrance passages, both on the north side, and meeting each other below the base—Plate XLIII. One of them is similar in position and inclination to the Entrance Passage of the Great Pyramid, but its walls are composed of granite instead of limestone, and the wide joints and other details of construction are not to be compared with the fine workmanship which the Great Pyramid displays. As already mentioned, the entrance of the lower passage was discovered in 1837 by Col. Howard Vyse, concealed under the level pavement some distance out from the north base; but it is now hidden once more under a large mound of debris. I photographed the irregular outer end of

the upper entrance. It is in the same condition as it was in 1818, when Belzoni found it by digging down through the heap of sand and stones, which had accumulated upon it at the time when the greater part of the pyramid's casing was removed, thus concealing it for centuries. Belzoni's name and the date of his discovery can be distinguished, carved on the outer face of the granite roof-stone, and are visible in the photograph—Plate LII.

251 When the casing of the Second Pyramid was intact, the mouth of its upper entrance must have been concealed in some way, probably by a pivoted stone door like that which is believed to have closed the Entrance to the Great Pyramid; for it also has a long forced passage.

252 A photograph which I secured of the north-west corner of the Second Pyramid shows the great extent of rock-cutting which was necessary before the builders could gain a level surface for its erection—Plate LIII. On the right side of this photograph is seen the north flank of the Third Pyramid, in which appears the deep chasm made by the Mamelukes in an unsuccessful attempt to discover the entrance. Col. Howard Vyse was much interested in the Third Pyramid, and spent a large amount of money and time forcing passages into its solid masonry, before he finally discovered the entrance hidden under the debris in the middle of the north side, a short distance above the base—Plate LIV. The previous operations of the Mamelukes had misled him; for he concluded that before cutting so large a chasm in their search for the entrance, they would first have thoroughly examined every part of the pyramid's northern face, which in their time must have been comparatively clear of debris. Col. Howard Vyse wrote: "As there were no accounts, ancient or modern, respecting the entrance of this pyramid, or of its having ever been opened, notwithstanding the attempts that from time to time had been made, it was an object of the greatest curiosity, and I fully expected to discover the interior chambers and passages, by carrying on the gallery [or forced horizontal passage] to the centre, and by afterwards sinking a large shaft to the foundation." This operation proved that the Third Pyramid is devoid of chambers constructed within the body of the building.

253 Col. Howard Vyse stated it as his opinion that the upper passage which ascends northward from the top of the large rock-cut chamber under the base of the Third Pyramid (See Plate LIV), is an abandoned entrance passage. From certain indications on its walls, it appears to have been cut inwards through the rock from the north; whereas the present entrance passage shows evidence of having been cut *outwards* from the chamber. The upper passage must therefore have been made first. Professor Flinders Petrie's examination of these passages caused him to share Col. Howard



The ENTRANCE of the THIRD PYRAMID of Gizeh; showing a portion of the undressed granite casing-stones still in situ.



The east base of the THIRD PYRAMID of Gizeh; showing partly dressed granite casing-stones still in situ; also a portion of the granite pavement of the Pyramid's temple.

Vyse's opinion; and he believes that certain granite stones which at present block half the height of the upper passage, were placed there by the ancient builders for the purpose of blocking it up when they decided to cut the new entrance passage. The upper end of the old passage terminates abruptly against the masonry, which was added for the purpose of increasing the originally contemplated dimensions of the pyramid. The huge carved sarcophagus which Col. Howard Vyse found in the lower granite-lined chamber, was conveyed by him to Alexandria, where it was shipped for England to be deposited in the British Museum; but the boat must have foundered, for it was never heard of again. There is a still lower chamber than the granite-lined one, entrance to which is gained by a flight of six steps. This lowest chamber contains six niches, which were hollowed out in the rock for the purpose of containing coffins.

254 The Third Pyramid is considerably smaller than its two giant neighbours. According to the ancient historian Diodorus Siculus, it was formerly encased with "black stone" from the base up to the 15th course; but Professor Flinders Petrie found traces of granite as high as the 16th course, which means that granite covered just one-quarter of the pyramid's height. Above this level the casing was of limestone. Diodorus also mentions that the name of the builder of the Third Pyramid, Mikerinus (or Menkaura), was inscribed on the northern side; but this name is not now on the existing casing, and is either covered up with debris, or was destroyed. The pyramid of Abu Roash, which lies away to the north-west, five miles distant from the pyramids of Gizeh (Plate III), is supposed to have been completely encased with granite. It is now almost entirely destroyed, for the Arabs in its neighbourhood have for many years treated it as a quarry! Professor Flinders Petrie was informed that its stones were being carried off at the rate of three hundred camel-loads a day. Professor C. Piazza Smyth was of the opinion that this pyramid of Abu Roash never was finished by the builders.

255 I photographed the square entrance of the Third Pyramid, together with two or three courses of the granite casing-stones still *in situ*. Except at their joint edges, where narrow strips of the surface have been chiselled even and smooth, the outer faces of these stones have been left very rough and projecting—Plate LV. Another photograph of this pyramid at the part immediately connected with its temple on the east side, shows a section of the granite casing-stones dressed down to a flat surface. Adjoining these dressed stones are others only partially dressed, but the majority are rough—Plate LVI. In this photograph a portion of the granite pavement of the temple is included. Although many of these stones are large, none approaches in size the remaining

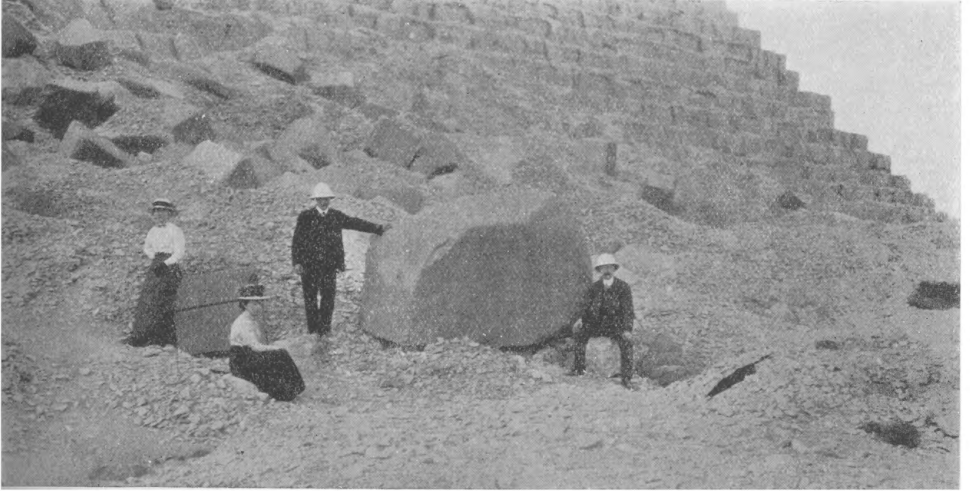
casing-stones of the Great Pyramid; nor do they present so beautiful an appearance. All round the Second and Third Pyramids great numbers of granite casing-stones lie partly buried in the large mounds of debris—Plate LVII.

256 I measured the casing-stones at the north front of the Great Pyramid, and found that while they are uniform in height, they vary greatly in both width from east to west, and in depth inward toward the core masonry at the back. The first stone to the east of the long row is the largest. Measuring, like the others, about 4 feet 11 inches high, it is 6 feet 9 inches wide from east to west. In depth it measures 8 feet 3 inches along the base line to the core masonry. This is only the apparent depth, however, for it extends inward for still another two feet beyond the core block to the east of it, and thus the actual base measurement from front to back is 10 feet 3 inches.

257 The cubical contents of the block is about 200 cubic feet; and its weight is approximately 19 tons. This weight is three tons more than Professor Flinders Petrie estimated (See Par. 86), he was not aware that the stone extends beyond the core block to the east of it, the debris, now cleared away, having concealed the upper joint-lines. The extra depth is noticeable in a photograph which I took with my camera erected on top of the first course of the core masonry, some distance to the east of the casing-stones—Plate LIX. The fourth casing-stone also extends back a good distance, its base depth is even more than that of the first stone, being 11 feet 4 inches; but its width is only 5 feet as against 6 feet 9 inches for the first stone. The other stones vary in width from 3 feet 4½ inches to 5 feet 3 inches, a fair average being 4½ feet.

258 Herodotus says that the Great Pyramid "is of polished and most accurately jointed stones, no single stone being less than thirty feet." Other writers have repeated this statement; but unless Herodotus was referring to *bulk*, and therefore meant *cubical* feet, which is, however, unlikely, then we must correct the statement by declaring that there is no visible stone in the entire monument which measures so much as 30 feet in length. The largest stone is in the King's chamber—See Par. 108.

259 Our tent-contractor, Abdul Salam Faid, is an experienced man, providing tents for the government-workers, doctors of Cairo, and the principal excavators in Egypt. The tents are commodious; their double roof shuts out the sun's rays, a very desirable thing in Egypt; the beds are provided with mosquito nets, and the ground covered with carpets. There is a chest of drawers in each of them. One of the tents is used as a dining-room, and a smaller one alongside as a kitchen. At sunrise a donkey carries water from the well at Mena House Hotel.



*Granite Casing-Stones torn from the south flank of
the Third Pyramid of Gizeh*



*A distant view of the Pyramids of Gizeh as seen
from the Cairo Road*



CASING-STONES of the Great Pyramid of Gizeh, as viewed from the top of the first course of the Pyramid core masonry, looking west.

260 The water at the pyramids, though fairly pure, is not safe to drink for those unaccustomed to it, unless it has been boiled. Standing on an iron tripod I have a large earthenware jar which, being porous, allows the water to soak through to the surface where it evaporates. This causes the boiled water which has been poured into the jar to cool quickly and to remain cool. It is large enough to contain two syphons of soda-water, which it keeps almost as cool as if they had been laid on ice.

261 The temperature during the month of June, at noontime, is about 100 F. in the shade. It feels warm, but as the atmosphere is dry it is not so unbearable as such a temperature would be in Scotland. The prevailing north breeze at the pyramids is pleasantly refreshing.

JOHN and Stanley have now joined me at the pyramids. On reaching Cairo they found it very warm, but beside the pyramids they feel cooler. On the road from Cairo, John was intensely interested when he caught his first glimpse of the pyramids in the distance; for they are visible for many miles around—Plate LVIII.

263 John was also much impressed with the magnitude of the Great Pyramid. We spent two and a half hours inside, inspecting the passages and chambers. So extensive is the interior system of the building, that by actual trial we found it took us fully eight minutes to descend from the King's Chamber, to the Subterranean Chamber. We did not delay at any point during this trial trip, but descended rapidly. With rubber shoes we were not in danger of falling on the slippery floors.

264 We hope to get steadily to work and secure what particulars we can. We trust that it will be to God's glory, and to our mutual edification and the strengthening of our faith in his plan of the ages; for this is the sole object of our present investigations. Our intention is to begin our measuring operations in the Descending Passage and Subterranean Chamber, from which parts our work will progress systematically.

265 Judah is our pyramid-assistant; he engages and superintends our workers, and attends to our varied requirements generally. He is a devoted servant, and it is a pleasure to have him with us. His proper name is Abdul Maujud Faid, but he is familiarly known as Judah. He has worked for many years in the Cairo Museum. Professor Ferguson of Cairo has been of great service, procuring for us the interest of M. Maspero, with the result that we are being specially well cared for.—*Morton Edgar*.

LETTER V

MORE ABOUT THE GREAT PYRAMID CASING-STONES THE TRIANGULATION "STATION MARKS"

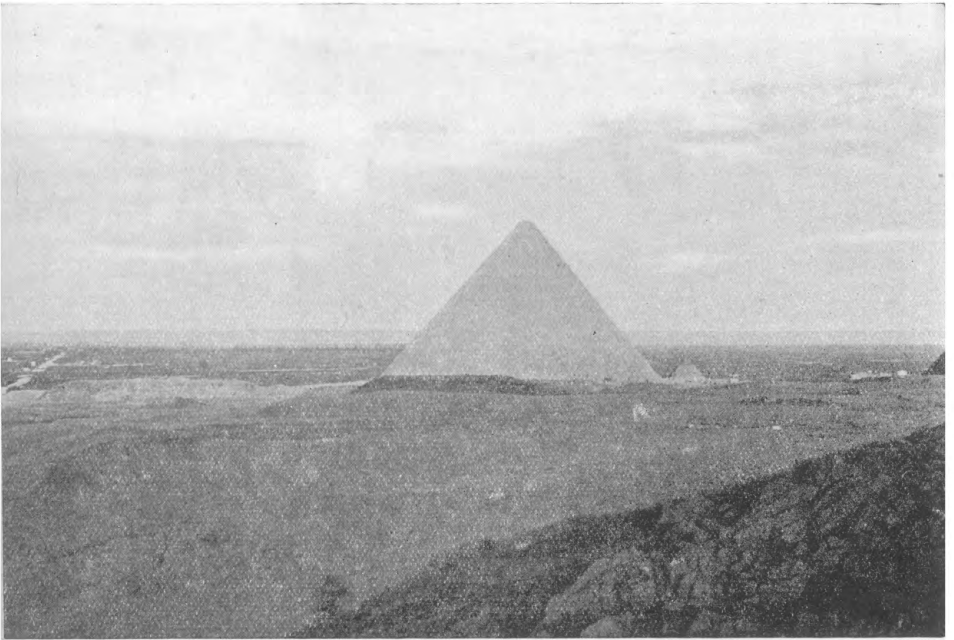
ENDURING as the Great Pyramid has proved to be, it has nevertheless suffered much at the hands of the vandal. The removal of the smooth outer casing, which began a thousand years ago, has made it difficult for the modern scientist to determine the original vertical height of the building. But it is not *impossible* to do so, as Professor C. Piazzi Smyth demonstrated; for the regularity of the core masonry (exposed by the removal of the casing) makes it possible to observe, with suitable instruments, the angle at which the Pyramid's sloping flanks rise from the rock. By computing with the usual trigonometrical rules, and the known socket-level base-side length of the building, Professor Smyth pronounced the ancient vertical height to be slightly more than $58\frac{1}{3}$ Pyramid inches.

267 At close quarters the sides of the Great Pyramid appear irregularly rough, because of the lack of the casing. But when viewed from a distance, and especially from a point in the desert due west, the steep angle of the north and south faces is clearly defined, the sloping lines of the long sides being perfectly straight, as our photograph shows—Plate LX.

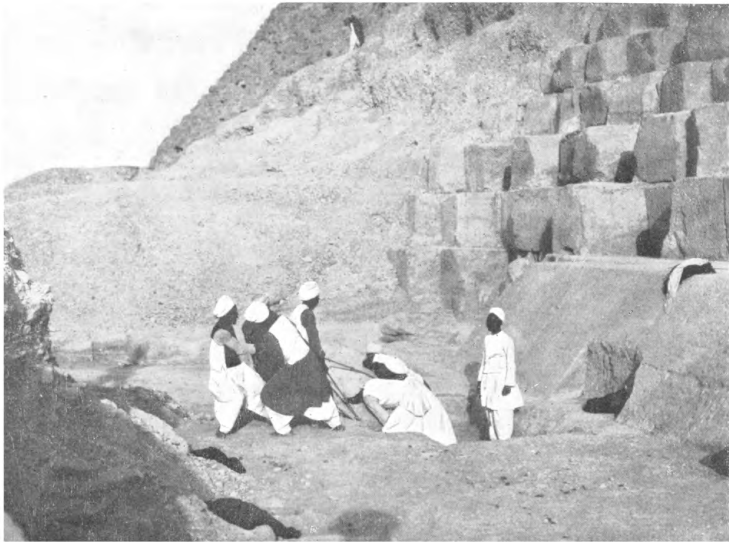
268 The casing-stones which still remain are wonderful! When Morton first came to the Pyramid, an American excavator was completing the work of uncovering nineteen of them; the workmen were just in the act of removing the last few large encumbering stones—Plate LXI. Although of great size (Plates LXII and LXIII), these casing-stones are yet fitted so closely together, that the fine blade of a pocket-knife cannot be inserted between them.

269 The once sharp arris edges of these beautiful white stones are now slightly chipped and rounded off along the joint-lines, thus giving a superficial appearance of wideness. But the actual joints themselves are too close to be distinguishable in a photograph. Therefore, to make the shape and comparative dimensions of the stones forming the casing, as well as of the Platform on which they rest, appear in the photographs, the joints and also the outside arris edges were outlined with charcoal—Plate LXIV.

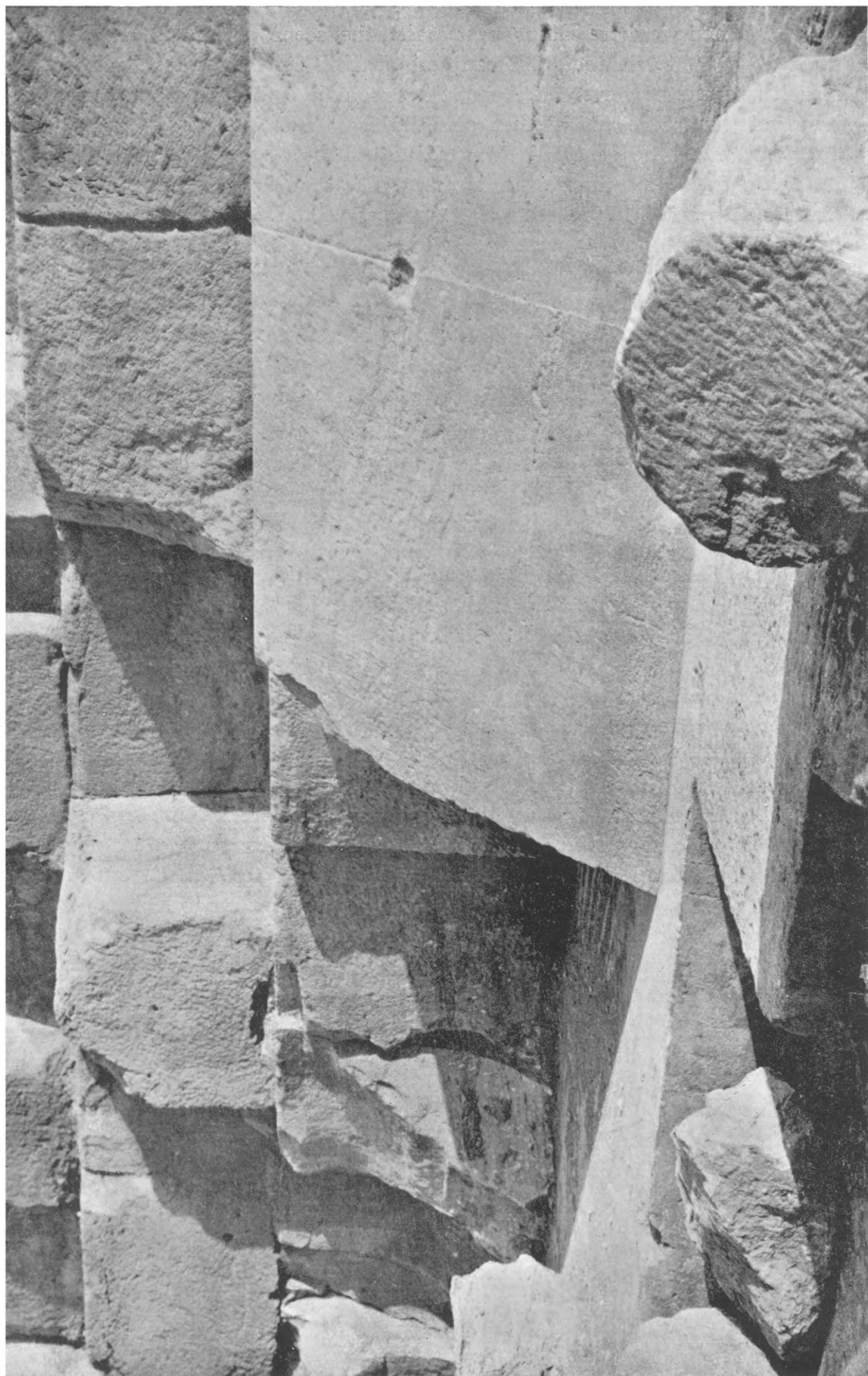
270 Practical builders are unable to comprehend how the workmen of four thousand years ago were able to make such fine



The Great Pyramid of Gizeh, as seen from a point exactly west of the monument



Workmen removing the last few obstructing debris stones from the front of the newly excavated casing-stones at the north base of the Great Pyramid



A near view of Col. Howard Vyse's historical CASING-STONES of the Great Pyramid of Gizeh.

cemented-joints as those between the casing-stones; and yet though the joints are so fine, the cement which fills them is of great tenacity, and unites all the stones as one. How well they picture the individuality and yet oneness of the members of Christ's body! They remind me of Jesus' prayer to his Father, as recorded in John's Gospel, 17th chapter: "that they may be one, even as we are one."

271 In addition to the nineteen below the Entrance, Professor Flinders Petrie found other casing-stones *in situ* here and there along the base-sides of the building. He employed men to sink well-like shafts through the mounds of debris, and saw not only casing-stones, but the *Platform* on which they rest. By this interesting and important discovery, he demonstrated that the Platform is a distinct feature of the Pyramid's architecture, extending on all four sides, and forming a flat base for the casing to immediately rest upon. Professor C. Piazza Smyth was reluctant to admit the existence of this Platform, but his objection cannot be sustained. We perceive now that the Great Pyramid has three distinct base-lines, namely, (1) the mean socket-floor level, which is the lowest, (2) the *levelled* natural rock on which the Platform sits, and (3) the top level surface of the Platform. All three base-lines are necessary in the Pyramid's symbolic and scientific teachings. The *pavement*, as mentioned in Par. 227, is distinct from the Platform, although level with it on the upper surface.

272 While nineteen of the Great Pyramid's casing-stones are exposed, resting side by side on a long stretch of the Platform at the northern base, Professor C. Piazza Smyth did not have the advantage of seeing them, for they were covered with heaps of broken stones and sand when he was in Egypt. But Professor Flinders Petrie, who saw the best preserved of them in 1880, communicated the angle of their smooth outer surface to Professor Smyth by letter. As this angle was declared to be $51^{\circ} 51'$, Professor Smyth rightly concluded that his previous calculations for the original vertical height of the Pyramid was thus confirmed.² For the theoretically correct angle for the casing of the Great Pyramid is only $14'' \cdot 3$ more than $51^{\circ} 51'$, and some allowance must be made for error in measuring. Professor Petrie himself made allowance for such almost inevitable error, when he published the angle as being $51^{\circ} 52'$ *plus* or *minus* $2'$.

273 Not only are the northern casing-stones now exposed, but the north-west corner socket, which formerly contained one of the four foundation socket-stones, is also laid bare—See Plate VI. During the "Transit of Venus" expedition in the year 1874, the Astronomer Royal for the Cape of Good Hope, Mr. David Gill, with the assistance of Professor Watson, had bronze pins cemented

²Professor C. Piazza Smyth wrote:—"Petrie told me in his letter $51^{\circ} 51'$."

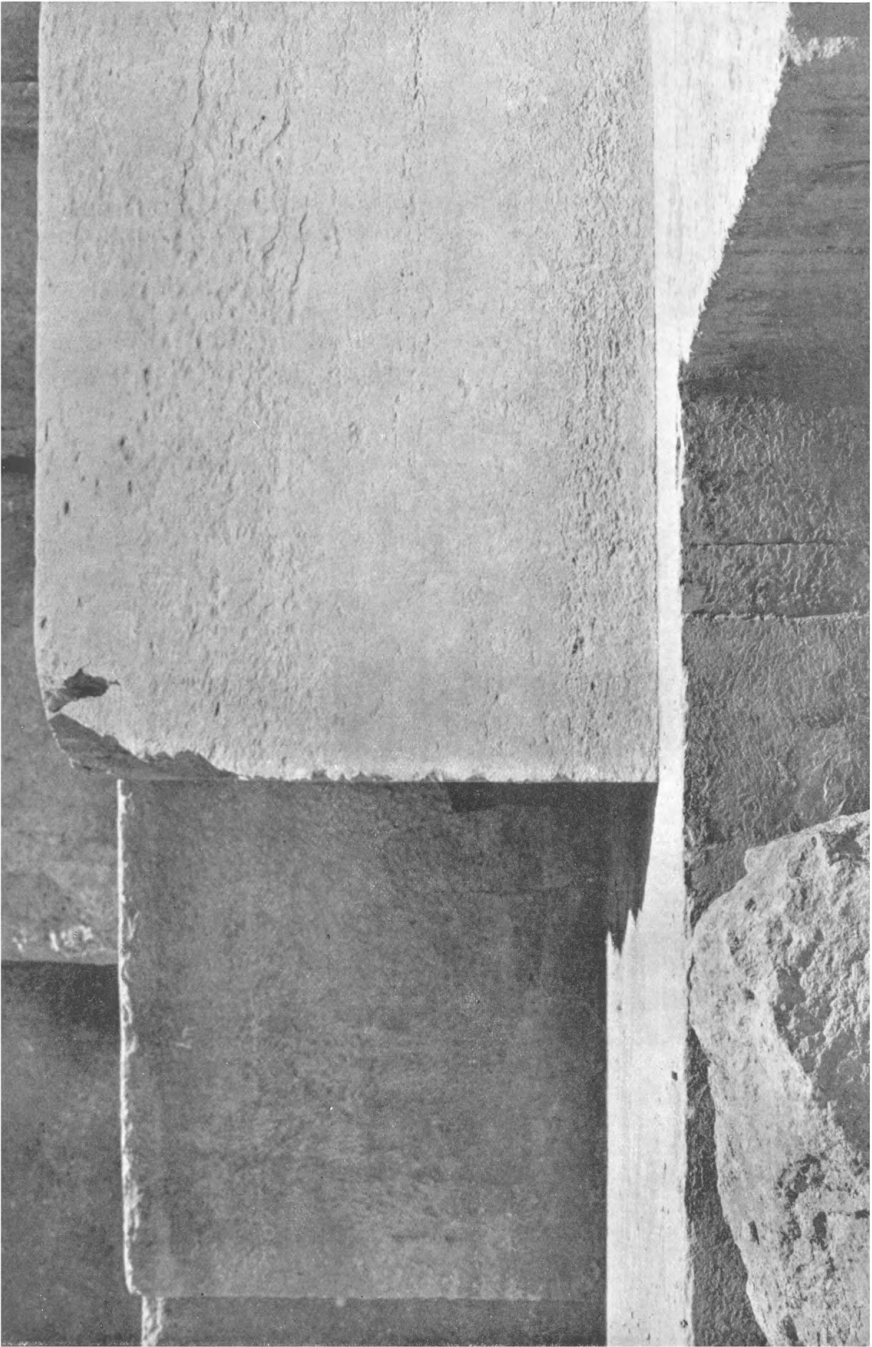
vertically into the corner-sockets of the Great Pyramid, the tops of the pins being made flush with the levelled rock-floors of the sockets. These were employed by him as "station marks" while surveying the site of the Pyramid, in connection with his observation of the transit of Venus.

274 A number of Mr. Gill's bronze marks are to be detected even now, where they were let into the rock in 1874 at and around the Great Pyramid. The Arab "guides" draw attention to them, and sometimes visitors are led to think that the pins were used by the workers of four thousand years ago to fasten great stones to the rock!

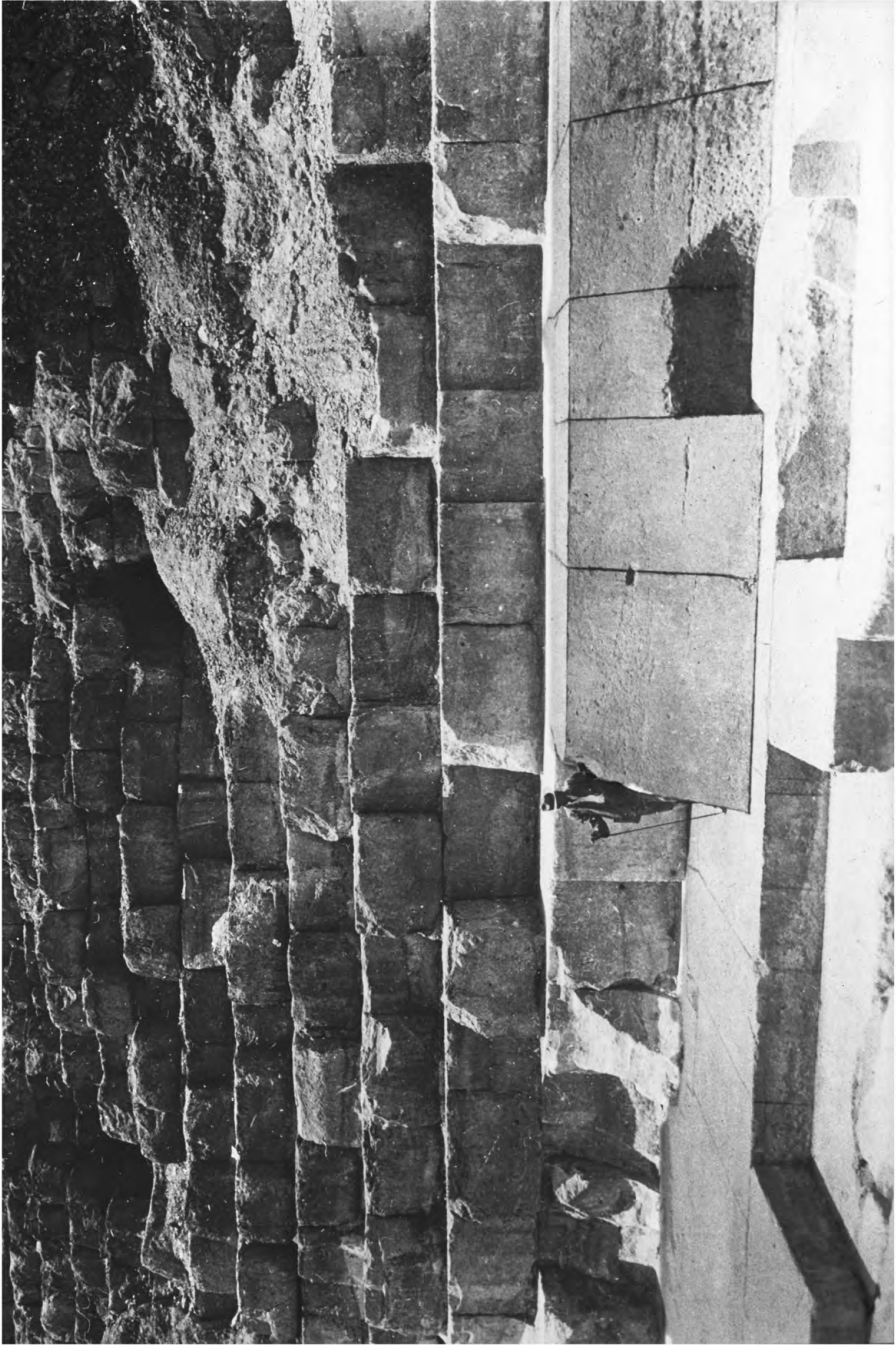
275 Professor Flinders Petrie says that, when conducting his own more extensive "triangulation" in his survey of the plateau, he could make use of only a few of Mr. Gill's bronze pin station-marks, because most of them had been damaged by the Arabs. He wrote: "They [the bronze pins] may be very good in a law-abiding country, but I found that half of those put down by Mr. Gill, in 1874, were stolen or damaged in 1880"—*The Pyramids and Temples of Gizeh*, page 20.

276 No description can do justice to the Great Pyramid. Although well prepared, perhaps because so, I felt awe-inspired, particularly when I beheld the wonderful expanse of the Grand Gallery lit up with magnesium wire. My heart is brimming over with gratitude to our dear heavenly Father for the love and wisdom which prompted him to provide this marvellous Stone Witness in Egypt.

277 Morton has had the Descending Passage and much of the Subterranean Chamber cleared of debris, and we intend to investigate them. We ask your prayers, both now and at all times, for the Lord's blessing on our work. We know it is the meek whom our heavenly Father guides in judgment.—*John Edgar*.



A near front view of the largest of Col. Howard Vyse's CASING-STONES of the Great Pyramid of Gizeh; showing the Platform on which they rest, and part of the core masonry at the back



The newly excavated CASING-STONES at the north base of the Great Pyramid of Gizeh

LETTER VI

PHOTOGRAPHING, AND MEASURING IN THE DESCENDING PASSAGE OF THE GREAT PYRAMID

AFTER sundown each night, I develop the negatives gained during the day. My tent serves very well as a "dark-room," even when the moon is full, for its yellow light does not penetrate the thick canvas. When requesting M. Maspero's permission to photograph the pyramids, he expressed doubt as to my being able to get good results. He said his excavators find that the high temperature of the water softens the gelatine emulsion on the photographic plates so much, that it is hard to secure satisfactory negatives. I am glad to say, however, that I have had no trouble in this respect, partly due to the fact that the emulsion on my films was specially prepared to withstand high temperature, and partly because I do all my developing, as I said, after sundown, when the temperature of the atmosphere falls to about 70° F.

279 Owing to the low roof and narrow breadth of the passages (4 by 3½ feet), and above all, owing to the uneasy slope and smoothness of the floors, it is difficult to operate in them; and, of course, all pictures of the Pyramid's interior must be taken by flashlight. The steepness of the floors is much greater than it appears to be in illustrations. Nothing laid on them will remain stationary for a moment. Rods, bags, candles, pencils, etc., if not held by the hand, or propped up in some way, immediately begin a rapid descent, and even we ourselves slip down, if we fail to make use of the footholds.

280 Some of our number usually pose in the field of view, for the purpose of showing correct proportions. Particular attention is paid to the exact position of the camera, and to the extent of view included in the picture. Sometimes we erect measuring-rods near the parts to be photographed, and occasionally also stretch lines along the angles of the floor and walls.

281 The stars in Egypt look very brilliant and beautiful. While busy with my nightly photographic work, I sometimes steal out of my tent to admire their wonderful grandeur. The *Milky-way* is very clearly defined, and as beheld from our tents seems to dip down behind the huge black outline of the Great Pyramid, causing, with the added brilliancy of certain large stars, a perfect

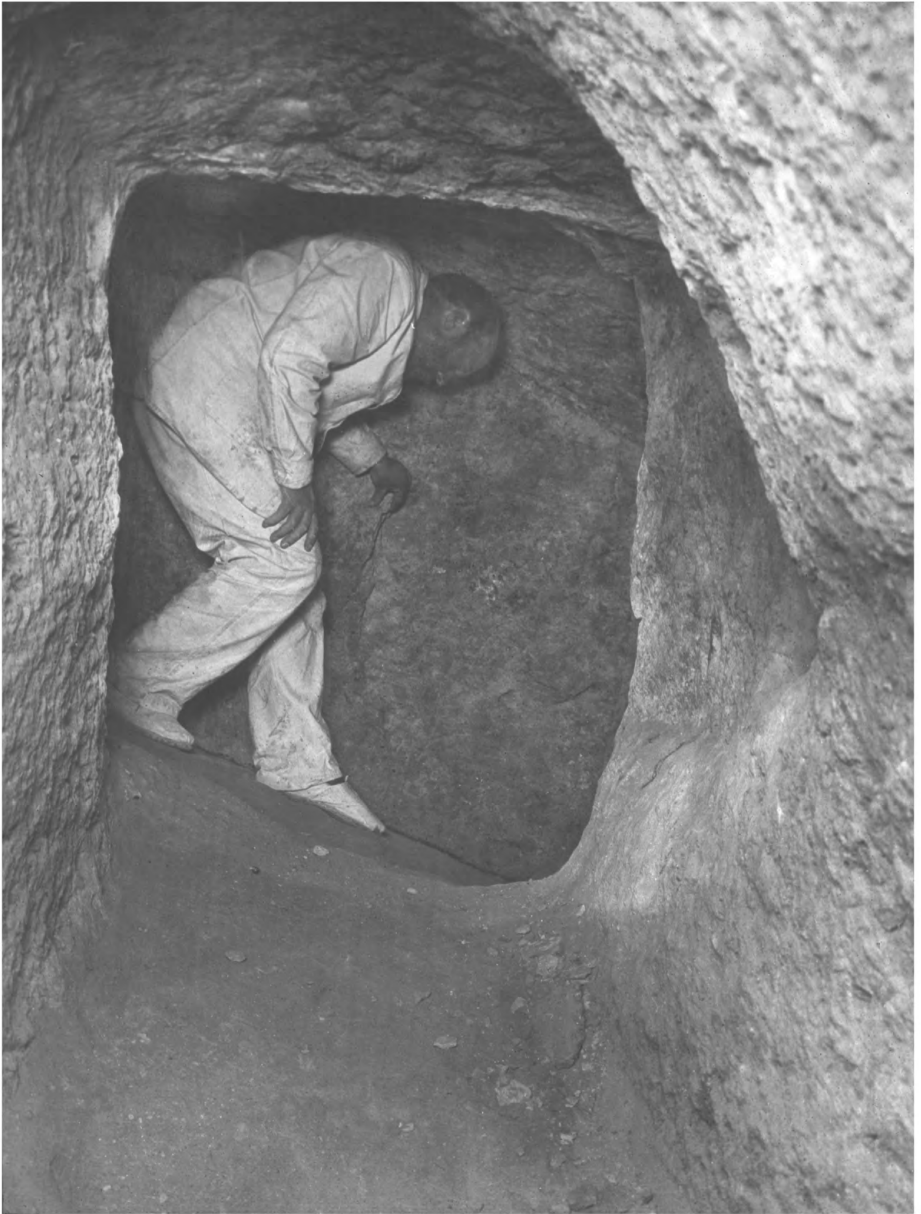
halo of light around its lofty summit. So wondrous is the luminosity of this halo, that one night I walked over to John's tent, and called on him to come and see it.

282 Now that we have cleared the Descending Passage below the granite stone referred to by Professor Petrie (Plate XI), we find that the floor here is not slippery like it is elsewhere. Immediately below the granite stone there is a short length smoother than the rest. At this part we notice rough-hewn oblong footholds similar to those in the other passages. The whole extent of the Descending Passage from the granite stone downward, *i.e.*, about three-fourths of the total length, is cut through the solid rock on which the Pyramid is built—Plate II.

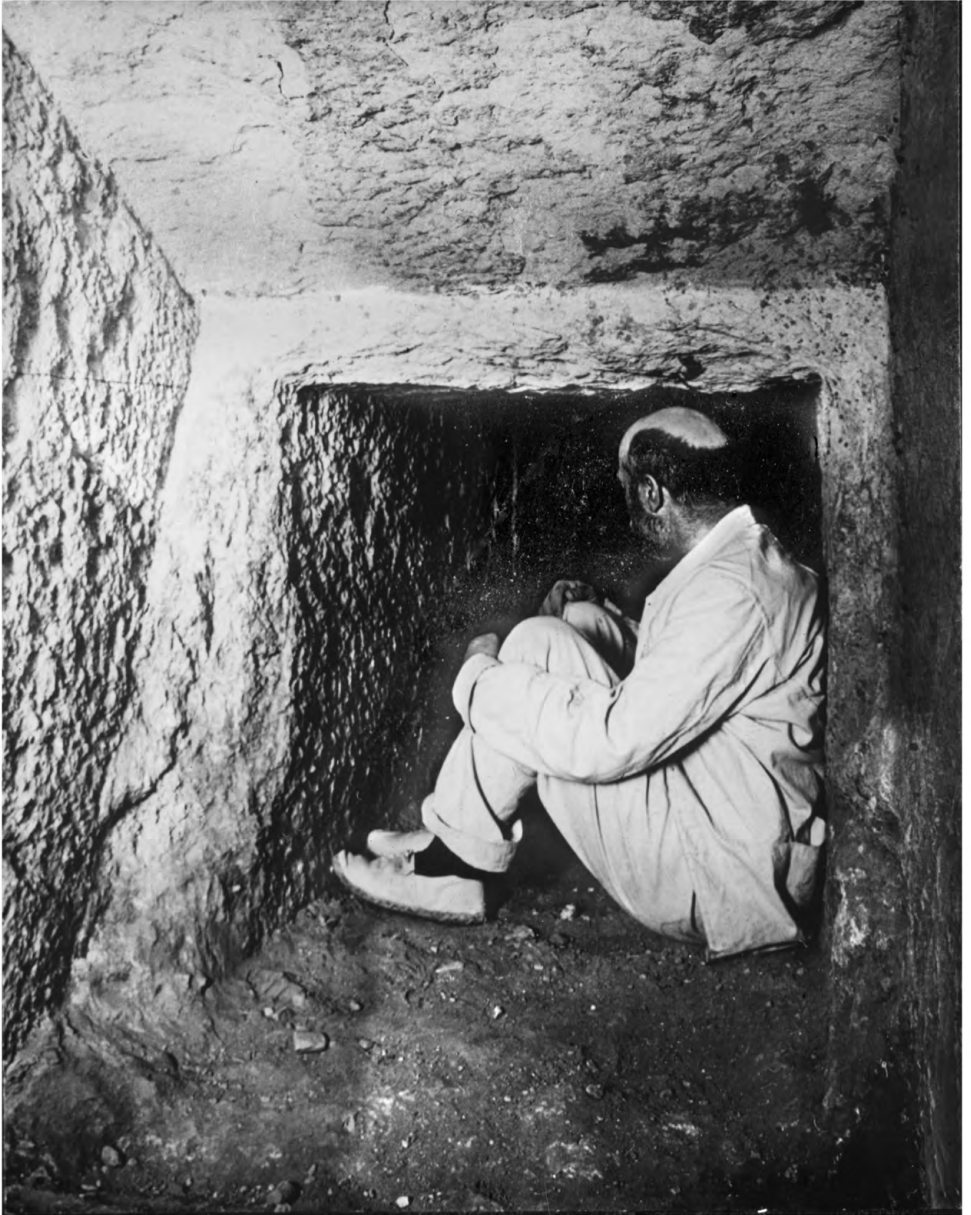
283 Some years ago M. Maspero had a padlocked iron gate or grill-door fixed on top of this granite stone, and thus the generality of visitors are unable to explore the lower section of the Great Pyramid's interior system. As I mentioned in a previous letter, the first time that I descended, the space between the roof and the surface of the debris along most parts of the Descending Passage permitted one to creep through with difficulty; but now that we have both it and the Small Horizontal Passage leading to the Pit thoroughly cleared throughout their entire length, it is much easier to go up and down. Not, however, that the journey can be done with comfort; for the four-feet height of the roof, together with the downward slope of the passage, obliges one to stoop very low; in the Small Horizontal Passage leading to the Pit we are compelled to creep, because here the roof is only about three feet above the floor.

284 The awkward stooping posture which it is necessary to assume when proceeding down the uneasy slope of the Descending Passage, is well illustrated in a photograph which was taken with the camera erected at the bottom of the Well-shaft, and pointing out eastward through the little passage, in the direction of the Descending Passage—See Plate XII. It shows John walking down the steep floor, with his head just touching the low roof—Plate LXV. John says he was relieved when the exposure was completed, as he felt very much like the "poor groaning creation" while posing for the picture.

285 We instructed Judah to employ his brother and two other men to dig out and brush away the dust from the west corner of the floor of the Descending Passage along its entire length, in order that our steel tape might rest evenly on the floor close up to the west wall, and so enable us to take exact measurements. As already stated, Professor C. Piazza Smyth did not descend lower than to the junction of the First Ascending Passage, and did not, therefore, measure the portion of the Descending Passage below this. In 1837, twenty-eight years before Professor Smyth's investi-



The DESCENDING PASSAGE of the Great Pyramid of Gizeh, as viewed from the lower end of the Well-shaft; showing the cramped posture necessary to be assumed by one walking down this passage



The LOWER SQUARE END of the Descending Passage of the Great Pyramid of Gizeh ; showing the entrance of the Small Horizontal Passage leading to the Subterranean Chamber—Compare with Plate XXVII

gations, Colonel Howard Vyse measured it roughly in feet, apparently along the roof-line; but his account is difficult to follow. In 1881, Professor Flinders Petrie also measured it, as carefully as he could, as the floor was then much encumbered with sand and stones.

286 So far as we are aware, these are the only two investigators who have attempted to measure the lower reach of the Descending Passage. The latter confesses in his work, *Pyramids and Temples of Gizeh*, that he could not be sure of his measurements of this part of the passage, nor did he think it necessary to be more particular. He writes: "The measures from the steel tape onwards, by rods, down to the end of the built passage, where it rests on the rock, are not of the same accuracy as the others; the broken parts of the passage sides [at Al Mamoun's forced hole], and the awkwardness of measuring over the large block of granite [on which the iron grill-door has since been fixed], without any flat surface even to hold the rods against, prevented my taking more care over a point where accuracy is probably not of importance. [He was not alive to the symbolic and scientific importance of this part, unfortunately.] For the total length of the entrance passage, down to the subterranean rock-cut part, only a rough measurement by the 140-inch poles was made, owing to the encumbered condition of it. The poles were laid on the rubbish over the floor, and where any great difference of position was required, the ends were plumbed one over the other, and the result is probably only true within two or three inches." His measure is about five inches too short.

287 Although the large granite block on which the grill-door is fixed, takes up nearly the full width of the passage, it did not interfere with our work. We did not require to measure over it as Professor Flinders Petrie did, for we found that its lower surface does not rest on the floor of the passage, but on debris several inches deep. By means of a crowbar our workmen tunnelled out the debris under the block along the west corner, so that we had a few inches clear space through which we pushed our steel measuring-tape. We also instructed our men to shift the position of the large limestone block which then lay diagonally across the passage a little distance above the granite block. This stone lay wedged in from wall to wall, and was, we understand, placed in position by Professor Smyth for the purpose of holding his angular-measuring apparatus. We had it levered from its place, and turned round end-on with the passage—See Plate XI. In this way we obtained a clear surface along the floor at the base of the west wall of the Descending Passage throughout its entire extent. For the first time known in history, therefore, an accurate continuous floor-measurement of the passage from end to end is now made possible.

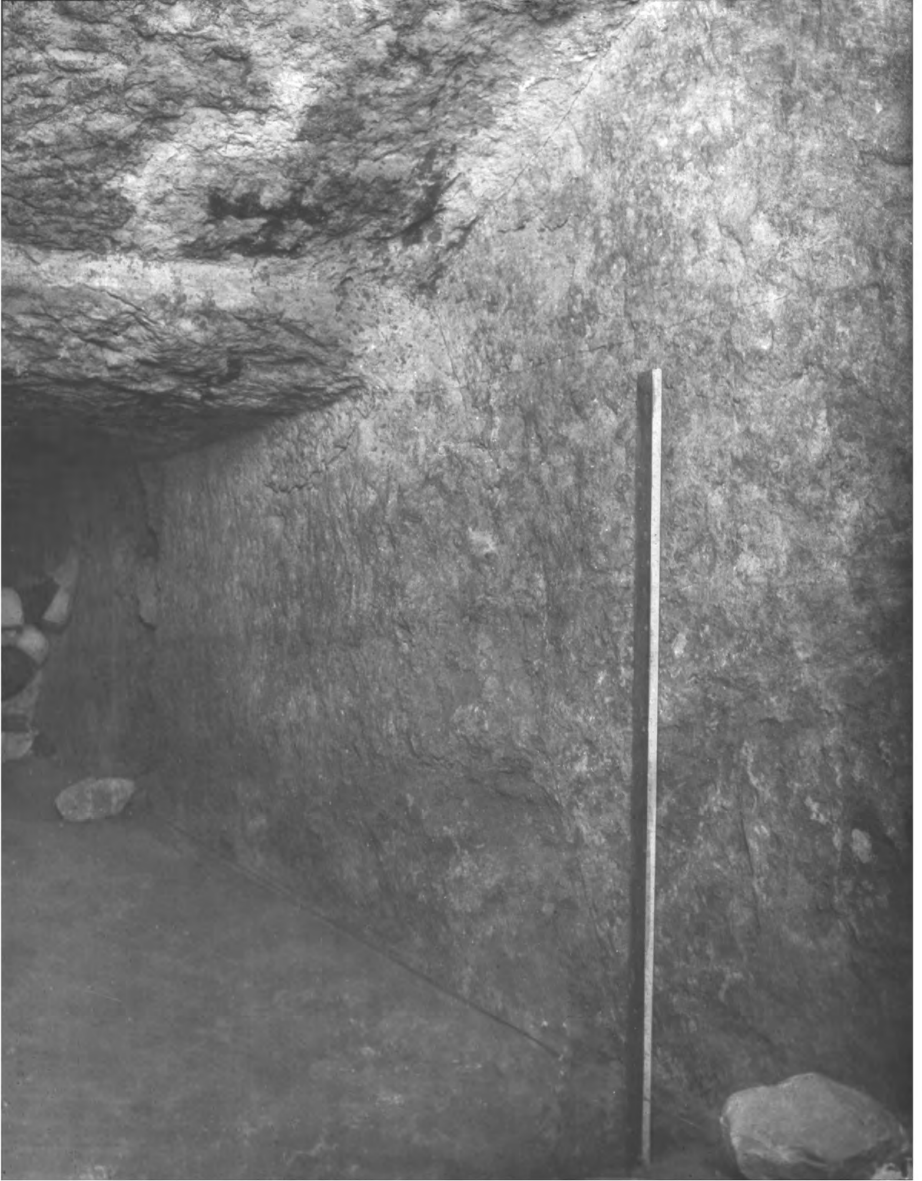
To ensure accuracy in our figures, we have verified them by measuring twice in a downward, and once in an upward, direction. We have also measured the length of this passage twice along the roof-line on the west side.

288 After getting Judah's brother to clear the other side of the Descending Passage floor, along the base of the east wall, including the portion under the east side of the granite block, we carefully measured the floor-length of the passage twice from top to bottom down this side also. We have therefore measured the length of this Descending Passage seven times in all. The result of our measuring enables us to state with confidence that the floor-length of the Descending Passage, from the "Point of Intersection" at the junction of the First Ascending Passage, down the *west* side to the lower square terminal, where the Small Horizontal Passage adjoins it, is slightly over $3037\frac{1}{2}$ British inches ($3034.501 + Pyr. ins.$ —Full details of this and other measures are contained in volumes II and III of *Great Pyramid Passages*).

289 During our measuring operations at the lower end of the Descending Passage, we made an interesting discovery at its junction with the Small Horizontal Passage which leads to the Subterranean Chamber. The Descending Passage terminates in a flat end, cut square at the corners, and at right-angles to the incline of the passage. The small passage to the Pit commences horizontally from the centre of this flat end, but as it is much smaller in bore than the Descending Passage, some of the flat end of the latter remains, forming a margin several inches wide round the entrance of the Small Horizontal Passage—See Plate XII.

290 We secured a photograph showing the square flat end of the Descending Passage; and, in order to make apparent the very small bore of the Small Horizontal Passage leading southward from it to the Subterranean Chamber, John sat in its entrance, his back resting against the west wall—Plate LXVI. The drawing by K. Vaughan (Plate XXVII), which is a faithful delineation of our photograph, shows the junction of the two passages more clearly.

291 Professor Flinders Petrie describes this flat terminus of the Descending Passage in his work, *Pyramids and Temples of Gizeh*, he speaks of the margin as running along the roof and on each side. But he failed to notice that it also runs along the floor, because he did not clear the passage thoroughly. The higher level of the floor of the Small Horizontal Passage above the terminus of the floor of the Descending Passage is apparent in another of our photographs, which shows their junction on the west side—Plate LXVII. It will be noticed that the levelled cord stretched along the angle of the floor and the west wall of the Small Horizontal Passage, crosses at a point—several inches above the lower end of the vertical rod, which is erected in the bottom corner of the



The Entrance of the SMALL HORIZONTAL PASSAGE leading to the Subterranean Chamber of the Great Pyramid of Gizeh, showing its junction with the lower square end of the Descending Passage on the west side



*Same as Plate LI, but with the hard
natural concrete removed
from the corner.*



*The bottom east corner at the lower end of the Descending
Passage of the Great Pyramid of Gizeh, showing
the hard natural concrete filling the corner.*

Descending Passage floor. The horizontal pencil-line, drawn in continuation of the roof-level of the Small Horizontal Passage, is $1\frac{7}{8}$ inches above the upper end of the vertical three-foot rod. [Subsequent measuring in 1912 shows that this rod is standing in a little hollow below the surface of the floor, and that the $1\frac{7}{8}$ inches ought to be reduced to more nearly $1\frac{1}{4}$ inches.] It will be noticed in the two photographs described, that the flat margins are chipped and rounded off at the middle of their course. The corner angles are sufficiently well preserved, however, to permit of accurate measuring.

292 The floor corner at the east wall appeared to be an exception; it looked as if the rock here had been allowed to remain in a rough condition, instead of being cut out square. It seemed to us strange that the ancient workmen who, four thousand years ago, drove with so much care and precision this wonderful Descending Passage deep into the living rock, should have left one terminal-corner unfinished, and the other three well defined. We therefore closely examined the apparently uncut rock. On being struck, it gave a sound similar to that of the surrounding rock; but from indications we came to the conclusion that the corner *had* been finished like the others, and that a stone had been cemented in, possibly, we thought, with the intention of preserving the flat end from injury. We photographed this "inset stone" (Plate LXVIII), and then proceeded to remove part of it with a chisel, so as to enable us to take accurate measurements to and from the corner.

293 We had not cut much away before we perceived that what had at first appeared to be stone, was in reality a kind of hard concrete. The small stones and limestone dust lying in this corner had become moistened by the rain which, at rare intervals, runs down the passage, and in drying had set almost as hard as the rock itself. We removed it all, and then photographed the squared corner—Plate LXIX. While cutting out the solidified limestone dust, we were astonished to find embedded in it a living worm! This worm was three inches long, flat in section, hard, and of an ivory colour. We are puzzled to know how it could remain alive in such a place. We told Judah to pull it out of its hole, and very gingerly he caught it between his finger and thumb and suddenly jerked it out in John's direction. "Ugh!" exclaimed John in horror, "Don't throw it at me!"

We will now direct our attention to the Small Horizontal Passage, and Subterranean Chamber, and will give an account of these in our next letter.—*Morton Edgar.*

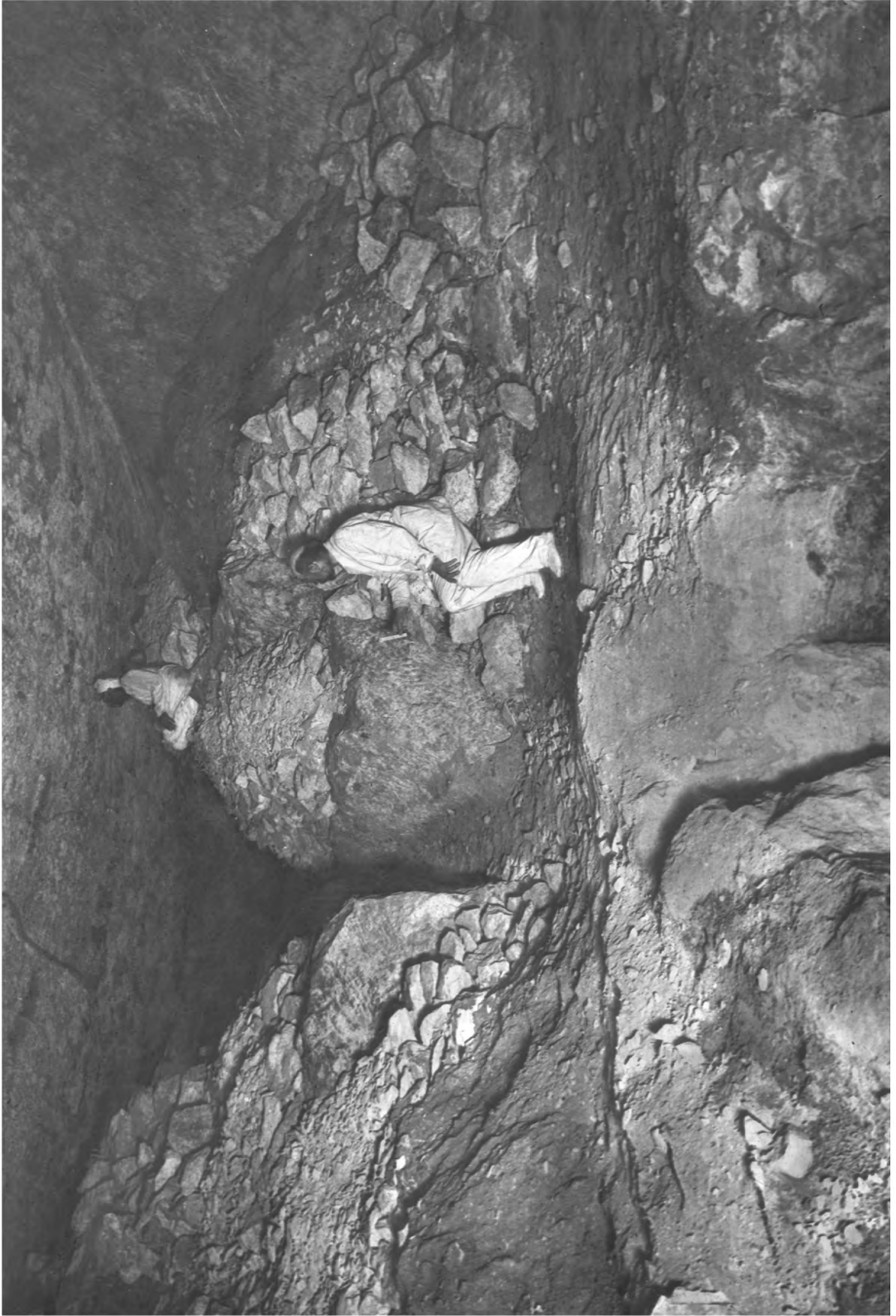
LETTER VII

THE SUBTERRANEAN CHAMBER, AND THE TWO SMALL PASSAGES CONNECTED THEREWITH

THE Subterranean Chamber is by far the largest, being, approximately, 27 feet from north to south, by 46 feet from east to west—See Plate XII. Its area, therefore, is more than double that of the King's Chamber, which measures 17 feet by 34 feet. Although the roof and walls of this large Subterranean Chamber are by no means smooth, they are for the most part square and level; but the floor is extremely rugged and unfinished, and is much encumbered with stones and sand.

295 We should prefer the removal of every vestige of this debris, that we might examine and photograph the original contour of the rough floor, but the expense stands in the way. We have had some clearing done, however, in front of the doorway of the little south passage, and also at the west wall, which was almost entirely hidden by a bank of the debris seven or eight feet deep. This obscuring bank (referred to by Professor Flinders Petrie) having been cleared away, the west wall is now exposed to view; and we find that for a width of 13 feet in the middle of this end of the chamber, the floor is fairly well levelled, and is about five and a half feet below the roof, leaving almost sufficient headroom for one of average height to stand upright.

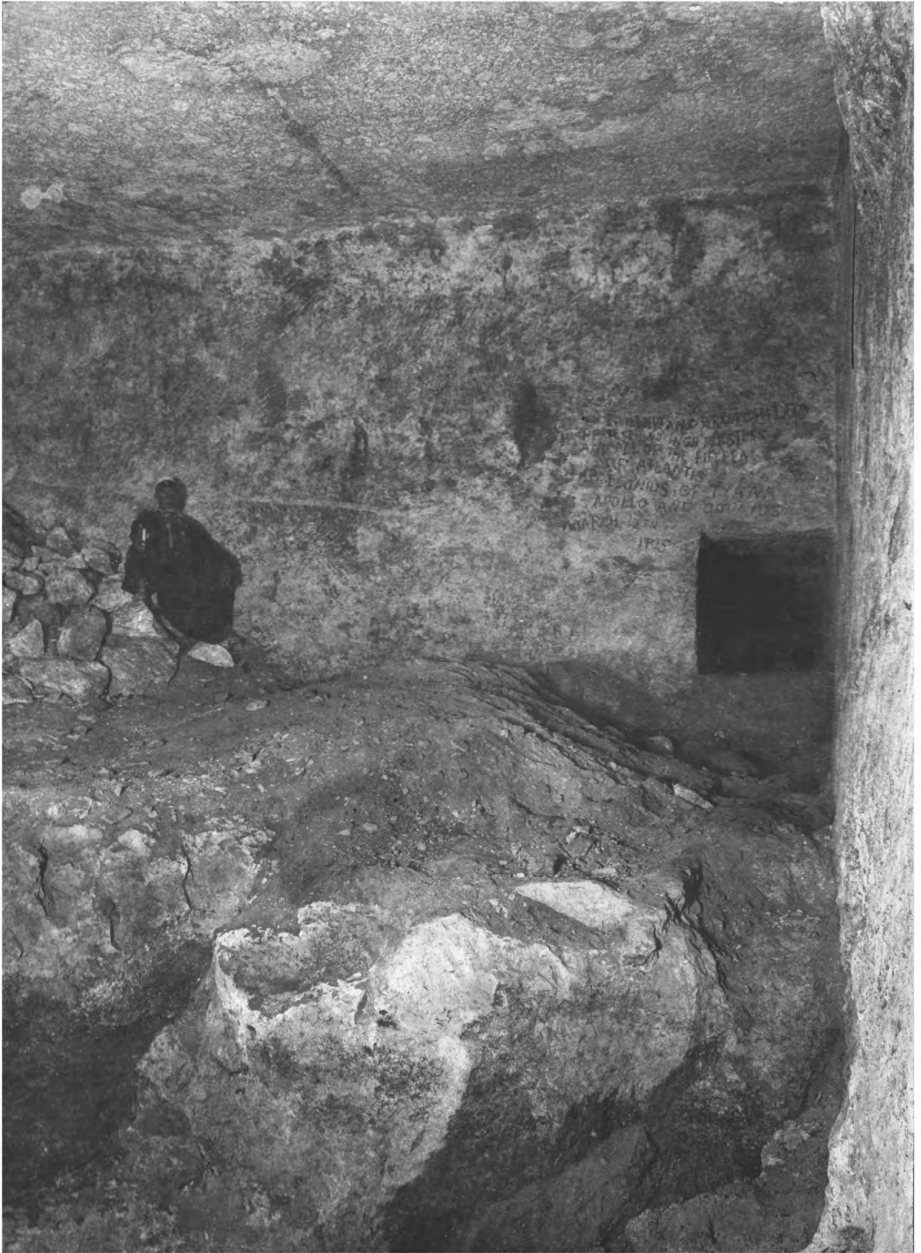
296 The larger stones removed by our men are stacked elsewhere in the chamber. The sand and small stones were thrown into the lower depths of the shaft in the middle of the floor at the eastern end; for this portion of the shaft is a modern excavation by Mr. Perring, as explained in the first volume of *Pyramids of Gizeh* by Col. Howard Vyse. The upper, original, part of the shaft (which we refrained from filling) is peculiarly arranged in two sections. The ancient workmen cut a square hole in the floor, the bottom of which is fairly level and at a vertical distance of about 22 feet below the roof of the Subterranean Chamber. (It is not possible to state a definite depth for the hole below the chamber's floor, for this floor is so irregular, as can be judged from our photographs, that any figures would be misleading.) And from one corner of this hole they cut another, smaller, square hole for a further depth of three and a half feet. The first hole, or shaft, is approximately seven feet square, and the second approximately



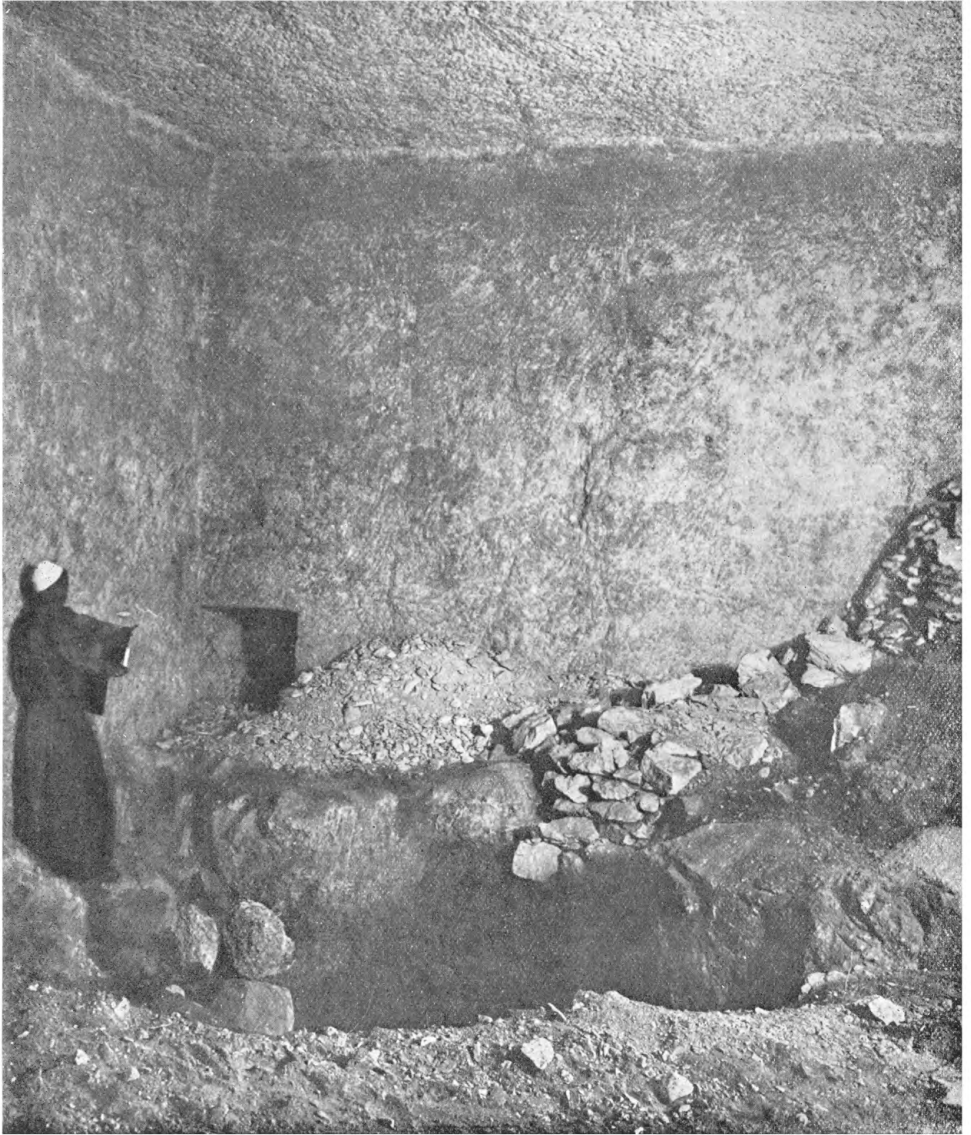
The SUBTERRANEAN CHAMBER, or PIT, of the Great Pyramid of Gizeh, looking west



The north-west corner of the rock-cut Subterranean Chamber in the Great Pyramid of Gizeh; showing the small recess in the west wall; also Stanley looking over the thin ridge of rock which bounds the south side of the narrow stall-like cutting in the north corner of the chamber.



The rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh, looking north; showing the square doorway of the Small Horizontal Passage by which entrance is gained to the Chamber



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

five feet square. (Only approximate measures can be secured, for there is no part of the Subterranean Chamber clearly defined.) The sides of these ancient shafts lie nearly diagonally to the sides of the chamber. From the floor of the lower, second, shaft Mr. Perring sunk his irregularly rounded excavation³—Plate XII.

297 Col. Howard Vyse had instructed Mr. Perring to excavate this deep shaft to test the truth of a theory which claimed, on the supposed authority of Herodotus, that a still lower and secret subterranean chamber existed, in which Cheops, the accredited builder of the Great Pyramid, was said to have been interred. But after penetrating to a considerable depth without result, the work was abandoned because of the lack of pure air.

298 About a thousand feet to the south-east of the Great Pyramid, there is a large and very deep sepulchral pit, now named "Campbell's Tomb," which was cleared out by Col. Howard Vyse—Plate II. Professor C. Piazzzi Smyth proves that this tomb more nearly answers Herodotus' description of Cheops' burial place, and Professor Flinders Petrie concurs with him in this opinion.

299 The Subterranean Chamber of the Great Pyramid is roughly halved into two parts—an eastern and western. In the eastern half, the floor is excavated much lower than in the western. The large deep shaft is approximately in the centre of the eastern portion. At the north-east corner of the chamber the floor is 12 feet, and at the south-east corner 14 feet, below the roof; but at the middle of the east wall, opposite the shaft, it is 17 feet below the roof. In the western half, which begins about 21 feet from the east wall, the rocky floor rises in high receding mounds, which reach to within about 10 inches of the roof. In our photograph which was taken with the camera erected near the east wall and pointing directly west (Plate LXX), it will be noticed that these mounds lie north and south, and are divided by a narrow trench, two and half feet wide, which inclines up the middle of the chamber, rather to the north of the centre, and terminates with a width of two feet at the west wall. John is sitting at the entrance to this trench on the north side, while Judah reclines on top of the north mound.

300 At the north end of the west wall at the roof, we disclosed in our clearing operations a small and roughly squared recess—Plate XII. In appearance it is as if a small westward passage had been contemplated, but had been abandoned shortly after work on it had commenced, as it is only from six to eighteen inches deep, the inner end being very irregular. Adjoining the wall to the

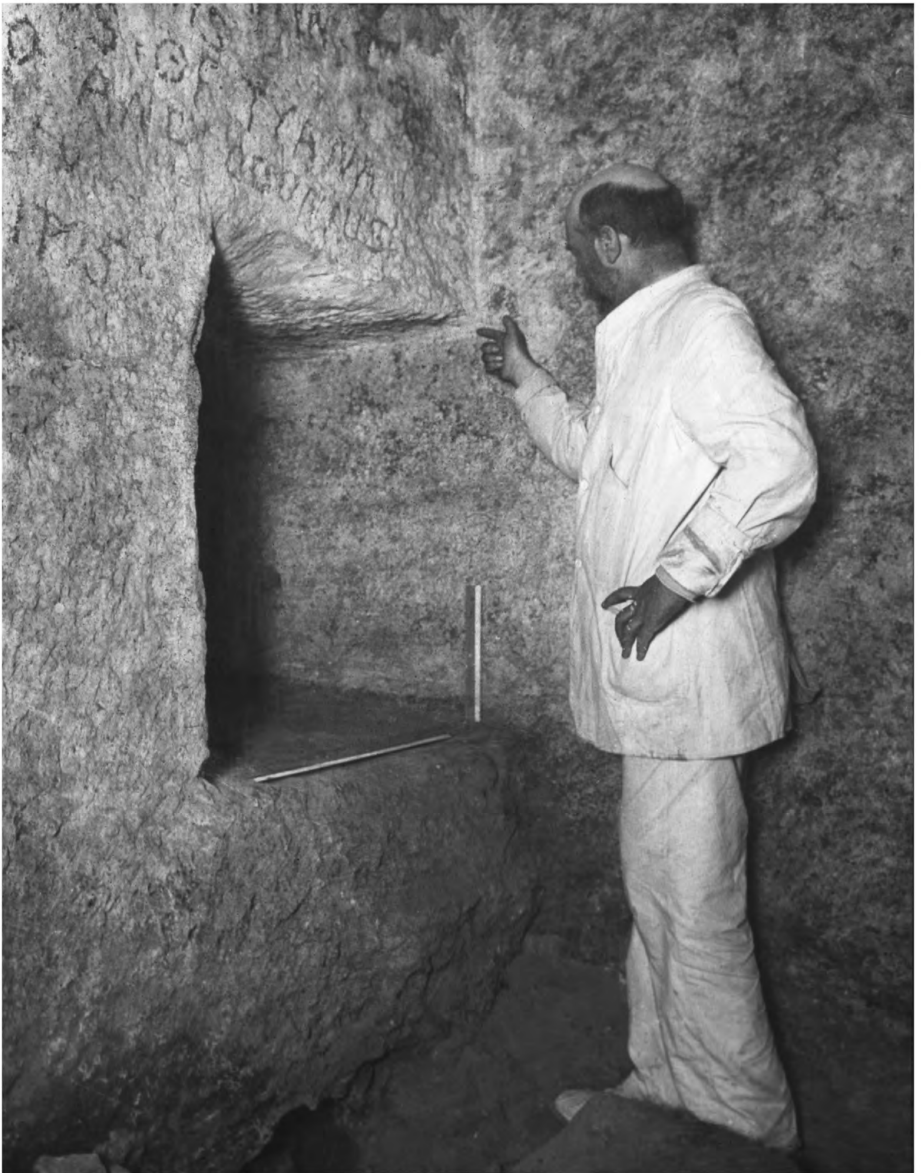
³ In 1912, during my second visit to the Great Pyramid, I employed men to lift all the stones and sand out of this deep shaft, thus leaving it open to the bottom. I also had much of the debris removed from the Subterranean Chamber itself, carried up the long Descending Passage in baskets and thrown away clear of the Pyramid. There is more of this work still to do, however.—*Morton Edgar*.

north of this recess, there is a peculiar upright ridge of rock reaching from the floor to within 13 inches of the roof. It runs parallel with and about three feet from the north wall of the chamber; the long narrow space between the two is not unlike a horse-stall—Plate LXXI.

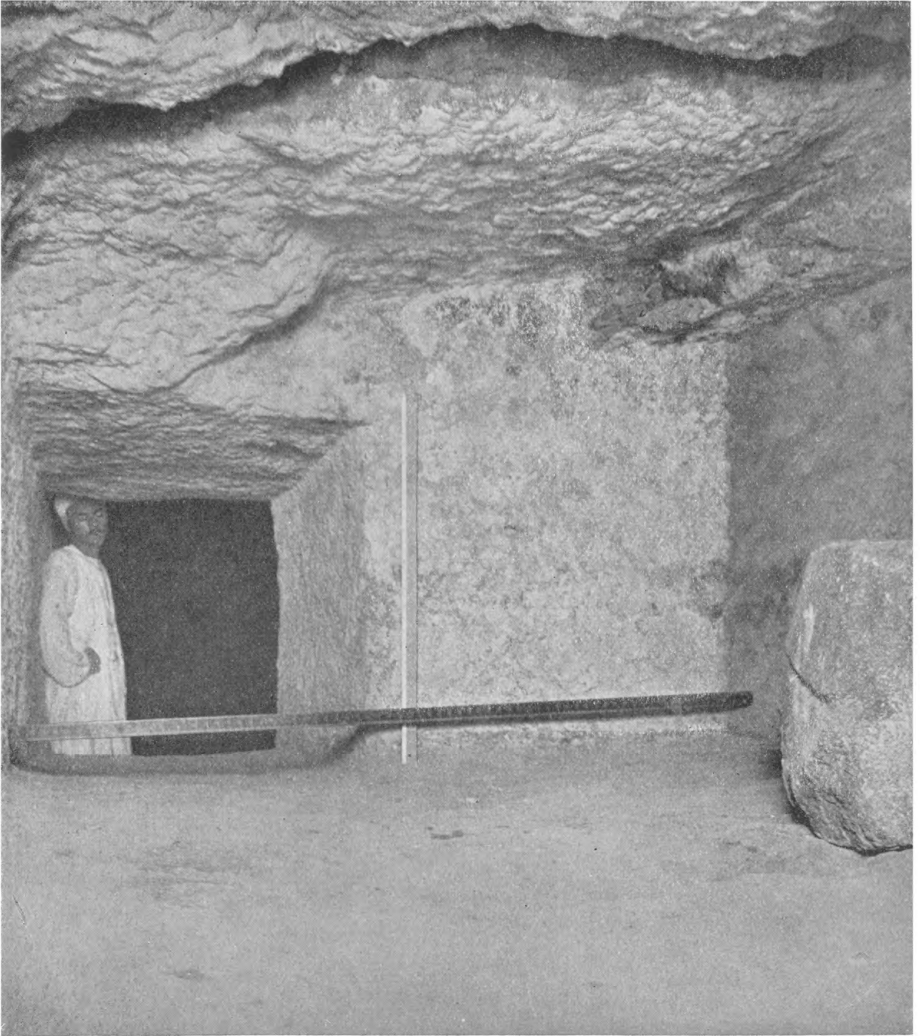
301 One of my photographs of the Subterranean Chamber shows the doorway of the north entrance passage, with Hadji Ali Gabri sitting at the base of the north wall—Plate LXXII. The north edge of the large shaft in the floor can be seen in the immediate foreground; and high up to the right at the top of the east wall, the rough projecting knob of rock referred to by Professor Flinders Petrie. Another photograph was taken with the camera erected a few feet from the north wall, and pointing toward the south—Plate LXXIII. The entire opening of the large shaft is visible; and standing at its east edge is Hadji Ali Gabri, pointing to the doorway of the little south passage.

302 We carefully measured the Small Horizontal Passage leading to the Subterranean Chamber. The walls and roof of this passage are fairly even and straight (their surfaces being roughly dressed), but the floor is worn toward its junction with the Descending Passage. The south end of the floor juts irregularly two to five inches into the Subterranean Chamber. The distance from the lower terminal of the inclined floor of the Descending Passage, at the west corner, along the floor of the Small Horizontal Passage to the line of the terminal of the five-inch projection, is found by us to be slightly over $350\frac{3}{4}$ British inches ($350.403 + Pyr. ins.$). Thus the total floor-distance down the west side between the "Point of Intersection" at the junction of the First Ascending Passage, and the extreme end of the five-inch floor-projection in the Subterranean Chamber, is a little over $3388\frac{1}{4}$ British inches ($3384.904 + Pyr. ins.$). The photograph which we secured of the Small Horizontal Passage doorway in the chamber (Plate LXXIV) shows John standing, indicating with his finger the point on the east wall at the roof-termination of the passage, which we finally fixed upon as being the correct terminal for the whole passage, and to and from which we made our measurements. The short rod erected against the east wall is plumbed vertically in line with this point; and the other rod lying horizontally on the floor, has its front edge square and at right-angles with that of the vertical rod. The vertical rod is 12, and the horizontal rod is 24, inches in length.

303 We measured the small Recess which is hewn out in the roof and west wall of the Small Horizontal Passage leading to the Subterranean Chamber. Its roof, as shown by our two photographs of this Recess, is very uneven, the variations being as much as 9 or 10 inches. A fissure in the rock, about two inches wide, runs diagonally through the Recess from north-west to south-east.



The north-east corner of the rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh, showing the square doorway of the Small Horizontal Passage by which entrance is gained to the chamber



The Recess cut in the rock to the west of the Small Horizontal Passage of the Great Pyramid of Gizeh, looking south; showing Judah standing in the Subterranean Chamber beyond.

The photograph of the south end of the Recess shows Judah standing in the dark Pit beyond—Plate LXXV. The horizontal six-foot rod is tightly fixed square across between the east and west walls. As the distance between the north and south walls is practically the same as between the east and west walls, the floor-plan at the Recess is square. The other rod erected vertically close to the west side of the south doorway of the Recess, is three feet in length. The horizontal distance, along the roof-line, from the general level of the projections of the rough, exfoliated, north wall of the Recess, to the north wall of the Pit where the roof of the Small Horizontal Passage terminates, we judge to be $126\frac{3}{4}$ British inches. The second photograph shows the north side of the Recess (Plate LXXVI); and through at the north end of the passage, Judah's legs may be seen as he ascends the steep sloping floor of the Descending Passage. These photographs show a granite block, lying near the north-west corner of the Recess, to which reference will be made later.

304 This little subterranean ante-chamber is a peculiar feature in the Great Pyramid's internal system. One would think that the ancient builders had intended to hollow-out here the large Subterranean Chamber, but changing their original purpose had pushed on the Small Horizontal Passage a few feet further south, before excavating that large apartment. I remarked to John that the Recess looked like a miniature Pit, except that in its case the roof and not the floor had been left in an unfinished condition. John agreed; "For," he said, "we believe that the Pit symbolizes the 'Great Time of Trouble' foretold by the prophet Daniel, and also by our Lord, and the Recess represents the French Revolution; and is not the French Revolution a foreshadowing or miniature of the Great Time of Trouble in which this 'present evil world' will end?" (Dan. 12:1; Matt. 24:21.)

305 The little horizontal passage, which leads southward from the Subterranean Chamber, measures only 29 inches in height and width. We had therefore to creep on hands and knees when going to the further end. It is a blind passage, over 53 feet in length—Plate XI. At one time, while measuring in this passage, four of us were at the inner end for half-an-hour, each with a lighted candle. We were astonished to notice that our breathing was quite easy, and that the candles burned brightly, in spite of the fact that the Descending Passage away to the north forms the sole inlet and outlet for air. The floor of the little passage is covered with dark earthy mould, two to three inches deep. At a distance of 36 feet from the doorway the passage curves slightly to the west, but 6 feet further on curves back to its southerly direction. The bend is so slight, however, that John, when holding one end of the steel measuring-tape at the doorway, had a full view of Judah and me

with our lighted candles at the blind terminus. When, however, he looked along the west wall of the passage, he could see us only partially. There is a small fissure in the rock where this bend occurs. The blind end is fairly well squared, but uneven; the variations between the prominences and depressions are about four inches.

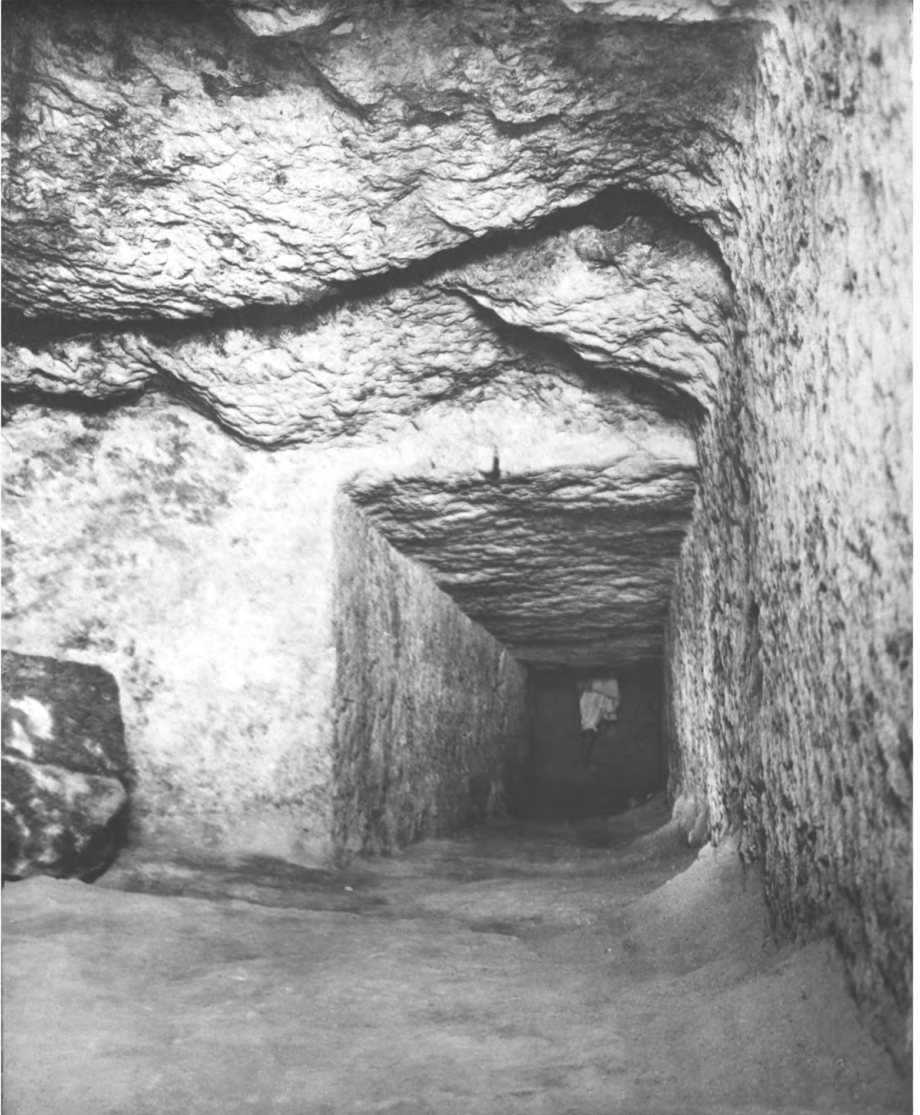
306 Our workmen cleared away the debris which covered the floor in front, and to the west of the doorway of the little southward passage—See the previously mentioned photograph of this part—Plate LXXIII. The original rough, uneven floor thus exposed, we photographed this south-east corner of the Pit, including the full height of the walls and part of the ceiling—Plate LXXVII. To make evident the extreme smallness of the bore of this south passage, John is leaning against the south wall to the west of its doorway.

307 The doorways of the two passages which open into the Subterranean Chamber are in direct line with each other, the east walls of both being continuous with the east wall of the chamber; but the roof of the south passage is fully three and a half feet lower than the roof of the north passage—Plate XII. The roof of the north passage is a little over seven feet below the ceiling of the Subterranean Chamber. It is interesting to notice that the length of the north passage from its roof junction with the Descending Passage, measures approximately the same as the length of the east wall of the Pit; while the two combined approximate to the total length of the south blind passage.

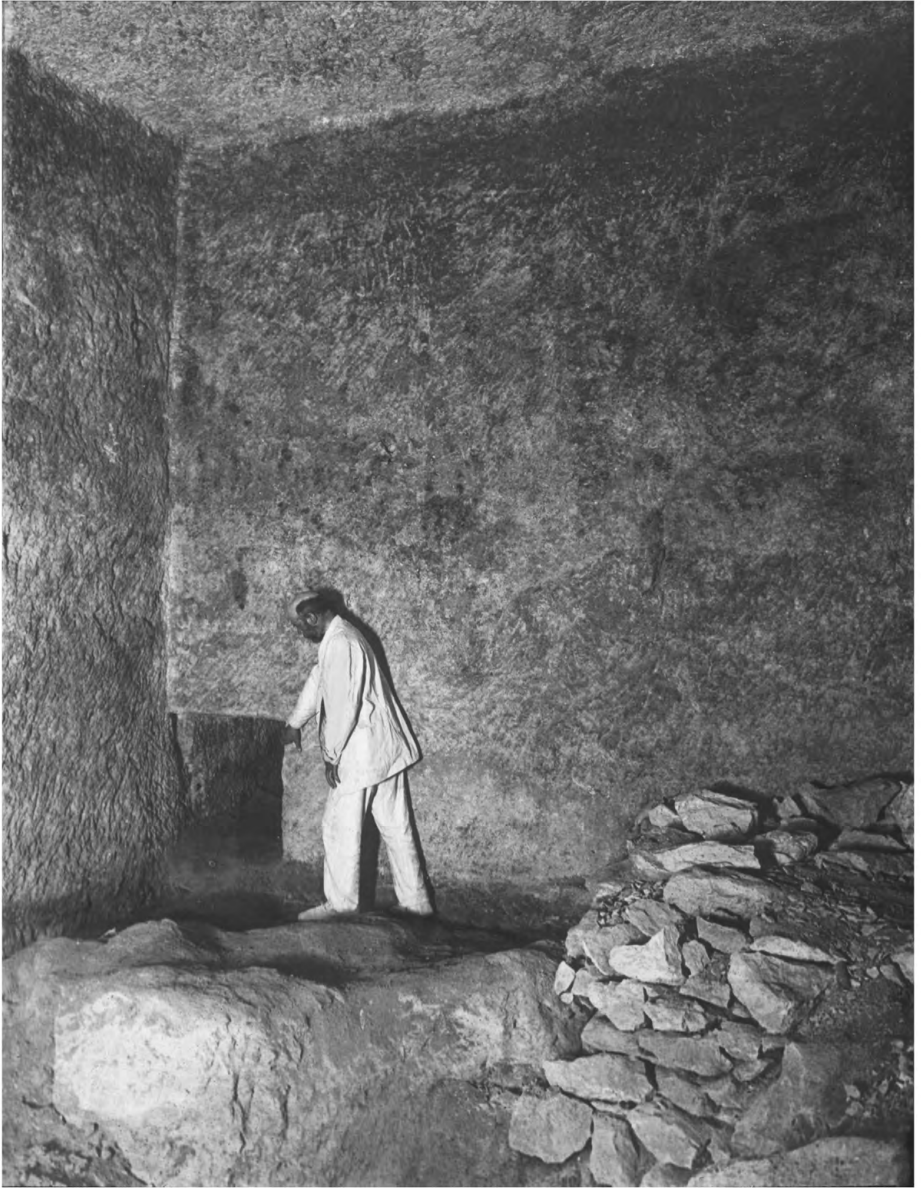
308 Another picture of the Subterranean Chamber shows the entire east wall, and a large section of the ceiling—Plate LXXVIII. The unevenness of the ceiling is apparent, but the roughness is exaggerated owing to the strong shadows cast by the brilliant flashlight. On the left Stanley is emerging from the north passage, while on the right John stands opposite the doorway of the south passage. Only a small section of the south wall is visible. Near the centre, and against the east wall, Judah stands on the lowest part of the floor of the chamber, near the edge of the large deep shaft. He holds upright in his hand a six-foot rod, the lower end of which rests on the floor.

309 In confined places, like the little south passage, there is a great rushing sound made by the numerous bats as they fly about excitedly. At night-time as we leave the Pyramid after our day's work, they pass us in great numbers, but without touching us, although they sometimes dash up to within a yard of our faces. Judah was struck one time, however. The creature evidently failed to notice his brown face. It fluttered down beside me, but before I could get a good look at it it was off again.

I shall continue this account in another letter.—*Morton Edgar.*



The RECESS cut in the rock to the west of the Small Horizontal Passage of the Great Pyramid of Gizeh, looking north; showing Judah walking up the Descending Passage beyond



The south-east corner of the rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh ; showing part of the unfinished symbolical floor ; and the low doorway of the little passage which leads horizontally southward for about fifty-three feet to a blind end

Plate LXXVIII



The rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh ; showing the whole extent of the east wall, a large portion of the ceiling, part of the north wall to the left, and a small portion of the south wall to the right.

Plate LXXIX



The lower end of the WELL-SHAFT of the Great Pyramid of Gizeh ; showing the little passage which leads westward to the Shaft from the Descending Passage

LETTER VIII

ROCK FISSURES, THE WELL-SHAFT, AIR-CURRENTS AND TEMPERATURE, IN THE GREAT PYRAMID

PYRAMID dimensions, to be of symbolic and scientific value, must be expressed in terms of Pyramid units of measure, namely, the *cubit*, and the *inch*. The precise lengths of these two units are directly based upon the length of the Polar-axial diameter of earth, and are therefore *earth-commensurable* (See Pars. 19 and 20). For convenience each operator will, as a rule, use the units of measure pertaining to his own country; but the ultimate aim of all measuring must be to ascertain as accurately as possible the Pyramid-cubit, and Pyramid-inch, dimensions of the building, otherwise many of its secrets could never be deciphered. Therefore, while our own measuring rods and tape are divided into British inches, our final figures express *Pyramid units*.

311 Most of our operations in the Great Pyramid so far have been in the Descending Passage and Pit. We commence work about 9 a.m., using the earlier and cooler hours of the morning to read, write, etc. About one o'clock we return to our tents for lunch, and then enter the Pyramid once more and continue the work till about 8 p.m. At 4-30 our Arab waiter, Sayd, comes to us in the Pyramid, bringing with him a basket containing a kettle of boiled water, cups, etc., and a few biscuits. He soon makes for us a welcome pot of tea. It saves time to have this refreshment brought to us, and we partake of it wherever we may be working, even down in the Pit itself. On one occasion we had our afternoon tea in the small Recess in the west side of the Small Horizontal Passage leading to the Pit. As many as five of us were sitting there, and two or even three more could have accompanied us with some crowding. We had three candles burning while the feast was in progress, and yet it was not very warm. On another occasion we sipped our tea while sitting in the irregular opening of a large rock-fissure in the Descending Passage—See Plate XI. This fissure is a "half-way" resting place, a "Rest-and-be-thankful," as it were. It involves walls, ceiling and floor. Originally, stones were cemented into it flush with the incline of the passage; but, though the inset stones in the floor are still in position, most of those in the walls and ceiling are missing.

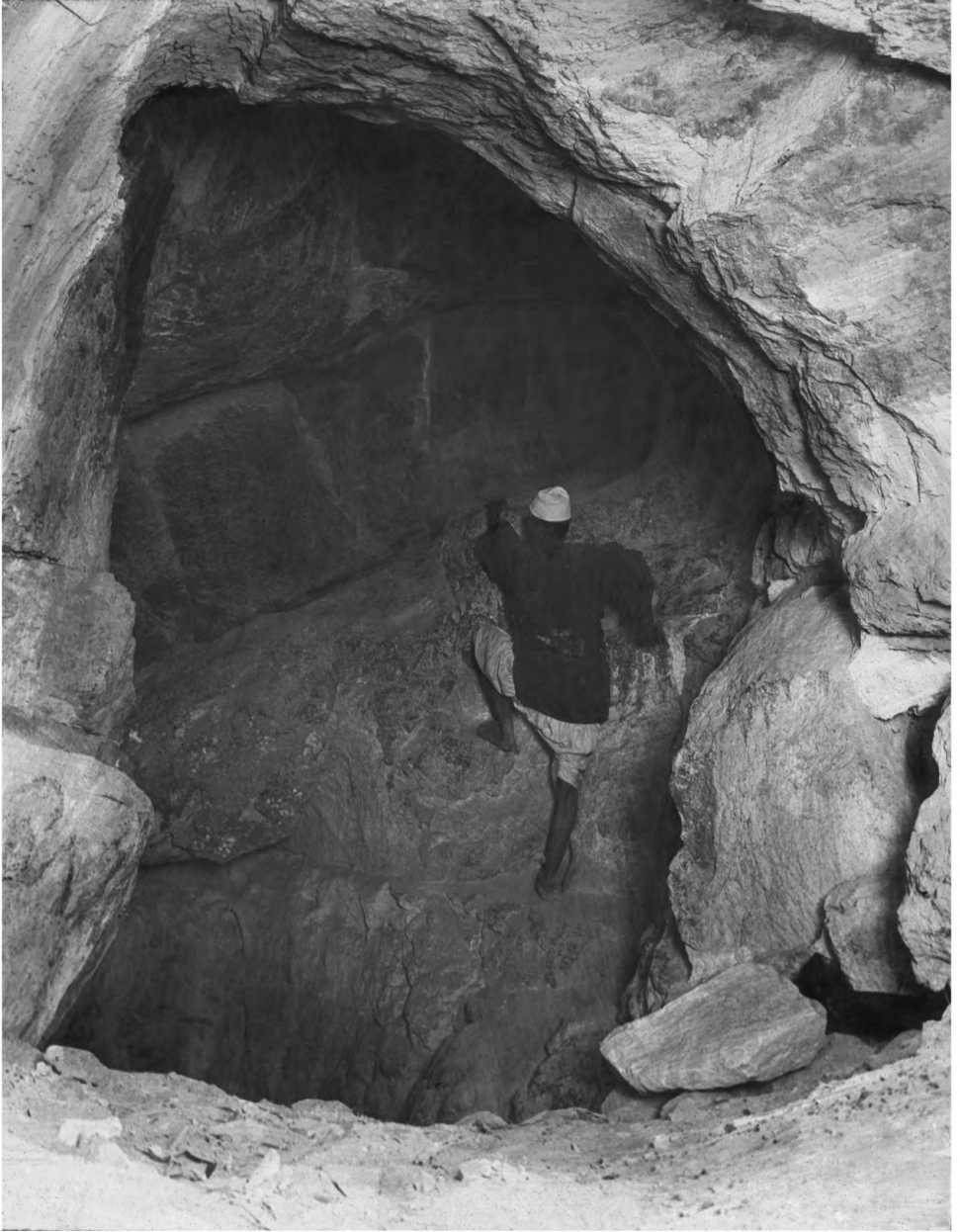
Therefore we can stand upright in this part of the passage ; and it is a real relief sometimes to stand here for a little before proceeding further upward or downward. There are similar inset stones let into what appears to be another larger fissure in the passage higher up—See Plate XI. The stones at that part are still in position, and they are evenly dressed.

312 We have taken careful measurements of the lower end of the Well, where it enters at the west wall of the Descending Passage—See Plate XII. The opening in the wall is broken and rough round the edges, although the sides are, in a general way, vertical and square with the top. Professor Flinders Petrie believes that the opening was at one time concealed by a stone, which would explain why this small, mysterious communication with the Pyramid's upper system was quite unknown, previous to Caliph Al Mamoun's accidental discovery of the lower end of the First Ascending Passage in 820 A.D.

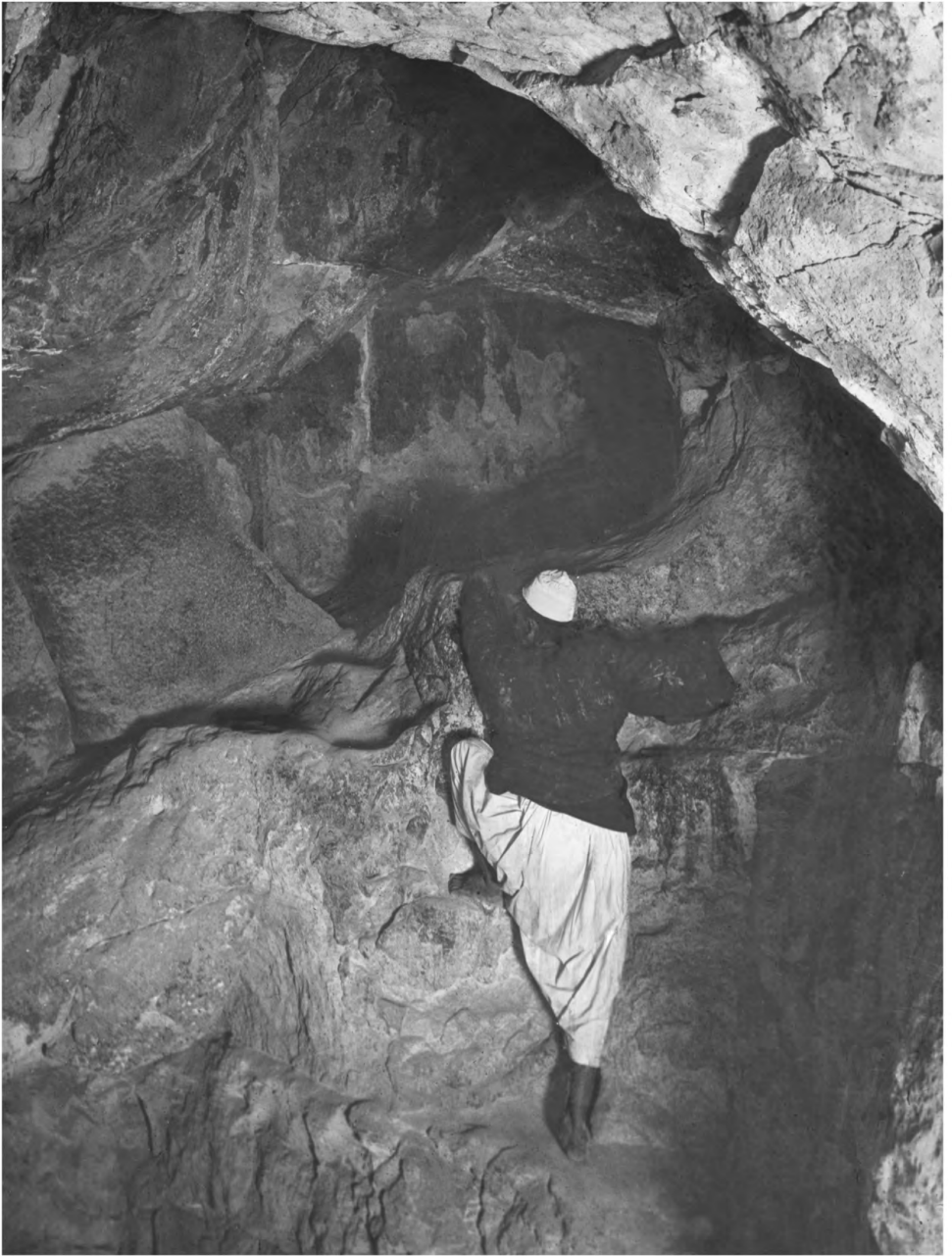
313 It will be recollected that the lower end of the First Ascending Passage was, for nearly 3000 years, concealed by a limestone block fitted in flush with the roof of the Descending Passage—Plate XIV. Owing to the vibrations and shocks caused by Al Mamoun's workmen, as they forced their way through the core masonry a short distance to the west of the Descending Passage, this limestone block was dislodged, and fell to the floor of the Descending Passage. It was the noise of the falling stone which revealed the presence of the Descending Passage to the workmen ; and when they had bored their way into this passage, the gap in its roof revealed the Granite Plug blocking the lower end of the hitherto unknown First Ascending Passage. Professor Flinders Petrie's opinion is that the upper passages thus having been discovered for the first time, Al Mamoun's workmen made their way down the Well-shaft from its upper end in the Grand Gallery, and forced the concealing block of stone from its position at the lower end. If this were so, both these communications with the upper parts would be discovered together.

314 The little westward passage which leads to the (almost) vertical shaft of the Well, does not lie at right-angles to the Descending Passage, but inclines slightly to the north—Plate XII. It is about six feet in length to the east side of the shaft, and its floor gradually dips down toward its western extremity by about two feet in the whole length of the passage—Plate XXII. The roof and south wall of this little passage are very uneven, but the north wall is fairly straight and level.

315 How much the roughness and brokenness of the mouth of the lower end of the Well may be due to dilapidation or mishandling since the time it was cut by the ancient workmen, it is difficult to say. If the opening was originally covered by a stone



AL MAMOUN'S CAVITY; showing the upper portion of the exposed west side of the GRANITE PLUG which blocks the entrance of the First Ascending Passage in the Great Pyramid of Gizeh.



AL MAMOUN'S CAVITY; showing the method by which access to the First Ascending Passage is gained by climbing round the Granite Plug to the west

as Professor Petrie believes, and as is quite probable, those who removed it may have knocked away the edges of the mouth in their endeavours to dislodge it from its setting.

316 In one of our photographs of the lower end of the Well, Judah is seen commencing the ascent of the narrow shaft—Plate LXXIX. The six-foot rod which he grasps in his right hand, is held parallel with the incline of this lower reach of the shaft. The camera was erected against the east wall of the Descending Passage, directly opposite the opening of the little westward passage. After making allowance for irregularities on the wall surfaces, we judge that the floor-distance between the line of the north edge of the Well-opening, and the lower extremity of the floor of the Descending Passage on the west side, is a little less than $296\frac{1}{2}$ British inches ($296.062 + \text{Pyr. ins.}$).

317 When we remember that the Descending Passage was hewn in the rock more than four thousand years ago, it is remarkable how the angles on each side of the roof and floor have preserved their beautiful squareness. This squareness is noticeable principally at the upper and lower reaches; along the middle portion the surfaces of the walls are partly broken, mainly because of exfoliation. The whole length of the passage from the outside of the building to its junction with the Small Horizontal Passage leading to the Pit, is as straight as an arrow, and preserves a uniform height and width throughout. Professor Petrie, after testing with measuring-apparatus, remarks on the straightness of the upper built part of the Descending Passage. He says that this part deviates from absolute straightness by only one-fiftieth of an inch. The walls, roof and floor where the passage descends through the rock, show evidence of having been much smoother than they are at present.

318 It is wonderful how much light enters this passage right to the lower end. Notwithstanding the fact that quite two-thirds of its height is cut off by the granite block on which the iron grill-door is fixed, one evening at twenty minutes to six, when we were sitting at the junction of the Descending, and Small Horizontal, Passages, we found it possible to read the time. As Petrie's granite block intercept the rays of light along the floor and axis, we found it necessary to hold the watch close to the roof, against the flat square end of the passage. When we did so, we discerned the time without difficulty. If the granite block were removed it is probable that the light, which is very strong in Egypt, would penetrate sufficiently to enable one to read a newspaper.

319 Now that the Descending Passage and the Well-shaft are quite clear of debris, there is a strong air-current through the various passages, partly due to the fact that during the summer there is an almost constant north wind blowing down the Entrance

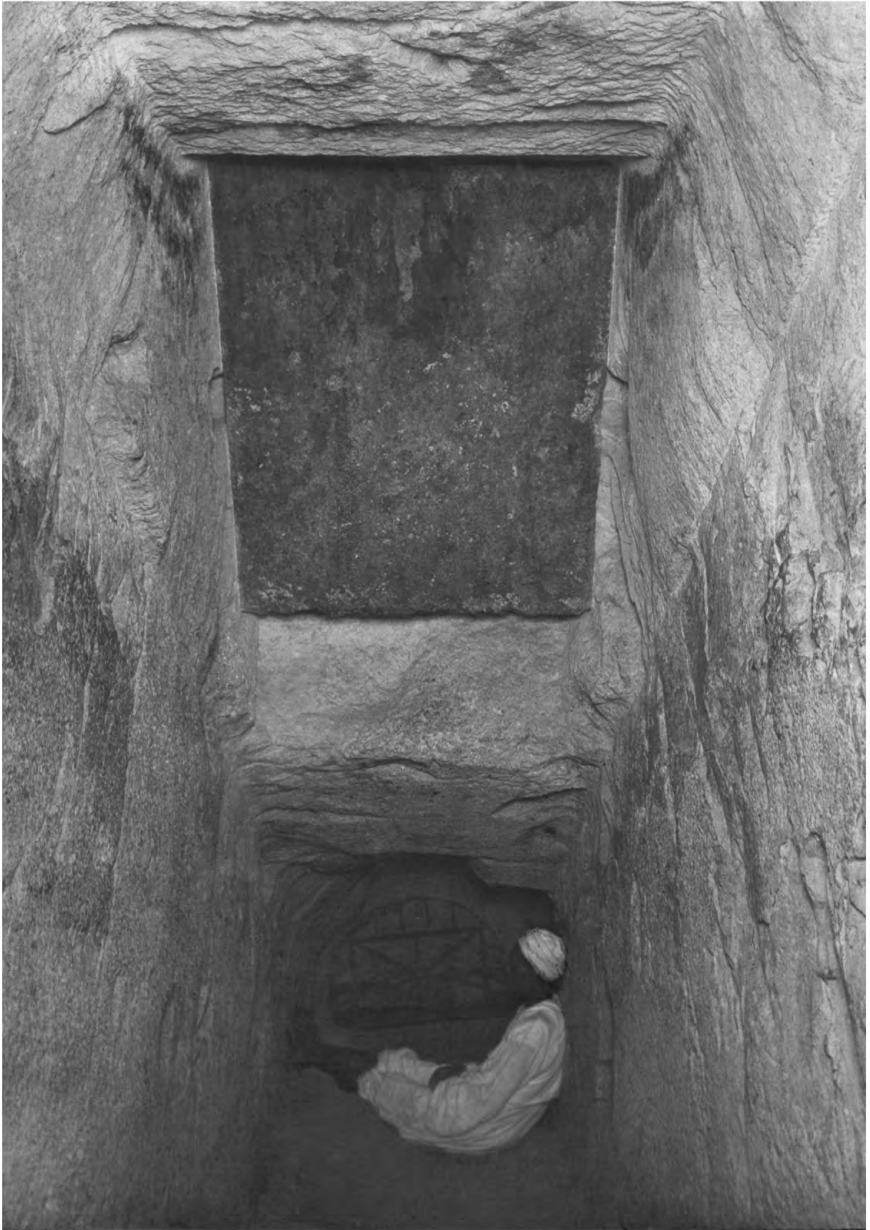
Passage, but also largely due to the great difference between the temperature of the interior of the Pyramid and that of the outer air. The conditions are now therefore quite different from what obtained in 1881 when Professor Flinders Petrie was working in the Descending Passage. He states that he could not remain in it many hours at a time, because of the lack of fresh air.

320 The wind blows down the Entrance Passage till it reaches the hole which was made by Caliph Al Mamoun a thousand years ago, and by which access is gained from the Descending Passage to the First Ascending Passage. The air-current passes through this hole and up the First Ascending Passage to the Grand Gallery, at the lower end of which it divides. One portion travels up the Grand Gallery, through the Ante-Chamber into the King's Chamber, and thence to the outside by means of the south air-channel of that chamber—Plate XX. The other portion blows down the Well-shaft and emerges into the lower end of the Descending Passage, then up the latter till it again reaches the forced hole in the west wall of the Entrance Passage. It enters this once more, crossing the fresh in-going current, and so out along Al Mamoun's forced passage to the open. There is generally a strong breeze blowing *outward* through this forced passage. The above order must be reversed in some respects when the wind is from the south, and blows *down* the King's Chamber's southern air-channel.

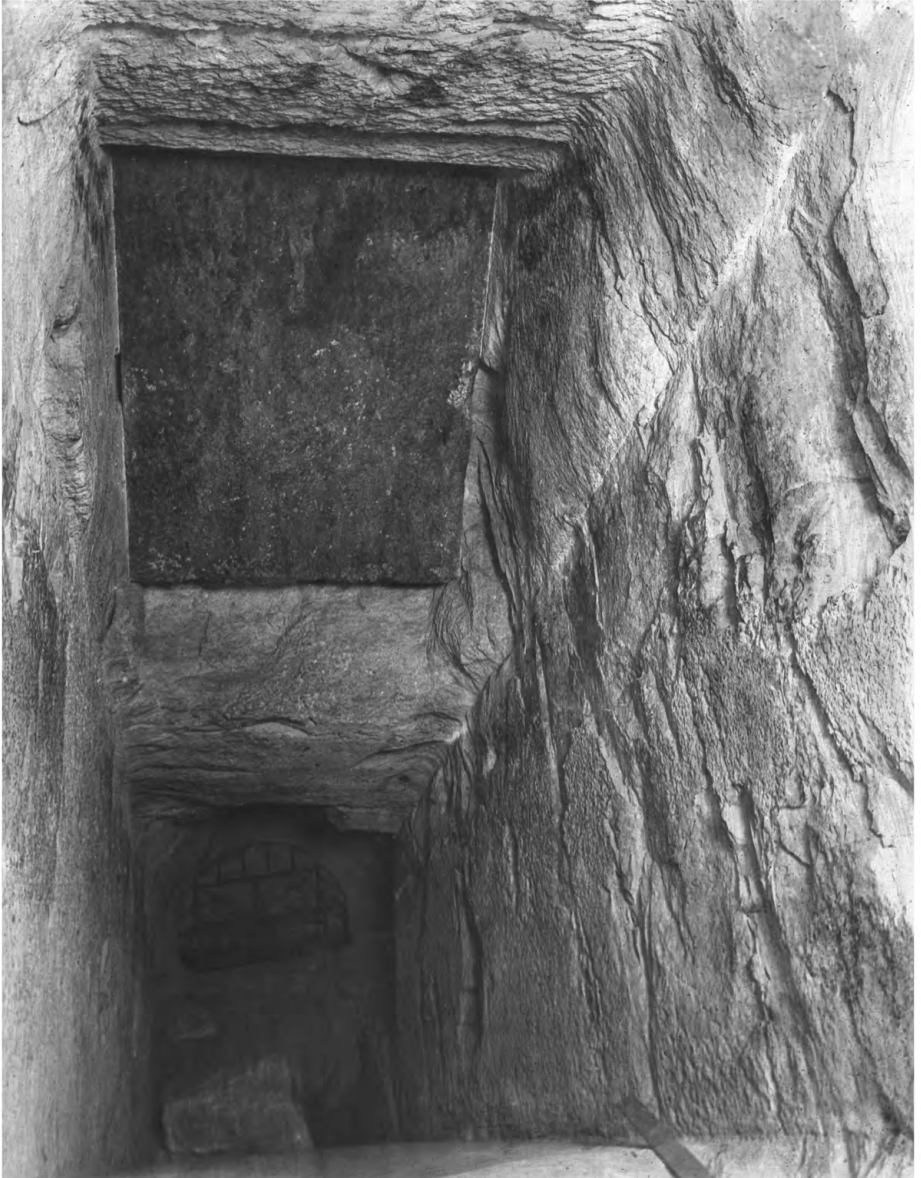
321 Because of this constant current of air throughout the Pyramid, the passages are always fresh and cool, and working in them is, for that reason at least, preferable to working under the blazing sun. In the heat of the day we are glad to return to the cool recesses of the Pyramid.

322 On my first Sunday at the pyramids, I experienced one of the terrible *Khamseens* which blow during the month of May. These are storms of hot wind laden with sand from the Sahara. The temperature in the shade on the Pyramid plateau was then 111° F. It was hotter still in the plain between Cairo and the pyramids; I nearly fainted when travelling in the tramway car, but revived when I reached the Great Pyramid. I could have slept in the Grand Gallery (which I had then visited for the first time) where the temperature was only 76° F.,—35° less than in the shade without, and I don't know how much less than in the exposed plain below! That day, in the King's Chamber, with the hot south wind blowing down the southern air-channel in a steady strong current, the temperature was 82° F. The long narrow channel of cool masonry through which the heated air must pass (about 200 feet), lowers the temperature by fully forty degrees.

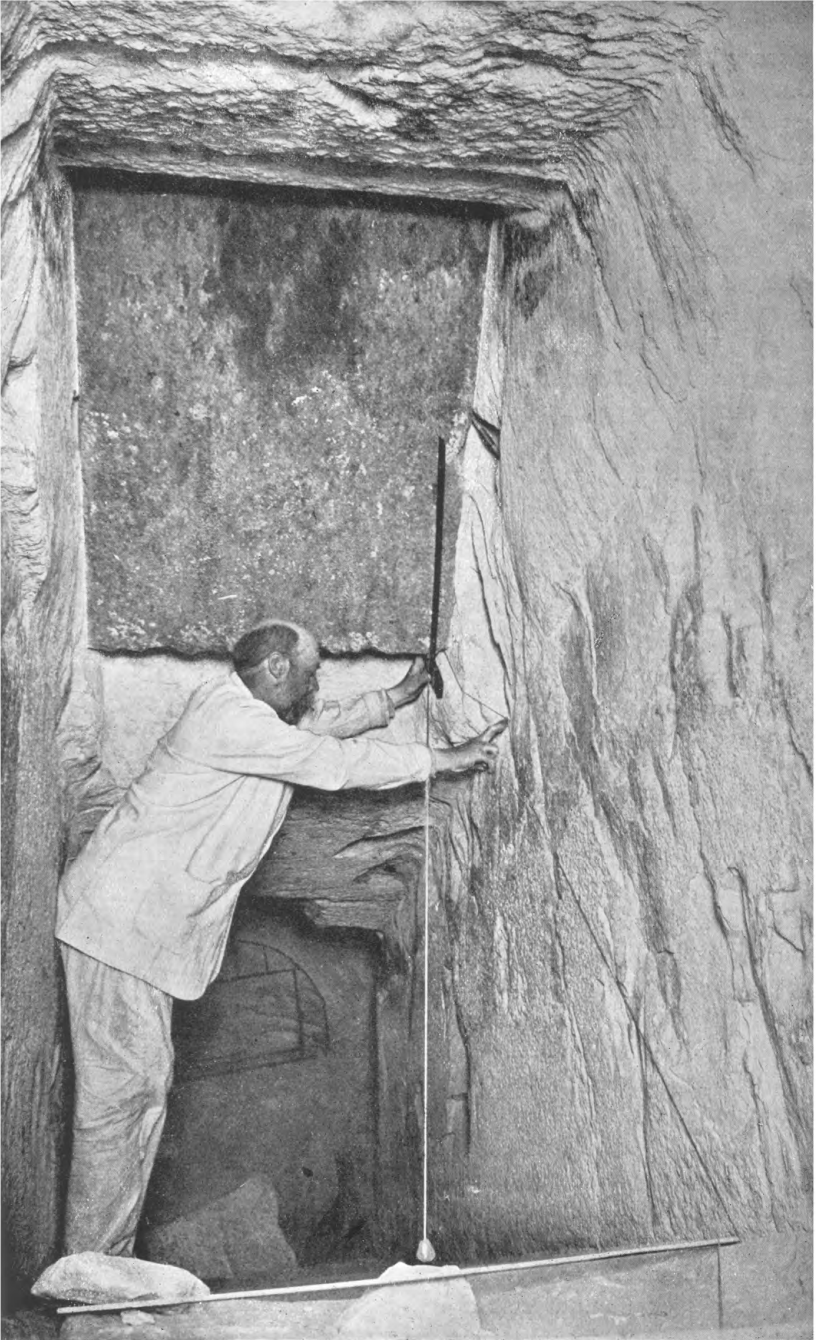
323 We find that the temperature inside the Pyramid varies with that outside according to the time of day. For instance, at



*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 blocks
the entrance of the First Ascending Passage*



*Same as Plate LXXXII, but with the debris removed,
thus revealing Petrie's granite block on which
the iron grill-door is fixed, also Smyth's
limestone block which lies end-on
against the granite block*



*The lower butt-end of the GRANITE PLUG which blocks the entrance of the
FIRST ASCENDING PASSAGE of the Great Pyramid of Gizeh*

Plate LXXXV



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; showing two of the series of three great stones

the lower end of the Well-shaft where it enters the Descending Passage, our thermometer registered 76° F. between the hours of 11 a.m. and 1 p.m.,—the hottest part of the day. Between the hours of 3-30 and 5 p.m. the temperature inside was lowered to 72°, the temperature outside in the shade being 91°. But at 7-30 p.m., the temperature at the lower end of the Well-shaft was as low as 69° F. In the Subterranean Chamber, however, the temperature remains fairly constant at 76° F.

324 We have now finished work in the lower parts of the Great Pyramid, and in future will direct our attention to the upper parts. Judah says he is glad, as he does not like the Pit. The poor chap usually falls asleep while John and I are busy with intricate measurings, but he is cheerfully active and helpful when wanted, and we believe has made our position here as investigators much easier than might have been the case. He and his father, as I said before, are in governmental employment, being overseers of a large section of the excavating works of Egypt. Judah's presence with us, therefore, has the effect of keeping away the other Arabs.

325 On my second day at the Great Pyramid, while I was engaged photographing the casing-stones, two of the Arab "guides" came edging nearer and nearer, and presently one of them asked if I wanted help—if he should not pose, say, at or near the casing-stones. But as Judah and others had warned me that if I commenced to engage these men they would come round me "like flies," I raised my hand and waved them off. They evidently knew I am here on special work, for they immediately withdrew; and never since then have we been way-laid by any of them.—*Morton Edgar.*

LETTER IX

PUERILE EXCAVATING. THE GRANITE PLUG, AND ENTRANCE PASSAGE, OF THE GREAT PYRAMID

YIELDING to their capricious desire to discover more apartments in the Great Pyramid, investigators in the past have inflicted much injury to the noble lines of the monument. Professor C. Piazzi Smyth expresses himself with regard to this: "There is nothing new, or difficult either, in imagining how there *may* be more hollow spaces within the walls of that vast structure; for every traveller and every antiquary during ages has so indulged, and have hacked, hewed, and excavated at their own sweet will, or untutored fancies, yet never found anything thereby; or have succeeded only in proving this, that their ideas were not the ideas of the original builders." Mere imaginings in such matters are of no value, as Col. Howard Vyse proved to his cost; for he expended much time and money in boreings and blastings while in pursuit of them. Whatever has been discovered was not the result of forethought, but of accident; as, for example, Al Mamoun's discovery of the Ascending Passages, and Waynman Dixon's detection of the crack in the wall of the Queen's Chamber, which led to his revealing the air-channels (attention will be drawn to this in a subsequent letter). Waynman Dixon's method of investigating is commendable; but if imaginings alone were admissible, they would be limitless, and eventuate in the piecemeal demolition of the building to either prove or disprove them. It would be more serviceable that such imaginative faculties be expended on the Sphinx; for neither passages nor chambers are known to be in that huge idol.

327 While we cannot commend the ruthless experimental excavatings too often practiced by workers in the Pyramid, work of another kind is useful. We believe we have completed one good job, namely, the securing by cement of a long iron pin at the head of the Well-shaft—See Plates XI and XXII. This pin is for the purpose of suspending a 33-foot rope-ladder down the first vertical part of the shaft. Of course, as the shaft is very long, other ropes may be required, although the lower parts can be descended with comparative safety by means of the foot-holds cut in the sides of the shaft. [In 1912 I had additional iron pins fixed at intervals down the course of the shaft, for greater safety.]



AL MAMOUN'S CAVITY, as viewed from the First Ascending Passage, showing the upper butt-end of the GRANITE PLUG to the right; and Judah standing at the inner end of the long passage which was forced by Caliph Al Mamoun—Compare with Plate XV

Plate LXXXVII



Judah, our Pyramid attendant



Ferrali, our cook



Sayd, our waiter



Abraheem Faïd, the Reis

328 Another good job completed was the cutting of notches for the feet and hands in the part by which one climbs alongside the Granite Plug up to the First Ascending Passage. When we desire to ascend this passage, we leave the Descending Passage by the hole on its right or west side, forced by Caliph Al Mamoun about ninety feet down from the Entrance. This hole is in line with the front of the granite stone which lies on the floor of the Descending Passage. The limestone block, which now rests against the upper end of the granite stone (Plate XI), forms a convenient step by which to gain entrance, for the lower edge of the hole is about two feet up from the floor of the Descending Passage. From here the forced hole tends upward and westward into a large cavernous space about twelve feet in height. Communicating with this space at the upper portion of its north-westward side is the inner or southern extremity of the long passage which Al Mamoun caused to be excavated from the north face of the Pyramid—Plate VI. In order to reach the upper end of the Granite Plug, and so ascend the First Ascending Passage, we require to scale the south-east wall of this cavernous space. I secured a photograph showing Hadji Ali Gabri climbing this wall—Plate LXXX. In this he is seen standing with one foot on a ledge which is situated about three feet above the loose, sandy floor of the space, and the other in a notch. By taking advantage of this ledge and of the notches, the ascent is made without undue difficulty. A second photograph (Plate LXXXI) presents a near view of the ledge, and also shows the lower end of the First Ascending Passage to better advantage; the drawing by K. Vaughan (Plate XIII) gives the details still more clearly.

329 We directed our men to enlarge and roughen the notches on the floor of the First Ascending Passage; for we found this passage too slippery to be traversed with safety. They deepened the footholds on the upper surface of the lower end of the East Ramp in the Grand Gallery. When one wants to ascend the Grand Gallery, it is necessary to walk along the top of this Ramp for the first twenty feet to the place where the floor of the Gallery begins. The East Ramp extends the whole length of the Gallery from the north wall to the Step at the upper or southern extremity, whereas the first four feet of the West Ramp is partly broken, and partly missing, the open mouth of the Well being situated at this point—Plate XVIII.

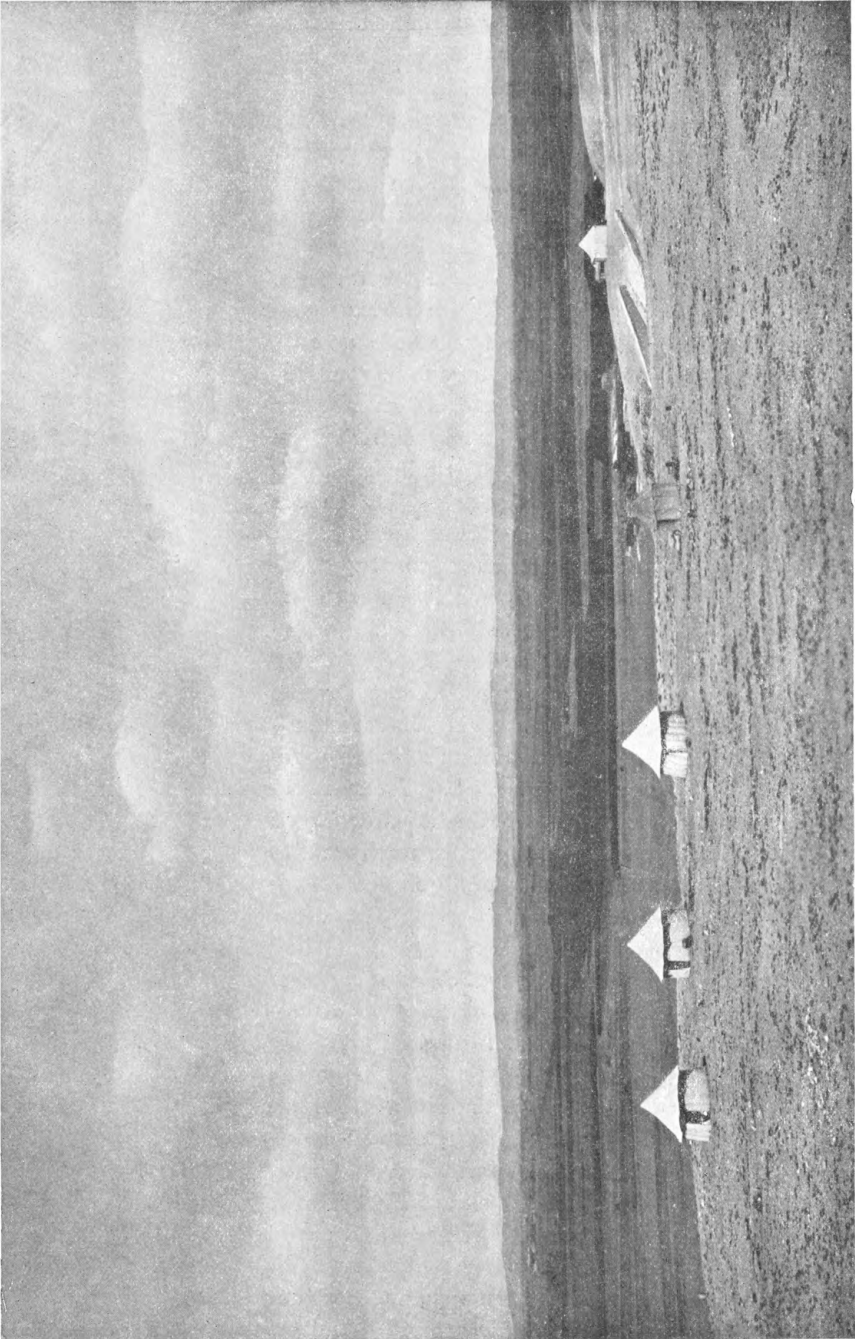
330 Three of our photographs of the Descending Passage, taken where it joins the First Ascending Passage, show the lower end of the Granite Plug as it appears in the roof, and below this the continuation of the Descending Passage, with Petrie's granite stone and its grill-door blocking the way. To the right of the grill-door, and above it, can be seen the forced hole which opens into Al Mamoun's cavernous hollow. One of these photographs (Plate

LXXXII) was secured before our men cleared the debris from the front of the granite stone. Judah is sitting on this debris, which was level with the top of the granite stone, and concealed the limestone block that lay across the passage a few feet in front of it. The second photograph (Plate LXXXIII) shows this part as it appears now clear of debris. The upper end of the limestone block is visible; it was shifted from its former position, and now rests end-on against Petrie's granite block—Plate XI.

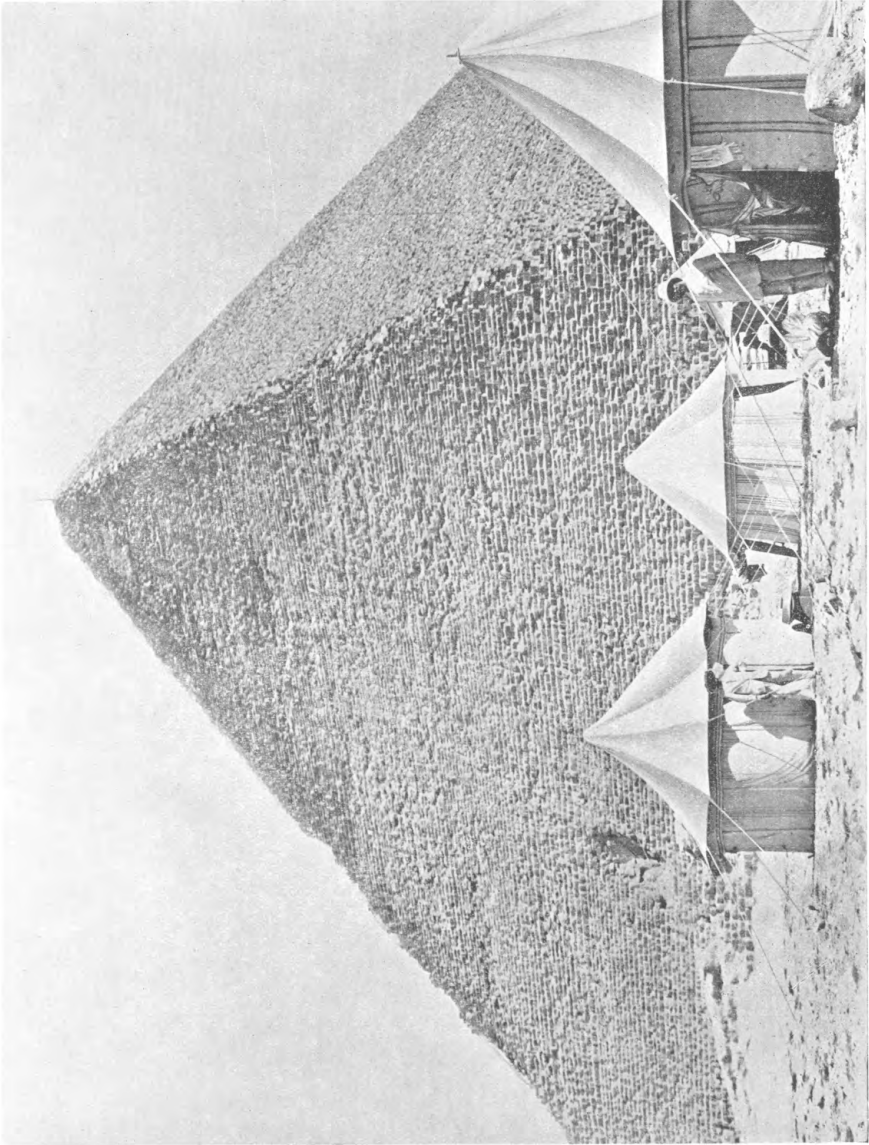
331 In the third photograph (Plate LXXXIV), John is shown standing beneath the Granite Plug, holding the upper end of a cord, which is stretched from the bottom edge of the Plug across the west wall of the Descending Passage, to show the line of the floor of the First Ascending Passage. The point where this line touches the floor of the Descending Passage is called the "Point of Intersection"—See Plate XIV. The rod which lies across the passage holding the lower end of the cord, is three feet in length. John is also holding a "T" square against the bottom angle of the Granite Plug, from which a plumb-bob is hanging to the floor of the Descending Passage, thus marking the position on the floor which is vertically underneath the lower edge of the Granite Plug. We found this mark useful for measurements.

332 The roof of the Descending Passage above and below the lower end of the Granite Plug, is much broken away. The line of the roof of the Descending Passage can be seen progressing from above downward at the point where John's right hand touches the west wall of the passage. It was in the triangular-shaped space which lies in front of the lower end of the Granite Plug, that the limestone roof-block was fitted which for thirty centuries hid the entrance of the First Ascending Passage, and thus kept secret the existence of the upper passages and chambers. (In examining these photographs of the interior of the Pyramid, which, owing to the confined spaces, are necessarily taken at very close quarters, allowance must be made for apparent distortion in the perspective.)

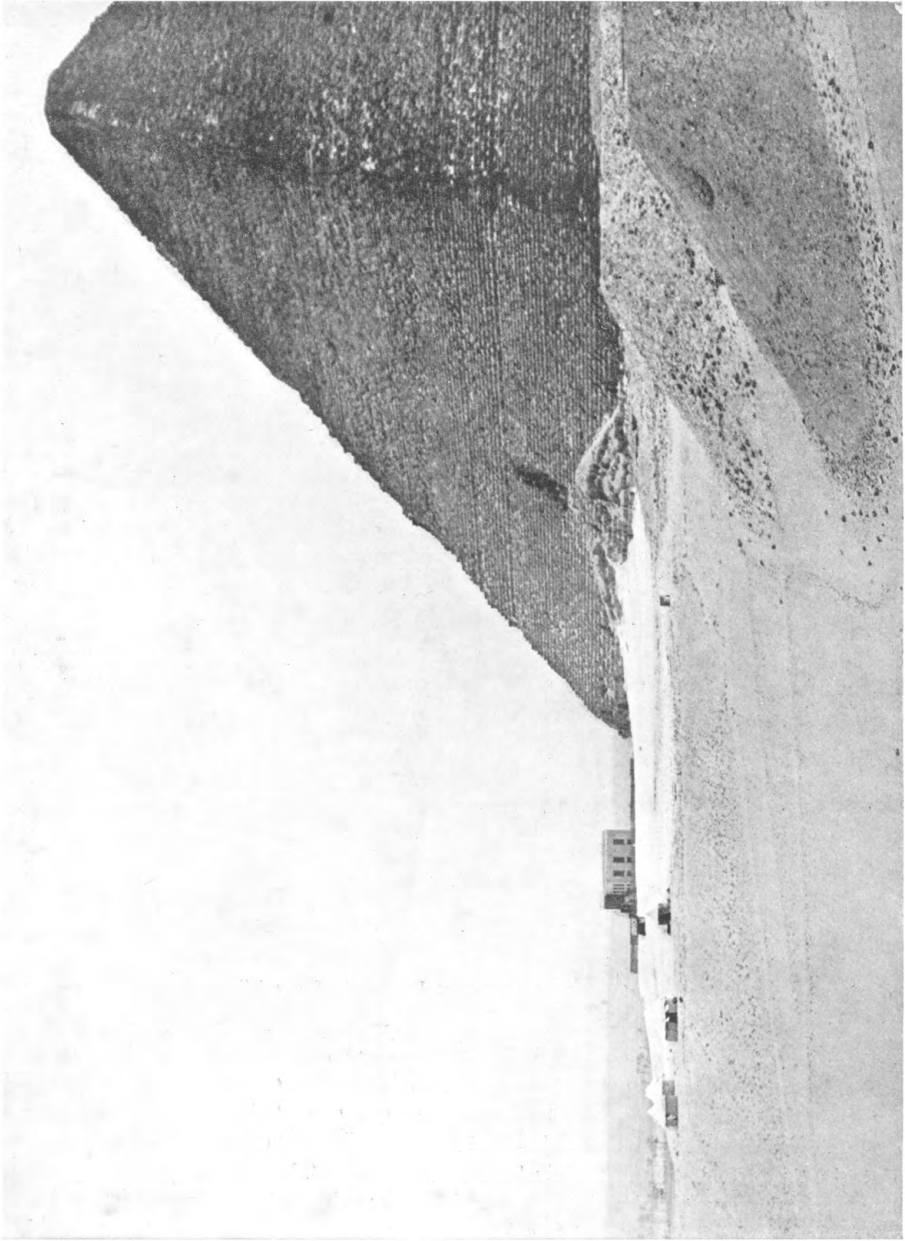
333 Besides these photographs at the lower end of the Granite Plug, a number were secured of the upper end. One shows John stooping in the First Ascending Passage, and leaning with his right-hand on the fractured upper end of the Plug—Plate LXXXV. He holds a candle in his left hand, and is looking downward along the west side of the Granite Plug where it has been exposed by Al Mamoun's excavation. His head is nearly in contact with the roof of the First Ascending Passage. Two of the three great granite blocks which together form the Plug, can be seen distinctly, the third being, with the exception of a little part of its upper end, hidden in the surrounding masonry. Some previous investigator chipped away sufficient of the uppermost granite stone to expose a portion of the smooth, flat upper end of the second.



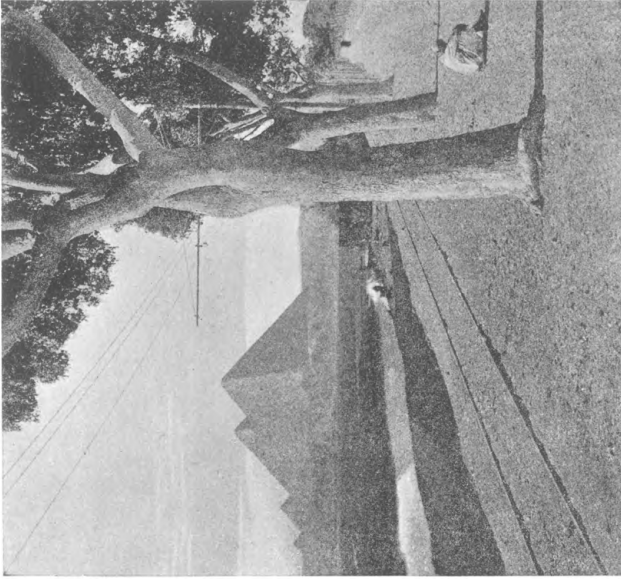
The distant MOKATTAM HILLS, as viewed from the west side of the Great Pyramid of Gizeh, with the intervening flat cultivated plain which lies to the south and west of Cairo; showing our tents in the foreground.



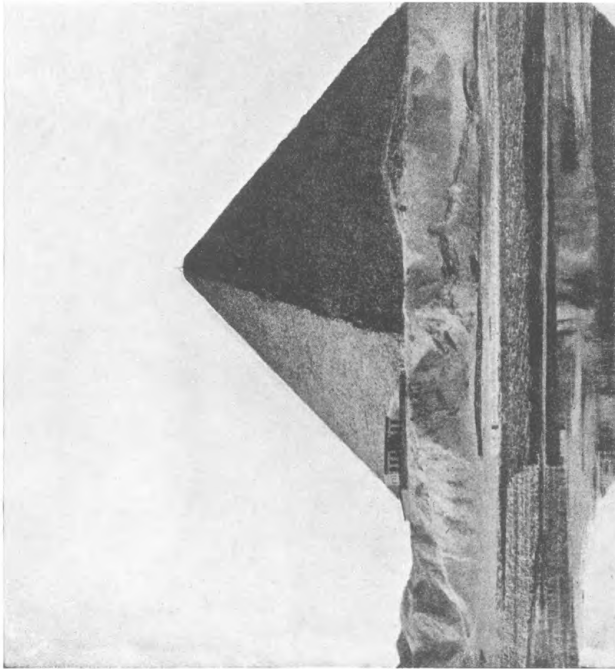
"Tents at the Great Pyramid of Gizeh."



The north-west angle of the GREAT PYRAMID of Gizeh; showing the relative position of our tents to the left.



*The avenue and tramway-car line between Cairo
and the Pyramids of Gizeh*

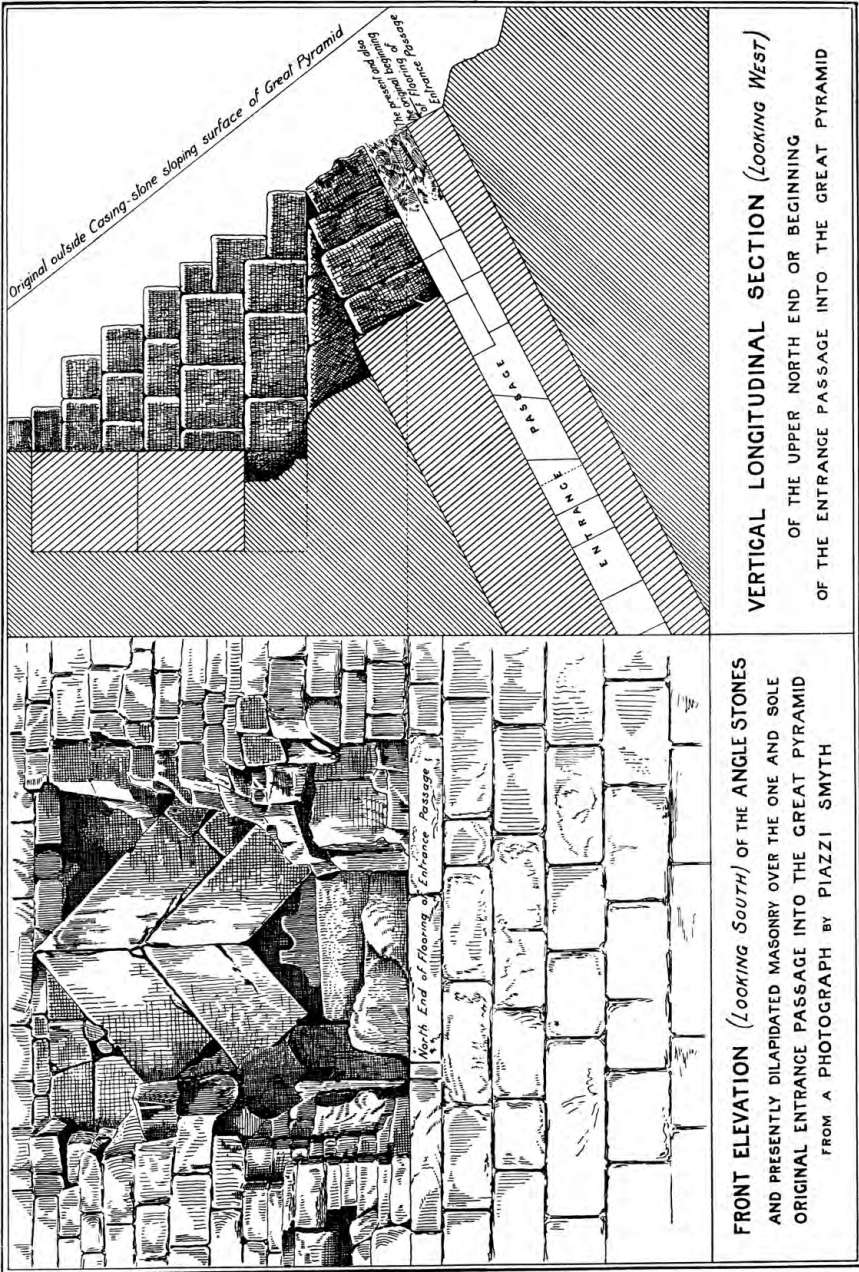


*The Great Pyramid of Gizeh, on its levelled rock hill,
as seen from the Cairo Road ; showing the
north-east angle*

334 Another photograph (Plate LXXXVI) was taken with the camera erected in the First Ascending Passage, looking down on the upper end of the Granite Plug, and showing Judah standing in Al Mamoun's forced passage to the west. Immediately behind Judah, the long low forced passage progresses northward to the outside of the Pyramid—See Plate VI. Owing to the confined spaces in which these pictorial records have to be taken, it is sometimes impossible to include enough within the angle of view to convey true appearances. For this reason a carefully executed drawing, in addition to the photograph, is useful. K. Vaughan's drawing of the upper end of the Granite Plug shows not only its entire rectangular end, but also adjoining it portions of the floor and east wall of the First Ascending Passage—Plate XV.

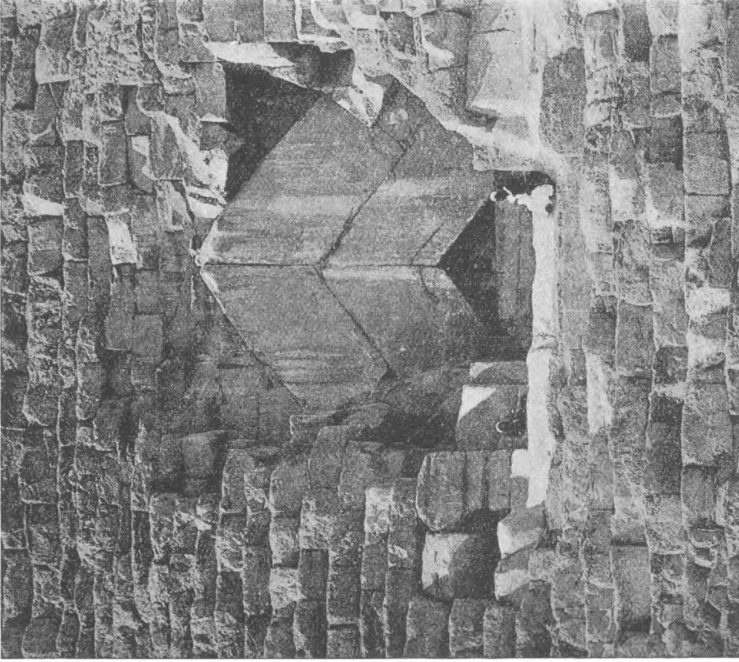
335 As our Arab assistants are frequently referred to in these Letters, their portraits may prove of interest. I therefore photographed Judah, Sayd, Ferrali the cook, and the Reis, Judah's father—Plate LXXXVII. I also secured several pictures round our tents, showing them from various viewpoints. One of these (Plate LXXXVIII) shows a panoramic view of the flat plain, with the Mokattam Hills in the dim distance, and our four tents in the foreground. Another shows the Great Pyramid in the background, with John, Stanley, and myself at the doors of our tents—Plate LXXXIX. Judah "pressed the button." In this latter photograph the tents look as if they were almost touching the Pyramid; but this is owing to the clearness of the air. There is actually a distance of several hundred yards between our tents and the Pyramid, as another view makes more evident—Plate XC.

336 The diminishing effect which the clearness of the air has on distance, is very noticeable when one is approaching the pyramids by the electric tramway from Cairo. After crossing the Nile by the bridge opposite Old Cairo, and reaching the village of Gizeh on the west bank, the tramcar runs for about four miles in a straight line over the flat plain to Mena House Hotel, quite close to the pyramids. The Great Pyramid is plainly visible throughout the whole of this four-mile stretch, standing out boldly on its levelled rock hill—Plate XCI. When about a third of the distance has been traversed it appears so near, that the newcomer feels convinced that each stopping place he sees ahead must be the terminus. After two or three disillusionments, however, he sinks back on his seat, and waits patiently till the terminus is reached. The tramcars travel very fast along this line, the rails of which are laid on an embankment of their own adjoining the public roadway. The roadway, or avenue, runs between two rows of beautiful acacia trees—Plate XCII. Each tramcar is provided with a continuous - sounding horn, worked by the driver's foot. While

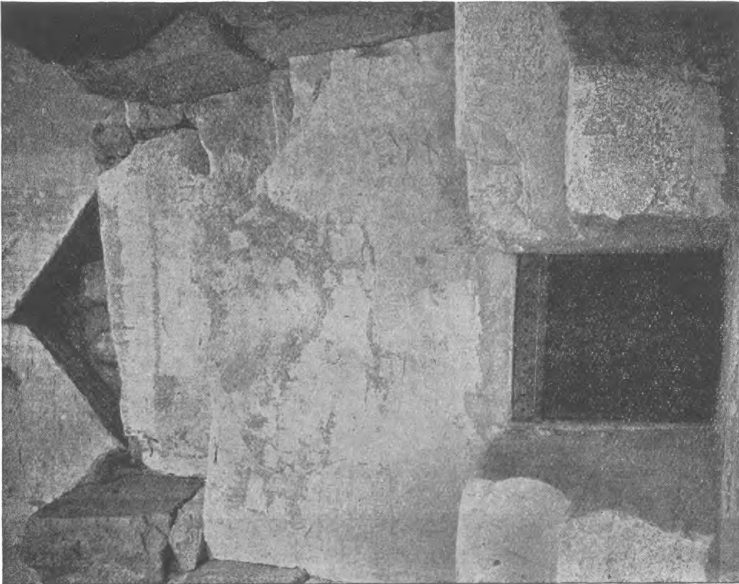


VERTICAL LONGITUDINAL SECTION (Looking West)
 OF THE UPPER NORTH END OR BEGINNING
 OF THE ENTRANCE PASSAGE INTO THE GREAT PYRAMID

FRONT ELEVATION (Looking South) of the Angle Stones
 AND PRESENTLY DILAPIDATED MASONRY OVER THE ONE AND SOLE
 ORIGINAL ENTRANCE PASSAGE INTO THE GREAT PYRAMID
 FROM A PHOTOGRAPH BY PIAZZESI SMYTH



*The northern end of the Descending Passage
"Basement-sheet"*



*The Entrance doorway of the Great Pyramid
as it now appears*

Plate XCVI



The north-west angle of the GREAT PYRAMID of Gizeh; showing the pathway along the top of the debris-mound at the northern base of the Pyramid (This mound now removed, since 1914 A.D.)

travelling at night, especially when one is a little overcome by the heat, the sound from these horns is very dreary.

337 Continuing our work in the Great Pyramid, we examined the upper section of the Descending Passage. This *built* part, down to its junction with the First Ascending Passage, is sometimes named the Entrance Passage. Much masonry at its outside-beginning is missing—Plate XCIII. Plate XCIV is a close-up view of the present doorway, which, in modern times, has been closed by a sheet-iron double door. To take this picture we placed our camera on the extreme outer end of the floor; but owing to the steep descent of the floor only a small portion of it could be included within the view. In Plate XCV an Arab can be seen sitting on the outside end of the floor (on the right, or west, side), the stones of which are about two and a half feet thick. These floor-stones can be traced at their exposed outer ends for a combined width of thirty-three feet, from east to west. Because of this great width, Professor C. Piazzi Smyth named the floor of the Descending Passage the “Basement-sheet.” Down the centre of this long broad sheet of stone, and at a distance of three and half feet apart, the walls of the passage are laid; and placed on top of these are immense roof-stones, eight and a half feet in thickness, and over twelve feet in width from east to west.

Thus, while the Descending Passage is very narrow, the sheet of masonry which forms its floor is so broad, that by this means the passage sustains its symbolical significance, namely, its representation of the “broad way that leadeth to destruction.” Professor Smyth was of the opinion that the present outside end of this Basement-sheet is also its original north-beginning. Nevertheless, the ancient doorway must have been nearly ten and a half feet further out, in line with the now missing casing of the building—See Plate XCIII. In the symbolic and scientific features of the Pyramid, both the ancient, and present, north-commencements of the Descending Passage floor are recognised, thus proving that Professor Smyth was correct in his opinion as to the importance of the Basement-sheet.

338 Without doubt the Entrance Passage was constructed to endure; and the workmanship displayed in it has been the object of the great admiration of all investigators, both ancient and modern. Professor Greaves, on beholding the beautiful masonry of this passage in 1638, thirty-eight centuries after the completion of the building, exclaimed with almost Tennysonian feeling: “The structure of it hath been the labour of an exquisite hand, as appears by the smoothness and evenness of the work, and by the close knitting of the joints”; and Professor C. Piazzi Smyth writes: “No one with an ability to appreciate good work, can look, unmoved with admiration, at the extraordinarily truthful straight lines, and

close fitting of the wall joints near and about the present Entrance"; while Professor Flinders Petrie adds his testimony in the following eulogism: "The pavement, lower casing, and Entrance Passage are exquisitely wrought; in fact, the means employed for placing and cementing the blocks of soft limestone, weighing a dozen or twenty tons each, with such hair-like joints, are almost inconceivable at present; and the accuracy of the levelling is marvellous."

339 We found the floor-length by measuring with our steel-tape: from the north edge of the Basement-sheet down to the "Point of Intersection" at the junction of the First Ascending Passage, is slightly more than $986\frac{1}{4}$ British inches ($985.266 + Pyr. ins.$). From the north edge of the floor at the *ancient* Entrance-doorway, the floor-length down to the "Point of Intersection" must have been a little over $1110\frac{3}{4}$ British inches ($1109.664 + Pyr. ins.$). Hence, from the ancient, but now missing, north-beginning of the Descending Passage floor, right down to the junction of the Small Horizontal Passage, the distance is computed to have been a little more than $4148\frac{1}{4}$ British inches ($4144.165 + Pyr. ins.$). And if the floor-line of the Descending Passage is produced at the same angle downward, beyond the junction of the Small Horizontal Passage, till it touches the vertical line of the southern extremity of the floor of this Small Horizontal Passage (*i.e.*, the terminal of the five-inch projection of the floor into the Subterranean Chamber), the total floor-length thus produced to form one continuous straight line, is slightly more than $4539\frac{1}{2}$ British inches ($4535.037 + Pyr. ins.$).

We also measured the floor-distance between the "Point of Intersection" and the *Scored-line* on the west wall of the Descending Passage, and found it to be a little less than $628\frac{3}{4}$ British inches ($628.0688 + Pyr. ins.$). As pointed out by Professor C. Piazza Smyth, these unique scored-lines (for there is also one on the east wall, opposite the other on the west) were drawn on the walls of the Descending Passage with a firm hand, and with an iron or bronze tool, by the builders who erected the Great Pyramid. They are proved to mark, by their position and direction (at right-angles to the incline of the passage) the precise date when the great edifice was erected, that is, probably, to commemorate the date of the *completion* of the building-operations, namely, the Autumnal Equinox of the year 2140 B.C. Thus the Great Pyramid was completed exactly 2138 years previous to the birth of the Man Christ Jesus in the city of Bethlehem; for it is now fully demonstrated that the true date of the birth of Jesus was in Autumn of the year 2 B.C., or $1\frac{1}{4}$ years before the presently accepted A.D. 1 date.

340 Before we could complete our work in the upper Entrance Passage, it became so dark that we could not see to read our measurements properly, and our candles would not remain lit

because of the wind which is always blowing at the pyramids. Darkness comes on very suddenly in Egypt; there is little or no twilight. In Scotland at this time of the year, it remains light even up to 11 o'clock, but here it is dark at eight, and when the moon is not shining, very dark at nine o'clock. Sometimes, when coming out of the Pyramid after our day's work, it is so dark that it is with considerable difficulty that we tread our way along the narrow footpath, which leads down from the Entrance along the top of what now remains of the once large mound of debris.

I may here mention that the mounds which lie at the bases of all four sides of the Great Pyramid, have been much reduced in size of late years. The builders of Mena House Hotel, and others, removed great quantities of this debris to make concrete, etc. A narrow strip of the top of each mound still remains, however, running against the side of the Pyramid, and forming, therefore, an indication of their original shape and height (between 40 and 50 feet). The one on the north side forms a ready means of ascending to the Entrance—See Plate XCVI. [But since the beginning of the world-war in 1914, the remains of the mound at the northern base have been removed, and all of the Pyramid at this part is now exposed to view.] Professors Smyth and Petrie, and others give reasons which prove that these debris-mounds are composed of the fragmentary remains of the ancient casing-stones. I verified this by myself extricating from the masses of broken stones several small pieces of casing, showing the distinctive *angle* of their worked surfaces. A considerable portion of the mounds of debris is fine chips and limestone dust, the result of the pounding of the great stones when thrown down by the spoilers who denuded the building of its pristine casing. As Professor Flinders Petrie points out, the flinty sand of the surrounding desert does not find lodgment here, owing to the prevailing winds.

341 We sent off Judah for our electric-light apparatus which A. Matheson of Glasgow fitted up for us. By its aid we could see very clearly. This is the first time that we have used the electric light at the Pyramid. I have employed it for several nights, however, inside a dark-room lamp in my tent, when developing our photographs. We find that, after all, candles are more to be preferred while working inside the Pyramid than any other light, because they are easier for us to hold when we are lying on the passage floors measuring, etc. We have only once employed the two acetylene lamps which we brought with us; they become too hot to be easily handled.—*Morton Edgar.*

LETTER X

THE AIR-CHANNELS OF THE GREAT PYRAMID PROVES THIS EDIFICE IS NOT A TOMB

REASON alone would guide us not to think of the King's Chamber in the Great Pyramid as a tomb, even if we did not know of its symbolic and scientific purpose; for this noble apartment is provided with well-constructed air-channels,—and a dead king does not require air! The Queen's Chamber is also provided with ventilating conduits; but, as explained in Par. 142, these were hidden for a symbolical purpose. The Subterranean Chamber is not so provided; yet even this chamber could not have been used as a sepulchre, partly because of the smallness in bore of the passage which leads to it, but principally because of its extremely chaotic floor. The subterranean chambers in all the other pyramids, on the contrary, were expressly made for the reception of the dead; and not one of them has air-channels, as may well be supposed. Before Col. Howard Vyse discovered the use of the two air-channels connected with the King's Chamber, and cleared them both of debris, their inner ends on the north and south walls of the chamber (Plate XX) had given rise to many conjectures. The older investigators believed that they led to undiscovered recesses in the building. A common practice formerly was to fire a pistol into them and listen with awe to the reverberating thunder-like echo.

343 We climbed to the outer end of the air-channel which leads from high up the north face of the Great Pyramid, down through 230 feet of masonry to the King's Chamber in the heart of the building. Owing to the amount of crumbling debris lying on the masonry courses on the exterior of the Pyramid, wind and rain tend very readily to carry sand into these air-channels, and stop them up. Although both the north and south channels of the King's Chamber were thoroughly cleared out by Col. Howard Vyse at great trouble and expense (it took several men six weeks' constant labour to clear the north one), they were again blocked when Professor Smyth visited the Pyramid, and still remained in that condition at the time of Professor Petrie's investigations. Neither of these workers attempted to clear them again; but subsequently another operator managed to open the south channel, and in consequence there is now always a more or less strong current of

air blowing through this channel, up or down according as the wind blows from the north or south. It is sometimes strong enough to blow out the light of a candle when held inside the channel's inner mouth.

344 The outer end of the north channel has been widened inward for about 37 feet of its course. The channel itself measures only about 9 inches square, but this excavated portion is large enough (about 3 feet by 2 feet 9 inches) to allow a man to walk down in a stooping posture. The floor and west wall of the channel are still preserved, the excavators, whoever they were, having cut away the roof and east wall.

345 At the inner end of the north air-channel, similar excavating or "tunnelling" is to be seen. The excavator at this place was M. Caviglia, who, in 1817 and 1837, caused this work to be done in the hope of finding the apartment to which he supposed this channel to lead. He did not begin his work from the King's Chamber itself, doubtless because the hard granite of that chamber deterred him, but he broke in at the west side of the Ante-Chamber, to the north of the "Granite Leaf," where there was soft limestone, and continued westward and then southward until he intercepted the channel. He then followed the course of the channel upward for about 30 feet, cutting away the stones which formed the floor, but preserving the walls and roof. It is therefore now possible to observe the peculiar way in which the ancient builders constructed this air-channel. Its course does not, as one might have at first supposed, rise directly upward in a straight inclined line from the north wall of the King's Chamber. On the contrary, after running horizontally northward for a short length, it takes a number of short sharp bends, each succeeding bend tending upward and toward the north-west, before it finally bends northward to proceed directly to the outside of the Pyramid at a steep angle.

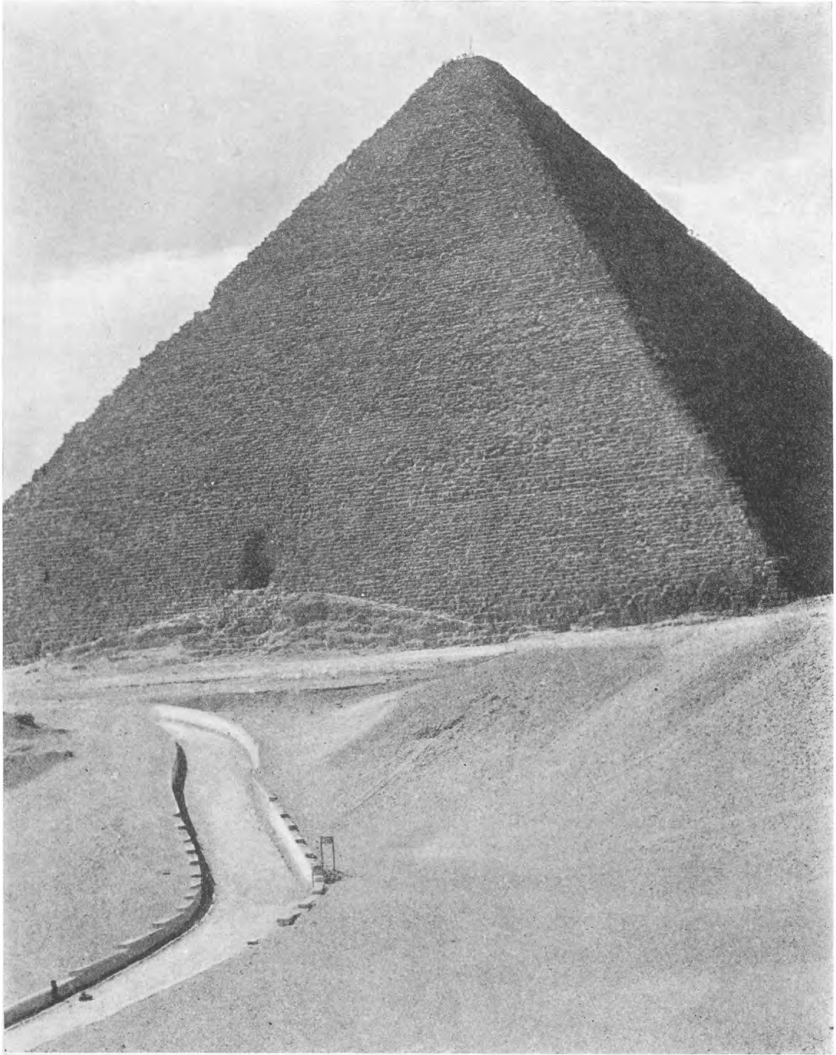
346 It is difficult to understand what purpose the builders had in view in causing this channel to take so many short turns, but it seems evident that the initial *westward* tendency is for the purpose of avoiding the masonry of the Grand Gallery—Plate VI. Why, however, did the builders not place the inner mouth of the channel further to the west in the north wall of the King's Chamber, and thus avoid the necessity of the bends, and the extra work and expense which the making of them must have incurred? That it was for some wise purpose we do not doubt, for there is a reason, either scientific or symbolic, for everything in this great and noble structure. It remains for someone to search out the reason. It is interesting to notice that, although the King's and Queen's Chambers differ greatly in shape and size, the mouths of the air-channels in the upper chamber are situated in the same vertical plane as those of the lower chamber—See Plate XXII.

347 When we reached the outer end of the air-channel, Sayd, who accompanied us, stooped down and crept into the channel until he reached the end of the excavated portion. He soon returned with two large owls in his hands, and told us that there were "little sons" inside, meaning that there was a nest of young ones there. We told him to let the owls return to their nest.

348 While sitting one morning at our tents, facing the north-west corner of the Great Pyramid (Plate XCVII), we had counted by the aid of our *Zeiss* prism-glasses (of eight magnifications) the number of courses of masonry from the basement of the Pyramid up to the outer extremity of this north air-channel of the King's Chamber. We had observed that it is situated in the 101st course, and its floor, therefore, begins on the 100th course. This enabled us, when climbing up the north-west corner of the Pyramid, to strike off at the proper level in a horizontal direction toward the centre of the north front, and thus gain the channel opening.

349 Our horizontal journey inward from the north-west angle was difficult. Were one to lose his footing, nothing would check a downward rush to the bottom. So dangerous did it look, that not even our Arab assistant, strong and nimble as he had shown himself to be, would venture to descend eleven courses lower, to investigate for us an opening which our previous inspection through our glasses had shown to be situated there. This opening lies some little distance to the east of the mouth of the King's Chamber's air-channel, and is situated in the 90th course. We thought it might prove to be the opening of the north air-channel of the Queen's Chamber, for the outer ends of that chamber's two air-channels have not yet been located. Professor Flinders Petrie in his work *Pyramids and Temples of Gizeh*, mentions having observed with his telescope a similar opening on the south side of the Pyramid, but situated in the 85th course. His idea was that this might be the outer end of the Queen's Chamber's south air-channel; but he says that he was prevented from examining it closely.

FOR several days we have been preparing for our journey over to Palestine. At Port Said we, that is, John, Stanley and myself, will be joined by Grace and Jack, who, according to arrangement, sailed from Scotland two weeks later than John and Stanley—See Par. 215. We therefore say adieu to the Great Pyramid for a brief season. Our tents will not leave the plateau, but will be taken down and stored with some of our goods inside the kitchen tent. Judah, Sayd, Ferrali, and Abdul Salam Faïd, will remain in possession until our return; for we have yet much work to attend to at the Great Pyramid.—*Morton Edgar*.

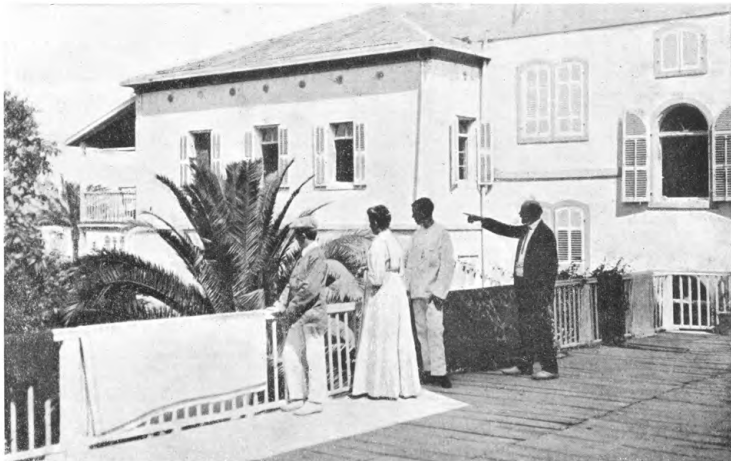


*The north-west angle of the GREAT PYRAMID of Gizeh;
showing the Roadway from Cairo*

Plates XCVIII & XCIX



Jaffa, as viewed from the sea



On the balcony of the Du Parc Hotel, Jaffa.

LETTER XI

ARRIVAL IN PALESTINE JAFFA AND JERUSALEM THE NATIONAL AWAKENING OF THE JEWS

ALTHOUGH for us interest centres in the Great Pyramid of Gizeh, no one who has travelled in the land of Egypt could be content to return home, and not also have extended his tour to Palestine, the "glorious land" as Daniel the Prophet named it, and visited the historic places, especially Jerusalem and Bethlehem. There is a saying: "All who journey to the East write a book." It is a proverb with truth in it; for in the East there is much to stimulate the Western mind. The practice is not without value, too, because records often prove useful in one or more ways in later times.

352 While Jerusalem and its environs must claim the attention of Bible students, the city of Bethlehem, the birthplace of the great king David, and of the world's Saviour, Jesus Christ the "greater Son of David," has a particular call upon us. For it has been revealed to us during our study of God's Plan of the Ages, that Bethlehem has direct connection with the Great Pyramid in Egypt. This connection is at once geometrical, mathematical, symbolical, and, in a measure, historical also. We hope later to have the privilege of commenting upon this in detail.

353 After a night's voyage across from Port Said, we found ourselves early next morning riding at anchor off Jaffa, the ancient Joppa. We viewed with emotion this old old-time city with its houses receding high out of the blue waters of the Mediterranean (Plate XCVIII), and eagerly awaited our opportunity to be conveyed ashore. A fleet of large rowing-boats lay clustered at the side of our vessel, the motley crews of which were impatiently seeking permission to come on board. As soon as this was granted, they made a simultaneous rush for the steamer. Those who were farthest away came stepping from boat to boat until the one nearest our vessel was packed, and the entire crowd (about 60 or so) pushed and struggled on to the stairway. Almost before one could say "Jack Robinson" all these boats were emptied! We were astonished that no one had been pushed into the sea.

354 When we landed, our road led through several very narrow and dirty streets. We made some acquaintance with Eastern life immediately, and were not enamoured of it, although we were

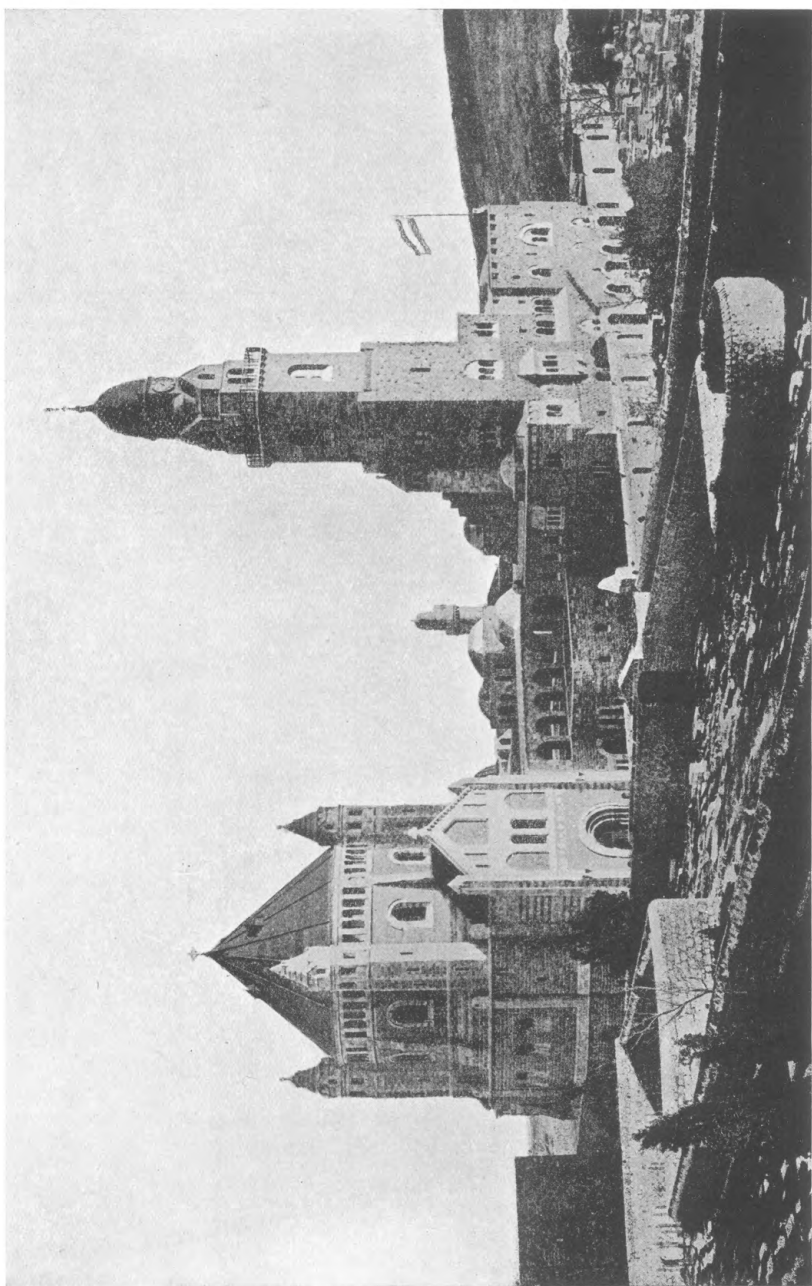
greatly interested. After walking for several hundred yards we entered two carriages which were waiting for us, and were taken to the Du Parc Hotel, which has a fine balcony overlooking a beautiful garden—Plate XCIX.

355 With a few exceptions the streets of Jaffa are very narrow and dirty; and while traversing them we felt we could homologate the spirit of the Rev. John Fulton's witticism when, in reference to this deplorable state of Jaffa, he wrote in his *Palestine, the Holy Land*: "One wonders sometimes when he reads of the ancient cities and buildings which are found by scientific excavators buried many feet under cities and buildings of a later date; but the wonder grows less if we may suppose that the same filthy habits prevailed in ancient times as now prevail in Joppa. People who throw all the refuse of their dwellings into the streets before their doors, might be expected in process of time to bury their houses under the accumulated rubbish."

The central streets are thronged with all sorts of people. The oddest of the odd to be seen are some women dressed in black, with their faces entirely covered with tightly-drawn muslin print veils. The print, mostly faded and of a large ugly pattern, gives the unfortunate women a ghastly appearance. I tried to take a snapshot of them, but they turned and hastened off. Camels and donkeys are as numerous here as horses are at home, and they *do* make a noise. The camels groan and grunt when they are being loaded; and generally they have good cause to groan, for their burden is often unmercifully heavy.

356 Speaking of burdens, I may mention that we were astonished at the immense loads which the porters in Palestine carry. One of them we saw had a huge box on his back, held in place by a rope passed round his forehead. The manager of the hotel informed us that some can carry a piano, a load heavy enough for a camel! The sight of these burden-bearers, so common in the East, but seldom if ever seen in the West, enables us to appreciate more fully the significance of the parabolic language of Jesus, when he invited the law-burdened Jews to come to him and find rest: "For my yoke is easy, and my burden is light"—Matt. 11: 28-30.

357 We visited a small building which is claimed to be "the house of one, Simon a tanner," and ascended by an outside stair to the battlemented flat roof, and noticed that it is not far from the sea. There did not appear to be any official care-taker, but a number of little girls with red-stained finger-nails showed us round. It was on the flat roof of a similar house to this, possibly on the same site, that the Apostle Peter saw the thrice-repeated vision of the great sheet let down from heaven, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air"—Acts 10: 9-48. By this vision, and



The German Church on Mount Zion



Jaffa Gate and David Street, Jerusalem

the simultaneous vision granted to the Gentile Cornelius, the Lord taught Peter that henceforth he was not to call any man "common or unclean" from the standpoint of the law. The "middle wall of partition" referred to by the Apostle Paul, which for so many centuries had excluded as "unclean" the Gentiles from God's favour, was now broken down. We read that the Jews who accompanied Peter to Cornelius, were astonished when they beheld that "on the Gentiles also was poured out the gift of the Holy Spirit"—Acts 11:15-18.

358 We have never seen so many blind people as here. Our hearts were heavy at the sight of a poor blind beggar who came up with outstretched hand, his sightless eyes staring right ahead. One of the hotel men cried out "*Imshi, Imshi*" ("Go away, Go away"), smiting his hand several times. The poor wretch shrank back, and began to cry. What pent-up feelings were in his breast! We gave the man something; but how powerless we felt to give him real aid! We could not but desire the presence of the Great Physician; and we rejoice that the Times of Restitution are at hand.

359 Although the distance by rail from Jaffa is only 53 miles, our train took four hours to climb the 2,600 feet to Jerusalem. From the train we observed oxen, camels and donkeys treading the corn. Truly, the East changes not; but we are in the Dawn of the Millennium, and should expect progress now. Already modern sewing and knitting machines are in use in Jaffa and Jerusalem. [A railroad *now* runs between Egypt and Palestine direct, thus rendering unnecessary the sea-voyage between Port Said and Jaffa.]

360 On nearing Jerusalem, the first object that attracted our attention was the substantial church erected by the German Emperor on Mount Zion—Plate C. We could not get a good impression of the city from the train; the railway terminus lies about a mile outside, to the south-west—Plate CII. It was not until we had driven in a carriage for some distance over a very uneven road, that we obtained our first unobstructed view. This road skirts the western portion of the Valley of Hinnom, named Gehenna in the Greek. Because of the well known practice of burning the city's refuse in this valley (a custom still in force), our Lord used it as a type or illustration of the everlasting destruction in the "Second Death" of the incorrigibly wicked during the rule of the "New Jerusalem," the time of his Kingdom reign in power.

361 We entered the ancient city by way of the Jaffa gate, alongside of which is the wide breach made through the wall on the occasion of the German Emperor's visit in October of 1898. This opening, leading into David Street, has caused that thoroughfare to become the best-used and most commodious in Jerusalem—Plate CI. The old narrow "L" shaped gateway itself is now never closed.

Plate CII



362 We wended our way along several narrow streets to the Church of the Holy Sepulchre. The Greek and Roman Catholics possess large sections of the ground and buildings; others of the various sects of Christendom own limited portions. There is constant strife between these factions, and at times the quarrels go beyond words, and result is bloodshed. Though at enmity with each other, the Christian (?) sects all unite in hatred of the Jew, who is not allowed to enter the court, even though the side of it furthest from the church is a public thoroughfare. We had an ocular demonstration of this restriction. Three Jewesses entered the court and began to walk across it. They had not advanced many steps when they were observed, and immediately there was an outcry. One man rushed excitedly from the church, and vehemently ordered them out. After hesitating a moment in surprise, they complied, and turning, went out. Several men ran after them —to *beat* them, we were informed!

363 On entering the church, we viewed with interest the traditional sites of the scourging, crucifixion, embalming and burial of Jesus. It is impossible to say with certainty whether this or a site near Damascus Gate is the real Calvary; but the position of the latter at the side of a public highway outside the first city wall, and the likeness of the rounded knoll to a skull, would favour *it* rather than the traditional site.

364 Many of the narrow streets of Jerusalem are like arcades, being covered over with buildings, leaving an opening here and there for the entrance of air and light. They are lined with shops, and thronged with people. We understand that there is now a population of about a hundred-thousand, three-fourths being Jews.

AS Autumn of the year 1914 A.D. witnessed the end of Israel's "Seven Times" of punishment, when Jerusalem should no longer be "trodden down of the Gentiles" (This is our understanding of Lev. 26:18-28, and the declaration of our Lord in Luke 21:24), it will not be out of place in this Second Edition to review in the secular press the evidences that the Jewish people have now their national awakening.

366 The famous "Balfour Declaration" which accorded to the Jew his definite foothold in Palestine, was the direct outcome of the great world-war which began in Autumn of 1914. This date may therefore be regarded as the turning-point between the old and the new eras.

367 The now prevailing Gentile sentiment favourable to the formerly despised Jewish people, is manifest in an editorial which we here quote from the London *Evening News* of first March, 1919: "Of all the issues before the Peace Conference none surpasses in importance that of Zionism. . . . No statesman is fit to govern

unless he has studied the Jewish problem. . . . Russia long oppressed the Jews. To-day, Jews, led by Trotsky, are trampling on Russia: Bolshevism is mainly their work." Lenin and his principal co-operator are also Jews.

368 "Jewry must be given a chance, a fair chance. Its sincerest leaders desire a national home in Palestine. Now that the Turkish blight has been removed [and the forces which removed it began to operate in Autumn of the year 1914], their desire should be fulfilled. Let those of them who wish, return to Zion, and by re-building Zion infuse new life, new faith, and new honesty into the millions of Jews throughout the world." (Acts 15:16.)

369 The Gentiles now pay deference to the leaders of the Jews, and quote their declarations, as, for instance, in the seventeenth April, 1920, issue of the London *Daily News*, we read: "'We do not base our claim on self-determination,' said Dr. Eder [He was one of the members of the Zionist Commission to Palestine]. 'We say Jews all over the world have their interests in Palestine. It is a claim they have never given up throughout their exile. We regard the Jews in Palestine as a representative body of the Jews of the world. Nine Jews out of ten wherever they are have lived with one thought on Palestine.'"

370 This claim, that the Jews throughout the world are as one whether they be in Palestine or not, is also our understanding. When Jesus inferred that "Jerusalem" should no longer be "trodden down of the Gentiles" when the "times of the Gentiles" were fulfilled or completed, we perceive that he did not mean the literal city itself, but the Jewish nation which Jerusalem stood for.

371 One of the marked evidences that the Jews are taking advantage of the favourable regard of the Gentile powers, and are increasingly exercising their privileges in their own home country, is the hostile attitude of the Arab populace, who have become alarmed at the growing influence of the Jews.

372 The celebrated British statesman Winston Churchill is reported in the London *Daily News*, of the tenth March, 1922, as saying that he "stands firmly by the Zionist policy first expressed in the Balfour Declaration in 1918"; and that he "admitted that there is Arab irritation at the *dominance of the Jews*."

373 Also, in the London *Daily News* of the twenty-ninth March, 1923, under the heading of "Jerusalem the Golden," we read: "The following article [by Richard Cadbury] describes the progress of some of the colonies conducted by Jews who have returned to Palestine to *found a national home*." We quote extracts from R. Cadbury's article, as under:

374 "I came out here to inspect the work of the British Society to the Jews, of whose committee I am a member. . . . I visited the distributing centre [at Haifa], to which the Jewish emigrants come

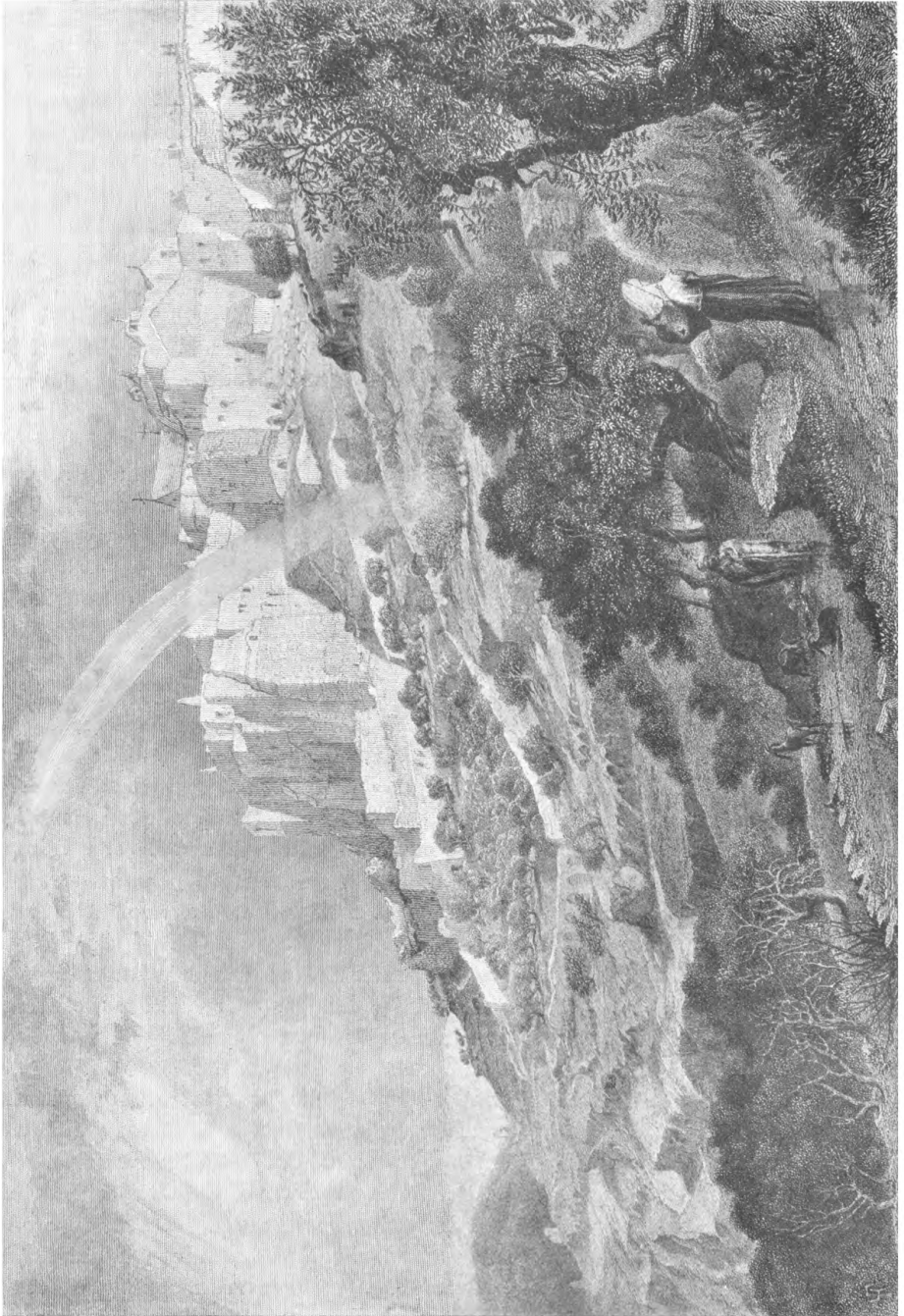
from ships, and from which they are drafted out to the new colonies. . . . I have travelled many miles to distant colonies, some only three months old, some eighteen months old.”

375 “The only disease, practically, is malaria, and considering the swamps the colonists have conquered, it is not surprising that they have suffered severely. One new colony was surrounded by swamps which no man or beast could cross; these have been drained, and the land is expected in another year to produce enough to more than support the colony; in three years they will be repaying loans. This district was one the Arabs shunned as too deadly to live in.

376 “Each colony has schools, and it was interesting to notice the extreme care taken of the children. . . . These colonies are definitely planned as to houses; in most the property is in the private possession of the colonists, with about 25 acres to each family. I was told that where there was private possession there was more prosperity. . . . This young and healthy people is succeeding in turning uncultivated wildernesses into gardens, and I am convinced that nothing can stop its eventual success.”

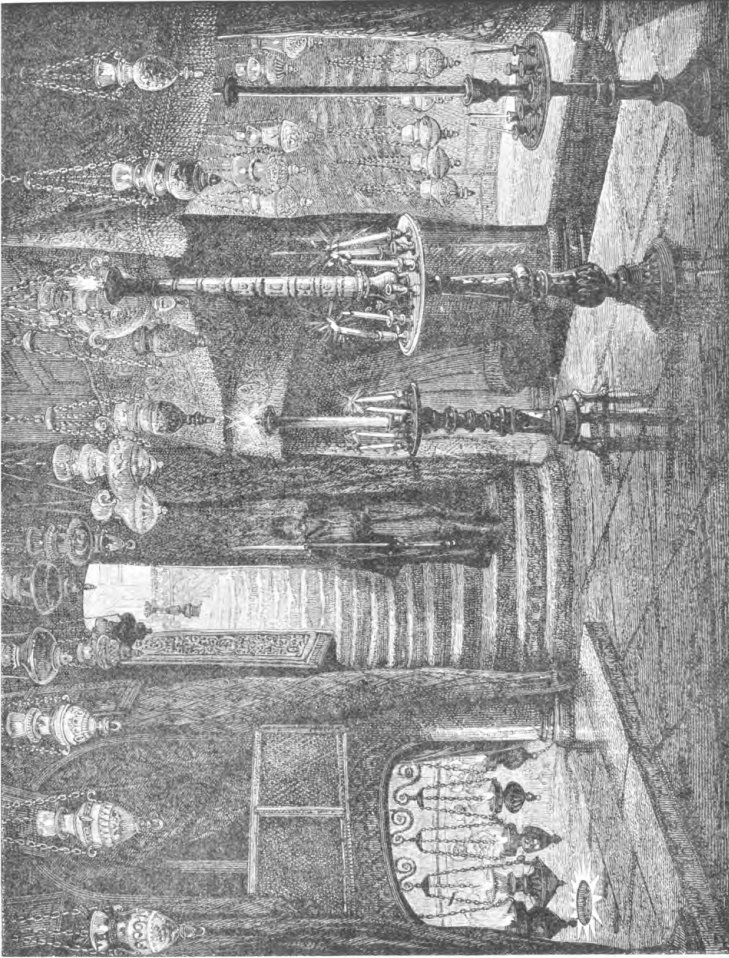
377 The Jews themselves recognize that God’s favour is now with them. At the meeting of the Zionist Executive Committee held on the twenty-fourth of April, 1920, the famous Zionist leader, Dr. Max Nordau, began his speech with the exclamation: “The glorious day has arrived!” He continued: “We Jews are still on the threshold, but without Government already in the Holy Land we shall now enter Palestine with firm steps declaring, ‘Here we are; here we remain’”—The London *Daily News*, twenty-seventh April, 1920.

This favour to the Jews had a decided beginning in 1878 at the well known Berlin Congress of Nations, when the Jewish prime minister of Great Britain, Lord Beaconsfield, secured concessions for his people in Palestine hitherto denied them. We rejoice to know that the time is now coming when the restored Jewish nation will be the foremost kingdom on earth, with the greater Son of David, the returned Lord Jesus Christ (for whom they will soon “mourn”—See Zech. 12:10) as their invisible King. The Scriptures show that there is still trouble for this favoured nation, but that when they accept the Lord Jesus, he will establish them in their land. The receiving of them into the full favour of God will mean “life from the dead” (Rom. 11:15), not of the Jews alone, but of the Gentiles also; for we read in John 4:22 that “salvation is of the Jews.”—*Morton Edgar*.



Church of the Nativity, Bethlehem

Plate CIV



The cave under the Church of the Nativity; showing the "Manger" to the left.

LETTER XII

THE CITY OF BETHLEHEM : ITS WONDERFUL CONNECTION WITH THE GREAT PYRAMID OF GIZEH IN EGYPT

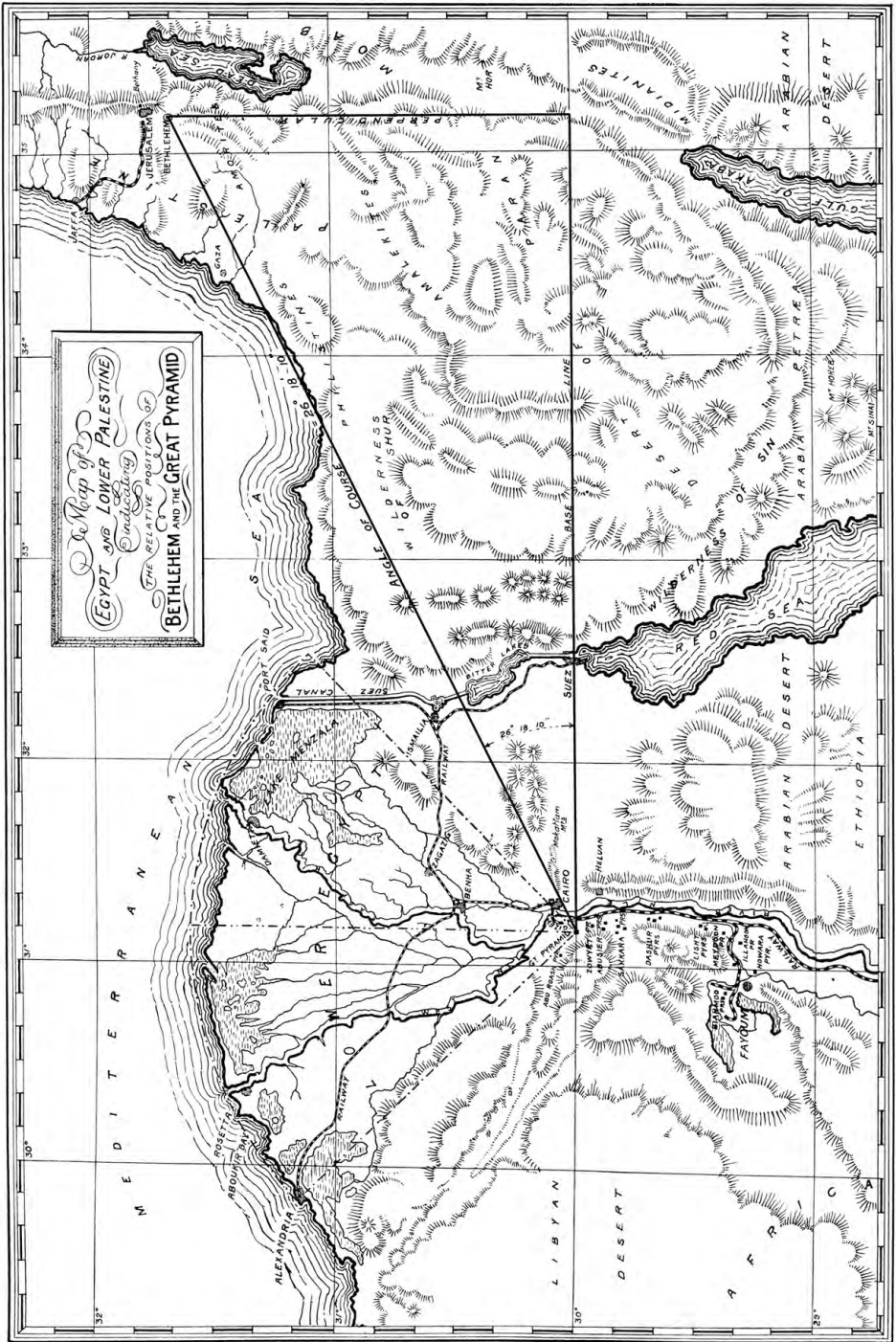
MULTITUDES of pilgrims journey to Bethlehem to pay homage at the birthplace of our Lord. While we know that there is much superstitious worship attending these pilgrimages (one need only to see the servility of the Greek Catholics from Russia to be convinced of it), it cannot be without significance that the memory of the coming of the world's Saviour should ever be kept green. To the extent that it has been the impulse of an honest heart, the returned Lord will surely honour faith, even if not fully informed. It is the hypocritical worshippers, or those who do not have an honest heart, with whom the Lord is displeased. This is clearly shown in his sayings and teachings during his first advent.

379 As Bethlehem is only three-quarters of an hour's drive from Jerusalem, we were soon passing through the narrow, picturesque main street on our way to the Church of the Nativity, so called because it is built over the traditional scene of the birth of Jesus—Plate CIII. Soldiers were guarding the church. Passing through a low entrance, closed by an iron door made very thick by the early Christians for the purpose of excluding their enemies, we walked through the building and viewed the old pictures which, with the undoubted object of intimidating the ignorant with the "doctrines of devils," show victims writhing in the lurid flames of "Eternal Torment."

380 In two of the small caves underneath the church, dimly lit with hanging lamps of silver, we were informed that Eusebius and Jerome lay buried. In a third cave connected with the first two by low passages, is the traditional locality of the "Manger"—Plate CIV. Bethlehem, the city where Jesus was born, was also the birthplace of king David, who typified our Lord, and *this*, at least, is not tradition but reliable history.

381 This visit to the birthplace of the world's Saviour was one of special interest to us, for, as previously mentioned (Par. 352), Bethlehem has direct connection with the Great Pyramid of Gizeh in Egypt.⁴ The importance and force of this connection may be

⁴ Dr. Seiss suggested Jerusalem, but, as will be seen, our calculations properly indicate Bethlehem.



more apparent if, first, I should present some Scriptural evidence having a bearing on the subject. In the second chapter of Matthew we are told how, at the time of the birth of the child Jesus, there came "wise men from the east" enquiring: "Where is he that is born King of the Jews? for we have seen his star in the east"; and how king Herod, fearing a possible rival, was troubled and asked the chief priests and scribes "where Christ should be born." He was answered: "In Bethlehem of Judea: for thus it is written by the prophet, 'And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.'"

382 The narrative, continuing, tells how the wise men departed for Bethlehem; and they again beheld the star. When they saw the star, the Scripture says, "they rejoiced with exceeding great joy"! Being guided by the star, they found the child with Mary his mother, and fell down and worshipped him. After their departure, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother and flee into Egypt." Joseph, therefore, "took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'"

383 We recognize, and it is generally acknowledged, that in Scriptural usage Canaan symbolizes heaven, and Egypt the present evil world—Par. 160. Accordingly, when Jesus was sent from Bethlehem into Egypt, this typified 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 Head-stone of the *Great Antitypical Pyramid*, of which the stone Pyramid in Egypt is a figure—Acts 4: 10-12. Again, when God, in fulfilment of the prophecy of Hosea 11: 1, called his Son out of Egypt, an illustration was given of the risen and perfected Christ being lifted up from this sinful world to heavenly glory, and there highly exalted—Phil. 2: 9-11.

384 With the Scriptural connection between Bethlehem and Egypt established, it is interesting to find that the Great Pyramid in Egypt indicates its direct connection with Bethlehem by means of one of its dominant angles, $26^{\circ} 18' 10''$ (See, however, the NOTE on page 84), which both the Descending and Ascending Passages form with the horizon—Plate XI. For if we use the parallel of latitude on which the Great Pyramid stands as a base line, and draw a straight line between Bethlehem and the Great Pyramid (Plate CV), the angle which is formed at the Pyramid by these two lines will be found to be $26^{\circ} 18' 10''$.⁵

⁵ According to the careful observations made by Professor C. Piazzzi Smyth during his investigations at the Great Pyramid in 1865, the geographical position of

385 Thus, in the Great Pyramid, Jesus' sojourn from Bethlehem down into Egypt, is represented by the downward course of the Descending Passage which symbolizes "this present evil world"; while his subsequent journey from Egypt back into Canaan is represented by the upward course of the Ascending Passages to the King's Chamber which symbolizes heaven. "He that descended, is the same also that ascended up far above all heavens, that he might fulfil [complete] all things"—Eph. 4 : 9, 10.

386 The Antitypical "casing-stones," the members of Christ's Body, chosen out of the world, and, therefore, not of it, have also, like their Head, been sent into this sinful world to be perfected—John 15 : 19; 17 : 15-18. While in the "lowest parts" they have been protected from evil, for "the eyes of the Lord are upon the righteous" (Psa. 34 : 15); and, quite unknown to the world, the Lord has secretly been shaping, polishing, and making them ready for their positions in the Great Antitypical Pyramid, taking care to form on each the proper "angle" in continuation with that of their Head-stone, Jesus Christ—Eph. 2 : 20-22. The prophet Isaiah (51 : 1), in prophetic vision, contemplating the former lowly condition of the members of Christ's body, and their now highly exalted positions as "casing-stones" in God's Great Spiritual Pyramid, exclaims :

"Hearken to me, ye that pursue righteousness,
that seek the Lord :
Look unto the rock whence ye were hewn,
and to the hole of the Pit whence ye were dug up !"

the Great Pyramid is expressed as in latitude 29° 58' 51" north of the Equator, and longitude 31° 09' 00" east of Greenwich—Plate II. A straight line drawn north-eastward from the Pyramid at an angle of 26° 18' 10" to the above latitude, will, therefore, according to Mercator's projection, pass through Bethlehem, about 233 geographical miles distant, at latitude 31° 42' 04" north, and longitude, 35° 12' 12" east, or through the south-east boundary of that city, in which part the Church of the Nativity is situated.

Captain John Mackeague, Ex.M., and also Captain William Orr Warden, Ex.M., both of Glasgow, kindly verified the above result. Concerning this matter, Captain Mackeague wrote : "When I saw the figures shaping themselves so as to bring out the result sought, I was more than astonished, and could hardly finish the problem for joy that the Lord had at last revealed the true significance of this angle, as an addition to all he has so kindly shown us since we have come into the truth."

These results were communicated to C. T. Russell, author of *Scripture Studies*. The following appreciation was received in reply : "Your application of the angle of the passages in the Great Pyramid, is a new thought, and as it points out so exactly the city of Bethlehem, we regard it with favour, and are inclined to accept it as a proper application and further verification of the testimony of the Pyramid—Yours in the love and service of our Redeemer and King.—C. T. Russell."

387 When these jewel-like stones received their final polish, they were stored one by one out of sight in the memory of the Great Master Architect (their names are written in heaven) until the time of the setting up of the Temple. When brought forth in due time, they noiselessly fell into and perfectly fitted their allotted places, for they are God's workmanship, and his work is perfect. Before the foundation of the world, the Great Architect had predestined in his Plan that these "stones" should be conformed to the image of his dear Son, and had chosen them in him—Mal. 3:16, 17; 1 Kings 6:7; 1 Pet. 2:5; Eph. 2:10; Deut. 32:4; Eph. 1:4; Rom. 8:29.

388 David, prophetically, in the name of Jesus, exclaims: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My body was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuation were fashioned, when as yet there was none of them"—Psa. 139:14-16, margin.

389 If the Tabernacle in the wilderness, and the Temple of Solomon were set up under the direction of, and according to the patterns provided by the Almighty (See Exod. 26:30; Heb. 8:5; and 1 Chron. 28:11, 19), what shall now be said as to the authorship of the Great Pyramid in Egypt? Surely, if the name of its wonderful architect be asked, it may truly be answered: "The Great, the Mighty God, Jehovah of hosts in his name, Great in counsel, and mighty in work . . . *which hast set signs and wonders in the land of Egypt even unto this day*"—Jer. 32:18-20.

SUBSEQUENT to the presentation in the First Edition, 1910, of this important feature of the Pyramid-Bethlehem connection, many competent students have written expressing their interest, and some have submitted their own calculations, corroborative of the original. Sir Charles W. F. Craufurd, Bart., of Ayrshire, Scotland, after studying the account of the Pyramid's *angle*-connection with Bethlehem, was imbued with the idea that the *distance* between them should, by some system of measure, agree with the period between the dates of the erecting of the symbolical Great Pyramid in Egypt, and the birth of the Man Christ Jesus in Bethlehem. For some time he at intervals communicated this idea to me, hoping that it might prove to be true. He himself suggested that the solution of the problem might be found in an application of the Egyptian cubit to the length of the straight line between the Pyramid and Bethlehem.

This did not commend itself to me; for I reasoned that the Great Pyramid should consistently furnish its own system of measure, and not be dependent upon Egypt or other of the ancient idolatrous

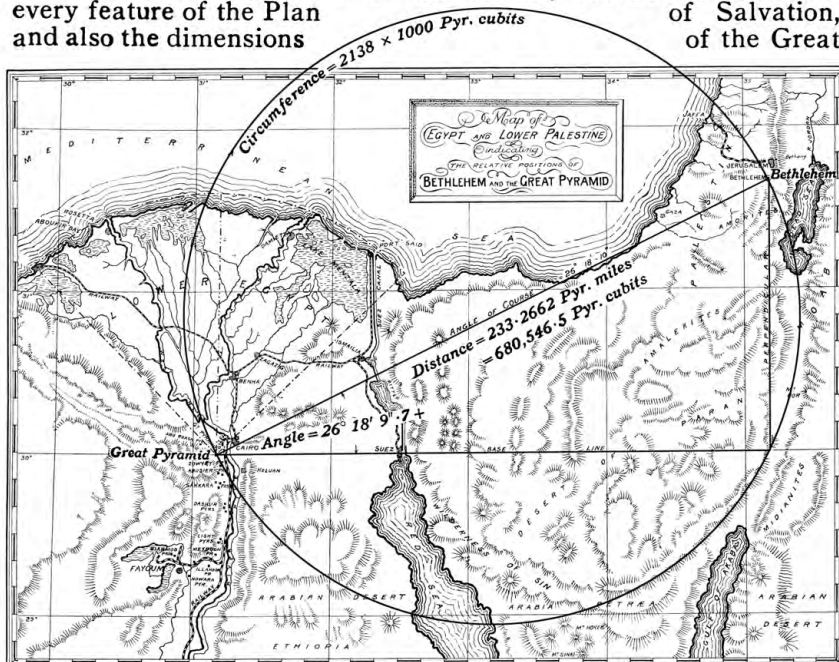
nations. As Professor C. Piazzì Smyth often said, the Great Pyramid while *in* Egypt, is not *of* Egypt. If this time-measurement were proved to be indicated by the distance in question, a unit of measure peculiar to the Pyramid would show it, and convince the truth-seeker because of its reasonableness. By the Lord's providence I discovered the solution of this interesting feature; and Sir Charles Craufurd greatly rejoiced when he learned that his idea was indeed tenable. He readily accepted my explanation as fulfilling the necessary requirements.

391 The distance between the Great Pyramid and Bethlehem, of course, should have been stated as in geographical miles, a detail which is now entered in this Second Edition. According to *Whittaker'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 agree with the published figures of the British Ordnance Survey—See NOTE on page 241. 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" (See Par. 20), 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.

392 The solution of Sir Charles W. F. Craufurd's problem is this: 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—See Par. 339, second section. This corresponds precisely with the 2138×1000 Pyramid cubits in the circumference of the circle, of which the straight-line distance between the Great Pyramid and Bethlehem is the diameter—See Plate CVI. 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—See Pars. 21 and 22.

393 As Bethlehem 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. The calculations demonstrate that the maximum and minimum are, approximately, $233\frac{1}{2}$, and $232\frac{1}{4}$, 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 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.—*Morton Edgar*.

NOTE: The General Director of the British Ordnance Survey, Colonel Sir Henry James, R.E., F.R.S., wrote: "The number of feet in a degree of longitude at the equator is 365,234 feet (See Geodetic Tables of the Ordnance Survey)"; and he adds: "the numbers given are accurate." As there are 60 miles in a degree, the mile-length is, therefore, $6087 \cdot 238$ British feet. These figures of the Ordnance Survey are corroborated exactly by the Great Pyramid's proportionate dimensions, if we are to regard its indication of earth's maximum equatorial axis as being the diameter of a true

circle; for the Pyramid's figures are $365,234.323$ + British feet to one degree of longitude at the equator. The "Pyramid Mile," however, though definitely connected with the three main axes of the earth, is not directly based upon them.

While the details will be presented in Vol. III of *Great Pyramid Passages*, the following brief note will be useful: The estimates of Colonel A. R. Clarke for the size of the earth (as contained in his work on *Geodesy*, and quoted by Sir Robert Stewall Ball in his *Elements of Astronomy*) agree very closely with the indications of the Great Pyramid's scientific dimensions. The earth, as pointed out by Col. Clarke, is an ellipsoid, with three unequal axes, or diameters. The difference between the maximum and the minimum equatorial diameters, according to the Great Pyramid's theoretically correct measurements, is 3042 British feet. Col. Clarke makes this difference, by his practical surveying of the earth, 3048 feet, or merely a couple of yards more. The Pyramid, therefore, corroborates the estimate of Col. Clarke, who is regarded as the most reliable surveyor. The difference between the Polar, and maximum equatorial, diameters, is shown by the Great Pyramid to be 144,395 British feet. Col. Clarke's estimate is only about 30 yards less than this, namely, 144,304 feet. Here again the Great Pyramid's scientific dimensions corroborates the most careful surveying; for in connection with the earth's huge bulk the shortage of 91 feet in Col. Clarke's estimate is negligible.

On page 792 of the 9th Edition of Vol. II, of the *Encyclopædia Britannica*, Sir John Herschel is noted as having stated the length of the Polar axis from the data supplied by Col. A. R. Clarke. 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 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 based upon Col. Clarke's data, 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*—See Pars. 19 and 20.

LETTER XIII

THE WAILING-PLACE ; AND THE TOMBS OF THE KINGS THEORIES PERTAINING TO THE WELL-SHAFT

IMMEDIATELY outside the ancient wall which bounds the Temple Area on the west side, is the famous Jews' "Wailing-place"—Plate CVII. The very existence of this place with its piteous lamentations which have continuously gone up from it for so long a time, is clear evidence that the Jewish people have still retained trust in the promises of God, and have hope that he will yet hear and answer their petitions for full restoration to favour. When we visited the place, the attendant provided us with seats, and we looked on for half an hour. We were greatly interested in observing those Jews from all countries in the world, many of them dressed in brightly-coloured gowns and coats, praying, rocking to and fro, and reading the Psalms and Lamentations aloud in a wailing tone. At times a leader would recite a petition to the Lord, and others around would join in the responses. Many had tears in their eyes, and all of them kissed the Temple stones.

395 We walked down part of the ancient Tyropœon valley, which runs between Mount Zion and Mount Moriah—Plate CII. Though now nearly filled with rubbish, and largely built upon, it can still be recognized as a valley. Formerly it was spanned by a couple of bridges. We saw the remains of the spring of an arch of the south bridge, jutting out slightly from the wall of the Temple Area. It is called Robinson's Arch after the well-known archæologist who, as a result of his excavations, discovered it under many feet of rubbish. Mount Zion is much higher than Mount Moriah on which the ancient Temple stood. We walked on down the valley toward the gate which opens into the Valley at Hinnom. This gate is called the "Dung Gate," and was, and still is, used by the inhabitants of Jerusalem as an exit for the refuse of the city. It is the smallest gate of any.

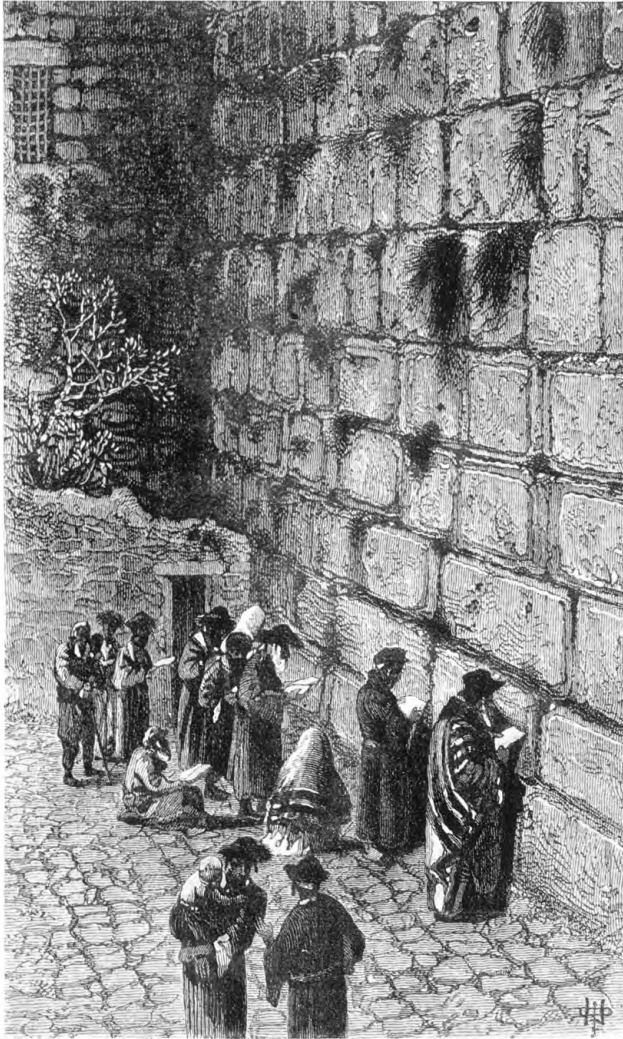
396 On another occasion we rode round Jerusalem on donkeys. It is customary for all here to ride on donkeys. Passing Jaffa gate we rode down the desolate valley of Hinnom, first southward skirting the west side of Mount Zion, and then eastward till we reached the southern end of the Valley of Jehoshaphat. The road descends steeply all the way, and is so rough that

vehicular traffic is impossible. At the bend of the valley, and *in* it, there is a new Jewish colony of about two dozen houses, poor, and closely built together. We could not help remarking how strange it is that Jews should erect their homes in the Valley of Hinnom,—Gehenna! They can have but little faith in its symbolical significance, “utter destruction,” or they would surely not build there!

397 At the southern extremity of the Tyropeon Valley, where it joins the Valley of Hinnom, we passed the pool of Siloam, now a desolate scene with its broken pillars. Further on we descended to the junction of the Valleys of Hinnom and Jehoshaphat, and looking round we admired the walled city towering above us on the summits of its hills—Plate CVIII. To the left was the deep and desolate valley which we had descended, bounded on its north side by Mount Zion and Mount Moriah, and on the south side by the Hill of Evil Counsel and Aceldama—Plate CII.

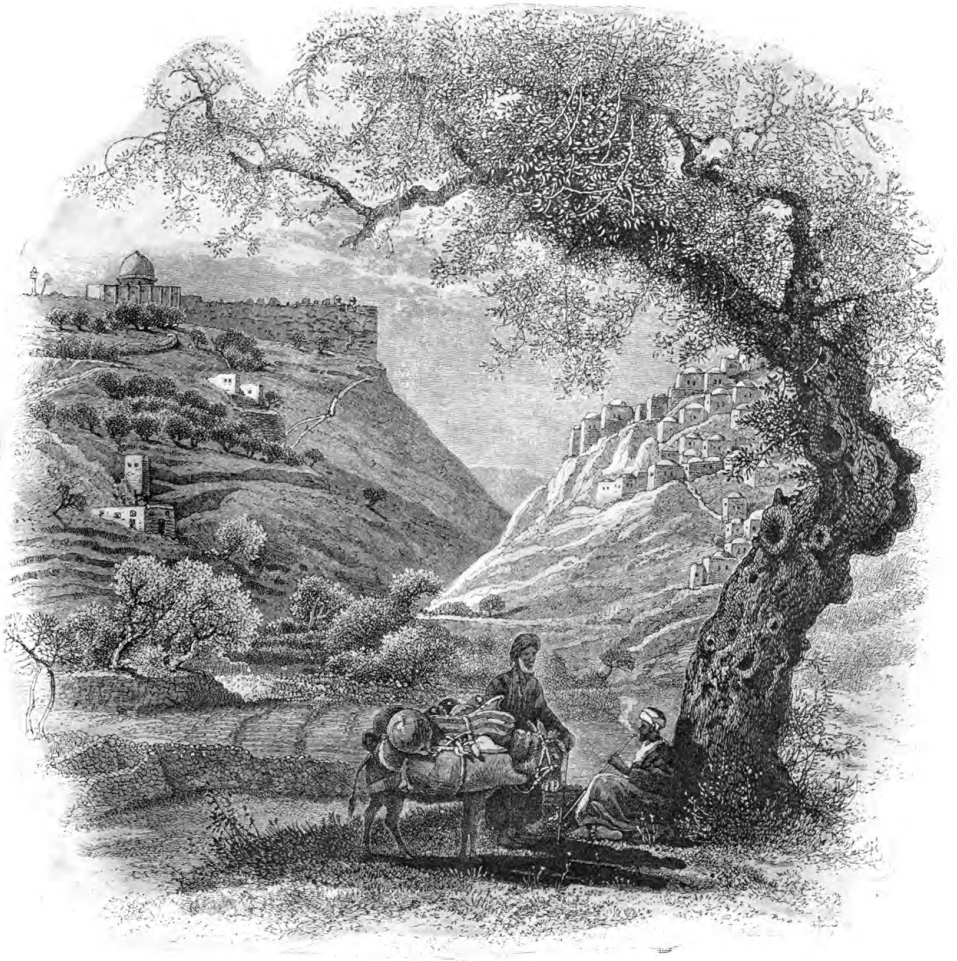
398 The Hill of Evil Counsel received its name from the tradition that Caiaphas had a villa on its summit, and there he plotted against the Son of Man. Aceldama, or the field of blood, is said to be the potter's field in which Judas hanged himself. The hillside below is the place where King Manasseh and others observed the dreadful rites of the worship of Moloch, causing their children to pass through the fire, and drowning the screams of the little ones with cymbal and chant. [That rites of this nature were actually practiced in ancient times is confirmed by discoveries made in 1923 by Count Bryon Prorok, during his excavations of the ruins of Carthage, as reported in the London *Daily News*: “One of the interesting chambers . . . is the Temple of Tanit, where hundreds of urns were found containing the bones of little children from the ages of four months to twelve years, sacrificed alive to the cruel god of the Carthaginians, Baal Moloch.”] To the right we saw the deep Valley of Jehoshaphat extending along the east side of the city, and becoming gradually shallower as it proceeds northward. Quite near us, on the eastern side of this valley, we observed the quaint little village of Siloam, built on the steep side of the hill and looking almost as if about to fall into the valley below. This hill is known as the Mount of Offence, because it is the traditional site of the palaces built by Solomon for his many idolatrous wives.

399 After a short rest we rode up along the bottom of the Valley of Jehoshaphat, passing the Virgin's fountain on the way. When we came to that part which lies between the Temple Area on the west and the Mount of Olives on the east, we found the valley covered with gravestones, belonging to both Jews and Mohammedans. Both these people have a superstition that the resurrection and judgment will take place in this valley, and that if they are not buried here, their bodies will require to travel to it underground. On a former occasion, when standing high above on the eastern



The Jews' Wailing Place.

Plate CVIII



The lower end of the Valley of Jehoshaphat, looking north.

wall of the Temple Area, I secured a photograph of the deep valley below, and of the opposite slope of the Mount of Olives. In this is seen to advantage the innumerable tomb-stones, covering the whole of the deep valley and up the western side of the Mount of Olives—Plate CIX. Of these tombs there are three which, from their great size and from the fact that they are hewn out of the natural rock (with the exception of the top of the one to the north), are specially prominent. These are the tombs of Absalom, the Apostle James, and Zechariah—Plate CX. The first-named lies to the north of the others, and is supposed to have been made by Absalom to commemorate his name. If so, his object has been attained, though not after the manner which he intended, because to this day the Jewish children cast stones at it to show their indignation at his unfilial conduct. Next in order is St. James' Tomb, an extensive two-chambered cave, with a large open window divided by two vertical columns, looking into the valley.

400 But the tomb which is of particular interest to us, is that of Zechariah, the capstone of which is a complete pyramid! When we remember that this prophet uttered the words, "He shall bring forth the headstone thereof, with shoutings, Grace, grace unto it!" it is significant that the monument which has been erected to his memory should have a pyramid as its headstone.

401 When we think of it, how appropriate it is that here, in the midst of so many evidences of death, we should find a pyramid, the symbol of him who is the resurrection and the life! How like, too, this is to that other, but greater witness to the resurrection power of our Lord, the Great Pyramid in Egypt, also standing in the midst of the death which is so evident on every side of it except to the north!—Plate II. Shall we say there is no connection between these two pyramids and Zechariah's reference to a headstone?

402 We must always remember that there is only the *one* witness to the Lord in Egypt, the Great Pyramid of Gizeh, for all the other pyramids are subsequent erections, and more or less copies of the Great one. This fact is well proven by Professor Petrie. After detailing a series of well-considered arguments, he states that there can be no reasonable doubt that nothing but "a bare sand-blown rise of hill attracted the attention of Khufu [whom he understands to have been the builder] for the site of his great monument"; and that the part of the hill on which it stands "is certainly the finest site for miles on either side of it." This opinion is the one held also by Professor Smyth and many other competent authorities.

403 But not only was the Great Pyramid of Gizeh the first pyramid to be erected, but the *pyramid* structure proper is entirely peculiar to the Land of Egypt. Professor C. Piazza Smyth, in his work *Antiquity of Intellectual Man*, proves conclusively that the so-

called pyramids of Mexico, Assyria, Babylonia, etc., do not answer to the requirements of the strictly geometrical definition of a pyramid, namely: "a solid, whose base is a regular rectilinear plane figure, and whose sides are plane triangles, having all their vertices meeting together in a point above the base, called the vertex of the pyramid." These other "pyramids" were erected in steps or terraces, and had temples built on their tops.

404 In the same connection, Professor Flinders Petrie also writes: "Such a form of architecture [as a pyramid] is only known in Middle Egypt, and there only during the period from the 4th to the 12th Dynasty (before 2000 B.C.)—having square bases and angles of about 50°. In other countries various modifications of the tumulus, barrow, or burial-heap have arisen which have come near to this type; but these when formed of earth are usually circular, or, if square, have a flat top, and when built of stone are always in steps or terraces."

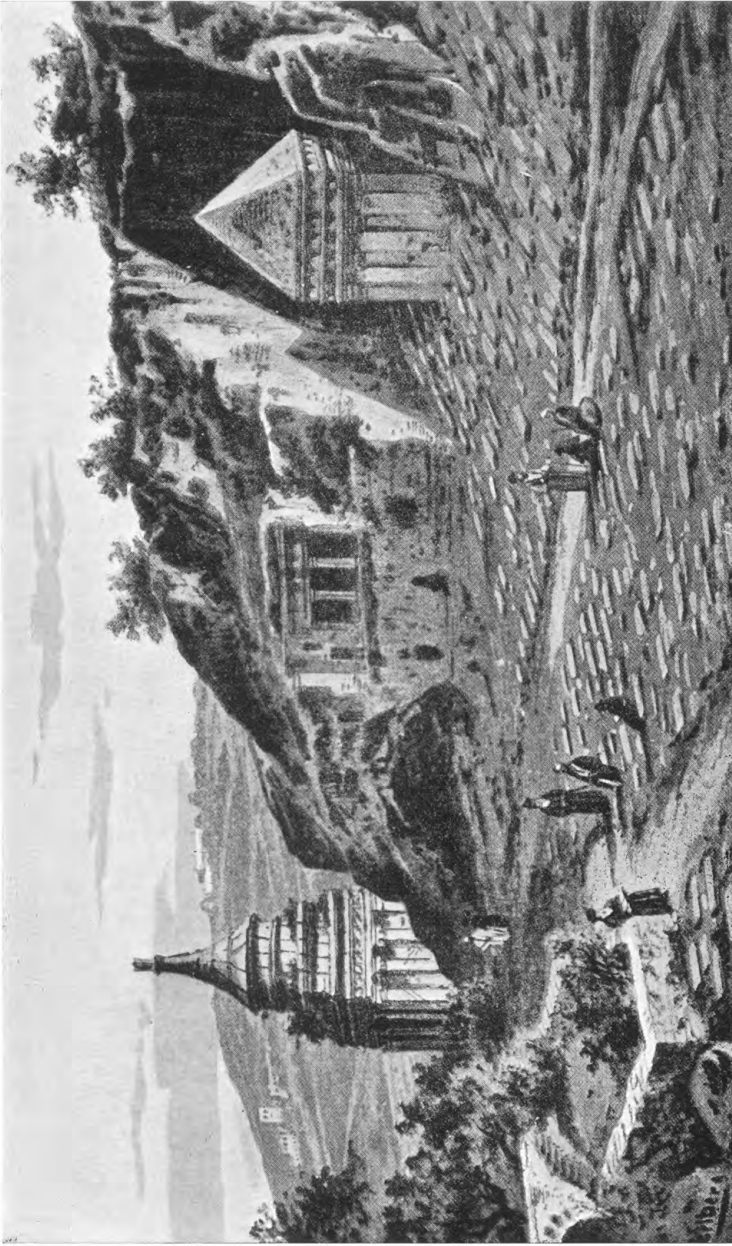
405 We ascended the high tower of the Church of the Ascension on the summit of the Mount of Olives. From this eminence we had a magnificent view of the Holy City, and succeeded in securing a photograph showing the modern suburb to the north, outside the wall—Plate CXI. This suburb has come into existence since, practically, 1878. Before that date the houses outside the city walls numbered not more than 50 or 60; and the gates were closed at dusk in those days to exclude robbers and wild animals. But now the houses, all substantially built, number 6000 or more, and are constantly being added to. The gates are not now closed at any time.

406 We also visited the Tombs of the Kings, situated some distance to the north of the city. After descending a broad flight of rock-hewn steps, we turned to the left, and through an archway entered a large open quadrangle, about 30 feet or more deep, also cut in the rock. On the left wall we noticed a large opening like the stage and proscenium of a theatre—Plate CXII. On the left side of this stage at the back, there is a depression in the floor leading down to a low open doorway, propped up beside which is a large stone like a mill-stone. If freed, this stone would roll down and effectually close the entrance.

407 We crept through this doorway, and stood upright in a large chamber hollowed out in the solid rock. Extending our explorations with lighted candles, we found a number of rock-cut rooms, large and small, connected by little passages. The small rooms were used as the sepulchral-chambers of the tombs, as these contain the familiar niches for the dead. It is tombs such as these that are referred to in Mark 5: 3, where a spirit-possessed man is spoken of as "dwelling among the tombs." They are to be found everywhere in Palestine and Egypt. Both Professors Smyth and



THE VALLEY OF JEHOSHAPHAT, from the walls of the Temple Area; showing Absalom's tomb on the left, ZECHARIAH'S TOMB on the right, and St. James' tomb between; also a section of the innumerable grave-stones which cover a large area of the valley



Zechariah's Tomb, from the south ; showing also the window-like openings of St. James' Tomb, and Absalom's Pillar beyond to the north (left)

Petrie lived in rock-cut tombs, named by them "East Tombs," while conducting their work at the Great Pyramid. Professor Petrie occupied East Tombs for two years, and said he preferred them to the houses.

408 What attracted our special attention in the Tombs of the Kings is the bench, or ramp, cut in the natural rock, which runs along each wall-base in the larger compartments, similar to the ramps at the base of each side wall in the Grand Gallery in the Great Pyramid of Gizeh. In one of the rooms the resemblance of the low benches to the Ramps in the Grand Gallery is remarkable, for in the north-west corner of this chamber a portion of the bench is broken away, disclosing an open shaft—Plate CXIII. At a short distance down, this shaft leads to a small subterranean chamber, on three sides of which are niches for the repose of the dead. Situated at a lower level than the other sepulchral rooms, this little chamber reminds us of the "lowest hell", or "sheol", spoken of in the Scriptures—Deut. 32 : 22; Psa. 86 : 13.

409 The appearance of the broken bench, and the open mouth of the downward shaft in the chamber, is much like the north-west corner in the Grand Gallery where the Ramp is broken away, forming the Well-mouth. In the Great Pyramid the Well-mouth is not at the immediate upper end of the shaft, but opens into a low horizontal passage, from the end of which the shaft proper descends—Plate XIX. In the Tombs of the Kings, also, the opening in the north-west corner of the chamber is not the top of a perpendicular shaft, but an opening by which, a short distance down, a few steps lead through a little passage to the niche-chamber.

410 We have always, since we studied the symbolical aspect of the Great Pyramid, understood that the "Well" represents Hades, the tomb or death-state; and now that we have seen this example of a tomb-chamber, with its broken bench or ramp making a "well-mouth" opening, down through which the dead were lowered to their resting-places, our belief in the reasonableness of the accepted symbolism of the "Well" in the Great Pyramid is strengthened.

411 In early times fanciful ideas were entertained regarding the purpose of the Well-shaft in the Great Pyramid. In those days, as Professor C. Piazzi Smyth wrote, "nothing was known of the Pyramid's Entrance Passage further down its course than its junction with Caliph Al Mamoun's forced hole and the entry to the First Ascending Passage. Therefore, when men ventured to look into the Well-mouth from close to the north-western corner of the Grand Gallery, near the broken Ramp-stone, as mentioned above, they found themselves overhanging a dark and dismal abyss, no one knew how deep or where leading to.

412 "What Caliph Al Mamoun and his immediate followers thought of it, is not recorded; but soon after his time, 'the well' begins to figure in Arab accounts, as an open pit of preternatural depth and fearful qualities. A party of twenty men, from the Fayoum district, was once formed to investigate the mystery, but was frightened by one of their number falling down the aperture such a terrible distance, that he was said to have been three hours in the act of falling!

413 "Again, a Sultan of Cairo, of impatient character, and determined to know all the secrets of the Great Pyramid in his own day, elected to blow it up by filling this same Well with gunpowder: and only relinquished the design on being assured by his Italian architect, that the explosion of so vast a quantity of powder would endanger the safety of all the buildings in Cairo.

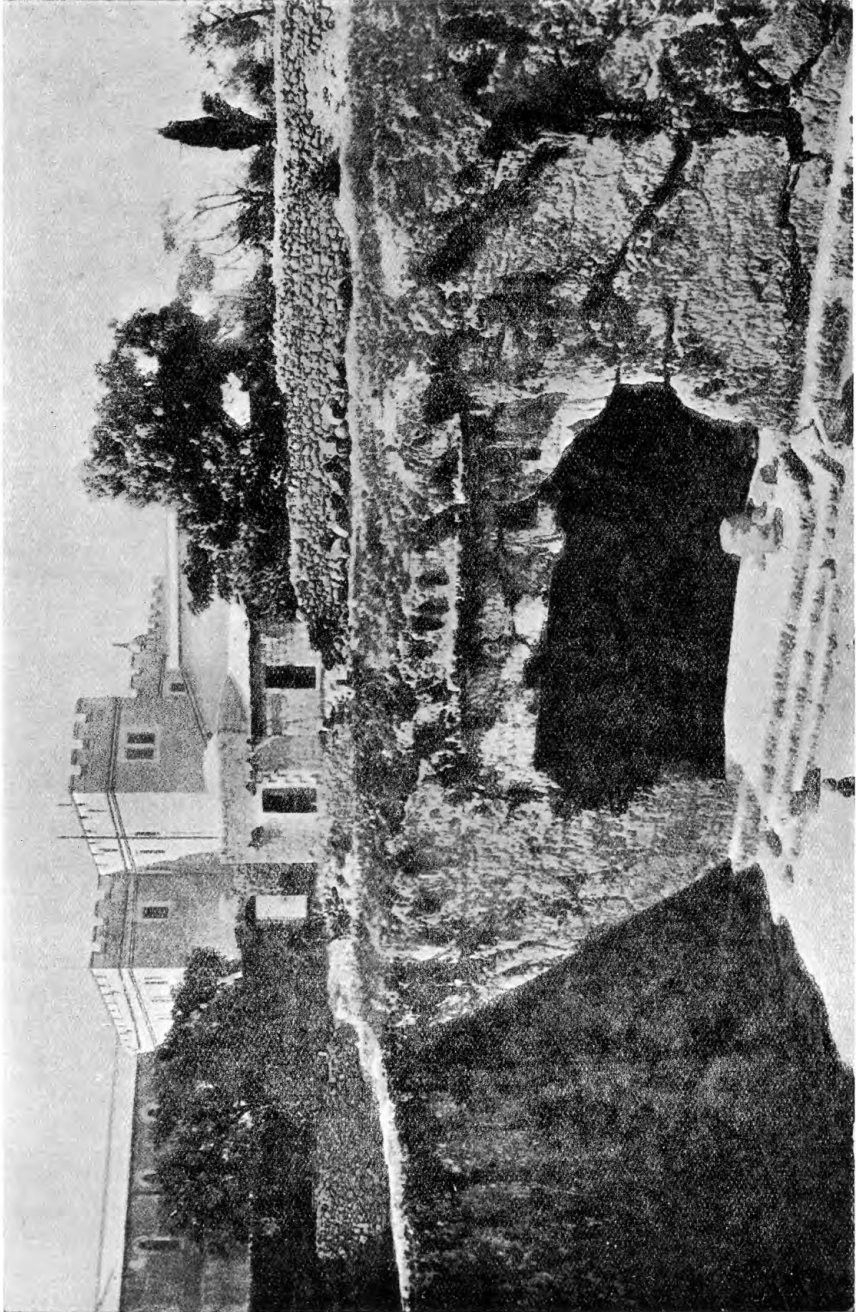
414 "Again, at a later age, the celebrated Cambridge traveller Dr. Clarke, visited the place with a large military party, and on throwing a stone down the Well, and hearing it end by splashing, as they all considered, trusting to their fallacious ears, in *water*,— he called impressive attention to the admirable truth and perfect faithfulness of *classic* authors; for had not Pliny duly written that there was a *water-well* in the Great Pyramid, 80 cubits deep?

415 "Again, in 1817, Signor Caviglia cleared out the Entrance Passage of the Great Pyramid throughout the whole distance right down to the deep Subterranean Chamber; and lo, near the bottom of it, on the western side, was a low doorway leading into a dark passage: by pushing into which, and following its lead, and clambering in the darkness higher and higher, and yet higher, or 170 feet vertically altogether, he at length found himself at the same Well-mouth where Dr. Clarke had dropped in the deceiving stone, and entering the lower north-west corner of the Grand Gallery. Very thirsty, too, as well as hot and tired was he, for not a particle of water existed in any portion of the so-called Well; the whole of which, including the lower end of the Entrance Passage and the Subterranean Chamber, is far above the level of the Nile inundation, the only source of water in that scorched and almost rainless land."

416 The theory held by Colonel Howard Vyse, and others of an Egyptological turn of mind, as to the original purpose of the Well-shaft in the Great Pyramid is that, it was intended to be used as a way of escape from the upper parts of the monument, to be used by those men who carried the dead monarch up the ascending passages to the sepulchral King's Chamber where they interred him. After the work of entombing the king in the "King's Chamber" (and the queen in the "Queen's Chamber"; for this tombic theory is responsible for the distinctive names given to these two chambers), these men are supposed to have pushed down the blocks of granite which form the Granite Plug in the First



The modern suburbs to the north of the old walled City of Jerusalem, as viewed from the top of the hundred-foot tower of the Church of the Ascension, on the summit of the Mount of Olives (A corner of the wall can be seen on the left)



The Tombs of the Kings; showing the English Collegiate Church above

Ascending Passage, and which till that moment had been stored in the lofty Grand Gallery, so as to effectually close the upper parts, and then to have climbed down the Well-shaft to the lower end of the Descending Passage, up which they made their way to the outside of the Pyramid.

417 But there are too many objections to this theory for anyone to seriously entertain it for long; and some of these objections are architectural, or constructional, ones, and all of them are dictated by common sense. That Col. Howard Vyse lacked real confidence in this theory is demonstrated in the building itself in a very practical way, for he left here and there large, and deeply excavated holes in the masonry, where he had been searching for the "body," anywhere, in fact, but in the King's Chamber where the theory demanded that it was placed!

418 Had the Well-shaft been intended by the Pyramid's designer to serve as a means of egress in the way suggested, there could have been no need for it to have taken the course it does, away down to the lower end of the Descending Passage. But when we understand the true significance of the Great Pyramid, we perceive how necessary this peculiar well-like shaft is to complete, and, indeed, give "life" to, the symbolical building's interior system, and how necessary that its upper and lower openings should be precisely where they are. From the purely symbolical standpoint the Well-shaft is essential, and reasonable; from the Egyptological standpoint which regards the Great Pyramid as simply a huge monumental tomb, its existence, and especially the direction of its course, is not only unnecessary, but meaningless.

419 Thus, during our visit to Jerusalem, we have observed at least two interesting things which can be said to have connection with our work at the Great Pyramid of Gizeh, namely, Zechariah's tomb with its symbolical cap-stone; and the broken bench or ramp in the Tombs of the Kings, revealing the shaft-tomb, corroborative of the Great Pyramid's Well-shaft as being a symbol of the death-state.

As I am now returning to the pyramids accompanied by Jack, the next letters from Palestine will be written by John, who, with Grace and Stanley, remains a little longer.—*Morton Edgar.*

LETTER XIV

THE JEWS' QUARTER IN JERUSALEM THE TEMPLES OF SOLOMON AND HEROD, AND THE MOSQUE OF OMAR

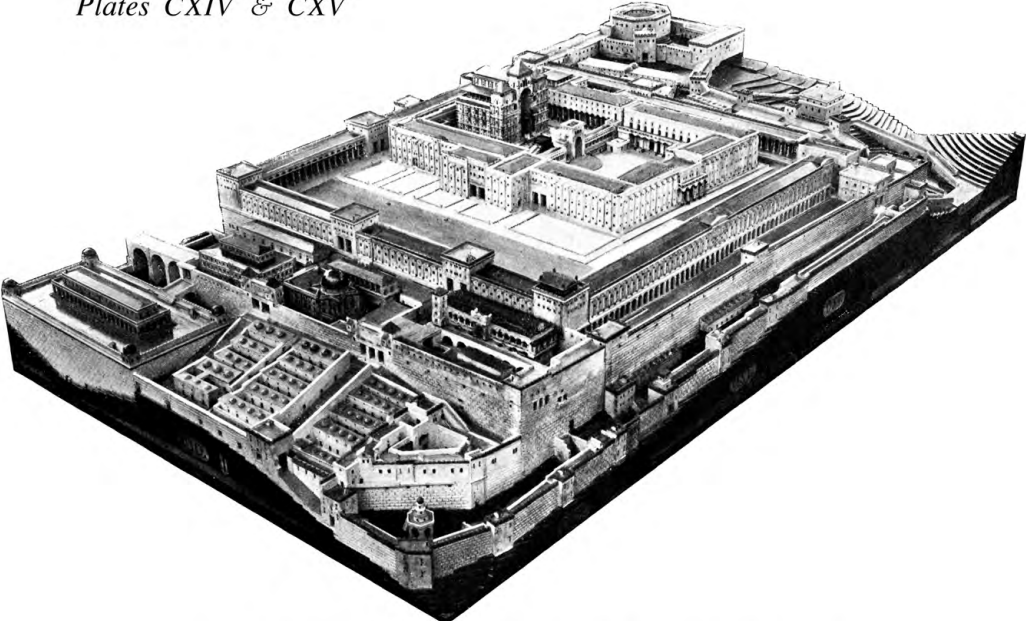
DURING our brief sojourn in Palestine we have walked around and through Jerusalem a number of times, examining every place of interest. Entering the city by Zion's Gate on one occasion, and turning to the right, we walked into the Jews' quarter with its narrow, crowded filthy streets—Plate CII. When a donkey comes along, laden or unladen, or a porter with his burden, we must squeeze into the side to let them pass. There is barely room for four persons to walk abreast; but this would be possible only if the streets were deserted, for many of the merchants squat on each side with their wares, and as there is a constant stream of people, it is impossible as a rule for even two to walk abreast. The smell is dreadful all the way, and clouds of flies hang over the foodstuffs, especially the sweets, and also over the vegetable refuse that litter the streets. I can assure you we were glad when we finally emerged into David Street, which is comparatively clean and broad. The other three quarters of Jerusalem, that is, the Christian, Armenian, and Arabian, are certainly much cleaner than the quarter occupied by the Jews.

421 Proceeding on our way through the city eastward, we were soon outside St. Stephen's Gate, and saw in front of us on the other side of the Valley of Jehoshaphat the lofty Mount of Olives, with the Garden of Gethsemane at its base. To the right of us was Mount Moriah, the scene of the sacrifice of Isaac, and later the site of Solomon's Temple, the glory of Jerusalem. All this place must now present a very different aspect from that which it had in our Lord's day. At that time Herod's Temple must have presented a magnificent sight, when viewed from the Mount of Olives. The Mosque of Omar now occupies the same locality. This latter building, of which I shall give a few details in my next letter, is not truly a mosque, but, rather, a shrine, often called "The Dome of the Rock."

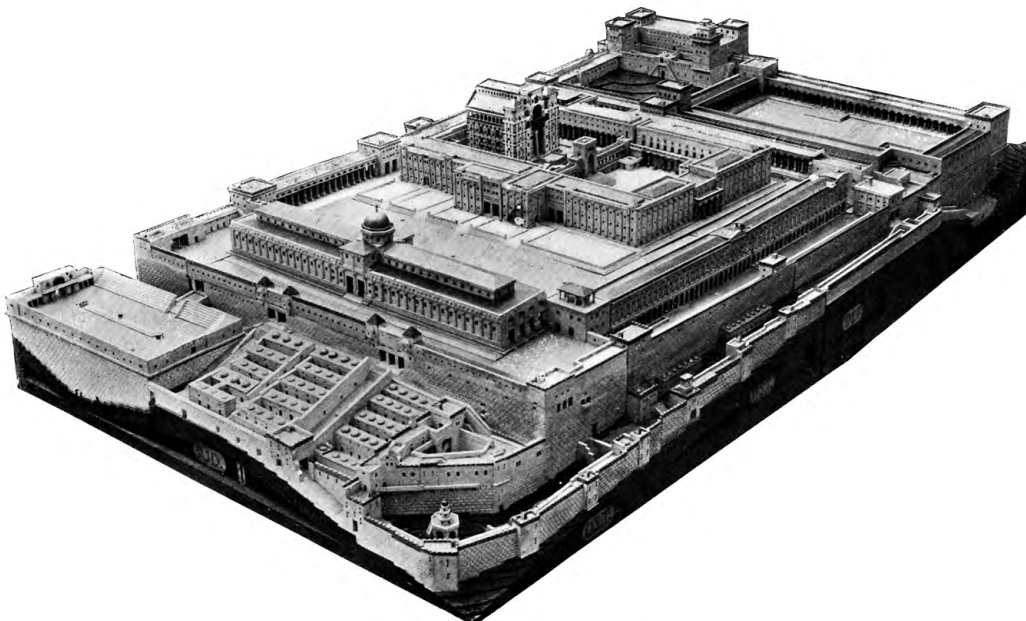
422 The late Dr. Schick spent all his spare moments gathering from books, oral traditions and personal investigations, information concerning the various edifices which have been successively erected on Mount Moriah. The original irregularly rounded summit of Mount Moriah has been made into a flat



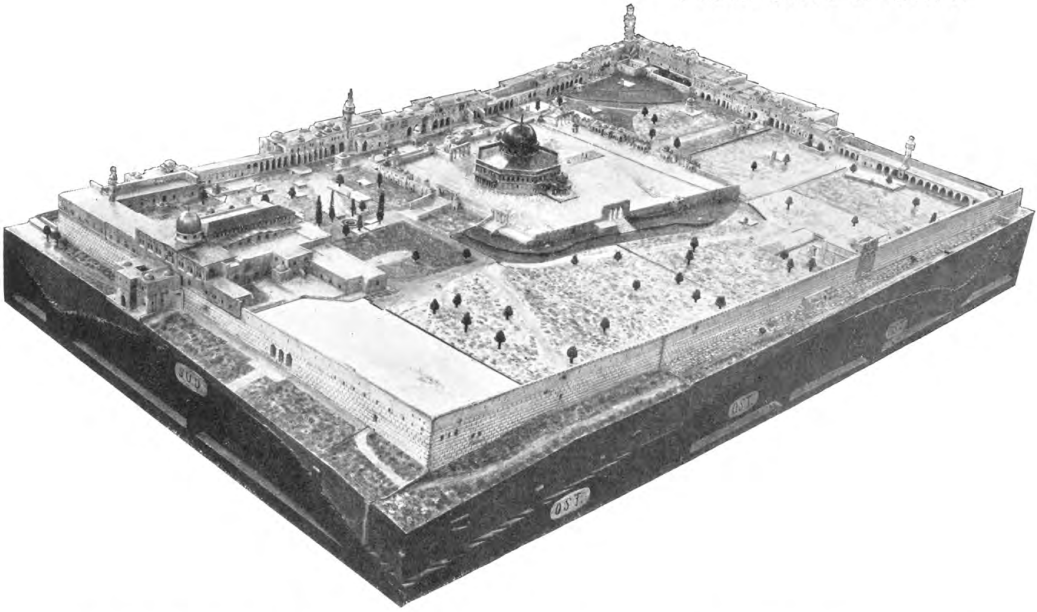
The MOUTH of the TOMB-SHAFT in one of the rock-hewn chambers of the Tombs of the Kings; showing its remarkable similarity to the mouth of the Well-shaft in the Grand Gallery of the Great Pyramid of Gizeh.



Dr. Schick's model of Solomon's Temple, looking north-west.



Dr. Schick's model of Herod's Temple, looking north-west.



Dr. Schick's Model of the Mosque of Omar, and the Temple Area; looking north-west.



St. Stephen's Gate, Jerusalem.



Col. Howard Vyse's historical CASING-STONES in the middle of the north base of the Great Pyramid of Gizeh; alongside of which stands Hadji Ali Gabri, whose father, when a boy, was in the employment of Col. Howard Vyse during his extensive operations at the Pyramids in 1837 A.D.

plain enclosed by walls, generally known as the Temple Area. At the south-east corner, erected on arches, is an extensive pavement, underneath which King Solomon placed his "forty thousand stalls of horses" (1 Kings 4:26), and also enormous cisterns to hold supplies of water estimated at ten million gallons. This water was brought to the cisterns by conduits from Solomon's pools, which are situated about ten miles south-south-west of Jerusalem.

423 Dr. Schick made large models of the Temples. We visited Mrs. Schoenecke, Dr. Schick's daughter, and spent about a couple of hours examining the models. After Mrs. Schoenecke had explained the structure of the tabernacle, I questioned her as to what it signified, but she did not know. I therefore described briefly the explanation of it given by C. T. Russell in *Tabernacle Shadows*, and she said that it was very reasonable.

424 The models of Solomon's and Herod's Temples, and the Mosque of Omar, are constructed of wood, and consist of many pieces, made to a scale of 1:200. When assembled they each form two quadrangles, measuring about nine feet long, five and a half feet wide, and without the stand twenty inches high. The photographs of these beautiful models were taken with the camera erected at the south-east corner, looking toward the north-west, and they will repay careful study—Plates CXIV, CXV, and CXVI.

425 George Adam Smith and many others believe that the traditional Mount Zion, which is higher than Mount Moriah on which the Temple stood, is not the Scriptural one, but that the true Mount Zion is directly south of the Temple Area on a lower level than Mount Moriah, and situated between the Tyropœon Valley on the west, and the Valley of Jehoshaphat on the east. Dr. Schick and others have stated their belief that Solomon's palace was erected here. In 2 Sam. 24:18, we read of going *up* to the Temple from the City of David,—a term frequently used in the Scriptures as synonymous with Zion—2 Sam. 5:7; 1 Kings 8:1. This seems to be the chief argument in favour of the view.

426 We walked from St. Stephen's Gate (Plate CXVII) down to the road which runs along the dried-up bed of the brook Kedron in the Valley of Jehoshaphat. After standing at the junction of the roads for awhile, admiring the beautiful scene, we returned to our hotel by way of the road which runs round the city walls to the north—Plate CII. On our way we passed two parties of Americans, who live in a group of buildings to the north of the city, called the American Colony. They have a store in David Street in Jerusalem, and are all very active workers. [I lived with them for three weeks during my second visit in 1912, and found them very pleasant people.—*M. E.*]

In another short letter I shall continue the account of our stay in the Holy City.—*John Edgar.*

LETTER XV

MASONRY COURSES OF THE GREAT PYRAMID AND SCIENTIFIC FEATURES CONNECTED THEREWITH

OF our journey from Jerusalem to the pyramids it is not necessary to speak particularly. It was like most trips in the East during the heat of midsummer,—pleasant because of the ever-changing views on the route, but unpleasant when one is overcome by the heat and dust. Fortunately, the interest awakened by the novelty of all that is to be seen compensates much for inevitable discomforts.

428 I found our tents erected as we had left them; and Abdul Salam Faid, Judah, and the other Arab attendants were glad to welcome me on my return, and to be introduced to Jack. I explained that in due course we would be rejoined by the other members of our party, John, Grace and Stanley. When I informed them that the cause of Stanley's not returning with us was on account of the distressing sickness that had overtaken him soon after our arrival in Jerusalem, but from which he was now gradually recovering, Abdul raised his hand and exclaimed: "We will pray to the Great God that he will get well and be able to come."

429 Though it was night-time when we reached the pyramids, I was desirous that Jack should see the recently uncovered casing-stones of the Great Pyramid, and we therefore walked over to them from our tents. Being about nine o'clock, and the moon not having risen, it was quite dark. We had therefore to take a candle which was protected from the breeze by a glass globe, and by this feeble light Jack saw those wonderful casing-stones, gleaming whitely amid the surrounding gloom, the solitary survivors of the thousands which once encased this "Miracle in Stone"—Plate CXVIII.

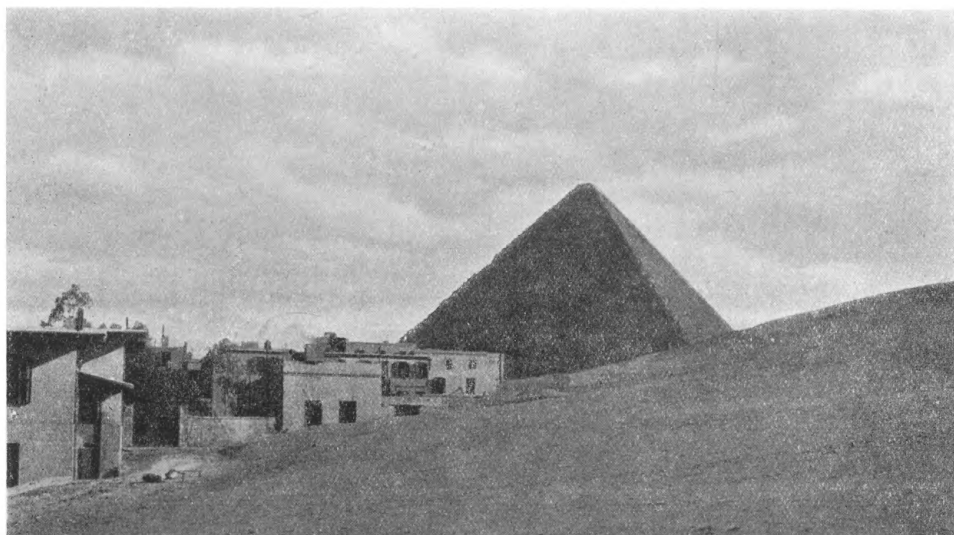
430 In the morning we surveyed the pyramids from several view-points. Most pictures of these structures are of the north and east sides, and consequently they seem unfamiliar when seen from the other two sides. Plate CXIX shows the three principal pyramids of Gizeh as viewed from directly west of the Third Pyramid. The Great Pyramid is therefore on the left of the picture; because of the perspective it seems small when compared with the other two.

431 There were some light clouds during the morning, though as a rule few are visible in the summer months. Before John's

Plates CXIX & CXX

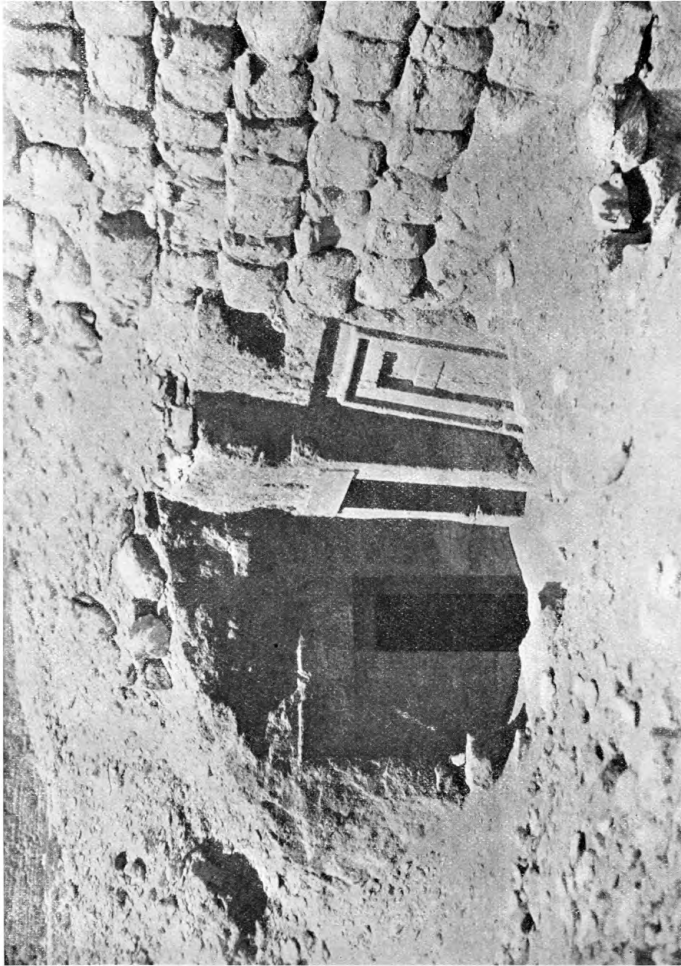


The three Pyramids of Gizeh, from due west of the Third Pyramid



The Great Pyramid and Mena House Hotel

Plate CXXI



Rock-hewn tombs to the west of the Great Pyramid of Gizeh; showing their door-like entrances.

arrival, however, I saw numbers of clouds every day, as is evident in one of my photographs in which part of Mena House Hotel appears in the foreground, the Great Pyramid's huge dark outline looming up behind—Plate CXX. Some were dense enough to obscure for several minutes at a time even the strong Egyptian sunlight; so much so, that on several occasions when photographing the casing-stones of the Great Pyramid, I had to wait until they passed before I could secure the desired light and shade.

432 It is essential that the Pyramid-investigator should ascend to the summit of the monument; for there are impressions to be gained not otherwise easily visualized, and observations to be made. Accompanied by Judah and Sayd, Jack and I made the ascent up the south-west angle, the one nearest the Second Pyramid—Plate II. The view from the top of the Great Pyramid is grand, and well repays the toil of the climb. The first thing that impresses one on reaching the flat apex of the building is the exceeding steepness of the great side-flanks. It is impracticable to climb the Pyramid directly up any of its four sides because of this steepness; and the loose debris which lies very thickly at the angles of all the courses makes climbing there doubly dangerous.

433 Looking down from where we were standing at the summit the north face of the Pyramid appeared most precipitous; and the uncovered casing-stones about 600 feet below seemed very small. We could have spent a long time viewing the Arab village, the numerous tombs, and small pyramids. It was now evening; the sun was setting, and we were much impressed with the immensely long shadows cast by the Great and Second Pyramids over the sandy but partly cultivated plain to the east. Away to the south we saw the pyramids of Abusir, Sakkara and Dashur, very dim in the distance and fast-failing light. To the west, as far as the eye can see, is nothing but rolling sand. It was impressive to think that we were situated right at the edge of the great Sahara Desert (called at this part the Libyan Desert) the area of which is greater than the whole of the United States of America. What a wonderful thing it will be when the prophecy of Isaiah is fulfilled—"The desert shall rejoice and blossom as the rose"!

434 While clambering up the great horizontal layers of stone, we remembered that students of the Great Pyramid consider that some of these layers are important not only from an architectural standpoint, but also because their precise positions, and their distinctive thicknesses, connect them with scientific and symbolic features. It is interesting and instructive to examine carefully these wonderful, successive sheets of masonry, each one of which preserves its thickness through the bulk of the monument from side to side, and the bottom one of which, built upon the level Platform, covers an area of 63,740 square yards, or 13·169+ acres.

435 It is customary to reckon the Pyramid's masonry-courses as beginning to count upward from the top level surface of the Platform. The inside core-masonry coincided in the thicknesses of its horizontal layers with the now-missing casing-stones. This is demonstrated at the northern base of the Great Pyramid, where the upper levels of the casing-stones and the core-stones behind are in line; as well as by the casing still *in situ* on the Second and Third Pyramids, and on other pyramids further up the Nile.

436 From the Platform level of the Great Pyramid there are at present 201 layers of masonry. Except that the outside stones, which at one time formed the casing, are now gone, the topmost, or 201st course of the building is nearly intact. The few odd stones of the 202nd and 203rd courses which still remain are not usually taken account of, when reference is made to the present height of the structure. The side-length of the 201st layer is approximately 400 inches, or a little over eleven yards. There is, therefore, quite a roomy platform on the summit of the Pyramid, which is clearly noticeable in all the photographs of the monument. It is partly owing to this "blunting" of the apex of the Great Pyramid that the Second Pyramid appears to stand as high, and from some viewpoints even higher, than the Great Pyramid. For not only is the Second Pyramid built upon a higher level of the rock, but the ruthless spoilers have not thrown down such a large mass of the masonry at its summit as they did in the case of the Great Pyramid. The base-side length of the Second Pyramid is fully 50 feet shorter than that of the Great Pyramid; and its sides rise at a steeper angle, namely, about 53°.

437 Contrasting the masonry of the Great and Second Pyramids, Professor C. Piazzi Smyth writes: "But with the Second Pyramid, the mass of its structure is simply execrable; or, as Sir Gardner Wilkinson has very gently put it, 'the style of building in the Second Pyramid is inferior to that of the First, and stones used in its construction were less carefully selected'; while Howard Vyse more boldly describes much of it as 'being only a kind of gigantic rubble-work,' or something 'so irregularly built, that since the removal of the casing, the desert sand and rain have penetrated in several places to a considerable distance; and it is owing to this looseness of construction that Signor Belzoni was unable to work his way through the stones, which had collapsed in the forced entrance supposed to have been made by the Khaliphs [This is a forced passage similar to the one forced into the Great Pyramid by Caliph Al Mamoun]; and that, in 1837, the Arabs could not be employed in another part of it.'"

438 Continuing, Professor Smyth says: "Yet neither these, nor any other observers I am acquainted with, have noticed that all the above animadversions apply only to the lower half, or rather more,

in vertical height of the structure; whose *upper* half, so far as it can be seen underneath the termination of the casing, suddenly takes on a perfectly new and improved style of building; a style indeed even more square, regular, and solidly put together than that of the Great Pyramid itself. This noteworthy fact took our attention again and again, and was examined under varying illuminations during months.

439 "So nice too did our discrimination of such matters become at last by frequent trial, that to scan the surface of the lower part of the Second Pyramid courses of building was, from their irregularity, quite vexation to the eye; but to turn one's gaze therefrom towards *any* part of the Great Pyramid gave relief unspeakable. The courses there might no doubt be often far from equal in height, the one to the other; and often, after having decreased in thickness for several successive layers, they began anew with thick ones; but that did not touch the solidity of the whole mass so formed, for each layer or course preserved its own thickness, whatever that was at any one point, round and round the Pyramid; and was composed everywhere of well squared, well fixed, well cemented stones.

440 "There was a unity too in the style of the building that prevailed without a break or flaw from top to bottom of the Great Pyramid; a unity, indeed, of architect rather than mason, which permitted small deviations in unimportant detail, but kept principles and objects not only always in view but absolutely paramount; allowing, for instance, the mason for economy's sake to utilise without needless cutting down the varied sizes of blocks furnished by the quarries, but still in such a manner only as should *not* let that difference of size, in the smallest components, interfere in any way with the final end proposed for the whole building; the angle of the sides with the base, for instance, being exactly the same over the region of small, as of thick, courses. Looking up therefore at the flanks of the Great Pyramid, you saw plainly how, vast as they may be, exposing at one view no less than ten acres of masonry, yet that they must have been reared under one architect, upon one well considered and fully sufficient mechanical plan; for a single purpose well kept to, and in a comparatively small number of years.

441 "But on turning again to the Second Pyramid, you saw just as clearly that there, there had been two architects, two times of building long removed from each other, and two entirely different styles of workmanship, which do not blend into each other in the smallest degree, but begin and end in abruptest of manner; showing, in fact, a new top on an old pyramid. The new top, built by those whose prentice hands had been taught the virtue of exactness on the Great Pyramid."

442 "Mere difference of size is not the only argument which can be urged in favour of the Great Pyramid; for a close scientific observer there is delighted by the thoroughness of the work, its mechanical excellence, rigid economy, and the combination of every feature towards obtaining and preserving the greatest amount of geometric truth. Hence the squareness of all the stones, the perfect break joint system throughout, the universal cementing, and the picked mineral capable of most exact working introduced into the passages, the casing, and wherever external figure is to be demonstrated."

443 Professor Flinders Petrie states that the vertical height of the 201st course of the Great Pyramid, above the Platform, is between 5408 and 5409 British inches. Allowing for the extra depth of the mean Socket-level, the present vertical height of the Pyramid above the Socket base-line is, approximately, 5438, or 5439, British inches. There is therefore about 380 inches missing from the summit of the Great Pyramid as originally constructed; and if the average thickness of the missing layers of masonry were the same as the average of 24 of the layers now forming the summit, there must have been 218 courses when the monument was completed, counting the top-stone, or head-stone itself as one course.

444 It is generally supposed, however, that the Great Pyramid's "chief corner-stone" was a larger stone than the above average implies; Professor C. Piazza Smyth suggested that its vertical height was a round 100 inches. But unless a reasonable theory is propounded which can convincingly prove what the dimensions must have been, nothing short of the actual discovery of the stone itself can settle its size. The head-stone may yet be found lying buried under the mounds of debris at the base of the Pyramid. A few head-stones belonging to some others of the pyramids in Egypt have been rescued from the debris which surrounds all of these monuments, and are now preserved in museums, *e.g.*, the British Museum in London. They are small, comparatively; but the size of a pyramid cannot be judged by its head-stone; it is necessary only that this stone be perfect and complete in itself, irrespective of the magnitude or otherwise of the building which it caps.

445 The 35th layer of the Great Pyramid's masonry is easily to be distinguished, even from a distance. Plates XC and XCVI, and other similar photographs, show it clearly. Its thickness is nearly 50 inches; and of all the 201 complete courses in the full height of the monument as it now stands, only two of them measure more than 50 inches, namely the 1st and 2nd (the two lowest), which are approximately 59, and 52, inches respectively. The 36th, 44th, and 98th courses are each approximately 41 inches in thickness. The 34th course is little more than 26 inches thick; and because of this comparative shallowness the one immediately above it, that is, the specially thick 35th course, stands out the more prominently.

446 The top of the 34th masonry course, or, what is the same thing, the level on which the outstanding 35th course lies, is exactly one-fifth of the full height of the Pyramid from the mean Socket-level base-line. The perimeter of the building at this level, so conspicuously marked by the base-line of the 35th masonry course, is as many Pyramid inches as there are days in 80 solar tropical years; just as the mean Socket-level perimeter is as many inches as there are days in 100 years. According to this scientific feature, the vertical distance which separates the base-line of the 35th masonry course from the mean Socket-level should be $1162.602 + \text{Pyramid inches}$; and this is exactly 10 times the length of the Ante-Chamber in the interior of the building. Professor C. Piazza Smyth's practical measuring of the successive heights of the masonry courses yielded a total vertical height between these two levels of, approximately, 1160.8 Pyramid inches; while by Professor Flinders Petrie's measuring this height is approximately 1166.2 Pyramid inches. The mean of these two practical measures, namely, 1163.5 , is barely an inch more than the ideal or theoretical quantity required, and virtually establishes the claim that the monumentalization of this year-length feature was part of the ancient Architect's intentional design. It is probable, from what we now know of the wonderful proportionate design of the Great Pyramid, that further and still more careful measuring of the masonry courses would establish this scientific feature beyond question.

447 It is generally stated that the level of the King's Chamber coincides with the 50th masonry course. This, however, is only approximately so; just as the 25th course is only approximately on the same level as the Queen's Chamber. The top-level of the 50th course coincides, rather, with that level which is touched by the produced upper floor-end of the Grand Gallery. It is this floor-terminal at the head, or south end, of the Grand Gallery which, in the Pyramid's corroboration of the Biblical times and seasons, definitely marks the date, Autumn of the year 1914 A.D. (See Vol. II of *Great Pyramid Passages*). The perimeter of the building at this particular level is as many Pyramid inches as there are years in the great Precessional Cycle of the Equinoxes (See Pars. 24 and 25). Its vertical distance above the mean Socket-level is $1723.626 + \text{Pyramid inches}$. The top-level of the 50th masonry course is, according to Professor Smyth's actual measuring, 1722.3 Pyramid inches; while according to Professor Petrie it is 1725.6 Pyramid inches. The mean of these two measures is 1723.9 inches, or not so much as half an inch more than that required by the scientific feature here presented. Here again, therefore, we would say, intentional design is demonstrated; the small difference between the required measure, and the mean of the two practical

measures (in which allowance must be made for a margin of error, as is evidenced by the fact that the two careful measurers cited give figures which are, one less than, and the other more than, that required by the scientific feature), being of little moment. (See further in NOTE on page 171.)

448 In the above numbers of inches we have converted the published British-inch measures into the corresponding value in Pyramid inches (See Pars. 19 and 310); and in the case of Professor Smyth's figures we have added 10 inches, as he himself also does, for the lower depth of the mean Socket-level below the "pavement" from which he took his measures. This pavement, however, is not the true Platform, as Professor Smyth afterwards understood; but this fact does not affect his measurements. In the case of Professor Petrie's figures we have added $29.7488 +$ *Pyramid inches*, for the extra depth of the mean Socket-level below the top surface of the Platform, as he took all his measurements from this Platform-level. The level of the Queen's Chamber floor is about 5 inches below, or lower than, the line of the lower edge of the 25th masonry course, according to the mean of Professors Smyth's and Petrie's vertical measures for this course. The thickness of the 25th course is approximately 32 inches.

449 Shortly after we reached the summit of the Great Pyramid, Judah began to say his prayers! He evidently considered it a fine opportunity, on that high place. He faced the east and began to bow, and to kneel down and touch the ground with his forehead, etc. We could not hear him say anything, however. In their way, the Mohammedans are very religious; and we cannot help admiring them, even though we know that their prayer is little more than a form. They let nothing stand in the way of their religious ceremonies. Every Friday (the Mohammedan's Sabbath) at 11-30 a.m., Judah must go off to the village to attend prayers, and we have to get on as well as we may by ourselves.

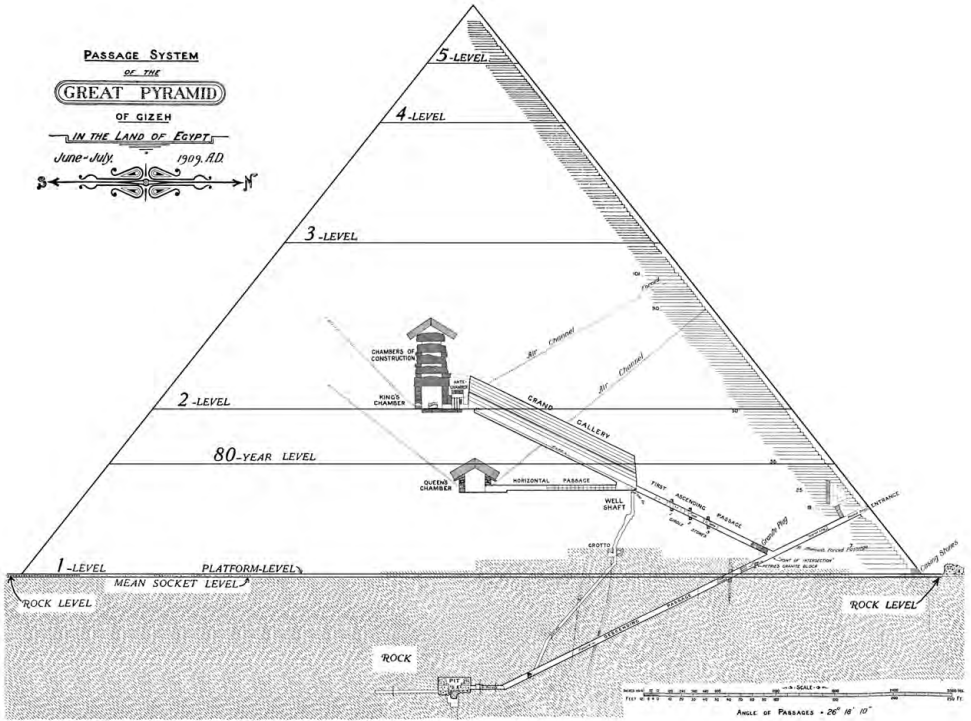
450 We descended the Pyramid by its north-east angle, the easiest of the four to climb, and the one up and down which visitors are generally taken, and walked direct to the Arab village which is situated quite close to the east side of the Pyramid, not on the plateau, however, but down below (Plate II), and strolled off in the direction of the rock-cut tombs, two of which Professor Smyth had made his home during the time of his investigations at the Great Pyramid in 1865. Those were the days before the advent of the tramway car. It had taken Professor Smyth a whole day and part of another to do the journey from Cairo to the pyramids; but *now*, the distance can be traversed in less than an hour! In 1865, the Arab village was not built so close to the tomb as it is now. On a former occasion I secured a picture of the doorlike entrances of

some rock-hewn tombs situated not far from the west base of the Great Pyramid—Plate CXXI. We have not had time to visit many of the tombs, and I am therefore unable to say much about them; but in one of those shown in the photograph, we noticed a deep well-like shaft descending perpendicularly to a considerable depth from the floor of the squarely-cut chamber, and much resembling the Well-shaft in the Great Pyramid. I understand that these tomb-shafts are very numerous, and some of them are nearly 200 feet deep. They have several tiers of passages and chambers branching out from them.

451 For several days Jack and I have been measuring the masonry of the First Ascending Passage. It is difficult work, and very tiring. In some places it is almost impossible to locate the joints between the stones, and these joints run in different directions. The system of masonry of this passage is very odd, quite unlike any of the other passages. The stones forming the walls of the Horizontal Passage to the Queen's Chamber, on the contrary, are very regular both in size and shape. Later on we shall measure the Horizontal Passage also. Before we could properly measure the First Ascending Passage, we required to get Judah to brush down the floor from top to bottom, for it was covered with stone-chippings and dust as a result of our men's work there when cutting footholds. The fine dust which arose during Judah's brushing was carried by the air-current up the passage to where we were measuring, and was very unpleasant; but poor Judah experienced the worst of it. His left eye became inflamed, and he had to put on a bandage. We had our five o'clock tea, served by our faithful waiter Sayd, about half-way up the passage. The floor at that particular part is very broken and uneven, and this enabled us to rest both ourselves and the kettle and tea-pot, etc., without fear of sliding down to the Granite Plug at the lower end. Judah had by this time finished his brushing, and enjoyed a cup along with us. The last place at which we had "tea" when John was here, was at the bottom of the Well-shaft, where it enters the Descending Passage. John was sitting right in at the very bottom of the shaft, with a cool current of air coming down upon his head. When John returns from Palestine we shall complete our work of measuring in the First Ascending Passage, and give a full account of the masonry then.—*Morton Edgar*.

NOTE: At the 1st level, that is, the top-surface of the Platform (See Plate CXXII), the sum of the *diagonals* correspond in inches to the years in the Precessional Cycle, namely, 25,694·35+. (Regarding the year-value of the Precessional Cycle, see the footnote on page 26.) At the 2nd level, marked by the upper floor-terminal of the Grand Gallery, the *perimeter* agrees in inches with the years in

the Precessional Cycle. When we measure off a vertical distance above the 2nd level equal to the distance between the 1st and 2nd, and there make a 3rd level, the total number of inches in the diagonals and perimeter combined at this 3rd level agrees with the number of years in the Precession. This correspondency is absolute, or, as mathematicians would express it, Q.E.D. (*Quod erat demonstrandum*,—which was to be demonstrated).



In so far as the *proportions* govern this feature, namely, 1st level the diagonals, 2nd level the perimeter, and 3rd level the diagonals and perimeter together, all agreeing in their total measurements, this is the property of all true, square-based pyramids, no matter what their size, or what their angle. But there is only the one Pyramid in the world where the *measurement itself* corresponds with the number of years in the great Precessional Cycle of the Equinoxes; and it is in this one Pyramid only where the precise number of inch-years coincides with the diagonals at the Platform-level base, and with the perimeter of the building at that particular level

which is marked by the upper floor-end of the Grand Gallery, the level which, in the time-measurements of the monument, points directly to the date 1914 A.D.

The Great Pyramid's wonderful scientific indications of the duration of the Precessional Cycle do not end here; for this period of years is repeatedly shown by the following method: We have seen how the 2nd level is exactly midway between the 1st and 3rd levels; so, when we measure a 4th level exactly midway between the 3rd level and the *apex* of the building, we find that the number of inches in the sum of the diagonals and perimeter at this 4th level, when multiplied by 2, is also precisely 25,694.35+. And a 5th level exactly half-way between the 4th and the apex yields the same number of inches, when the sum of its diagonals and perimeter is multiplied by 4. And so on, the next highest level always being at half the distance between the apex and the preceding level, and the multiplying number always double that of the previous multiplier, *ad infinitum*.

The vertical distance between levels 1 and 2 (and also, therefore, between levels 2 and 3), is equal to the side-length of a square, whose *diagonal* is precisely the same length as the vertical height between the 3rd level and the apex of the Pyramid—Q.E.D. We repeat, that in so far as these proportions are concerned, all true square-based pyramids are alike; but it is only in the Great Pyramid of Gizeh where the actual measurements in inches connected with these proportions agree with the years in the Precessional Cycle; while the inches which represent these years agree with the actual size of the earth, as we have already seen. Vol. III of *Great Pyramid Passages* will give the measurements of the Pyramid more particularly, and will present other scientific features.

LETTER XVI

JERUSALEM THE BEAUTIFUL LECTURING IN THE HOLY CITY THE MOSQUE OF OMAR

FROM the summit of the Mount of Olives we had a magnificent view of Jerusalem (Plate CXXIII) and were able to appreciate the deep emotion of Jesus when he wept over the city and pronounced these words: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, 'Blessed is he that cometh in the name of the Lord'" —Luke 13: 34, 35; 19: 41. We thank the Lord for the knowledge that the time is near at hand, when Jerusalem shall indeed proclaim as King the Lord Jesus Christ, and bless his Holy Name for all his wonderful goodness. What a glad day that will be!

453 When visiting the village of Bethany, we were shown the tomb of Lazarus, and the ruins of the house of Simon the leper, and those also of the church which had been built on the traditional site of the house of Mary and Martha. Although these sites are only traditional, it was pleasant to remember that we were near the ancient home of those whom Jesus so dearly loved, and the scene of his greatest miracle. The tender recollection not only recalled the past, but brought vividly before our minds the wonderful time in the near future when all that are in their graves shall hear the voice of him who said "I am the resurrection and the life," and *shall come forth*; and when the nations will say "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. 25: 9.

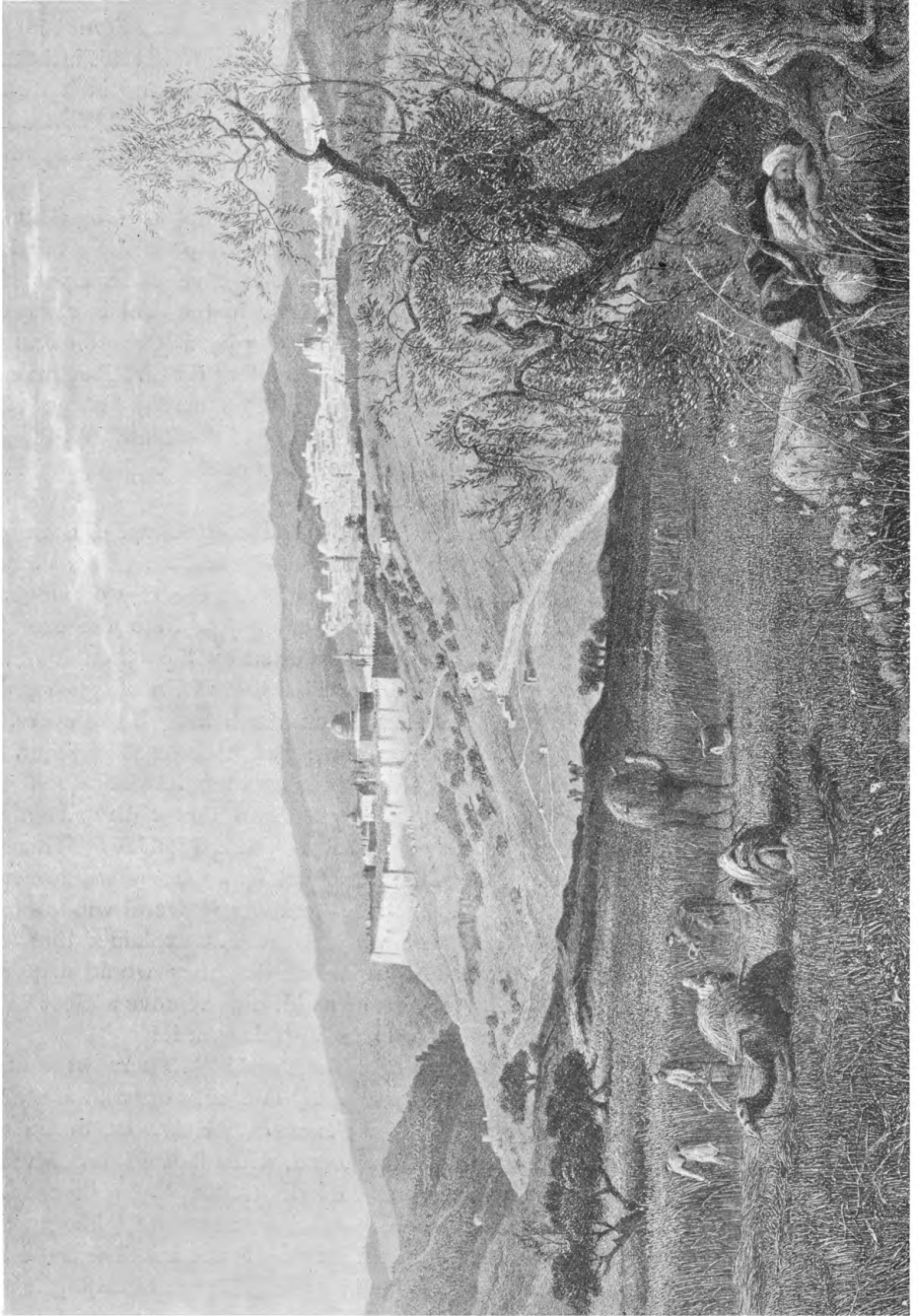
454 We had lovely views of Jerusalem from Mount Scopus, the hill which lies to the north of the Mount of Olives—Plate CXXV. It is said that Titus, in the year 70 A.D., had his first view of Jerusalem from Mount Scopus, and that when he saw the magnificent walled city, rising high above the Valley of Jehoshaphat, he was so impressed that he exclaimed: "Her beauty might avail to move the majesty of Rome to mercy!" It is a pity that the railway does not approach Jerusalem from the east, the view is so grand,



Jerusalem from the Mount of Olives



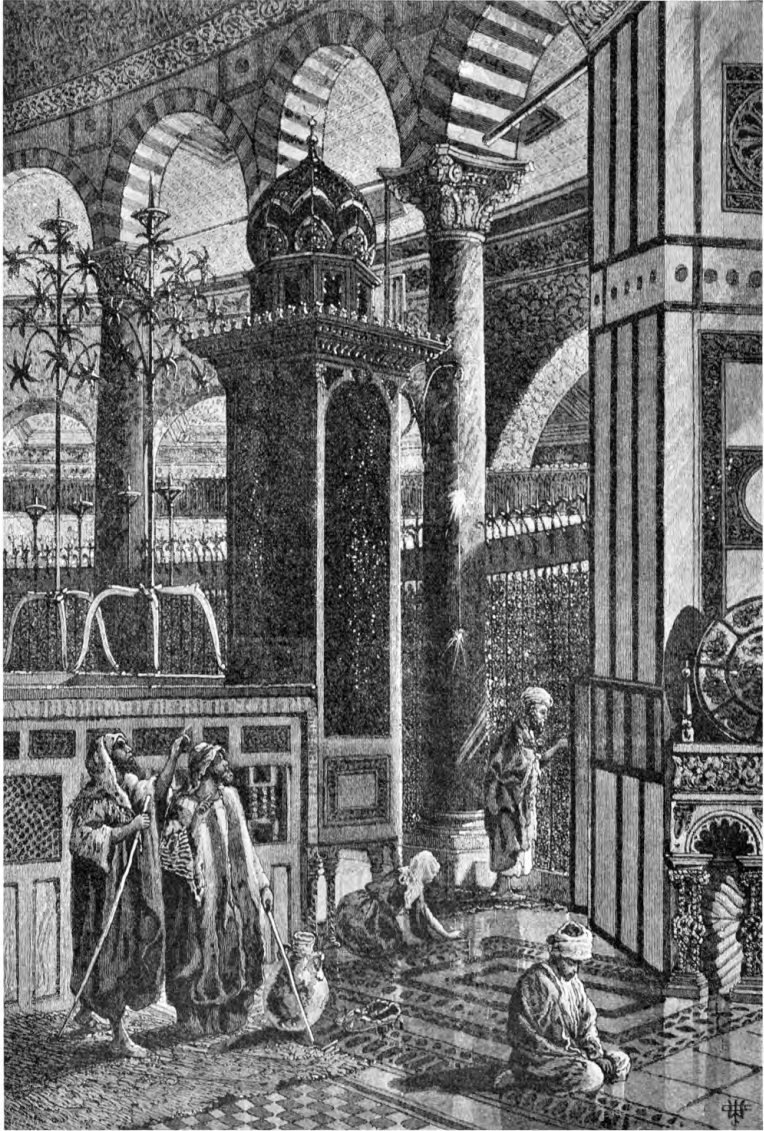
The Mosque of Omar, as viewed from the south, in the Temple Area



JERUSALEM, from Mount Scopus.



The Cave under the Dome of the Rock, in the Mosque of Omar.



Interior of the Mosque of Omar

whereas it is somewhat disappointing when seen from the present railway station to the west—Plate CII. Our hearts were full as we gazed upon this wonderful city, the oldest in the world, and thought of its history and its many associations.

455 Since our arrival in Jerusalem I have taken the opportunity to arrange to deliver my lecture on "*Where are the Dead?*" There were about eighty people present, and all seemed much impressed. The only opposition we had was from the American Missionary. However, he did not interrupt the meeting, but reserved his remarks till the end, when he said that if he had me on a platform, he would "squash my arguments in half-an-hour." The chairman at the close of the meeting asked if any would like another address. A good number held up their hands. Some said it was the best lecture they had ever heard; and I was glad to have had the privilege of telling them a little of our heavenly Father's glorious character, and of his gracious purposes regarding the ultimate redemption and blessing of the poor groaning creation. In the evening we had our second meeting—a Chart talk on the Divine Plan of the Ages—Plate V. Some of those present evinced considerable interest, and we were sorry we had not a larger stock of first volumes of *Scripture Studies*, as we could have disposed of a large number.

456 The Mountains of Judæa are for the most part very bleak, and are littered with numberless limestone boulders. There is very little covering of soil on them. We saw several of the hills reclaimed in an ingenious, yet simple manner. The limestone blocks have been collected and built up to form a series of low dry dykes or walls, and the bare rock above each has been covered with a layer of earth. In this way terraces have been formed one above the other along the sides of the hills. As no plaster has been used in the construction of the walls, rain trickles freely through them, but the spaces between the stones are too fine to allow the passage of much earth.

457 The soil around Jerusalem is very rich, and is of a beautiful golden-brown colour. It is interesting to note the contrast between it and the soil of Lower Egypt, which, though also extremely fertile, is of a deep black hue. This corresponds well with the Scriptural symbolism of the two countries. Egypt illustrates "this present evil world," whereas Canaan, "the glorious land" (Dan. 11:16), pictures the heavenly inheritance. Crops in both Egypt and Palestine grow with scarcely any effort, and where care is taken the results are wonderful. In the valley of the Jordan, a monastery possesses a vine which yields six tons of grapes yearly.

458 We inspected the Garden Tomb, which is believed by Col. Conder and others to be the real tomb of Jesus. It is outside the wall to the north of the city, near the base of a cliff which is shaped

like a skull, and hence might aptly receive the name Golgotha or Calvarium, the place of *a* skull (not skulls). After the heat of the day, we walked into the city and visited the Mosque of Omar—Plate CXXIV. This shrine has a dull appearance when viewed from a distance, but close at hand it looks very well. The lower half is composed of marble, and the upper half of blue porcelain. Inside, the lofty dome and stained glass windows are beautiful, and there is an abundance of lovely mosaic work and gilt tracing. We required to put on slippers before we were allowed to enter. The portion of the floor directly under the great dome is the bare rock of Mount Moriah. It is fenced off from the remaining floor-space around it. Many claim that this is the exact place where the brazen altar of the Temple stood. There is an opening in it through which the blood of the animals sacrificed is supposed to have drained. We were informed that no Jew will venture within the Temple Area lest he should happen to tread on the site of the Holy of Holies.

In the rock under the dome is a cave, to which access is gained by a number of steps—Plate CXXVI. When we were in it we were told to stamp on the ground and notice by the hollowness of the sound that there is a second cave underneath. The Moslems have many ridiculous traditions. A depression in the roof is claimed to have been worn by the pressure of Mohammed's head as day by day he stood here and prayed. It was from this cave, the Moslems believe, that the Prophet ascended to heaven on his miraculous steed, El-Burak. At the south-west corner of the mosque stands a tall square case of open metal work, in which is kept, under lock and key, a large bottle—Plate CXXVII. This bottle is supposed to contain three hairs from the Prophet's beard!

As my services are now required at the Great Pyramid once more, we leave Jerusalem, and will soon join Morton and Jack at our tents on the Pyramid plateau.—*John Edgar.*

LETTER XVII

THE FIRST ASCENDING PASSAGE THE "GIRDLES" AND SYMMETRIC MASONRY

GIZEH, the name of the village on the western bank of the Nile, opposite Old Cairo, and now also the name given by the Arabs to the flat-topped hill or plateau on which the Great Pyramid stands, was spelt phonetically by Professor C. Piazza Smyth, that is, according to the sound of the word as it is usually pronounced, viz.: *Jeezeh*. But, as Professor Smyth points out, this name has been spelt by numerous authors in a variety of ways, owing, partly, to the differences in the nationalities of the writers. The learned Jacob Bryant, in his *Dissertation on Ancient History*, suggests that the name was derived from Geshen or Goshen, the location of the Israelites. In addition to Gizeh, the spelling adopted by Col. Howard Vyse, Professor Flinders Petrie, and most modern writers including ourselves, and Jeezeh, as adopted by Professor C. Piazza Smyth, this name has been spelt: Gyzeh, Ghizeh, Giseh, Geezeh, Gheeze, Jizeh, Djiza, Dsjise, Dschiseh; and in modern time the postal-mark has it: Giza.

While on the subject of names, I may mention that Cheops (pronounced as *Keops* as a rule), the well known name of the king who is credited with building the Great Pyramid, is also known as Khufu, Koufou, Shufu, Shofo, Suphis, Saophis, and even as Comastes, Chematistes, or Chembres. The modern Egyptologists adopt Khufu, or Shofo; and this name is in one of the cartouches, or royal ovals, painted by the ancient builders on the walls of the Chambers of Construction above the King's Chamber. But several copies of another royal cartouche is also found there, with the name Knemu-Khufu, or Nu-Shofo. These two kings were brothers, according to the understanding of Sir J. Gardner Wilkinson. Although it has been suggested that both cartouches refer to Cheops, Professor Petrie thinks that Khnumu-Khufu (his spelling) means literally, "he who is united with Khufu," *i.e.*, a co-regent.

460 Since his return, John and I have been working in the First Ascending Passage, verifying the measurements taken by Jack and me. Measuring in this passage is very trying. The joints on the walls seem so hopelessly confused that we had been inclined many times to give up in despair. However, we felt that we must continue, as otherwise the time already spent would be wasted.

Our labour has been rewarded, for what at first was confusion to us, is now seen to be wonderful symmetry. There is design in the whole passage. This we discovered when we had carefully drawn to scale an elevation of each of the walls, in conjunction with plans of the floor and ceiling—Plate CXXVIII.

461 In *Our Inheritance in the Great Pyramid*, 5th edition, page 295, Professor C. Piazzi Smyth inserted the following as a footnote: "In the year 1872, Mr. Waynman Dixon applied himself long and steadily to mapping down everything measurable touching the reputed disorder of the joint-lines in the First Ascending Passage of the Great Pyramid, or that one leading up to the lower north end of the Grand Gallery; and presently perceived a most admirable order pervading the apparent disorder, tending also to hyper-excellent masonic construction. For the chief discovery was, that at stated intervals the smaller blocks forming elsewhere separately portions of the walls, floor, and ceiling of the passage, were replaced by great transverse plates of stone, with the whole of the passage's hollow rectangular bore cut clean through them; wherefore, at these places, the said plates formed walls, floor, and ceiling, all in one piece."

462 These plates of stone have been called *Girdles*. Before leaving home we had recognized the importance of the three upper ones as *marking important dates in the Law Dispensation*.⁶ We therefore examined them with care, and found that while all of the Girdles are differentiated from the other stones in this passage by their remarkable structure, the other three are distinguished by symmetrical joints in the stones above and below them. An examination of these joints, as shown in the diagram—Plate CXXVIII, will demonstrate the exact symmetry of their angles one with another. Additionally, let into the walls immediately below the three upper Girdles, there are peculiar inset stones, which look like *pointers*, as if to call the Pyramid students' special attention to these Girdles. And as if still further to accentuate their importance, the inset "pointer" stones are let into specially large wall stones, as a glance at the diagram will show.

463 For the purpose of reference we have numbered the Girdles, beginning from the upper or south end of the passage (that is, the left-hand end of the diagram), and counting downward—Compare with Plate XI. We find that the distance from the upper extremity of the passage to the lower joint of the first Girdle, is almost twice the distance between the lower joints of the first and second; while the distance between the first and second Girdles is nearly the same as that between the second and third, lower joint-lines in each case.

⁶ These are explained in Vol. II of *Great Pyramid Passages*; but we were unable to discover chronological significance in the lower Girdles.

464 Almost exactly in the centre of the double space between the upper end of the passage and the first Girdle's lower joint-line, the joints in the floor and both walls are nearly continuous with each other, forming, therefore, what we might term a *Girdle Joint*. Let into the east wall immediately below this Girdle Joint, and as if to call attention to it, are two small inset stones, somewhat similar to the pointers immediately below the three important Girdles. The upper part of the passage from the top or south end down to the lower joint of the third Girdle is, therefore, divided into four parts of nearly equal length.

465 It is interesting to notice that the inset pointer-stones alternate, first on the east wall below the Girdle Joint, then on the west wall below the first Girdle, then on the east wall below the second Girdle, and finally on the west wall below the third Girdle. These inset stones were noticed by Mr. J. E. Perring in 1837, and are partially illustrated in Plate II of his great book of plates; but, so far as we are aware, the diagram we here present (Plate CXXVIII) is the only one in existence which shows the distinctive and symmetrical arrangement of the masonry of the First Ascending Passage in its entirety. Referring to the inset stones, Mr. Perring, full of the tomboic theory of the Great Pyramid, says: "In the upper [First Ascending] Passage, holes have been cut, which are now filled up, for the insertion of levers or beams to raise the sarcophagus." Look once more at the diagram, Plate CXXVIII, and note the position and arrangement of the inset stones, and the symmetry of the whole passage: you will agree that Mr. Perring's explanation is, to say the least, inadequate!

466 The three upper Girdles are vertical (See Plate XI), and square across from east to west, and are each composed of two stones, an upper and a lower, the upper forming the roof and part of both walls, and the lower the floor and the remainder of the walls. The joints on the walls of the passage between the upper and lower portions of each Girdle are horizontal, but are not opposite each other. In the first and third Girdles which, we have seen, are indicated by pointers on the west wall, the joint on the west is higher, or nearer the roof, than its companion on the east wall; while in the second Girdle, which is indicated by a pointer on the east wall, the east joint is higher than the west. It would therefore appear that the two stones which form each Girdle are not set horizontally one upon the other from east to west, but at an angle.

467 Those Girdles which lie lower down the passage than the three just described, are all in contact with one another. Though, like the first three, they are vertical, they do not lie square across the passage; their joint-lines on the floor and roof incline upward diagonally from the east wall to the west wall. Some of these lower Girdles are formed out of a single stone. As will be seen in

the drawing (Plate CXXVIII), the fourth Girdle is very irregular in shape, its south face being cut to form no less than six distinct joint-lines with the stones above it.

468 The whole of the passage from the fourth Girdle down to the upper end of the Granite Plug is much dilapidated, extensive exfoliation having taken place on walls, roof and floor. Accurate measuring at this part is therefore almost impossible. However, we tried our best to get the exact positions of all the joints by stretching lines tightly along the four angles formed by the walls with the roof and floor, and taking off-sets to these lines from the various joints. Indications in the masonry forming the roof at this dilapidated part, show that the stones which form the Girdles here were built in solid, end to end, after which the bore of the passage was cut through them. Above the fourth Girdle, however, there can be no doubt that the passage was constructed in the usual way, *i.e.*, that the floor was first laid, the walls erected at the proper distance apart on the floor, and the roof-stones then placed on top of the wall-stones. Nevertheless, it is quite probable that the stones forming the three upper Girdles were built in entire, and the bore of the passage cut through them *in situ*. The two roof-stones immediately above and below each of the three upper Girdles, are in themselves partial girdles, *thus further calling attention to the importance of these three prominent Girdles.*

469 And yet, to the casual visitor to the Pyramid, and even to the observer who keeps his eyes about him, none of this wonderful symmetry in the masonry of the First Ascending Passage is clearly visible. The joints between the stones are in most instances so close that it is difficult to locate their exact positions, more especially as they appear to run in all directions. The first impression one gets from an endeavour to understand the system of masonry in this passage, is that it is without order. Here is the impression which Professor C. Piazzi Smyth had formed of it: "The walls show sometimes vertical, and sometimes perpendicular-to-passage joints, and these are now and then confusedly interfered with by parts of horizontal courses of masonry. Altogether, there is smaller and less perfect masonry employed in the First Ascending Passage than in the Entrance Passage; giving the practical impression of the former being a necessary means of communicating between the Entrance Passage and the Grand Gallery, and having little or no symbolic importance in itself." We have reason to believe, however, that Professor Smyth latterly came to see the important symbolical significance of this Passage; that it represents the Law Dispensation, the Age during which God had special dealings with the Jewish nation by virtue of their Law Covenant, even as the Grand Gallery symbolizes that Dispensation which follows the Jewish Age, namely the Gospel Age—Plate XXV.

470 A quotation from the Rev. John Forbes' *Scripture Parallelism*, which Professor Smyth inserts on the fly-leaf of his 2nd Vol. of *Life and Work*, is specially applicable to the masonry of the First Ascending Passage, though not quoted by Professor Smyth with this intention, but rather as applicable to the whole Pyramid: "In God's work of creation, amidst the rich profusion and diversity which seem at first to defy all attempts at arrangement and classification, an unexpected beauty of order and regularity are discoverable on closer examination, and all things, from the lowest to the highest, are found to be in order and number and weight."

471 Because of the intercepting Granite Plug, and dilapidations, it is difficult to obtain a continuous end-to-end measurement for the length of the First Ascending Passage. Between the published figures of Professors Smyth and Petrie there is a difference of nearly $2\frac{3}{4}$ inches. A total length of very slightly over 1545 British inches ($1543.464 + Pyr. ins.$), from the "Point of Intersection" on the floor of the Descending Passage, up to the vertical line of the north wall of the Grand Gallery, is a fair mean between these two measures, and is the figure which yields harmony throughout the Scriptural time-measurements, and the scientific features connected with this passage. The floor-length from the upper, or southern, end of the Granite Plug, up to the vertical line of the north wall of the Grand Gallery is, according to Professor C. Piazzi Smyth, 1291.2, but according to Professor Flinders Petrie, 1293.8, British inches. According to our understanding, the theoretically correct value is a mean between these two extremes, or about $1292\frac{1}{4}$ British inches ($1290.946 + Pyr. ins.$). Regarding his measured length of the Granite Plug, namely, 178.8 British inches, Professor Smyth wrote: "It was so very difficult and roundabout to measure, that I do not attach much value to the numbers." Professor Petrie, we believe, secured a truer length: his measure, 178.5 British inches, being barely $\frac{1}{8}$ of an inch more than the theoretically correct amount, which is $178.189 + Pyr. ins.$, the figures which we now adopt.

We are about to extend our investigations to the upper parts of the Pyramid's interior, and will explain them, and draw your attention to a few of the wonderful proportionate features connected with them, in our further letters.—*Morton Edgar.*

LETTER XVIII

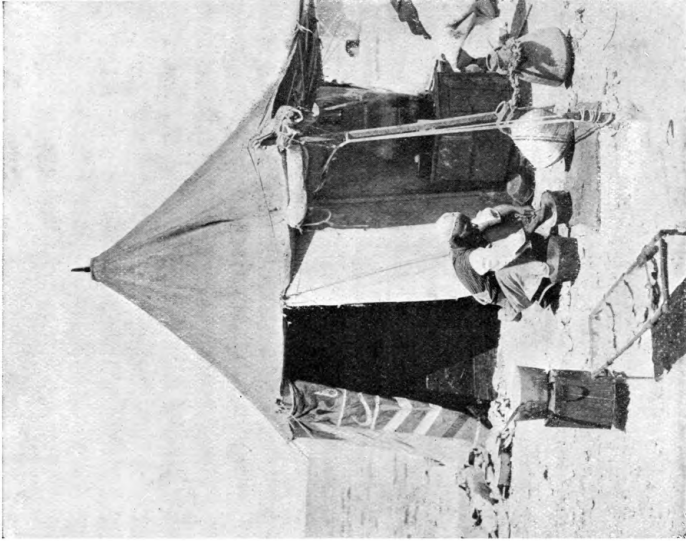
ANTE-CHAMBER AND KING'S CHAMBER THE GRANITE LEAF A FEW SCIENTIFIC PROPORTIONS

IMMERSED as we are in our work in the interior of the Great Pyramid, it is only now and again that we can direct our attention to the surroundings of our tents. After securing a photograph of ourselves and Arab attendants grouped outside the dining-tent (Plate CXXIX,—taken through the medium of a long pneumatic tube which I held, connected with the camera's shutter), and another of our kitchen-tent, showing Ferrali the cook busy with his work in front (Plate CXXX), I took two pictures with the camera pointing out of my bedroom-tent doors, one of which opens to the east, and the other to the north-west. In the eastward view (Plate CXXXI), the north-east corner of the Great Pyramid appears on the right; the low flat-roofed building beyond this is the Viceroy's residence during the season. Down in the sandy plain below, a few of the houses of the Arab village are discernible.

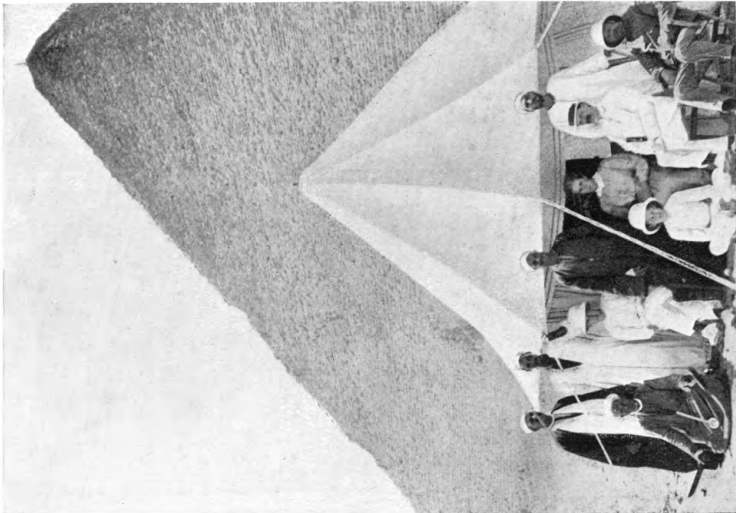
473 In the north-westward view (Plate CXXXII), a part of Mena House Hotel can be seen on the right-hand lower corner, while on the sand-hills above are a few small buildings connected with the hotel. The tents beside these belong to people whose businesses are in Cairo, and who come out here to lodge for the night and enjoy the cool, fresh night-air of the desert. Only those who, like ourselves, have work at the pyramids or tombs, are permitted to erect tents on the pyramid plateau. After taking these I journeyed over to the sand-hills above the hotel, and secured several views of the Great Pyramid from these heights. One of them (Plate CXXXIII) was taken with a long-focus lens, and shows only part of the huge bulk of the Pyramid, and our tents in front.

474 Later in the day we resumed our work in the interior of the Great Pyramid. Placing the camera in front of the *Step* at the head of the Grand Gallery, we took a picture of it in order to show how dilapidated it now is after the wear of fully a thousand years' traffic (Plate CXXXIV); for since 820 A.D., when Caliph Al Mamoun forced his way into these upper passages, they have ever been free of access to all. This photograph also shows the low passage which leads from the Grand Gallery to the Ante-Chamber, and beyond this the second low passage leading out of the Ante-

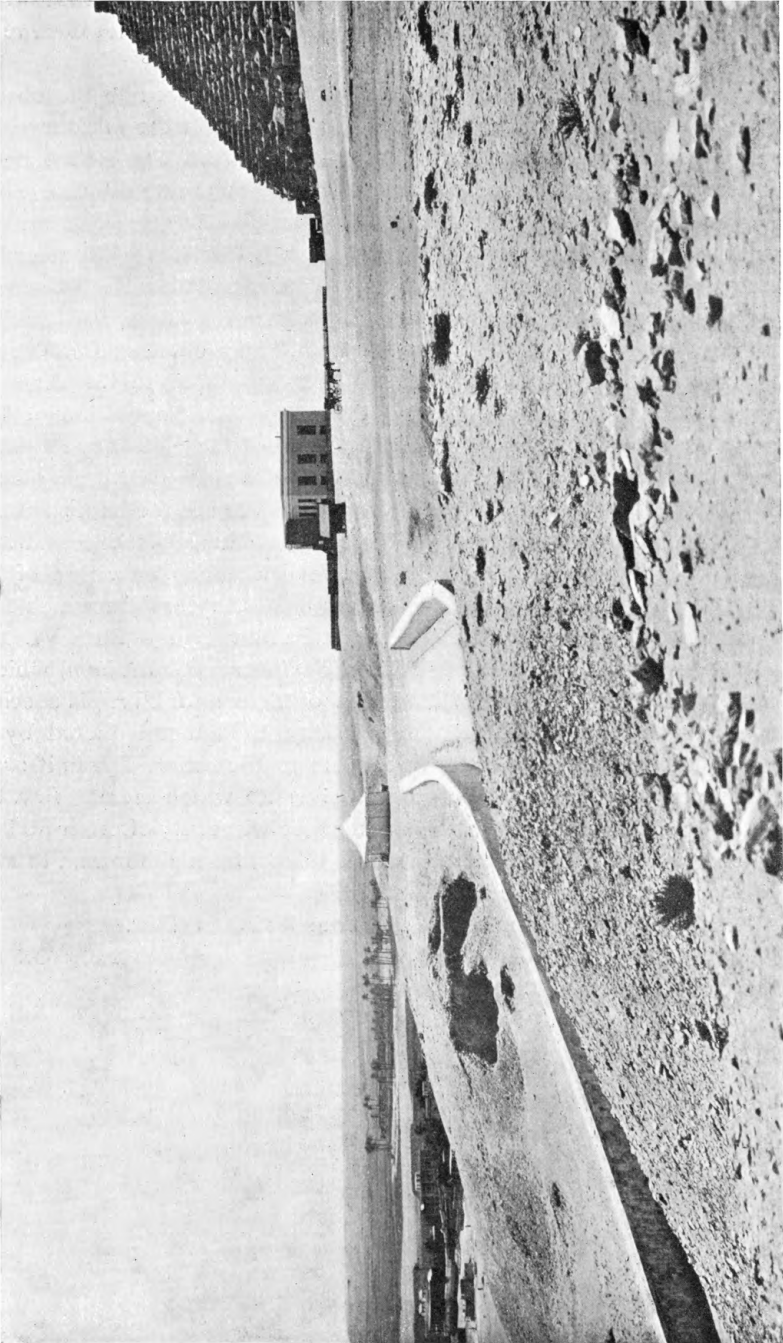
Plates CXXIX & CXXX



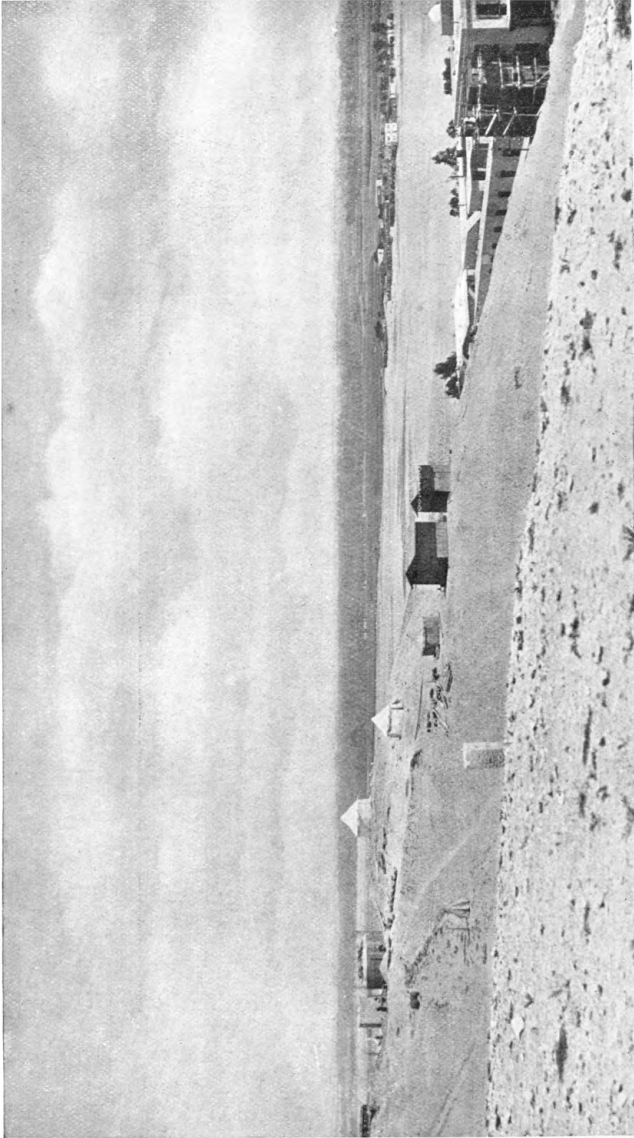
The cook at his kitchen-tent.



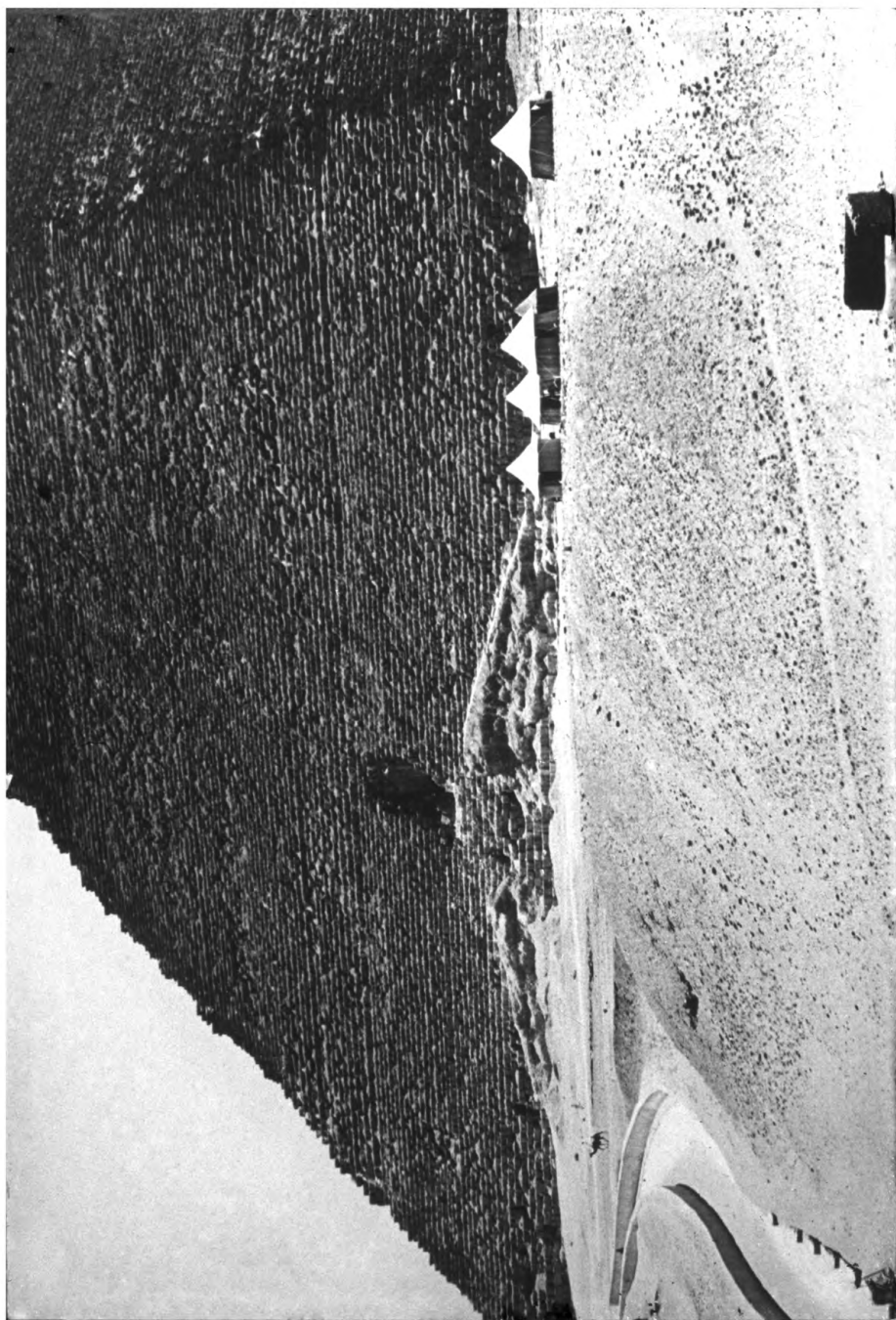
*A group of ourselves with our Arab attendants,
at the Great Pyramid of Gizeh.*



View eastward from "Tents at the Great Pyramid of Gizeh."



View north-westward from "Tents at the Great Pyramid of Gizeh."



The north front of the GREAT PYRAMID of Gizeh, from the sand-hills above Mena House Hotel.

Chamber to the King's Chamber. The lower edge of the Granite Leaf in the Ante-Chamber is also distinguishable. In front of the Granite Leaf to the right or west side, Stanley can be seen sitting in the excavation made by Caviglia in his search for the northern air-channel of the King's Chamber, which we described in a former letter—Par. 345. The drawing by K. Vaughan (Plate XXXIII) shows the surroundings of the upper (southern) end of the Grand Gallery more fully; and from this one can form a clearer idea of the appearance of this part. In this drawing, also, Caviglia's excavation in the Ante-Chamber's west wall is more distinct. Originally the west wall, like the east wall, was continuous and unbroken from its commencement at the south wall of the Grand Gallery to its termination at the King's Chamber. The continuity of the east wall is shown in another photograph which we took with the camera erected on top of the Step to the west—Plate CXXXV. This photograph shows the square but somewhat dilapidated doorway of the small passage as it appears in the south wall of the Grand Gallery, and, to the left, part of the east wall of the Grand Gallery.

Without entering into full details at this juncture, I shall mention that as the result of our careful measuring, and by comparing with the former figures of Professors C. Piazzi Smyth and Flinders Petrie, we conclude that the theoretically correct measures are: from the north, front, edge of the Step at the head of the Grand Gallery, horizontally southward to the south wall of the Ante-Chamber, $229.1989 + Pyr. ins.$; and to the north wall of the King's Chamber, $330.0423 + Pyr. ins.$; while between the south end-wall of the Grand Gallery, and the north wall of the King's Chamber, the distance is $269.0828 + Pyr. ins.$ But though we accept these as the standard measures, we can see that the Pyramid's inspired architect purposely designed this part of the building to show more than the one measure between two given points. For example: between the north edge of the Step, and the south wall of the Ante-Chamber, other measures ranging approximately between 229, and 230, inches are obtainable; and all of these measures can be demonstrated to be intentional, and all of them indicate scientific features.

The same may also be said of the length of the Ante-Chamber: it is well known that the theoretically correct length for this chamber is $116.2602 + Pyr. ins.$; for this length is equal to the diameter of the solar tropical year circle, that is, the circle, the circumference of which is as many inches as there are days in the year. Yet this little chamber has been so constructed that measures of its length range between, approximately, 116, and 117, inches, as the figures of Professors Smyth and Petrie show. This range of measures is intentional, and not the result of carelessness on the part of the ancient builders as Professor Petrie

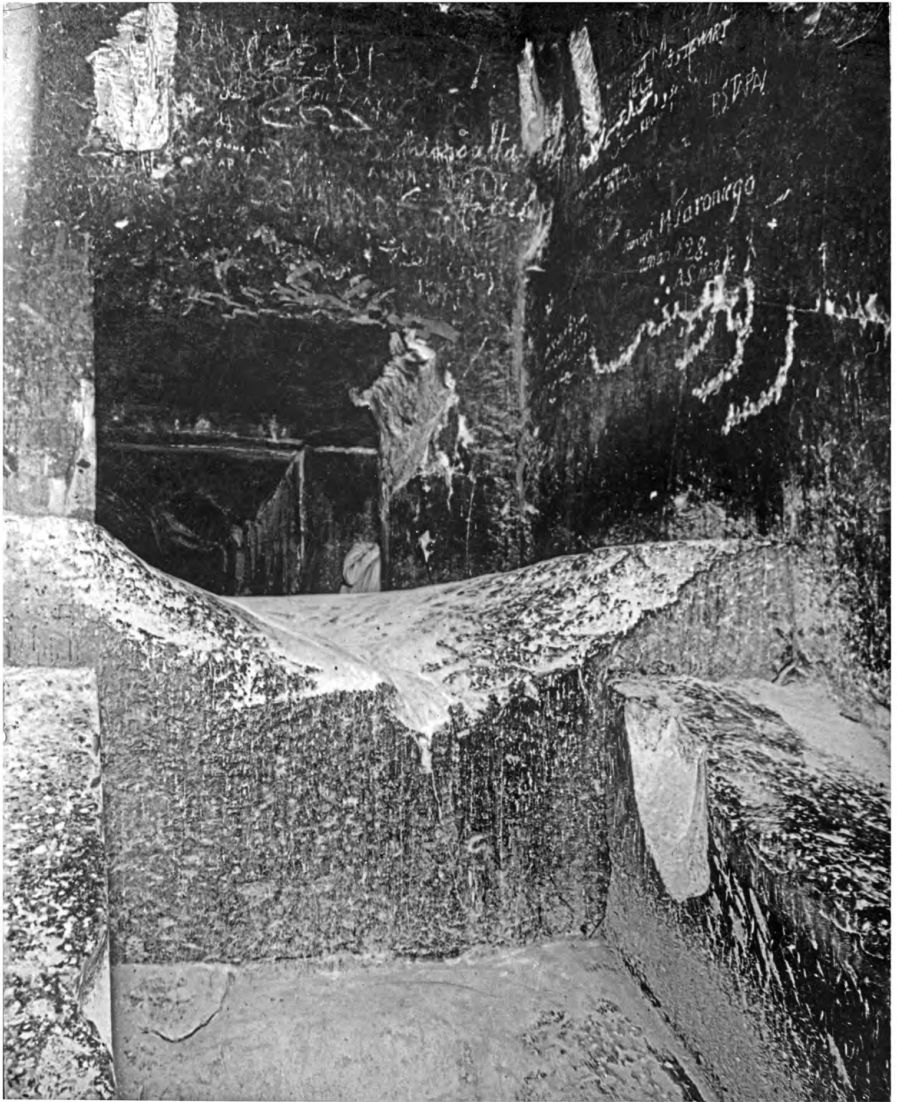
understood. We hope to make this clear in Vol. III of *Great Pyramid Passages*.

475 We secured photographs of several parts of interest in the Ante-Chamber. One shows John standing in the twenty-one inch space between the north wall of the chamber behind him, and the Granite Leaf in front—Plate CXXXVI. He is leaning against the east wall, which at this part is, like the north wall, composed of limestone. The floor is of special importance. You will no doubt recall how Professor C. Piazza Smyth and others point out that, while the floor of the King's Chamber is composed entirely of granite, that of the Ante-Chamber consists mostly of granite, but partially of limestone—Plate XX. The latter portion is a continuation of the limestone block which forms the Step in the Grand Gallery and the floor of the short passage leading into the Ante-Chamber. This limestone portion ends a few inches to the north of the Granite Leaf. John is seen standing on it, his toes touching the first granite floor-stone which is raised a quarter of an inch above the other stones of the Ante-Chamber floor. Before he can rest his feet firmly on solid granite, he will require first to bow down and pass between the granite walls under the Granite Leaf into the Ante-Chamber proper. The length of the granite portion of the Ante-Chamber floor is *103.0329 + Pyr. ins.*

476 Another photograph (Plate CXXXVII) shows John in the act of passing under the Granite Leaf. By actual trial we found it impossible to raise our heads on the inner or south side of the Granite Leaf, without first lifting our feet from the limestone floor, and placing them on granite. With the exception of two small limestone blocks in the upper corners of the south and east walls, this, the main portion of the Ante-Chamber, is formed entirely of granite. The drawing by K. Vaughan (Plate XXXIV) shows more of the floor of the Ante-Chamber, as well as a better view of the lower part of the east wall. The fragmentary pilasters, and the deep rectangular hollows at the side of the floor, are shown to advantage.

477 As there is only a width of about three and a half feet between the east and west walls of the Ante-Chamber, we could not have taken the photograph of the small space to the north of the Granite Leaf, had it not been for Caviglia's excavation in the west wall. By taking advantage of this excavation, we were enabled to set back the camera far enough to secure a view of sufficiently wide angle to show John at nearly full length.

478 We find it necessary to use our special wide-angle lens, which has a focus of only $3\frac{1}{8}$ inches, in nearly all our photographs of the interior of the Great Pyramid; in such confined spaces as that mentioned above, it is of great advantage. For views outside we have another lens with a focus of 6.3 inches, which can also be



*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
Compare with Plate XXXIII*

Plate CXXXV



The low passage leading horizontally southward from the Grand Gallery to the Ante-Chamber and King's Chamber

converted into a focus of $11\frac{1}{4}$ inches by an arrangement lately devised by lens-makers. Both of these lenses were made by Carl Zeiss of Jena, and are in our opinion the best possible for careful work. In addition to these, we have a "Tele-photograph" lens (also made by Carl Zeiss) capable of giving up to five magnifications; but so far we have not had many opportunities to make use of it.

479 A third photograph (Plate CXXXVIII) taken inside the Ante-Chamber, with the camera placed on the flat upper surface of the east wainscot, shows the upper portion of the west side of the Granite Leaf where it fits into its groove in the granite wainscot of the west wall. Above this, on the right side of the photograph, are seen the upper and middle of the three limestone blocks which form the north wall of the Ante-Chamber. Of the two blocks shown above the west wainscot, the one to the north is limestone, and the other is granite. The extreme blackness of the granite roof is due to the smoke from the torches and candles of the countless visitors who have passed below on their way to and from the King's Chamber.

480 More of the Granite Leaf would have been shown in the above photograph had it not been for an unfortunate incident. According to our usual method we had set light to the touch-paper inserted in the powder, and had retired to a safe distance till the flash should be over. After waiting for a longer interval than usual without hearing the explosion, we concluded that the touch-paper had become extinguished, as had happened on other occasions. I therefore edged over in the direction of the camera along the top of the east wainscot, so as to cover the lens before adjusting a fresh piece of touch-paper. When quite close to the camera, but before I had time to cover the lens, the powder suddenly ignited. The result is that part of the field of view is intercepted by my knees; there is sufficient in the photograph, however, to give a general idea of the appearance of the upper portion of the Ante-Chamber.

481 The two wainscots form a very distinctive feature of this little chamber. Their distance apart is the same as the width of the walls of the low passages, *i.e.*, about three and a half feet. They are each approximately a foot thick, the width, therefore, of the Ante-Chamber is about two feet more in its upper than in its lower part. The whole height of the chamber from floor to roof measures twelve and a half feet. The east wainscot reaches upward to within 46 inches of the roof, but the west wainscot is $8\frac{3}{4}$ inches higher. This difference in height is well shown in the photograph by the fact that my position, as I sit on the upper surface of the east wainscot, is seen to be distinctly on a lower level than the top of the west wainscot.

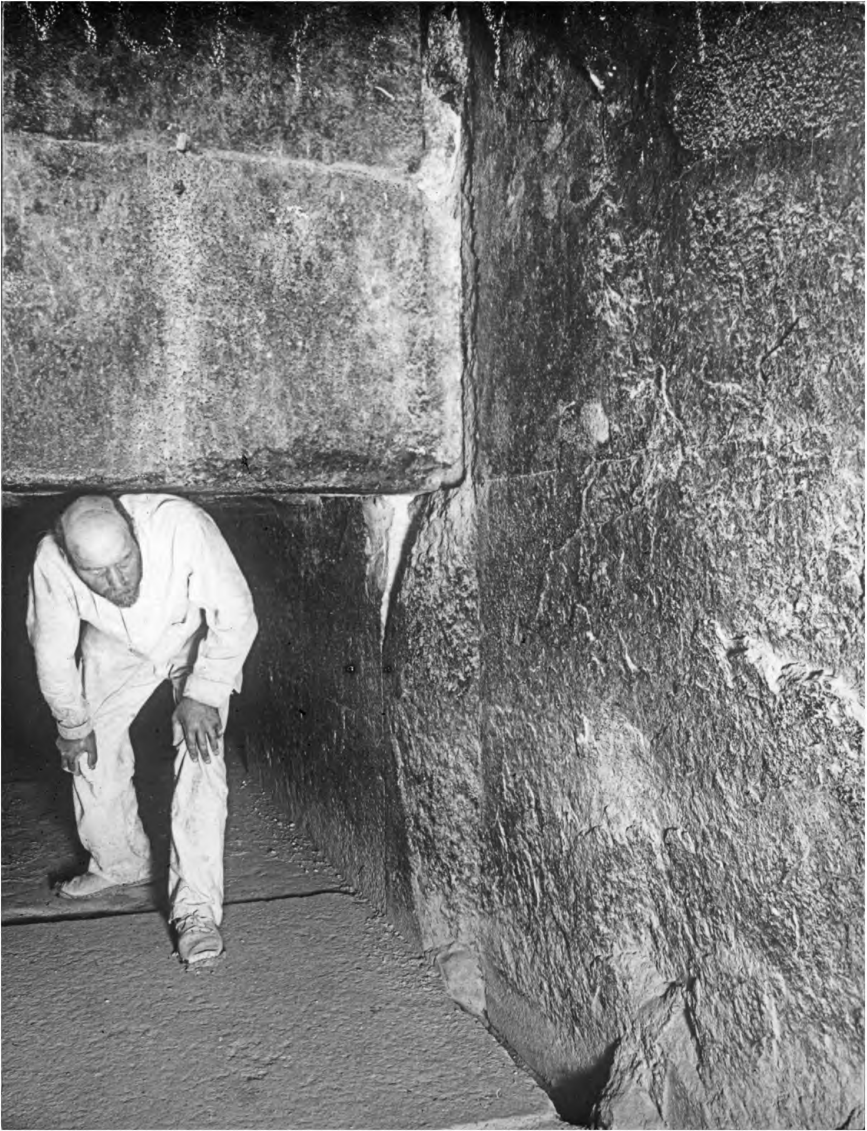
482 Each wainscot is characterized by four broad vertical grooves, $3\frac{1}{4}$ inches deep; those on the east side are of the same dimensions as, and exactly opposite to, those on the west side of the chamber. The grooves into which the Granite Leaf is fixed are about $16\frac{3}{4}$ inches wide, and stop short at the bottom of the Leaf; but the other grooves are cut the full height of the wainscots, and are $21\frac{1}{2}$ inches broad. The vertical ridges or pilasters which divide the three broad grooves on each wall measure about 5 inches wide; whilst the width of those which retain the Granite Leaf on the south is $3\frac{3}{4}$ inches. The upper surface of the west wainscot is differentiated from that of the east by three deep semi-cylindrical horizontal grooves, which correspond in position with the three broad vertical grooves—See Plates XXXI and XXXV. One of these horizontal grooves, and the upper end of the corresponding vertical groove, are shown in the photograph of the upper part of the chamber—Plate CXXXVIII. In this photograph, and especially in that which shows John stooping under the Granite Leaf (Plate CXXXVII), it will be observed that the dividing pilasters have been largely broken away, though sufficient remains to indicate their original dimensions. In the lower right-hand corner of K. Vaughan's drawing (Plate XXXIV) the bases of two of these pilasters is easily noticeable; and in his other drawing of the southern end of the Ante-Chamber (Plate XXXV), parts of the tops of them are shown on both side-walls.

These drawings, and others similar to them throughout the volume are true to scale, and perspective; but as the photographs from which they are taken were necessarily secured at close range, the lines of the perspective appear exaggerated unless you look at the pictures from the same relative viewpoint as seen by the lens of the camera. This can generally be done by holding the picture (drawing or photograph) *vertically* at a distance of between six and nine inches in front of you, and with your eyes opposite the spot where you judge the camera must have been standing when the picture was taken. When you do this you will find that the perspective lines appear in their proper proportions; and you also gain a truer impression of the actual appearance of each view.

483 Some writers have suggested that the three opposite pairs of broad vertical grooves originally contained sliding portcullises of granite, which at one time cut off all entrance to the King's Chamber. This suggestion was supported by Col. Howard Vyse, who was quite of the opinion that the King's Chamber once contained the body of a dead king. He based this view on the resemblance of the Coffin to a sarcophagus, and on the fact that the other pyramids in Egypt, all carefully examined by Mr. Perring (his active partner in the work), as well as by himself, had given unmistakable evidences of having been erected as monumental



The twenty-one inch space between the north (left) wall and the Granite Leaf, in the ANTE-CHAMBER; showing the first Granite floor-stone to the right



*The south face of the GRANITE LEAF in the ANTE-CHAMBER of the Great Pyramid of Gizeh; showing the fragmentary remains of two of the pilasters on the east wall; also the first granite floor-stone raised slightly above the general floor-level
Compare with Plate XXXIV*



*The upper stone of the GRANITE LEAF in the ANTE-CHAMBER of
the Great Pyramid of Gizeh ; showing one of the three
semi-cylindrical grooves in the top of
the west wainscot
Compare with the top part of Plate XXXV, right side*

Plate CXXXIX



The south wall of the ANTE-CHAMBER; 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—Compare with Plate XXXV

sepulchres. His idea was that, during the lifetime of the king, the now-missing portcullises were suspended above the floor of the Ante-Chamber on a level with the top of the low passages, just as the Granite Leaf is now suspended; but that after the death and interment of the king, they were one by one lowered gradually by chiselling away the supporting granite immediately below them on the side walls, until, sinking down by their own weight, they finally rested on the floor and closed the entrance of the King's Chamber. This, he believed, explains why these grooves run down the whole height of the wainscots. For some reason, which he fails to explain, the ancient workmen had not lowered the fourth portcullis (*i.e.*, the Granite Leaf), and it was still to be seen suspended in its original position.

484 Except for a few mechanical difficulties, this theory seems reasonable; and those who have little interest in the matter might be inclined to accept it without further question. When, however, we begin to investigate the subject more closely, and with due "respect for the intelligence of the Pyramid architect" (to quote Professor Smyth), we find that there are distinctive peculiarities about the "Granite Leaf" (first so named by Professor Greaves in 1638 A.D.), which make it certain that *it*, at all events, had not been intended by the architect to serve as a portcullis.

485 As a portcullis, the Granite Leaf would be unaccountably small when compared with its companions, for its grooves are four and a half inches less in width than theirs; and as it is formed of two stones placed horizontally one upon the other (See Plate CXXXVII), it could have been lifted out of its position or broken up with comparative ease.

486 If the Granite Leaf had originally been intended to act as a portcullis and had been lowered to the floor in the manner claimed for the missing three, it would have been quite useless as a protection against intruders; for its uneven upper surface would then have been only six inches higher than the top of the doorway; and the space of 21 inches between it and the north wall would have permitted workmen to enter the chamber in order to break and remove the other portcullises—Plate CXXXVI.

487 The grooves which contain the Granite Leaf stop short at the level of the top of the passages, but the others, as is shown in the Plates, sink a few inches *below* the level of the floor. This is sure proof that the latter grooves were not chiselled out after the completion of the building, but that, on the contrary, the granite wainscots were previously cut and finished in this fashion, and then built in position at the sides of the chamber, before the granite floor-stones were laid down between them. (In the King's Chamber the same method of construction was adopted, for the four granite walls of that chamber dip down about five inches in an unbroken

line below the level of the floor—Plate XX.) An additional proof is that the lower portions of the grooves do not present the rough appearance which must have resulted had they been cut in the manner suggested by Col. Howard Vyse.

488 A close examination of the Granite Leaf makes it quite certain that the architect did not design it as a fourth portcullis, not only because it never has been, nor could have been effectually so used, but also because it is firmly cemented into its present position (and, probably, also *mortised* into its place, although this is not so easy to determine).

489 We believe that the Granite Leaf was intended for a very different purpose; and I should like to draw your attention to an unique feature in connection with it. The Granite Leaf appears to be an inch narrower than its corresponding grooves in the wainscots; it is $15\frac{3}{4}$ inches thick, while the grooves are $16\frac{3}{4}$ inches wide (These are approximate measures; NOTE II on page 316 gives the dimensions in Pyramid inches). Close examination shows, however, that this difference is made up by narrow one-inch projections or rebates on the north face of the Leaf, which make it fit tightly into its grooves. With the exception of these rebates (which are an evidence of special design), the whole of the north face of the Leaf has been dressed or planed down one inch, in order that one little part near the centre might appear in relief. This little part is generally known as the *Boss*. It is in external shape like a horse-shoe, and is 5 inches wide by 5 inches high on its outer face, which is level with the side rebates. It is situated on the upper of the two blocks which form the Leaf, its lower edge being 5 inches up from the horizontal joint between the blocks, and its centre nearly midway between the east and west walls of the chamber, but one inch nearer the west. The horizontal joint between those blocks can be seen in the photograph of the south side of the Leaf—Plate CXXXVII.

490 The extra labour which was necessary to reduce so carefully and uniformly the whole north surface of *both* the blocks, with the exception of the Boss and the projecting side rebates, to the extent of one inch, shows that this little Boss is an intended feature in the Great Pyramid; and Professor C. Piazzi Smyth saw much significance in it. He claimed that both in its size and in its position it forms a key to the length of the Pyramid unit of measure, called by him the "Pyramid Inch," and also to the length of the "Pyramid Cubit" of 5-times 5 Pyramid Inches; both of which measures he proves, as we ourselves have also proved, to be abundantly evident everywhere throughout the Pyramid—Par. 19.

491 Everything in this wonderful little chamber has symbolical significance, and the Granite Leaf is a most important feature. You will remember how beautifully, in the 3rd Volume of *Scripture*

Studies, C. T. Russell points out a number of these symbolism, which the photographs we have taken are intended partially to illustrate—See Chapter VII, Section (E). On page 316 I have added NOTE II, drawing attention to some of the scientific features indicated in the Ante-Chamber by the Granite Leaf.

492 One other photograph taken in the Ante-Chamber (Plate CXXXIX) shows on the right side a portion of the west wall with its broad shallow grooves and its broken pilasters, and on the left the low passage, only three and a half feet in height and about eight feet five inches in length (or 100·8434 + *Pyr. ins.*), leading to the King's Chamber. The narrow rebates on each side of the doorway are clearly apparent, as also the four vertical and parallel grooves, measuring $3\frac{3}{4}$ inches in width by $2\frac{3}{4}$ inches in depth, reaching from the ceiling of the Ante-Chamber down to the fractured doortop. All of these details are shown to better advantage in K. Vaughan's drawing (Plate XXXV), even to the small section at the top of the southern wall which is of *limestone*, all the rest being of granite.

The five spaces marked off by these four vertical grooves and the two side walls, stand out distinctly, and are of equal width, namely, six inches. The white line across the floor at the further end of the low passage, is the dividing line between the granite floor of the entrance passage, and the granite floor of the King's Chamber beyond. The prominence of this line is due to the fact that the floor of the King's Chamber is about three-quarters of an inch higher than that of the Ante-Chamber and the entrance passage.

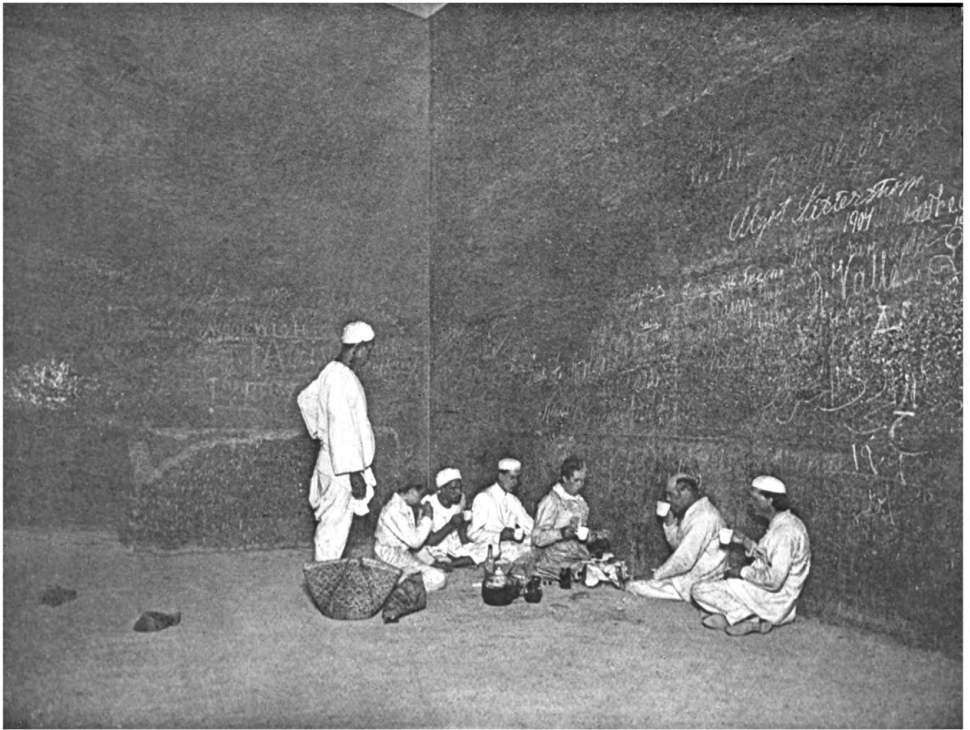
493 In the King's Chamber also, we have taken several photographs; but it is so large, and the surrounding granite (for the chamber is entirely built of granite) is so dark, that we find it difficult to obtain a satisfactory general view of the whole chamber—Plate CXL. We remember how Professor Smyth found photographing in this chamber so troublesome that he almost despaired of securing a record of any part of it. He made several attempts, burning large quantities of magnesium wire each time, but without success. Finally, he made a torch of 50 short lengths of magnesium wire bound loosely together, and by this managed to create a flash brilliant enough to enable him to secure a photograph of the Coffin.

494 We understand that a number of visitors to the Pyramid attempt unsuccessfully to take interior photographs by burning lengths of magnesium wire. The light produced by this wire, although very white, is not intense enough for photographic purposes; and if large quantities of it are burned in order to get a longer exposure, the dense smoke generated soon obscures the object, because in these small passages and chambers the smoke has no chance to escape quickly.

495 The method which we have found satisfactory is to use magnesium in powder form, with some preparation added to make it *explode* when ignited. The specially prepared powder which we use is named the "Agfa" flashlight, and we find that a small quantity is sufficient to enable us to photograph even a large place, such as the Subterranean Chamber. We form a little heap of the powder (varying in size according to the photograph to be taken) in the centre of the lid of a metal box. Into this we insert one end of a strip of touch-paper; and then, all other things being ready, we set light to the paper and retire, shutting our eyes, and holding our hands to our ears. The glare of the flash is so intense that we have found it necessary to keep our eyes closed whenever possible; and the noise, increased ten times by the resounding echoes throughout the passages, is disconcerting. (We wonder what the bats think of it all!) As the flash is instantaneous, the photograph is secured before the inevitable smoke has had time to settle. At first we inclined to put the lid holding the powder too near the front of the camera, with the result that a number of the negatives were spoiled by the light fanning out in front of the lens. We had, of course, to retake these photographs.

496 It is impossible to make use of the focussing-screen of the camera in the ordinary way in these dark recesses of the Great Pyramid, but the correct focus is easy to obtain by means of adjustable scales, which indicate the proper distance of the lens from the sensitive film, relative to the distance that the camera is erected from the part to be photographed. As the aperture of the wide-angle lens is very small (only $f/22$ to $f/32$), most objects in the field of view, whether close to the camera or at a distance, are sharply defined.

497 We photographed the mouth of the south air-channel of the King's Chamber as it appears on the south wall—Plate CXLII. The surface of the wall immediately above and to the east side of the mouth is much broken away, and the opening is therefore much larger than it was originally. This air-channel runs horizontally southward for a few feet, then takes a bend upward, and after a second short length still another upward bend, from which point it progresses in a straight line, and at a constant angle, to the southern face of the Pyramid. The floor of the horizontal portion is level, but the roof is arched, both in its breadth from east to west, and in its length from north to south,—a most peculiar feature, and evidently, from every appearance, the original design of the builders. The side walls, where they join the floor, though straight in their length, do not rise at right-angles, but incline outward and upward for about two feet, after which they curve inward in the shape of a dome as already indicated. The result is that, although the floor of the channel is only a few inches wide, there is sufficient



*"Afternoon tea" in the KING'S CHAMBER; showing part of the dark granite walls
and a little corner of the roof;
also the COFFER*

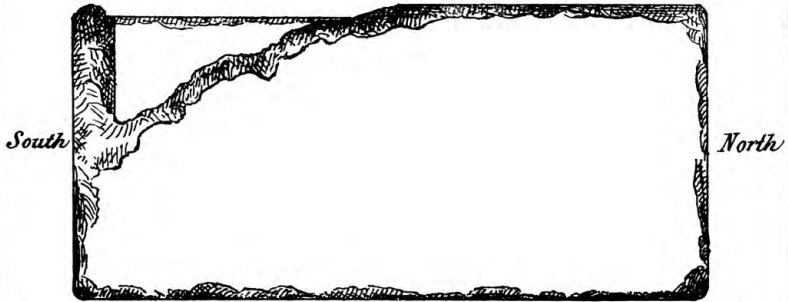


The Coffer in the King's Chamber

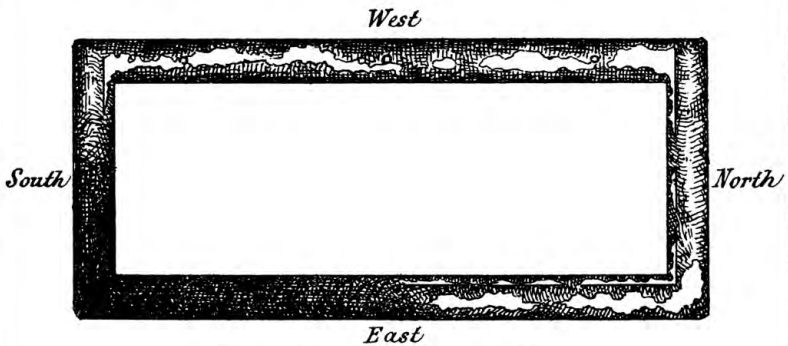


The mouth of the air-channel in the south wall of the King's Chamber

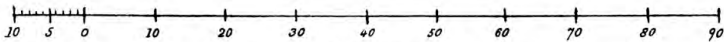
*The Coffin, in
the King's Chamber,*



Elevation, looking West.



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



Scale of British Inches.

Plate CXLIII



The entrance doorway of the King's Chamber; showing the mouth of the north air-channel to the left.

space between the walls higher up, and enough height between the floor and the arched roof, to allow one to creep in on hands and knees. I crept in (holding a lighted candle in front of me, which several times was nearly blown-out by the strong current of air which is constantly passing through), and examined the second short, inclined length of the channel. This portion is also of a strange shape. Instead of being oblong in section like the air-channel on the opposite wall of the chamber, or the two channels leading from the Queen's Chamber, it is *oval*, and is lined with smooth plaster. Beyond the second bend the channel takes on the usual oblong section. It is puzzling to know why the builders should have made two such departures.

498 We secured a picture of the Coffin, with six of us sitting in it to give an idea of its size—Plate CXLI (*a*). On the right-hand side of this photograph, it will be noticed that a portion of the floor of the chamber is missing. Some of the floor-stones were raised from this, the north-west, corner of the chamber by early looters, who then excavated a large hollow in the soft limestone below the hard granite floor, in the hope of discovering hidden treasure somewhere under the Coffin. This excavation enables one to see that the granite walls of the chamber rest on limestone about five inches below the upper surface of the floor. We photographed the doorway of the small passage by which we had entered the King's Chamber—Plate CXLIII. To show how small it is, Grace stands near it on the west side. The opening of the north air-channel can be seen on the left-hand side; it will be noticed that its upper edge is in line with the top edge of the doorway.

499 On the walls behind the Coffin, and also above the doorway, a great many disfiguring names are visible. Names are scrawled everywhere in the Pyramid. Generally they are carved in the stone; but in the King's Chamber the granite is too hard to make this easily possible, and consequently most of the names are *painted* on its walls. The King's Chamber is rightly regarded as the most important apartment in the Great Pyramid. Its dimensions were first published by Professor John Greaves with wonderful accuracy. Professor C. Piazzi Smyth measured this chamber still more fully; and Professor Flinders Petrie's later operations confirm the previous measures. From these practical measurings we are enabled to state with confidence that the theoretically correct dimensions of the King's Chamber are sustained, and prove absolute and intentional design on the part of the inspired architect. The precise size of this chamber, also, governs directly and indirectly all the dimensions of the remainder of the building, as we hope to show later.

The leading theory requires that the width of the King's Chamber should be $206.0658 + Pyr. ins.$, for this number of inches when

multiplied by the *square-root* of the mathematical ratio " π " (that is $\sqrt{\pi}$ —See Par. 18), yields a number equal to the days in the solar tropical year, namely, 365.2422 nearly—See also Par. 21. The square-root of π , the number which, when multiplied by itself equals 3.1415926535+ (which is the value of π), is: 1.7724538509+.

The length of the King's Chamber is exactly double its width. The length of the floor-diagonal is, therefore, 460.7772 + *Pyr. ins.*; and exactly half of this is equal to the height of the chamber from floor to ceiling. As the granite walls of the chamber dip down below the level of the floor, there is, in a sense, a second height, of the granite walls alone, namely, 235.2432 + *Pyr. ins.* (See further in NOTE I, page 313.)

500 The Coffin has been much chipped and otherwise roughly handled, and yet it is wonderful how well preserved it is after so many centuries of ill usage. It has always commanded the attention of the thoughtful; for while it has the appearance of a sarcophagus, it is acknowledged by all competent authorities, even by those who adhere to the tombic theory of the Pyramid, that there is no record of a mummy having been found in it. But if it is not a sarcophagus, what, then, was it made for? Mr. John Taylor came forward with the bold theory that the Coffin was intended by the Pyramid's designer to serve as a standard of capacity measure for all nations. Following John Taylor, Professor C. Piazzi Smyth's theory was that the Coffin, as a world-wide, or universal, standard of measure, had an inside cubical capacity of a round 71,250 *cubic Pyramid inches*. His own careful measures of this stone chest, and the subsequent measures of Professor Flinders Petrie, practically confirms this theory of a capacity-measure of 71,250 *cubic Pyramid inches*; and recent discoveries of a mathematical nature still further establish the claim. See drawing, Plate CXLI (*b*).

Professor Smyth's belief was that the Coffin had been made in the *form* of a sarcophagus partly as a "blind" as to its true purpose, and partly for a symbolical reason. Certain it is that the dimensions of its various parts are all proportioned to one another in a very symmetrical way; and these dimensions, also, bear proportional relationship with other sections of the Pyramid, showing that it was designed as part of the wonderful system which is found to bind together all the dimensions of the entire building. And because of this symmetry we agree with Professor Smyth when he says that the Coffin is not only "a symbolical sarcophagus," but also "one adapted likewise to something further and more expressly connected with capacity measure." (The NOTE I on page 313 explains a little more about the Coffin.)

501 On striking the smooth sides of the Coffin with the hand, it gives out a clear bell-like sound. This is due to the fact that it is hollowed out of one large block of granite, which, as Professor

Flinders Petrie points out, shows unmistakable signs of having been *sawn* into its rectangular shape. The method by which this granite block was hollowed out, according to Professor Petrie, was by means of large jewelled tubular drills.

Evidences of the extensive use of saws and drills on all kinds of stones, some of which are harder even than granite, are everywhere apparent in Egypt. How the ancient Egyptians were able to use them has puzzled the minds of Egyptologists for many years. Their knowledge of mechanics teaches them that immense power must have been employed; yet they fail to find any trace of an adequate appliance by which this power could have been generated.⁷ Professor Petrie says: "The great pressure needed to force the drills and saws so rapidly through the hard stones is very surprising; probably a load of at least a ton or two was placed on the four-inch drills cutting in granite [He elsewhere speaks of drills of no less than eighteen inches in diameter!] . . . These rapid spiral grooves [to be clearly seen on the inside of drilled holes] cannot be ascribed to anything but the descent of the drill into the granite under enormous pressure." After describing the method by which the builders of the Second Pyramid introduced and placed in position the large granite portcullis which closes that pyramid's lower entrance passage (See Plate XLIII), Professor Petrie adds the following comment: "The skill required to turn over and lift such a block, in such a confined space, is far more striking than the moving of much larger masses in the open air, where any number of men could work on them. By measuring the bulk, it appears that this portcullis was nearly two tons in weight, and would require 40 to 60 men to lift it; the space, however, would not allow of more than a tenth of that number working at it; and this proves that some very efficient method was used for wielding such masses, quite apart from mere abundance of manual force."

⁷ It is significant to note, in this connection, that a piece of *wrought iron* was found in the Great Pyramid by one of Col. Howard Vyse's assistants, Mr. J. R. Hill, during the operations carried on at Gizeh in 1837. Mr. Hill found it embedded in the cement of an inner joint, while removing some of the masonry preparatory to clearing the southern air-channel of the King's Chamber. This piece of iron is probably the oldest specimen in existence; and Col. Howard Vyse was fully cognizant of the importance of the find. He forwarded it to the British Museum.

Because of its very rarity, some have been inclined to doubt the authenticity of this piece of iron; but Professor Flinders Petrie rightly defends it—"The vouchers for it are very precise; and it has a cast of a nummulite on the rust of it, proving it to have been buried for ages beside a block of nummulitic limestone [which forms a large part of the core masonry of the Pyramid], and therefore to be certainly ancient. No reasonable doubt can therefore exist about its being really a genuine piece used by the Pyramid masons." The Scriptures make mention of artificers in iron, before the Deluge—Gen. 4 : 22.

502 We suggest that it is probably their almost universal belief in the theory of Evolution, which makes the learned Egyptologists wonder at the undoubted evidences of mechanical knowledge and skill possessed by ancient nations. But to those who, like ourselves, have faith in the Scriptural account of the *fall* of man from original perfection (Par. 147), the many examples of the skill of 4000 years ago are only confirmatory of our belief. The present great accession of scientific knowledge on all subjects which is held as proof of the theory of Evolution, is to us rather a sign that we are now in the beginning of the times of restitution, concerning which the Scriptures speak so much (Acts 3:21), the times when all things will be restored to original perfection.

503 Although we do not say that the ancients knew *all* that modern research has brought to light, yet many things which they knew were lost in the subsequent degeneration of the race, and have not yet been restored to us of this day. The Great Pyramid itself is convincing proof, for instance, of the lost art of building accurately with great masses of stone. The opinion is frequently expressed and generally agreed to by those who can speak with authority, that no modern builder could undertake to build the Great Pyramid as it was constructed over 4000 years ago. They would not know how to make such fine joints between the large blocks of stone, nor how to fill them with cement.

504 Speaking about the joints and the use of cement by the Egyptians, Professor Flinders Petrie says: "The use of cement by the Egyptians is remarkable; and 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 [See Par. 86]; 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." It is confirmatory to find so noted an Egyptologist and Evolutionist adding the weight of his testimony not only to the opinion that the Great Pyramid was at one time entirely encased with beautiful, smooth, and exquisitely jointed limestone, but also to the fact that in its excellency of workmanship, it far surpasses all the pyramids and temples throughout Egypt. As the Great Pyramid is the oldest of the Egyptian monuments, this is against the evolution hypothesis, and in favour of the Scriptural teaching of the Fall.—*Morton Edgar*.

NOTE I. *The King's Chamber, and the Coffin*: Three of the scientific features connected with the King's Chamber are presented by Professor C. Piazzi Smyth as follows:

(1) Taking the second, or granite-wall, height of the King's Chamber: The circuit of the north, or south, wall of the chamber (that is, the sum of twice the length, plus twice the second height, of this granite wall), is equal to the circumference of a circle, the diameter of which is the length of the chamber.

(2) Again taking the second height of the King's Chamber, the cubical capacity of half of the chamber is almost exactly a round 10-million cubic inches.

Referring to this feature, Professor Smyth writes: "Ten millions is a large number, but very round, exact, and characteristic [of the Great Pyramid]; and if we take the precise breadth and half the length of the room as determined before, 206.066 Pyramid inches, and for the height the larger second height, also given before, say 235.5, we obtain almost exactly 10 million cubic inches as the contents of each half of the room." (Taking the figures here given by Professor Smyth, the cubical contents of half of the chamber would be about 83 cubic inches more than the round 10-millions.)

(3) The granite walls of the King's Chamber are divided into five equal courses; that is, each of these five wall-courses is $47.0486 + \text{Pyr. ins.}$, in vertical height. But as the lowest of the courses dips down below the level surface of the floor to the extent of nearly, but not quite, five inches, the vertical height of the lowest, or 1st, course is apparently less than that of the other four. The apparent height of this 1st course is $42.1940 + \text{Pyr. ins.}$. The amount by which the 1st wall-course dips down below the floor-level is, therefore, $4.8546 + \text{Pyr. ins.}$. The cubical contents of the chamber within the limits of the 1st, or lowest wall-course, reckoning from the floor-surface on which the Coffin stands, is said by Professor Smyth to be exactly 50 times the interior cubical capacity of the Coffin; and this Coffin capacity is, theoretically, $71,250$ cubic Pyramid inches.

In the main these three features are indicated in the manner presented by Professor Smyth. But if we take his figures for the dimensions he refers to, the calculations yield approximate results only. For instance, in one feature he made the second, or granite-wall, height of the chamber 235.5 inches, while in another (No. 1 cited above) this height is more exact, namely, 235.243 inches. Also, if half of the cubical contents of the entire chamber, reckoned with the second, deeper, height, be exactly 10-millions of cubic inches, and if the first, or floor-to-ceiling, height of the apartment be still retained as equal to half the floor-diagonal (and this is an essential dimension in the Pyramid—See Par. 499, third section), then an exact 50th part of the cubical contents of the floor-to-first-

wall-joint section of the chamber is not equal to the interior cubical capacity of the Coffin, 71,250 cubic inches, but is more, namely, 71,321. As presented by Professor Smyth, therefore, these three features are not equated. But there is a way by which they can be equated, if we include other, additional, factors in the calculations. These added factors, of which we shall now speak, pertain to, and are thoroughly characteristic of, the Great Pyramid:

(1) In Paragraph 499 we have drawn attention to one of the methods by which the King's Chamber shows the precise duration in days of the solar tropical year. It also shows the day-duration of the Lunar Year, of 12 Synodic Months.⁸ The indication in this instance is not direct, but indirect; and this indirect method of showing a definite period of days or years is found to be an integral part of the Pyramid's scientific system of proportions.

Like Professor C. Piazzi Smyth, we regard the exact, round 10-millions as characteristic of the Great Pyramid. The outstanding feature where this even 10-millions is shown is, of course, the 10-million Pyramid cubits in the semi-axis of rotation of the earth—Par. 20. Taking one half of the cubical contents in Pyramid inches of the King's Chamber, reckoning this with the correct second, or granite-wall height, we find that it *falls short* of the exact 10-millions by 10,834.9365+ inches. Divide this shortage by 8, and we get 1354.3670+, that is, an even 1000 inches, plus as many inches as there are days in the Lunar year.

Another way of expressing this feature is: To the precise Pyramid-inch cubical capacity of half of the King's Chamber, *add* as many cubic 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 inches, Q.E.D.

(2) In the above feature we have reckoned on a division of half the floor-area of the King's Chamber into 8 equal parts. When we add together the vertical heights of these 8 sections, that is, 8 times 235.2432+ inches (the second height of the chamber), we get, to within about a 3rd of an inch, the theoretically correct length of the Grand Gallery, namely, 1881.9459+ *Pyr. ins.* (The correct length is 1881.5985+ *Pyr. ins.*)

(3) The width of the King's Chamber is equal to exactly the same number of inches as the number yielded by dividing the

⁸ The fact that the Great Pyramid monumentalizes the duration in days of the Synodic Month (namely 29.530588715+ solar days, according to the estimate of the eminent astronomer, Sir J. Norman Lockyer), was not known to Professor C. Piazzi Smyth. This further confirmation of his views regarding the Great Pyramid, had he known of it, would have greatly rejoiced him. The Lunar Year is equal to 12 Synodic Months, that is, 354.36706+ solar days. When calculating, reckon a little more in the decimal fractions in accordance with the + (plus) sign. The above results are correct to every decimal figure given. (See further in Par. 591.)

duration in days of the solar tropical year by the square-root of π (See Par. 499); and as the length of the chamber is exactly double its width, the capacity-measure propounded above requires that the vertical height of the granite walls, *i.e.*, the second height, be $235.2432 + \text{Pyr. ins.}$. With this length, and this height, the complete circuit of the granite wall on the north, or south, side of the chamber, when divided by π , yields the length of the chamber; not absolutely Q.E.D., but practically so; for the figures come to within less than a 250-thousandth part of an inch of that precise theoretical length, or correct to five places of decimals.

(4) In this feature the Pyramid's basic number 10 is prominent; and it will serve as an example of the many scientific proportions in the monument in which this basic, or complete, number, or its multiples or divisions, is a factor. From the number of inches in the complete circuit of the granite north wall of the King's Chamber, that is, $1294.7498 + \text{Pyr. ins.}$, deduct 10. Multiply the remainder by 10. As this pertains to the north wall, multiply the result by 2 to include the south wall as well. The resultant sum is as many inches as there are years in the great Precessional Cycle of the Equinoxes, or $25,694.9973 +$. As we mention in the footnote on page 26, the year-value of the Precessional Cycle is between 25,694, and 25,695.

(5) Another factor which enters very often into the Great Pyramid's scientific proportions in the perfect number 7, and its multiples and divisions.

With the dimensions of the King's Chamber as we have used them in the above features, the cubical contents of the floor-to-first-wall-joint section of the chamber is $3,583,380.4698 + \text{cubic Pyramid inches}$. This is equal to, first, one-half of a round 7-million inches, and, second, 100 times the vertical height of the Grand Gallery, to within less than a 40th part of an inch of the theoretically correct vertical height. (The correct, theoretical, vertical height of the Grand Gallery is $833.7616 + \text{Pyr. ins.}$; and this, multiplied by an even 100-thousand, is equal to the number of square inches in the area of the Great Pyramid's mean Socket-level square base, Q.E.D.)

(6) The 50th part of the number of cubic inches in the cubical contents of the lowest, or first wall-course, section of the King's Chamber, that is, the 50th part of $3,583,380.4698 + \text{cubic Pyramid inches}$, is $71,667.6093 +$. The accepted theoretically correct cubical capacity of the Coffin is 71,250 cubic inches. Therefore this number of Coffin inches is short of the 50th part as given above by $417.6093 + \text{cubic inches}$. But the dimensions of the King's Chamber, and of the Coffin, have been so proportioned by the inspired architect, that the difference between the Coffin's interior capacity and the 50th part of the lowest section of the chamber, agrees (through the medium of a pre-eminently Pyramid ratio,

namely, the square of π , or π^2), with the length of the King's Chamber itself multiplied by 10, to within less than a 30th part of an inch of the precise theoretical length. For $417.6093+$ multiplied by the square of π (the value of the square of π is $9.8696044010+$, that is, $3.1415926535+$ multiplied by itself), equals 10 times $412.1639+$, the number of inches in the length of the King's Chamber to within less than a 30th part of an inch. For 10 times the length of the chamber to have been indicated precisely, the entire cubical contents of the lowest wall-course section of the chamber would require to have been merely one cubic inch less than the above-mentioned total (or $1.1346+$ less).

NOTE II. *The Granite Leaf*: The Granite Leaf in the Ante-Chamber has long been recognized by Pyramid students as indicating, by its proportionate dimensions, certain scientific features. Our recent studies of the Pyramid have enabled us to see still more beauties in this respect, and, indeed, more precision than has hitherto been known. For instance, Professor C. Piazzzi Smyth, following a suggestion made by the Rev. C. W. Hickson, shows that the two blocks which together form the Granite Leaf, have a combined cubical bulk of $31415.9265+$ cubic Pyramid inches, or as many cubic inches as there are units in 10-thousand times the value of π . His method of arriving at this result, however, does not altogether commend itself to us; for although his measures for the width of the Granite Leaf, taken only as to its visible part between the side-walls of the Ante-Chamber, 41.21 inches, and for its thickness, 15.7 inches not including the extra thickness of the "Boss," are both correct within the limits of the actual measures taken by himself in 1865, his measure for the third dimension, namely, the height of the two blocks, is not so convincing. He here takes the mean between two extreme measures for this height; because the top of the upper block is not finished off like the other sides, but was left by the ancient workers in a broken, unfinished condition.

By taking a mean between two extreme heights, a maximum and a minimum, Professor Smyth was thereby implying that the highest point of the unfinished top surface was purposely fixed at a definite measure by the architect. Now, while we are ready to agree that this top was left in an unfinished state of set purpose, we think it unlikely that the very *contour* of its broken surface was designed.

The ancient workers could have finished off every surface of the Granite Leaf as smooth as, for instance, the surfaces of the Coffin. That they did not do so, and yet took the trouble to make this very unique detail of masonry, may be regarded as for a special reason. Its very roughness (for all its surfaces are unpolished, though level) was evidently intended to protect its teachings against loss through vandalism; for had the Granite Leaf been

very evenly made and polished, as it might quite easily have been, it would almost certainly have been broken or defaced. Yet this protective roughness is of such an order of evenness, that the student of the Pyramid's secrets can extract the message it was designed to convey, and which, thanks to this roughness, it has preserved through the centuries.

As for the unfinished top of the upper block: its appearance shows that it is merely in its "natural" state, as it was when quarried. Mr. Waynman Dixon, the engineer who discovered the air-channels of the Queen's Chamber in 1872, wrote to Professor Smyth: "The more I see of this remarkable stone or Granite Leaf, the more I am convinced that the upper irregular part is in its original condition, not broken away by specimen-mongers or Arabs."

A good mason selects his rough stones of such a size, that the least amount of trimming and dressing is necessary to complete its predetermined, *finished*, size. If the upper of the two blocks of the Granite Leaf was finished off to its probable rectangular shape, like the under stone, its top surface, then dressed level, would be at the line of the lowest point touched by the fracture. By dressing off the stone at the place where the fractured upper surface begins, the mason would then be making the most of his original rough block of stone, specially selected with regard to size. And if we can determine the likely measure for the height of this upper stone when made level along its top surface as it is along its under surface, we could complete it for ourselves, and be confident that we had interpreted the intention of the architect. It is on this basis, namely, that the lowest point of the fractured top of the Granite Leaf is the limit of the assumed levelled top, and that all of the unevenness above this level is to be considered as dressed away, that the proportionate features given below are calculated.

The thickness of the Granite Leaf was one inch more than its major part now is. This is shown by the existence not only of the one-inch-thick "Boss" on the northern face of the upper stone, but also, and more particularly, by the one-inch-thick rebates, or ledges, which run up the northern faces of *both* of the blocks. This extra one-inch thickness at the eastern and western ends of the Leaf enables the blocks to fit tightly into the grooves in the side walls of the Ante-Chamber; for these grooves are an inch wider than the major part of the Leaf. These side rebates or ledges show that, in a sense, there are *two* thicknesses of the Leaf, both of which can be reckoned upon in any calculations.

The dimensions used by Professor C. Piazza Smyth are: Visible width, or distance between the two side walls of the Ante-Chamber, 41·21 Pyramid inches. The mean thickness, 15·7, or with the extra thickness indicated by the Boss and side rebates, 16·7 inches. The

height of the lower of the two blocks, between 27·5, and 28· inches. The smallest height of the two stones combined, or from the under surface of the lower, to the beginning of the fractured top surface of the upper, stone, 45·8, or 45·75, inches. As Professor Smyth points out, these dimensions are confirmed by Professor Petrie. The correct theoretical dimensions are given below.

It must be remembered that the stones are not polished like the Coffin, but are rough-dressed, though generally even, and quite measurable. Based upon the figures of Professors Smyth and Petrie, we understand the theoretical size of the Granite Leaf to be: Visible width, from east to west, 41·2131 + *Pyr. ins.* First thickness, 16·6964 +, and second thickness, excluding the one-inch Boss and side rebates, 15·6964 + *Pyr. ins.* Height of the lower stone, 27·8253 + *Pyr. ins.* Full height of both stones, to supposed dressed upper surface, 45·6552 + *Pyr. ins.* These measures are certainly contained within the limits of the practical measures of Professors Smyth and Petrie. The scientific features indicated by the Granite Leaf are as follows:

(1) The visible width of the blocks from east to west is equal to a 10th of the length of the King's Chamber.

(2) The combined height of both blocks is as many inches as there are days in the solar tropical year divided by 8.

(3) The complete area of the south, or north, face of the entire Leaf, is as many square inches as there are linear inches in the length of the Grand Gallery, namely, 1881·5985 +, which is the theoretically correct length for the Grand Gallery.

(4) Reckoning with the first thickness (*i.e.*, 16·6964 + inches), the total cubical contents of the entire Leaf is exactly 10-thousand times the value of π , namely, 31415·9265 + cubic inches.

(5) Reckoning with the first thickness, the total cubical contents of the lower stone alone is 10 times 1914·6961 + inches.

(6) Regarding the cubical contents of the lower stone, reckoning with the second, or smaller thickness, Professor C. Piazzzi Smyth wrote: "Major Tracey again shows that the lower stone of the Granite Leaf, which is fairly dressed, rectangular, and the one on which the upper stone with its Boss divisions of the cubit rests [See Par. 490], 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 coffer-vessel's contents; or with the veritable 'corn quarter' of old." Then 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."

It is true that the cubical contents of the lower stone comes close to a quarter of the Coffin's capacity, according to a rough approximation. But if we keep to our method of *equating* the dimensions,

the precise cubical contents of this lower stone, taking the second thickness, indicates something entirely different, and, we think, seeing that the Leaf is in the symbolical Ante-Chamber, more appropriate to this chamber and to the Granite Leaf itself. Ruling out a very small decimal fraction of a cubic inch (namely, $0.1899+$ of an inch), the number of cubic inches in the lower stone of the Granite Leaf, reckoning with the second thickness, when multiplied by 8 (a proportion which we now see is frequently connected with the Pyramid's scientific calculations), gives a total of precisely *144,000 cubic inches*.

In the symbolisms of the Great Pyramid, as we have already seen, the Ante-Chamber represents the "School of Christ," the condition in which the 144,000 followers of Christ have been under during the Gospel Age—See Pars. 178 and 191. Thus, the Granite Leaf, by the two thicknesses of its lower stone, connects by proportions the 144,000 with the duration of the Gospel Age, reckoning from the date of our Lord's birth in Bethlehem, Autumn of 2 B.C., to the date of the end of the "Gentile Times," Autumn of 1914 A.D. (The *exact* period is 1915 full solar tropical years; and the 10th part of the cubical contents of the lower stone when calculated with its first thickness, that is, $1914.6961+$, is sufficiently near to it.) To repeat: the cubic inches in the lower stone total, with the first thickness, $19146.961+$, and with the second thickness, $18,000.1899+$. These numbers are, of course, dependent on the exact difference of *one Pyramid inch* between the two thicknesses, agreeably with Professor Smyth's contention that the "Boss" on the upper stone, and also the side rebates on both stones, was intended by the Pyramid's great designer to monumentalize the Pyramid's smallest unit of measure, the Pyramid inch.

This binding together of the numbers 1915, and 144,000, either directly as whole numbers, or proportionately as in the above instance, is indicated several times by the dimensions of, or in connection with, the Great Pyramid, as we shall show later in Vol. III of *Great Pyramid Passages*.

(7) Reckoning with the first thickness of the Leaf, the areas of the under side of the lower stone, and of one end of this lower stone, are $688.1116+$, and $464.5835+$, square inches respectively. The area of one face, north or south, of the lower stone is $1146.7716+$ square inches. The sum of these three areas is $2299.4669+$ square inches, always allowing, of course, for the little extra in the decimals represented by the plus sign. This number of inches, when divided by 10, *i.e.*, $229.9466+$, if considered as the vertical height of a π -shaped perfect pyramid, gives a cubical bulk to that pyramid of exactly *10,000,000 cubic Pyramid inches*. (To ascertain the cubical bulk of a perfect π -shaped pyramid, multiply the *cube* of its vertical height by the ratio: $.8224670334+$.)

(8) Again reckoning with the first thickness of the Leaf, one-fourth part of the area of the under side (that is, the 4th part of $688.1116+$, = $172.0279+$), will divide into an exact 1-million of inches, just as many times as there are inches in the vertical Socket-level-to-apex height of the whole Great Pyramid. Or in other words, $172.0279+$, multiplied by $5813.0101+$, the full vertical height of the Great Pyramid in inches, equals precisely $1,000,000$ Pyramid inches.

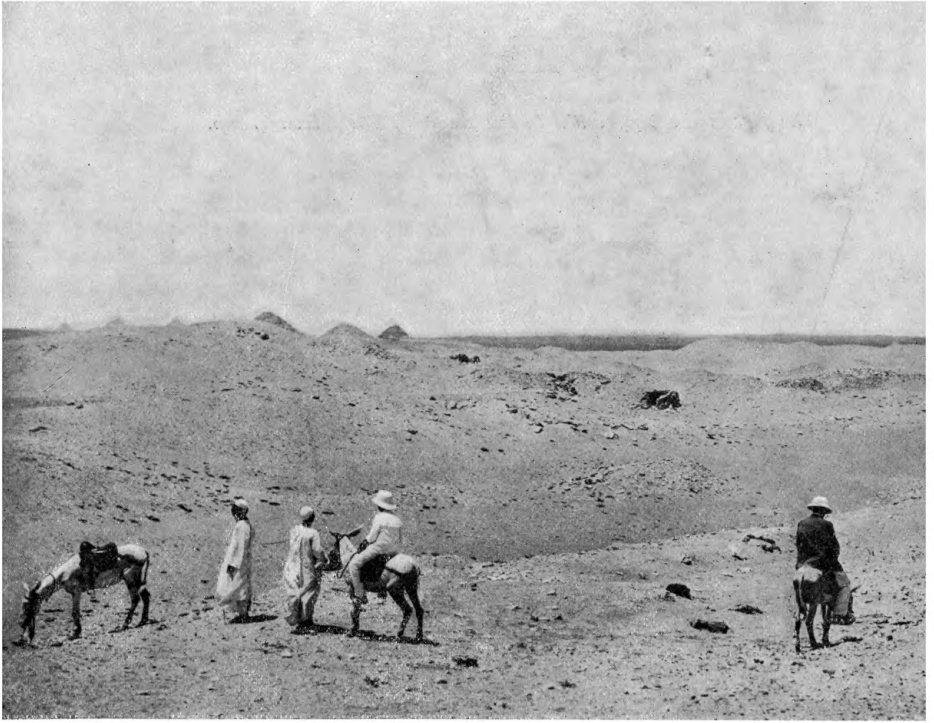
(9) Reckoning once more with the first thickness, the sum of the areas of the under side of the Leaf, and of the entire southern face of both stones, or $688.1116+$, plus $1881.5985+$ square inches, is equal, to within $\frac{1}{4}$ of a square inch, to the number of years in the 10th part of the Precessional Cycle of the Equinoxes.

(10) This feature also is reckoned with the first thickness of the Leaf, and includes the factor 7, being one of the many features where this perfect number is recognized.

The first thickness, multiplied by 7, equals one of the extreme lengths of the Ante-Chamber, namely, $116.8748+$ Pyr. ins. As we said before, the ancient builders, the excellency of whose work is not surpassed in any building, purposely made the Ante-Chamber in such a way, that it might present differing lengths within limits—Par. 474, third section.

Let us now *double* this length of 7 times the first thickness of the Leaf, and reckon this double-length as the *shorter* side-length of a plane rectangular oblong, the *area* of which is a round 70-thousand square Pyramid inches. We shall then find, by applying the usual mathematical rules, that the *longer* side-length of this 70-thousand area rectangle is the precise length of the *radius* of a circle, the circumference of which is exactly the same number of inches as there are inches in the length of the Grand Gallery, that is the theoretically correct length, namely, $1881.5985+$ Pyr. ins. This correspondency is Q.E.D.

These are only some of the harmonies found in the proportions of the Granite Leaf; but they are amply sufficient as examples to prove absolute design on the part of the builders, and, in fact, to prove the Divine Authorship of that entire design; for no man living when the Pyramid was built could of himself have known so many scientific truths, nor have known without inspired guidance how to embody them all in one little piece of masonry.

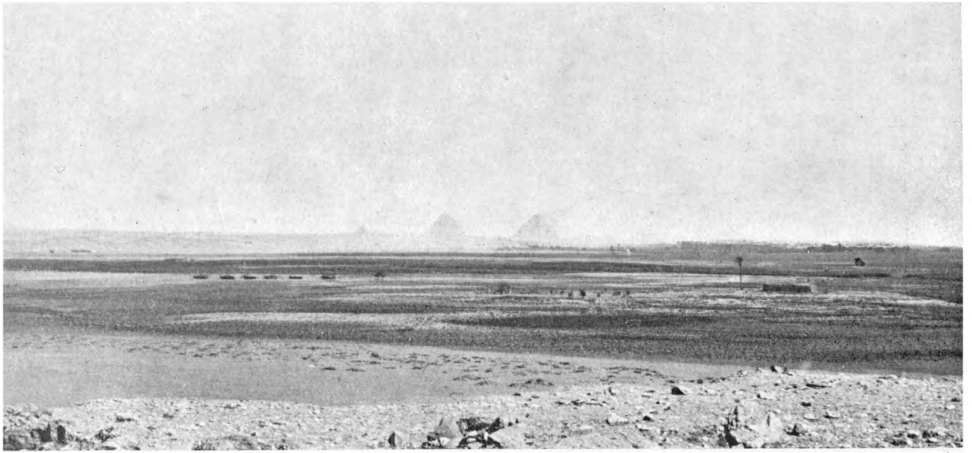


Donkey-riding at the Sakkara Pyramids.



The first ruined pyramid to the south of the Gizeh group.

Plates CXLVI & CXLVII



A distant view of the Pyramids of Gizeh, from the south.



The Pyramids of Gizeh, from the south-east

LETTER XIX

THE PYRAMIDS OF ABUSIR, SAKKARA, AND DASHUR THE TRIAL PASSAGES THE GREAT PYRAMID'S IMMENSE SIZE

ZEAL for the truth, and the desire to prove for ourselves the accuracy of the claim that the Great Pyramid of Gizeh has pre-eminence above all the other pyramids in Egypt in symmetry of design, beauty and stability of workmanship, exclusiveness in its upper system of passages and chambers, and immensity of size, caused us to extend our investigations to some others of the more important pyramids further up the western bank of the Nile—See Plate III.

506 I set out early one morning, accompanied by Jack and Stanley, on a donkey-journey over the desert sands in the direction of Abusir, Sakkara and Dashur, in which localities many of the other pyramids were erected in ancient times—Plate CXLIV. Our tent-contractor, Abdul Salam Faid, acted as our guide on this occasion; for we had left Judah with John and Grace to help in some work to be done at and around the Great Pyramid. We visited all of the pyramids which we passed on our journey, and also some of the large underground tombs.

507 In one of the tombs which we visited, named the Apis Tombs, there are long underground passages, containing twenty-four sacred bulls in stone sarcophagi. So immense are these sarcophagi that some of them are said to weigh over 60 tons, and yet they have each been carved out of one huge block of granite. Although the lids of these great stone chests are very large, and must weigh several tons each, they have all been prized enough to one side to enable a man to creep in and remove the contents. M. Mariette, the founder of the Cairo museum and the discoverer of this tomb, was fortunate enough to find one of these sarcophagi unopened. It contained the embalmed remains of a bull as it was when buried there centuries ago.

508 While we were admiring the wonderful skill, and thinking of the great labour which must have been bestowed upon this intricate tomb and its immense coffins, I could not help reflecting that if the purpose of all this skill and labour was the burial of a couple of dozen bulls, then indeed the words of the Apostle here received their confirmation—"Professing themselves to be wise, they became fools"—See Par. 150. Surely, the men who made

those tombs were fools indeed, however clever they may have been at building with great masses of stone!

509 When we came to the first pyramid which lies south of the Gizeh group, we dismounted and had a look at the foundations of its heathen temple uncovered some years ago. Our attention was directed to a large number of shallow circular baths of solid alabaster, belonging to the temple which connects with the pyramid on the east side.

510 This pyramid is in a very ruinous condition. Little of it remains, but a part of the lower course of casing-stones is still in position—Plate CXLV. We were interested to see some small stone huts erected on top of it. A few of the people who had formerly taken part in the work of excavating live in these huts, and their duty is that of caretakers.

511 Before continuing our journey southward, we took advantage of the slight eminence on which the pyramid is built to look back northward in the direction of the Pyramids of Gizeh, and secure a photographic record of the scene. We had traversed a considerable distance, and away over the flat plain the Great Pyramid and its companions looked very small and dim—Plate CXLVI. Another photograph was taken from the cultivated ground at a point further east. The trees in the foreground make a picturesque setting to the pyramids—Plate CXLVII.

512 All the Pyramids of Abusir and Sakkara are very ruinous. It will be seen by our photograph of one of them that they are little more than large mounds of debris—Plate CXLVIII. The "Step" Pyramid of Sakkara is almost the only one which presents anything like a definite form—Plate CXLIX. This structure, which is not truly a pyramid, possesses four entrance passages, and has a complicated system of small passages leading in all directions. These are mostly cut in the rock below the pyramid's base-line.

513 We visited the interior of one of the Pyramids of Sakkara. It has only one simple entrance passage leading to a few subterranean chambers cut in the rock not far below the base of the pyramid. The walls of the chambers are covered with decorative scroll-work and hieroglyphics, and one chamber contains a sarcophagus.

514 A noteworthy distinction between the Great Pyramid of Gizeh, and all the other pyramids throughout Egypt, is the fact that in it alone are passages and chambers constructed high up in the body of the building. In the other pyramids these are either cut in the rock more or less after the example of the Descending Passage and Pit of the Great Pyramid, or else are situated low down near the base-line, partly in the rock, and partly in the masonry. This important distinction is strikingly apparent when one has before him drawings which show in vertical section the



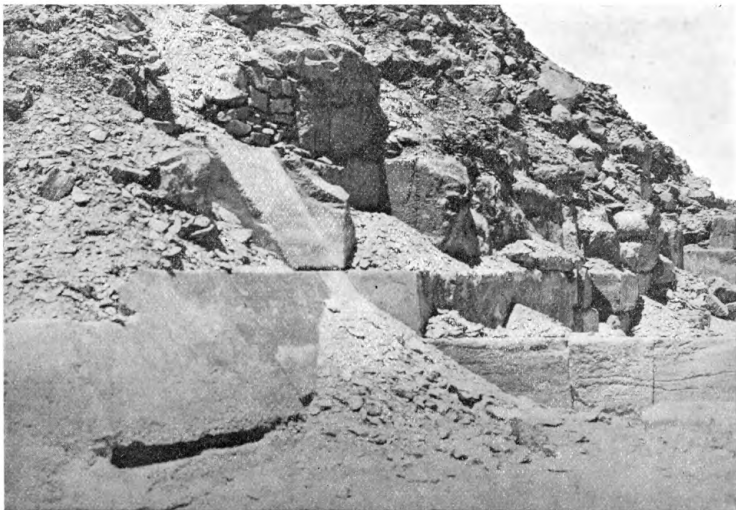
An example of the ruined Pyramids of Abusir



The Step Pyramid of Sakkara.



The casing-stones of one of the Sakkara Pyramids.



The east base of one of the Sakkara Pyramids ; showing the peculiar L-shaped casing stones, which formed also part of the temple wall

internal arrangement of each of the thirty-eight pyramids of Egypt—Plates CLII and CLIII. When it is remembered that the Great Pyramid was the first to be erected (Par. 402), the fact that the other pyramids are without upper passages and chambers, together with the history of the accidental discovery of those in the Great Pyramid by Al Mamoun in 820 A.D. (Pars. 96-98), is strong evidence that the builders of the other pyramids were ignorant of their great model's upper system.

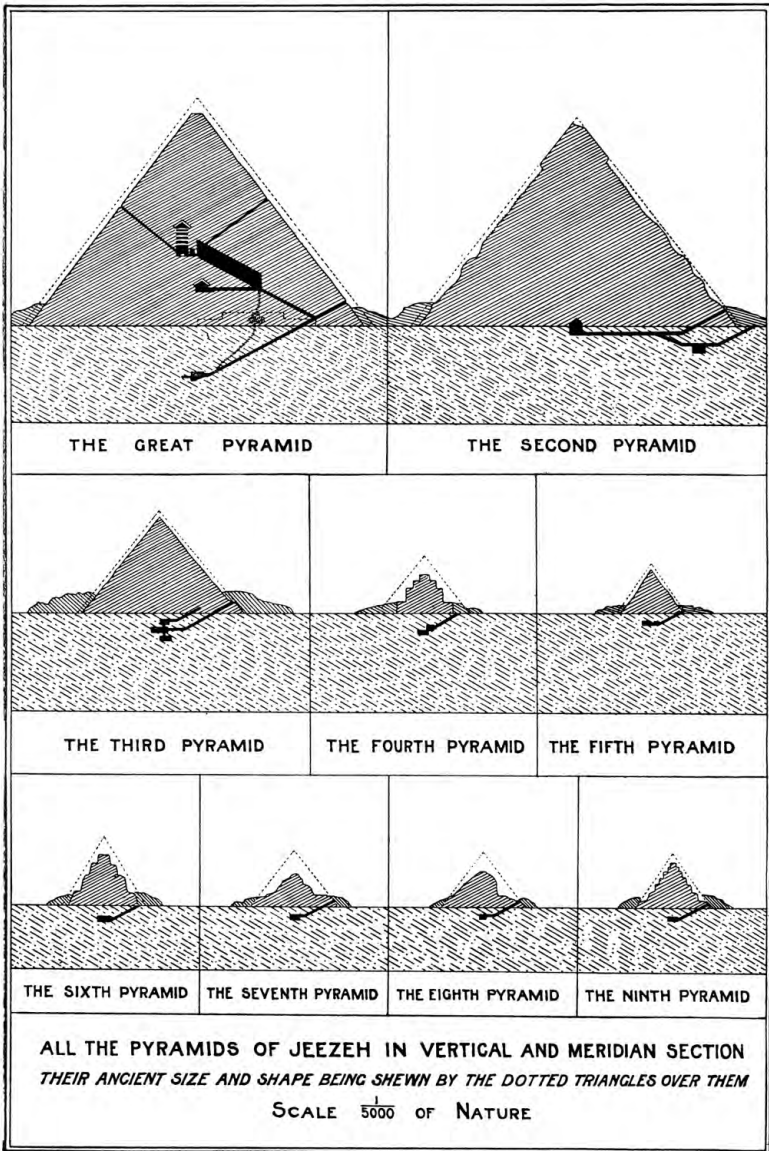
515 In the Sakkara Pyramid, whose interior we visited, some of the lower casing-stones, which are still to be seen in their original position, are very large. We took a photograph of those on the west side, getting the Arab caretaker to stand close to them for the purpose of showing their size—Plate CL. Although these stones are large on the outside, they are not so substantially and solidly backed as are the recently uncovered casing-stones of the Great Pyramid of Gizeh.

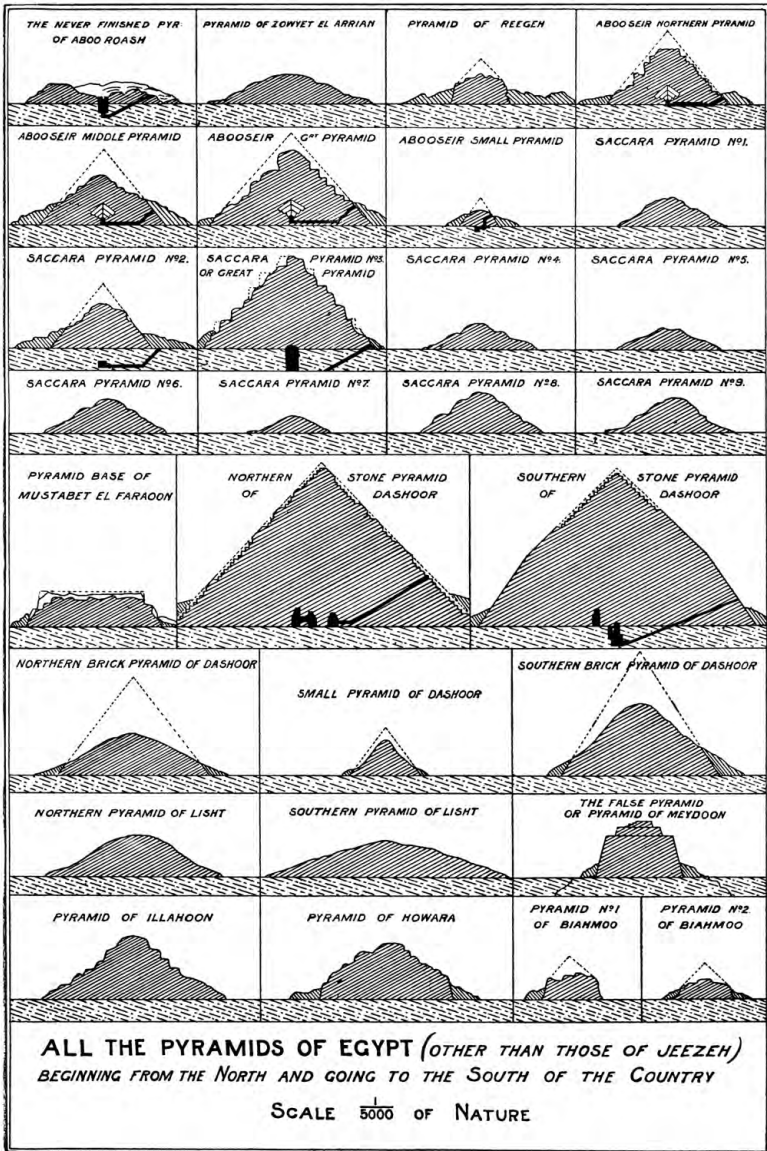
There can be no doubt that the temple in connection with this pyramid was built simultaneously with it; for this is clearly shown by a few remaining casing-stones on the east side. The stones are "L" shaped, containing the angle of junction between the sloping side of the pyramid, and the perpendicular wall of the temple jutting out at right angles. The photograph which we secured of this right-angled junction will give some idea of its appearance—Plate CLI.

516 In March of 1914, on my third visit to Egypt, I again rode over the desert to the pyramids of Dashur. Stanley accompanied me on this occasion also; and we had with us Mr. J. A. Hannah of Glasgow, the civil engineer who prepared the diagrams for this first volume (as mentioned in the preface), as well as Mr. J. Brown of Coatbridge, Scotland, who is much interested in the teaching of the Great Pyramid—Plate CLIV. I had again enlisted the services of Judah, and Ferrali the cook, both of whom were with us on this journey. With our tent-contractor, and a number of camel boys, we made quite a large party; and we all encamped for one night at the northern base of the North Pyramid of Dashur—See Plates CLVI and CLVII. In the morning we walked over the intervening desert to the South Stone Pyramid of Dashur, which is about 320 feet in height, and which, because of its strange shape, rising with two distinct angles, is sometimes known as the Blunt Pyramid—Plate CLV.

The purpose of this journey was to examine the northern doorway of the South Pyramid of Dashur. We distinctly saw the opposite pair of round holes cut in the sides of this northern doorway, a little distance in from the casing-stone surface; for much of the casing of this pyramid is still existing. (There is a western doorway belonging to a second descending passage,

Plate CLII





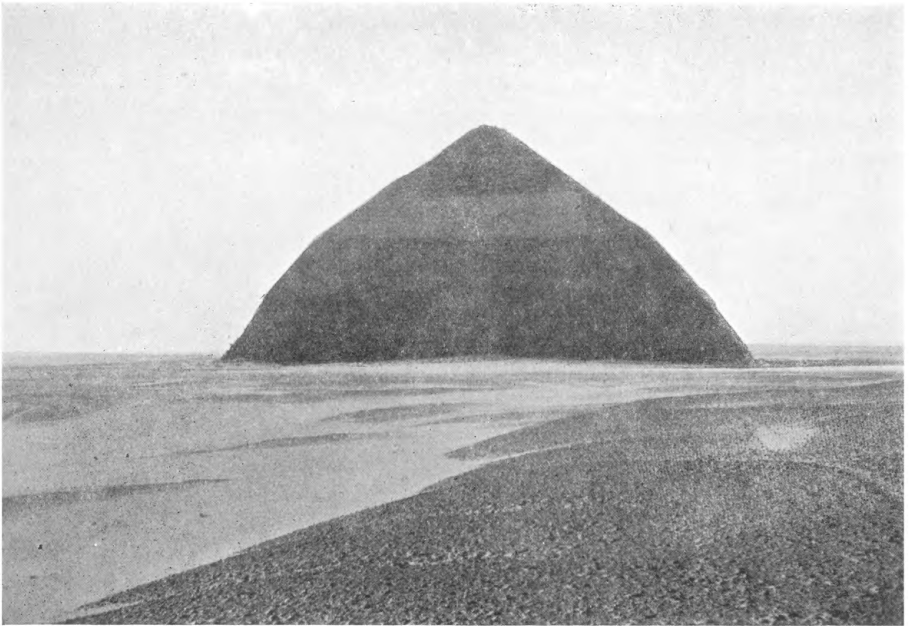
which, however, has never been opened.) It was in these holes that the pivots of the now-missing stone door were fitted, enabling this door to be swung open and shut as required. A similar swinging-door must originally have been fitted into the Entrance doorway of the Great Pyramid, as I have already explained—See Par. 231.

517 The pyramids of Dashur are thought by Professor Flinders Petrie to be "more archaic," to use his words, than the Great Pyramid of Gizeh. He expresses his opinion that, in erecting the Dashur Pyramids the builders were "feeling their way, rather than falling off in copying existing models." But in this opinion Professor C. Piazza Smyth did not agree; and in support of his own opinion that the Great Pyramid was the first of all pyramids to be built, he quotes the reasoned judgment of the well-known architectural authority, James Fergusson; for although Mr. Fergusson would have preferred that he could bring forward proof to the contrary, his learned and honest work as an architectural author had convinced him that such proof did not exist, but that all the evidences point to the priority of the Great Pyramid. As an architect he admired intensely the masonry of the Great Pyramid, and wrote: "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." The famous Dr. Lepsius declared: "The builders of the Great Pyramid seem to assert their right to form the commencement of monumental history"; and: "The Pyramid of Cheops, to which the first link of our monumental history is fastened immovably, not only for Egyptians, but for universal history."

518 Admitting the fact that the Great Pyramid is, as James Fergusson says, "the most perfect and gigantic specimen of masonry that the world has yet seen," and following Professor Petrie's rationalistic reasoning, that is, that the ancient Egyptian workers were "feeling their way" by experimental pyramid-building before attempting to construct the Great Pyramid, the style of the masonry-work of which he frequently claims has never been equalled for beauty and mechanical genius at any period in history, one should expect to find very many pyramids in Egypt showing varying stages in progress toward greater excellency in structural details, and at least some approaching very close to the standard of the Great Pyramid. But the facts are all against Professor Petrie's hypothesis, as all conscientious and consistent Egyptologist's acknowledge. Arguing in this connection, Professor C. Piazza Smyth wrote: "In that case there ought to be vastly more stone monuments in Egypt, representing the work of men *before* the day of the Great Pyramid, than *after* it; especially as in the dry Egyptian climate, we are told again and again that 'nothing



Journeying over the desert to the Pyramids of Dashur



The South Stone Pyramid of Dashur. This pyramid has two descending passages, one entering from the north, the other from the west

Plates CLVI & CLVII



The Northern base of the North Stone Pyramid of Dashur



Our tent at the Pyramids of Dashur

decays'; and then comes the stunning announcement, both from Mr. Fergusson, Dr. Lepsius, and every good Egyptologist, that however multitudinous may be the Egyptian monuments *after* the Great Pyramid, there are no monuments at all, in and throughout Egypt, older than the Great Pyramid. The Great Pyramid, therefore, according to all the known facts of the longest-known country on the face of the earth, led off the art of stone architecture in Egypt in a *sudden* uprise to excellency.

519 Excavations round most of the pyramids throughout Egypt have demonstrated that they all had temples, situated on their east sides. We are inclined to the opinion that the Great Pyramid of Gizeh is the one exception to this general rule. We are aware that those who claim that the Great Pyramid also had a temple have a certain amount of justification for their belief, for fragmentary remains of a black-stone (basalt) pavement can be seen on the east side—Plates II and XXII. But owing to the large amount of debris which still lies at the east base, it is not certain that this pavement extended right in to the side of the Pyramid itself; and in any case its fragments are quite unlike the undoubted temple remains of the Second and Third Pyramids of Gizeh, or of the other pyramids further up the Nile. Again, there is no room on this side of the Great Pyramid for a temple of any size. The three small pyramids which are ranged along the east side of the Great Pyramid, are built too close to allow a temple even so small as that to the east of the Third Pyramid, to be erected here. But even if it could be proved that a small building (not necessarily a temple) had been erected near the Great Pyramid, it would not follow that it had formed any part of the Pyramid as originally designed and completed by the ancient builders. Just as we know that the Great Pyramid of Gizeh, unlike the other pyramids of Egypt, was not built as a tomb, not only because there is no record of a body ever having been found in it, but also because of its symbolism and marvellous scientific features, so we may be sure that it was not built in connection with an edifice for idolatrous worship such as was practised by the ancient Egyptians.

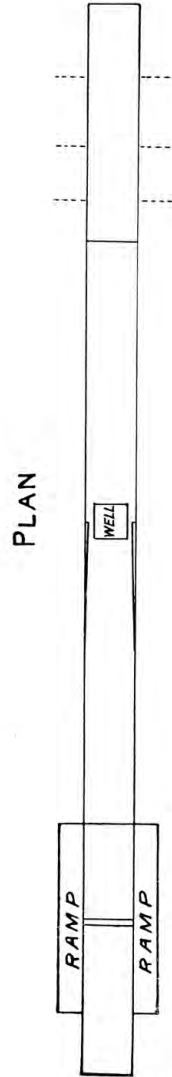
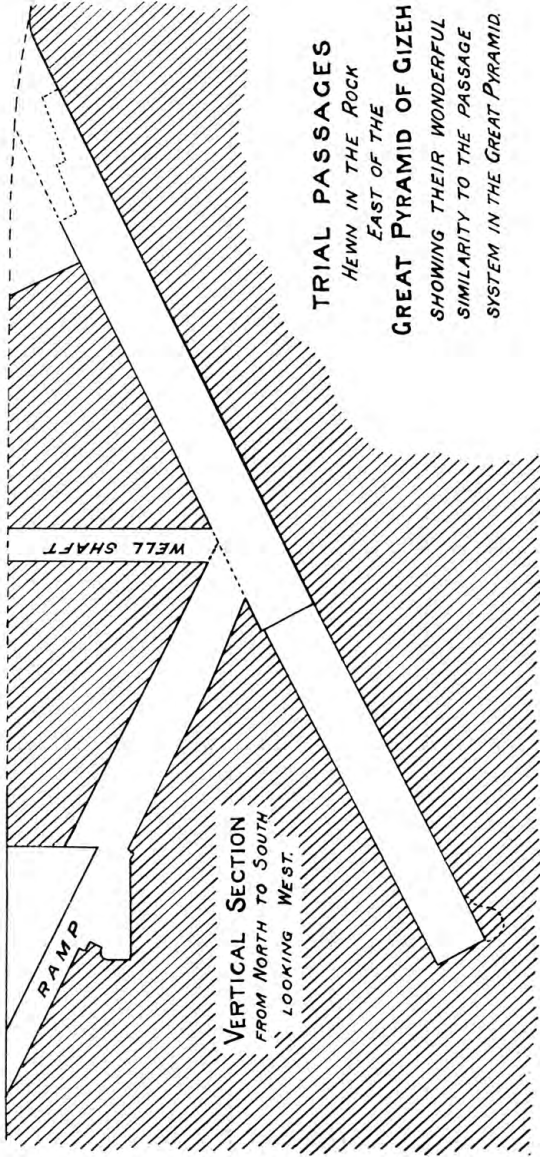
520 During our absence, John and Grace, accompanied by Judah, visited the Sphinx, the Granite Temple near the Sphinx, and the *Trial Passages* which are cut in the rock about a hundred yards east of the Great Pyramid—Plate II. According to Professors Smyth and Petrie, the Granite Temple near the Sphinx has a direct connection with the temple of the Second Pyramid, both, apparently, being united by a long straight causeway.

John found the Trial Passages almost entirely filled with rubbish. They are, however, fully described by the principal writers on the pyramids—Plate CLVIII. Evidently these Trial Passages were

intended to serve as models to the ancient workers at the Great Pyramid, just as modern shipbuilders and others work to carefully prepared patterns; for, with the single exception of the position of the Well-shaft, these inclined 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.

521 On our journey back to our tents, I photographed the isolated group of trees which stand near the "well of sweet water" referred to by Col. Howard Vyse, showing the Great Pyramid in the background—Plate CLIX. The Arabs have now turned the place into a burying-ground. I also took the opportunity to ascend the hill which lies about half a mile to the south (and slightly to the east) of the Great Pyramid—Plate II. From this height a commanding view is obtained of the pyramids, and of the intervening strip of desert with its tombs. This small section of the desert is not reached by the waters of the Nile during the time of inundation, though the part near the pyramid plateau is covered—Plate CLX. My object in climbing the hill was to gain a correct impression as to the relative sizes of the Great Pyramid and the Sphinx, when viewed from a distance. Although the sun was setting behind the pyramids, and a peculiar dark haze was filling the little valley below me, I was fortunate enough to secure a picture of the scene, showing the Sphinx to the extreme right, and the Great Pyramid to the left, with the three small ruined pyramids on its right (east) side—Plate CLXI.

522 The entrance of the extensive and laborious excavation made by Col. Howard Vyse on the south side of the Great Pyramid, can be seen very well in this photograph. It looks like the mouth of another Entrance Passage. It was in pursuance of a theory that the Great Pyramid contained a second system of passages and chambers entered from the south, that Col. Howard Vyse caused his workers to search for a southern Entrance, in the same relative position westward of the centre line of the Pyramid, as the present northern Entrance lies eastward of the centre—Plate VI. The work of excavating was continued for well over three months, but without finding any indication of a passage, either by an inclination

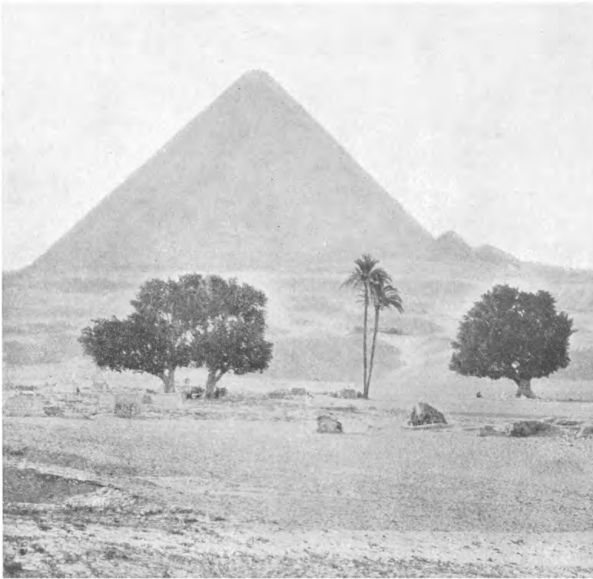


in the courses of the stones, or by any other circumstance. The deduction drawn by Col. Howard Vyse as a result of this work is instructive—"After much labour, the excavation at the southern front of the Great Pyramid had been carried to the level of the supposed Entrance, but without the slightest appearance of a passage. The difficulties encountered in this operation proved how much expense and labour would be necessary to take down one of these great edifices. The stones must be carefully lowered from the top, or they would be broken, and unfit for any useful purpose; and unless extensive causeways were formed, the surrounding ground would soon be encumbered to that degree as to impede all further operations. So wonderfully have these monuments been constructed for duration."

523 The failure to discover additional passages in the Great Pyramid, or to find passages and chambers constructed high up in the masonry of any of the other pyramids, caused an impression of wonder in the mind of Col. Howard Vyse. He wrote: "I had not at that time any idea that the stupendous masses of the pyramids were composed of solid masonry, and that (with the exception of the King's and Queen's Chambers and adjoining passages, and Chambers of Construction afterwards discovered in this Pyramid), the apartments were invariably excavations in the solid rock. Indeed, after having ascertained the fact almost beyond the possibility of doubt, it was difficult to believe it, or to comprehend an adequate motive for the construction of these magnificent buildings merely as sepulchral monuments over a tomb, unless it was the all-powerful influence of superstitious feelings."

524 This photograph (Plate CLXI) shows at once how immeasurably larger the Great Pyramid is than the Sphinx; and we have noticed that the greater the distance from which we view these monuments, the greater becomes the contrast. In another view of the pyramids and Sphinx, taken from east of the Arab village (Plate CLXII), the Sphinx appears most insignificant. By this method of comparison, one can get some impression of the truly immense size of the Great Pyramid; for the Sphinx, when viewed at close quarters, is itself huge, as may be appreciated by the picture of it which we show here—Plate CLXIII. Notice the man standing on its head, and the other clinging to its great thick neck!

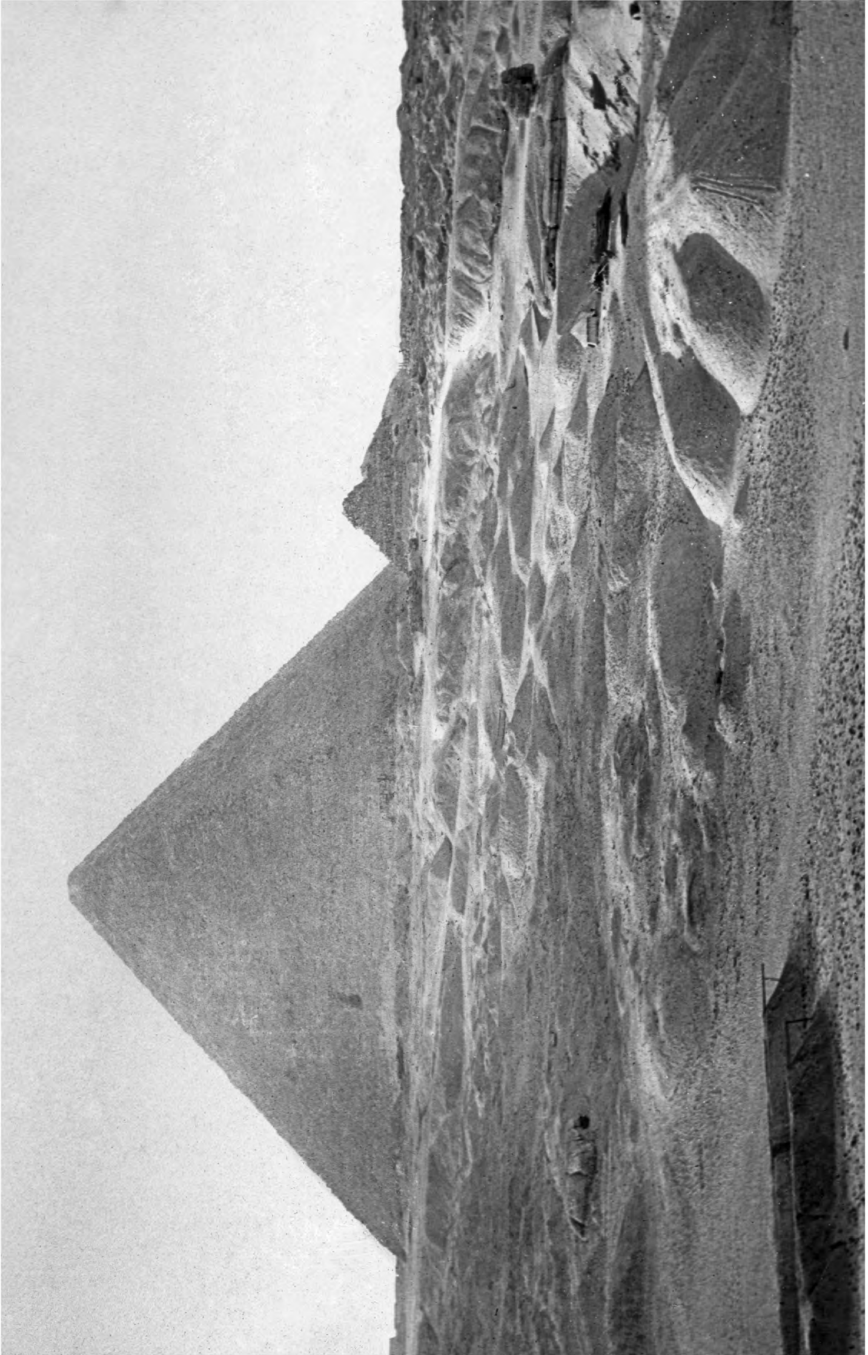
525 When one gazes upon the Pyramids of Gizeh for the first time, unless previously well informed, he is apt to be a little disappointed, for they appear smaller and less attractive than possibly he had anticipated. This, however, is partly owing to their unique shape, and partly owing to the lack of a building near them with which a proper comparison can be made. St. Paul's Cathedral would appear insignificant beside the Great Pyramid, both in



Isolated trees near the "Well of sweet water" referred to by Col. Howard Vyse



The Inundation of the Nile, near the Pyramid plateau



The GREAT PYRAMID of Gizeh, and the SPHINX, as viewed from the hill to the south—See Plate II.

height and in breadth; the pinnacle of its dome is a hundred feet lower than the apex of the Pyramid. Even St. Peter's of Rome, immense though it is, is small when compared with the Great Pyramid. Nor is it possible to accurately judge of the relative proportions of the various pyramids by simply looking at them, for from whatever view-point they are surveyed, the inevitable diminishing effect of the perspective always gives a false impression, so that if the whole group be viewed from south of the Third Pyramid as in Plate CLXV, the Great Pyramid, although immeasurably larger than the Third Pyramid, shows no pre-eminence in size—See also Plate CXX.

526 In his first volume of *Pyramids of Gizeh*, Col. Howard Vyse very well remarks upon the comparative indifference of visitors to the grandeur of the pyramids; and to the growing appreciation of those who are privileged to work in or near them for any length of time. He writes: "Owing to the oblateness of their forms, the want of proper objects of comparison, the proportionate smallness of the stones with which they are built, and many other adventitious circumstances, the exaggerated and undefined expectations of travellers are often disappointed in the hasty survey generally taken of these monuments; and they are consequently considered rude and misshapen masses of coarse masonry, without symmetry or beauty, and alone worthy of notice from their extraordinary size. A more deliberate examination, however, never fails to alter and correct those opinions; and it was universally acknowledged, by those who remained any length of time at the pyramids, that the more carefully and frequently they are inspected,—the more extraordinary their grandeur appeared, and also the striking effects which, under the varying influence of the atmosphere, they continually presented. Pre-eminent in dimensions and antiquity over all other buildings in the world, they are alike admirable for the excellence of their masonry, the skill and science displayed in their construction, and the imposing majesty of their simple forms."

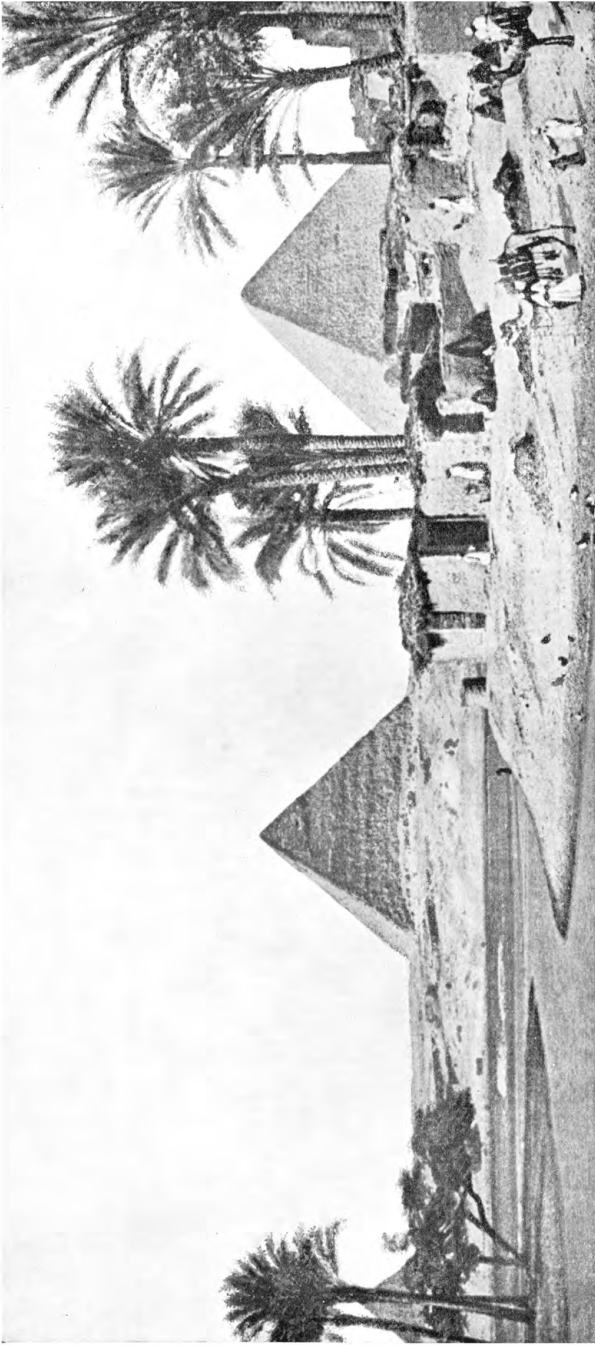
527 "They require repeated examination to enable any one to comprehend their awful and extraordinary proportions," the Colonel remarks in another place; and this we have found to be the case. Points of comparison have gradually attracted our attention which have helped to educate our eyes to appreciate properly the remarkable magnitude of the Great Pyramid. Several of these can be seen in our photographs. One of the most prominent is the size of the large mounds of debris which lie at the base. These are about 50 feet high in the middle, yet they appear insignificant in those photographs which show the full height of the Pyramid. Another good point of comparison can be drawn from Plates CLXVI and XLV. In the former (which was taken from the hill above Mena House Hotel, and shows our tents in front of the Great

Pyramid), the angle-stones which lie above the Entrance appear quite small in comparison with the long sloping sides of the Pyramid; but when these same stones are viewed at close quarters, as in Plate XLV, they are seen to be very large. In Plate CLXIV, which shows a number of Arabs assisting a traveller to climb the Great Pyramid, one can judge of the size of the masonry-courses by comparing them with the men.

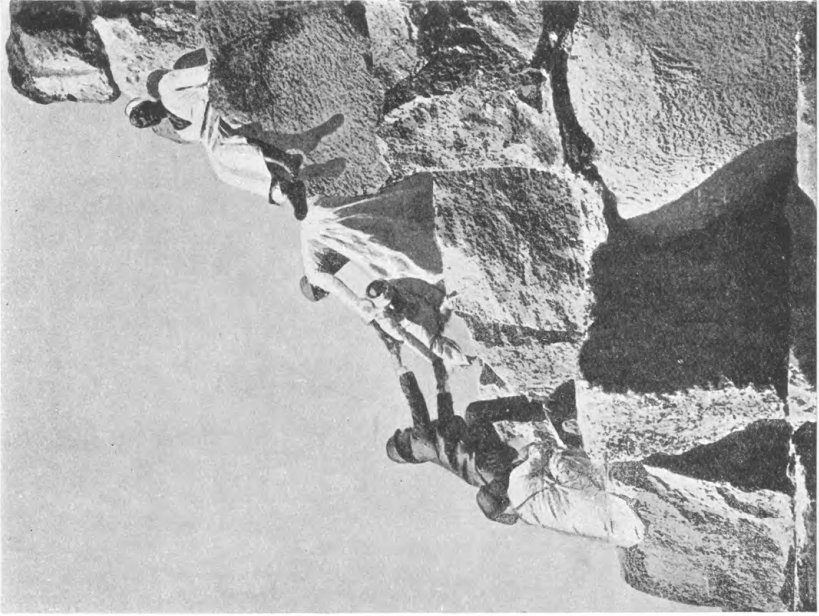
528 Mere size would not of itself, however, cause us to be attracted to the Great Pyramid more than to its companions. We have already alluded to other points of distinction; and each day as we have progressed with our work, these have become more impressed upon our minds. The chief distinction is the abundant proof that the Great Pyramid is God's stone "Witness" in the land of Egypt (Isa. 19:19), and it is the knowledge of this which attracts us to the Great Pyramid to the almost total neglect of the others. It is not necessary for the Pyramid student to speculate on the method employed by the builders to lift the large stones to their allotted places in the Great Pyramid; for much larger stones are to be seen in other buildings reared by workmen of long ago. The mere raising of a dead weight does not appear to have been difficult; it is rather the closeness of the joints between the immense stones, and despite their closeness the fact that they are filled with such film-like cement (How the idea was formed that the Great Pyramid's masonry-joints contain no cement we do not understand, for there is not a joint without it), and also the abundant evidence of mechanical skill, such as the boring of holes of all sizes through very hard stone, and the sawing of stone, and the truthful levellings of large surfaces, and the absolute orientation of the sides of the building,—these are the truly marvellous and unexplainable things about the Great Pyramid.

529 Referring to the Great Pyramid's size compared with other buildings, and to the lifting of large stones, Professor C. Piazzi Smyth wrote: "The Great Pyramid is in truth, on the whole, a raised mass of built masonry, stupendous to contemplate by reason of its total amount (more than eighty millions of cubic feet⁹), much more than on account of the large size of the individual stones. These may be generally, though sometimes more than, about four or five feet thick, seven or eight long, and as many broad; but what is that compared to the stones in the old Temple wall at the Jews' place of wailing in Jerusalem, nineteen and twenty feet long [But the roof-stones of the King's Chamber are about 27 feet long—See Par. 108]; or to those of Balbec, sixty-three feet long, and proportionately thick and broad; or to the many Colossi of the later periods of Egyptian Empire at Thebes? We were never

⁹ It was fully 94-millions of cubic feet (British), reckoning from the Platform level to the apex, when the building was complete with its casing.



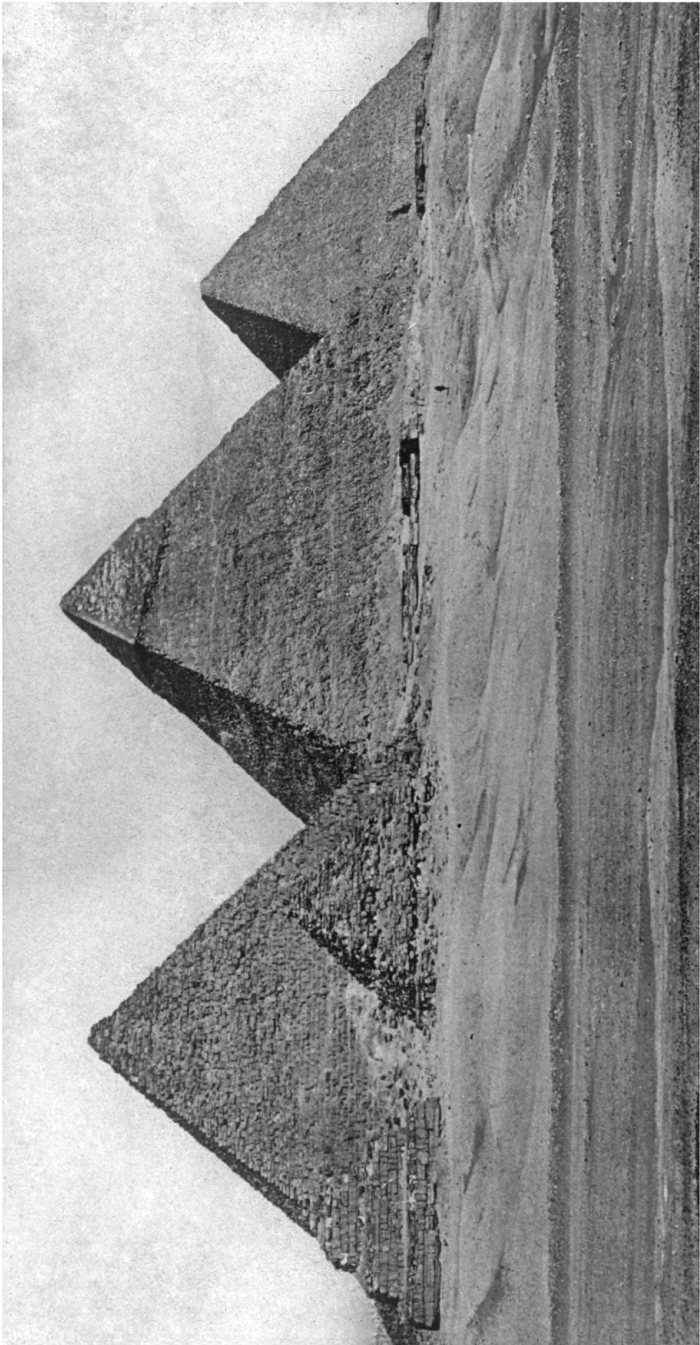
The ARAB VILLAGE near the Pyramids of Gizeh; showing the Great Pyramid to the right, the Third Pyramid to the extreme left, and the Sphinx in front of the Second Pyramid in the centre.



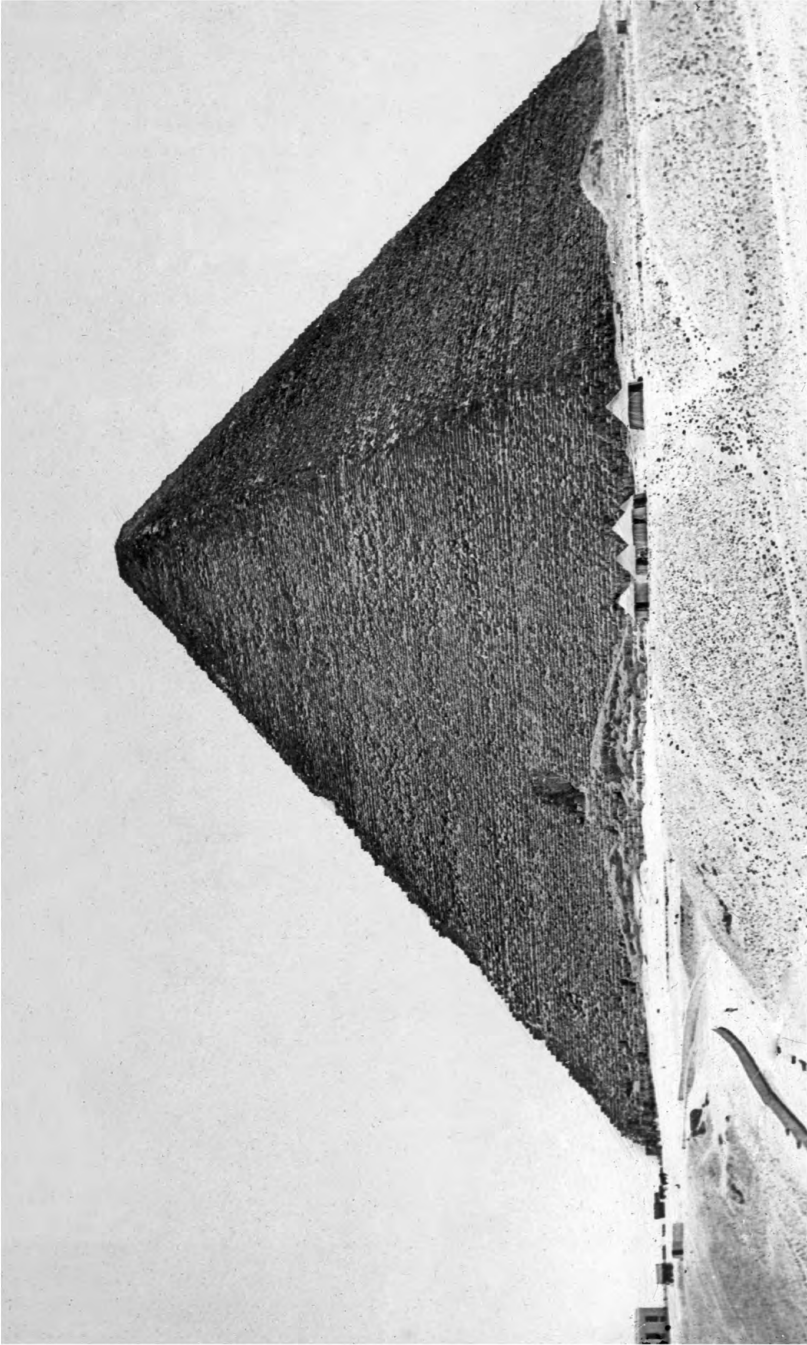
Ascending the masonry-courses of the Great Pyramid of Gizeh



The Sphinx, with part of the Second Pyramid in the background.



The GIZEH PYRAMIDS from the south, showing the Great Pyramid to the right



The GREAT PYRAMID of Gizeh, from the sand-hills above Mena House Hotel; showing the terminus of the carriage-drive which connects Cairo with the Pyramids; and our tents in the foreground

therefore very much taken up as to how or wherewith the stones of the Pyramid were raised up to their places; for with plenty both of men and time [to say nothing of horses and oxen, in both of which animals Egypt was famous], there were many methods in vogue in early days, and are still, by which even greater stones could be handled."

530 When on my second journey up the western bank of the Nile in 1914 I took the opportunity, along with Stanley and my other companions, to visit a very wonderful tomb which is cut deep into the rock, not far south of the Pyramids of Gizeh. This tomb is a great open quadrangle cut sheer down into the rock many feet (between 80 and 100 I should think), and measuring about 80 by 50 feet long and broad. A long flight of steps hewn in the rock leads downward to the bottom from the level desert—See Plate CLXVII. The peculiar feature about this rock-cut tomb is the three successive layers of great granite stones, laid one upon another, which originally covered the entire bottom of the large quadrangle—Plate CLXVIII. As will be seen by the photographs which I secured, showing the members of my party standing among the blocks, these well-squared granite stones are of immense size, and each of them must weigh many tons—Plate CLXIX. This is a good illustration of what large stones were manipulated by workmen of ancient days.

531 The exceedingly large stone which is shown in Plate CLXX, was intended to be used in the Temple of Balbec in northern Palestine, to which Professor Smyth refers; but for some reason, though the masons had practically completed the shaping of the block, it had not been removed from the quarry. Its tremendous dimensions can be judged by the figures beside it, especially by the man who stands on its top. It is 72 feet long, and weighs over 1000 tons (British). The 63-foot stones to which Professor Smyth draws attention, are built into one of the walls of the temple, three of this size in one row, with very close joints between. Their under surface is situated about 20 feet up from the ground, and each of them weighs at least 600 tons. As I have said, there is no stone in the Great Pyramid weighing over 70 tons; and the marvel of the Pyramid is not in the size of its stones, but in distinctions of a much higher order, the like of which are not to be found in any other building in the world, either ancient or modern.—*Morton Edgar.*

LETTER XX

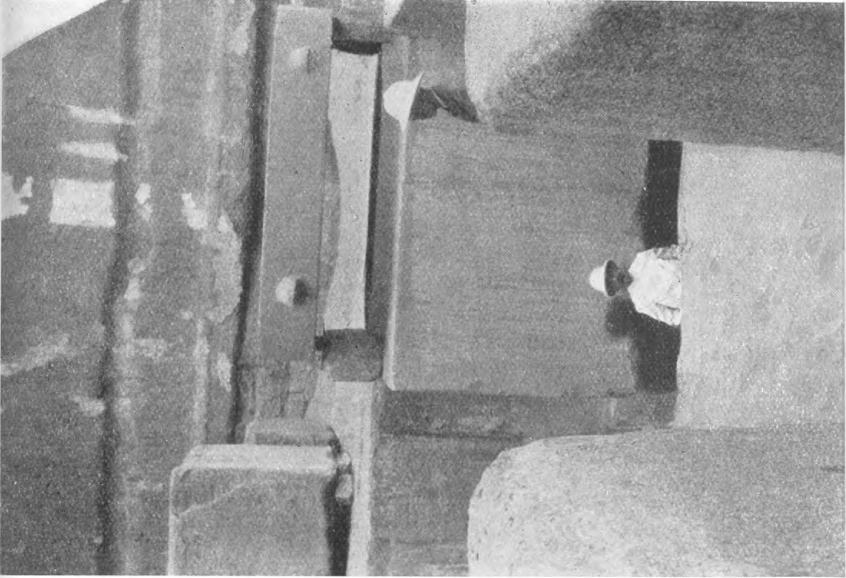
THE WELL-SHAFT NOT AN AFTERTHOUGHT THE GROTTO MYSTERIOUS GRANITE STONES

EGYPTOLOGISTS, and others who do not credit belief in the Divine Authorship of the Great Pyramid, are puzzled as to the utility of the Well-shaft. Their common theory, namely, that this long shaft was merely a way of exit from the upper parts of the building's interior, after the interment of the dead monarchs in the King's and Queen's Chambers, is the only tenable one from their material standpoint; and yet the arrangement of this shaft as a whole is so extraordinary, that thoughtful investigators are not truly satisfied with this exit-theory—See Pars. 416-418. Some Egyptologists, however, like Professor Flinders Petrie, do not agree that the architect had a definite reason for the existence of every part of the monument; and to support their lack of confidence in the designer they claim that the Well-shaft was not contemplated in the first instance, but was merely an afterthought. This is how Professor Petrie states his opinion:

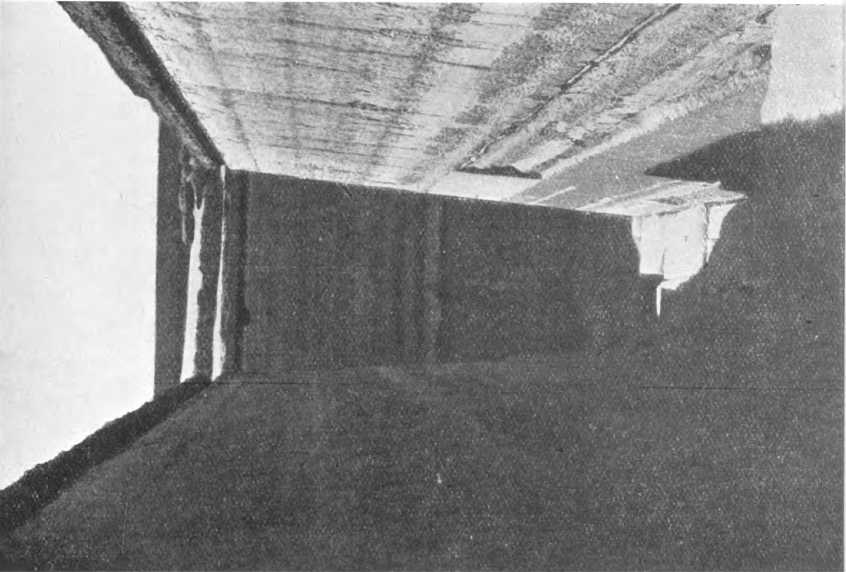
“The shaft, or ‘Well,’ leading from the north end of the Gallery down to the subterranean parts, was either not contemplated at first, or else was forgotten in the course of building; the proof of this is that it has been cut through the masonry after the courses were completed. On examining the shaft, it is found to be irregularly tortuous through the masonry, and without any arrangement of the blocks to suit it; while in more than one place a corner of a block may be seen left in the irregular curved side of the shaft, all the rest of the block having disappeared in cutting the shaft. This is a conclusive point, since it would never have been so built at first.”

533 Our comment upon this reasoning is that: because a section of the *tortuous* part of the shaft may have been cut through while some of the masonry blocks were *in situ*, this is not at all a conclusive proof that the Well was not in the original design; for the same thing is evident in the bore of the First Ascending Passage, especially at the lower end of that passage, as we have already noticed (Pars. 461, 468); and Professor Petrie does not suggest that the First Ascending Passage was a mere afterthought. And then it is in the tortuous part only that such cutting seems to have been made; for Professor Petrie says nothing of the long section of the

Plates CLXVII & CLXVIII

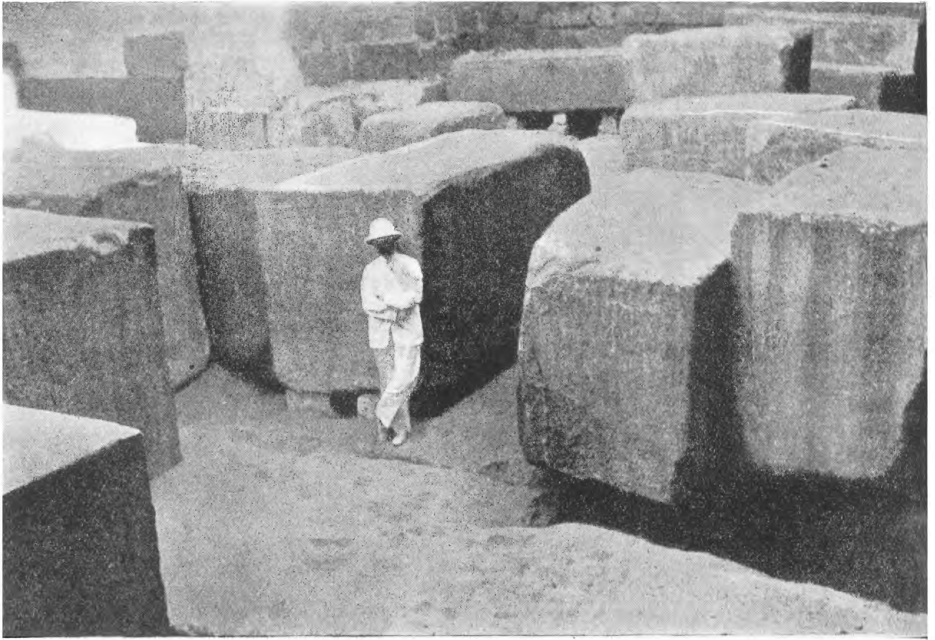


*The Sarcophagus discovered in the tomb
(It was found empty)*

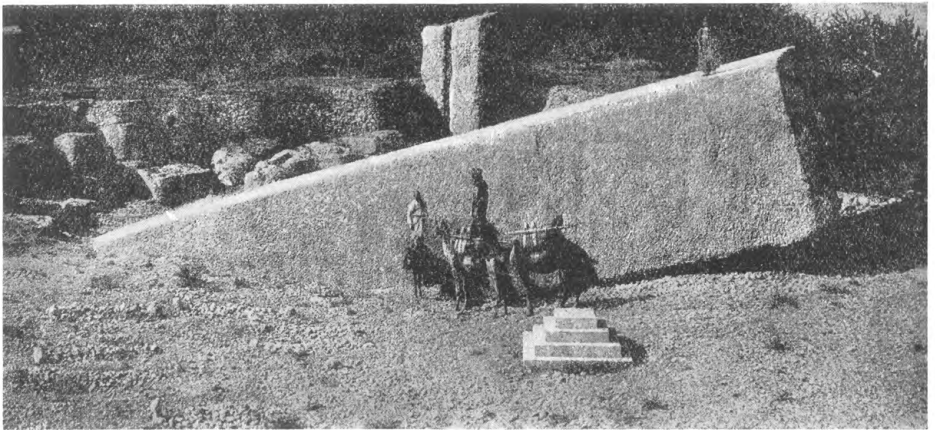


*The deep quarry-like tomb cut in the rock,
south of the Pyramids of Gizeh*

Plates CLXIX & CLXX



A few of the large granite stones, three superimposed layers of which covered the rock-floor of the quarry-like tomb



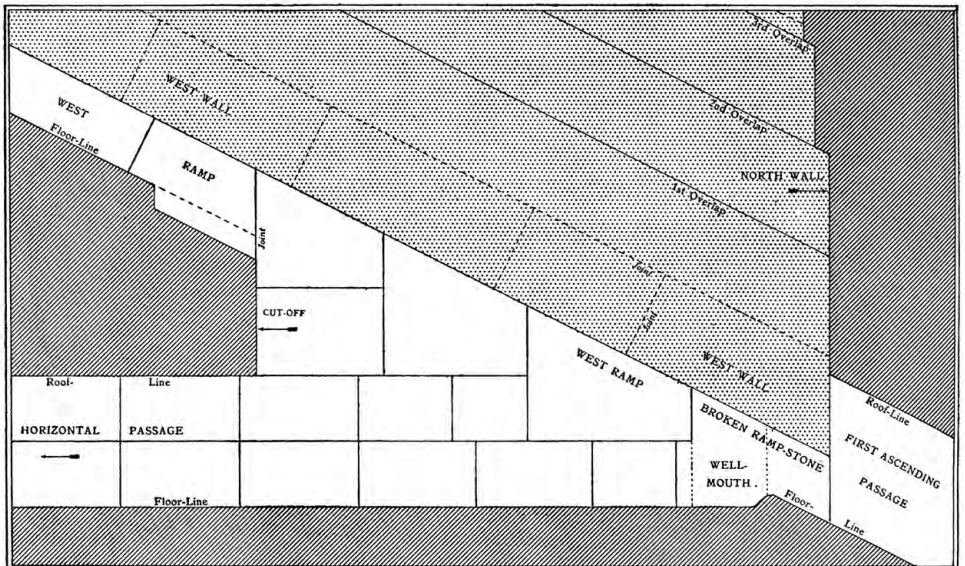
The immense stone, weighing over 1000 British tons, lying in the quarry of Balbec in Northern Palestine

shaft which is not tortuous, that is, the top, vertical part, which is square in bore, and presents every appearance of having been *built* while the building-operations were in progress—See Plate XI.

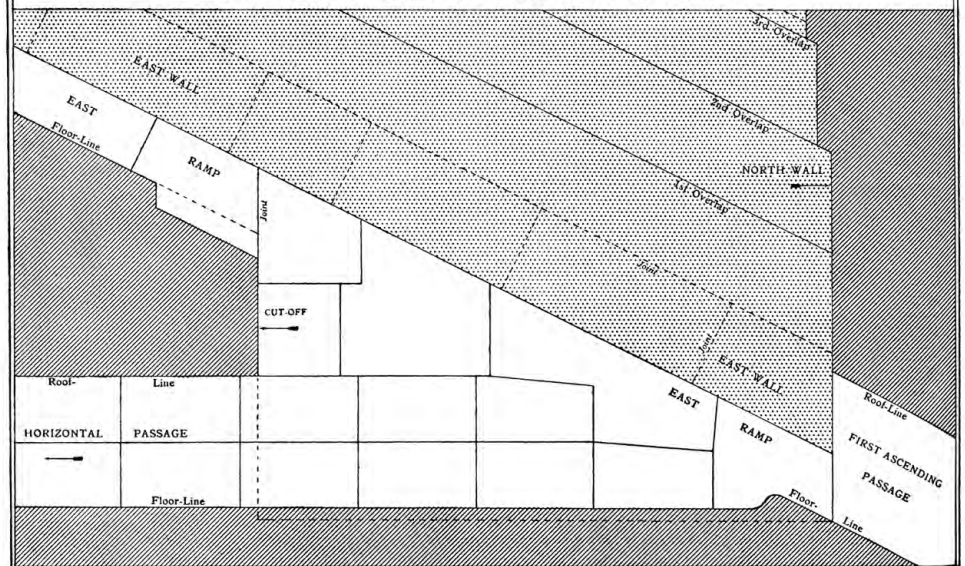
534 Continuing his argument, which he claims to be conclusive, Professor Petrie says: "A similar feature is at the mouth of the passage, in the Gallery. Here the sides of the mouth are very well cut, quite as good work as the dressing of the Gallery walls; but on the south side there is a vertical joint in the Gallery side, only 5·3 inches from the mouth [He means a joint on the *Ramp* side, which is about 5½ inches to the south of the Well-mouth]. Now, great care is always taken in the Pyramid to put large stones at a corner, and it is quite inconceivable that a Pyramid builder would put a mere slip 5·3 thick beside the opening to a passage. It evidently shows that the passage mouth was cut out after the building was finished in that part. It is clear, then, that the whole of this shaft is an additional feature to the first plan."

535 As Professor Petrie does not present his readers with a diagram to illustrate the vertical joint he speaks of, it is almost impossible for the student who has not been to the Pyramid to judge the soundness or otherwise of the argument. When I visited the Pyramid again in 1912 (my second visit), I took the opportunity to carefully measure every stone and joint both on the west side of the Gallery where the Well-mouth is situated, and on the opposite east side as well; and from these measurements I have drawn the diagram here presented—Plate CLXXI. For the sake of easier comparison I have drawn the vertical elevation of the Gallery's *east* side as if it were possible to see it thus while looking west, or as if the wall and Ramp on this east side were transparent. An examination of this diagram will convince you that the masonry-blocks were all specially cut as to size, and arranged as to position, with direct reference to the open mouth of the Well on the west side. And the "large stone at the corner," which Professor Petrie declares must always be found where a passage begins, is not missing in this case also; for a very large corner stone is there to be seen very clearly, placed right at the southern boundary of the Well-mouth; and the "mere slip" of stone to which Professor Petrie refers is safely below this protecting corner block; and for over four thousand years it has stood as it is, uninjured in the main. And immediately over the mouth of the Well, and spanning the Ramp-stone which was *purposely* broken-away for symbolical reasons (as already fully explained), there is a specially-placed large wall-stone, to still further strengthen the masonry surrounding the open mouth of the Well.

536 You will notice how squarely and symmetrically arranged the masonry-blocks are, which form the Ramp on the west side, and to the south of the Well-mouth. Anyone can easily see that



Vertical Elevation of the lower, northern, end of the Grand Gallery, showing the joint-lines in the WEST Wall and Ramp, looking West

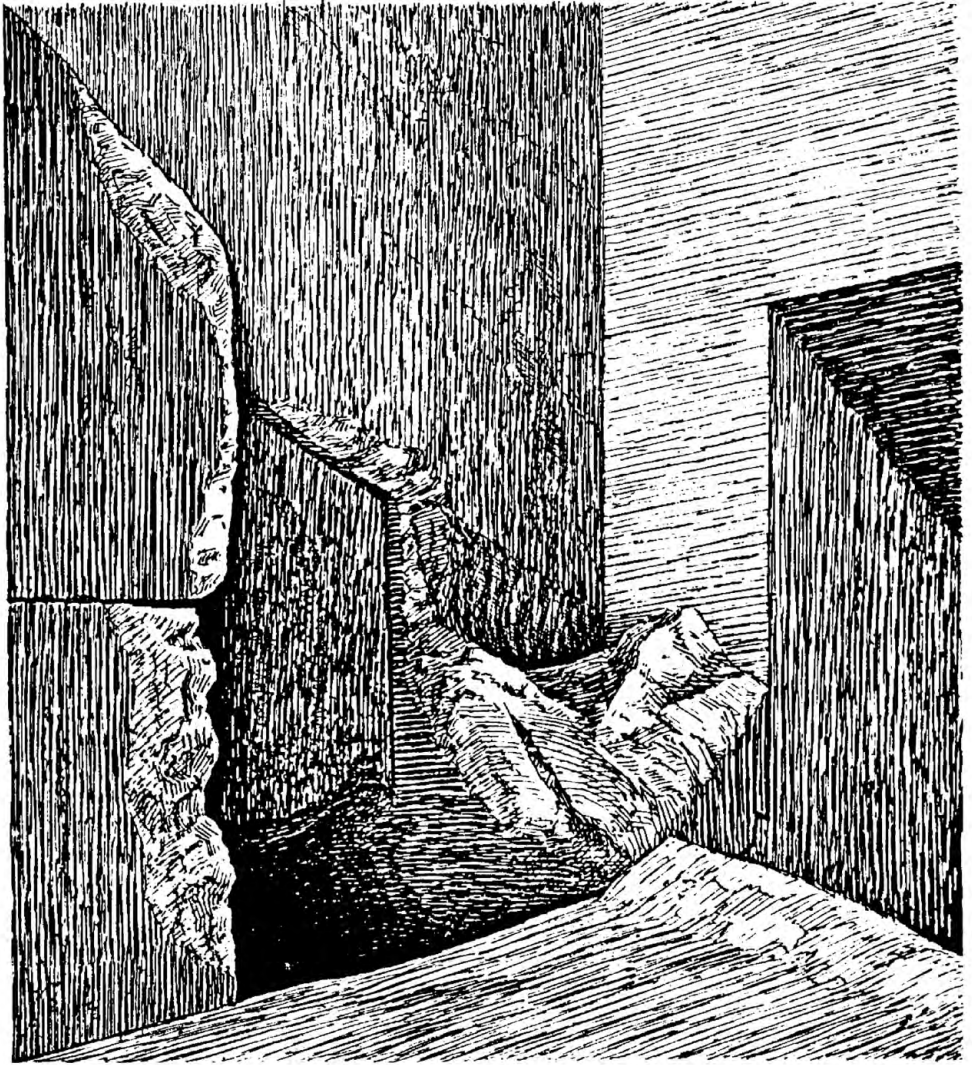


Vertical Elevation of the lower, northern, end of the Grand Gallery, showing the joint-lines in the EAST Wall and Ramp (but looking West)

the masonry of this part of the Grand Gallery was particularly designed on account of, and for the sole purpose of, the originally contemplated Well-mouth and shaft. And as if to further accentuate this special arrangement of the masonry on the west side, the masonry on the opposite, east side is altogether different. Therefore, from the purely architectural aspect, even apart from our belief in the necessity of the Well because of its symbolical importance, we are abundantly justified in stating that all the evidences prove that the Well-shaft is indeed an integral part of the Great Pyramid's passage and chamber system as originally designed and completed. This is the opinion that was held by Professor C. Piazzi Smyth, and other competent authorities.

537 It is difficult to secure photographs of the Well-mouth which will show it as it appears to one who is standing *in* the Grand Gallery, because it is impossible to set the camera sufficiently far from the opening and its surroundings to include them all in one picture. The two records which we managed to take (Plates CLXXIII and CLXXIV), while not giving a full view of the opening, show the fractured Ramp-stone very plainly, and also the depression in the west wall of the Grand Gallery, which marks the place formerly occupied by the missing portion of the Ramp immediately above the Well-mouth—Compare with Plate XIX. The first of these two photographs was taken from a point on the east side of the Horizontal Passage leading to the Queen's Chamber: the camera was erected three and a half feet to the south of the centre of the Well-mouth, with the lens about 18 inches above the floor, and therefore much below the inclined upper surface of the West Ramp at this place. The drawing by K. Vaughan (Plate CLXXII) which is based upon the photograph, shows the surroundings as they appear to the person who may stand where the camera stood. The second of the two Well-mouth photographs was taken with the camera placed in the opposite, north-east, angle of the Grand Gallery, on top of the East Ramp. The sloping upper surface of the East Ramp, which appears in the foreground of this photograph and intercepts the view of the Well-opening, is removed in K. Vaughan's drawing (Plate CLXXVI); and with the inclusion of the West Ramp which forms the southern boundary of the mouth of the Well, this drawing presents a fairly clear idea of the actual appearance of this Well-mouth part of the Grand Gallery.

538 Judah fastened a rope-ladder to the iron pin which our men had previously fixed with cement at the head of the vertical part of the Well-shaft; and John and I descended with the intention of examining and measuring the shaft, and also the mysterious *Grotto*. Were it not for the ladder I question whether we would have ventured the descent. Even with its aid we found our downward climb laborious, and not without risk. This vertical part of



Drawn by K. Vaughan

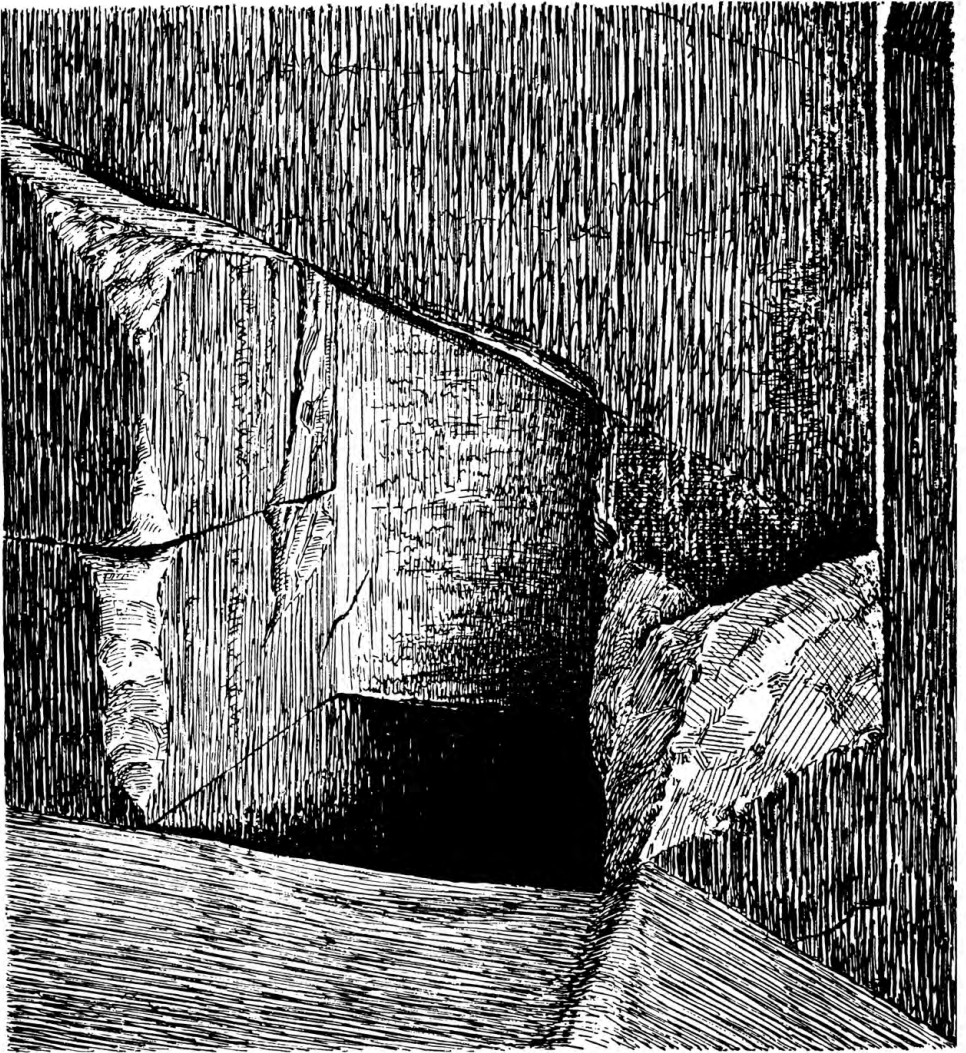
The WELL-MOUTH in the north-west corner of the Grand Gallery of the Great Pyramid of Gizeh from the south; showing the fractured West Ramp; and the upper end of the First Ascending Passage to the right; also part of the floor of the Horizontal Passage to the Queen's Chamber in the foreground



Two views of the Well-mouth

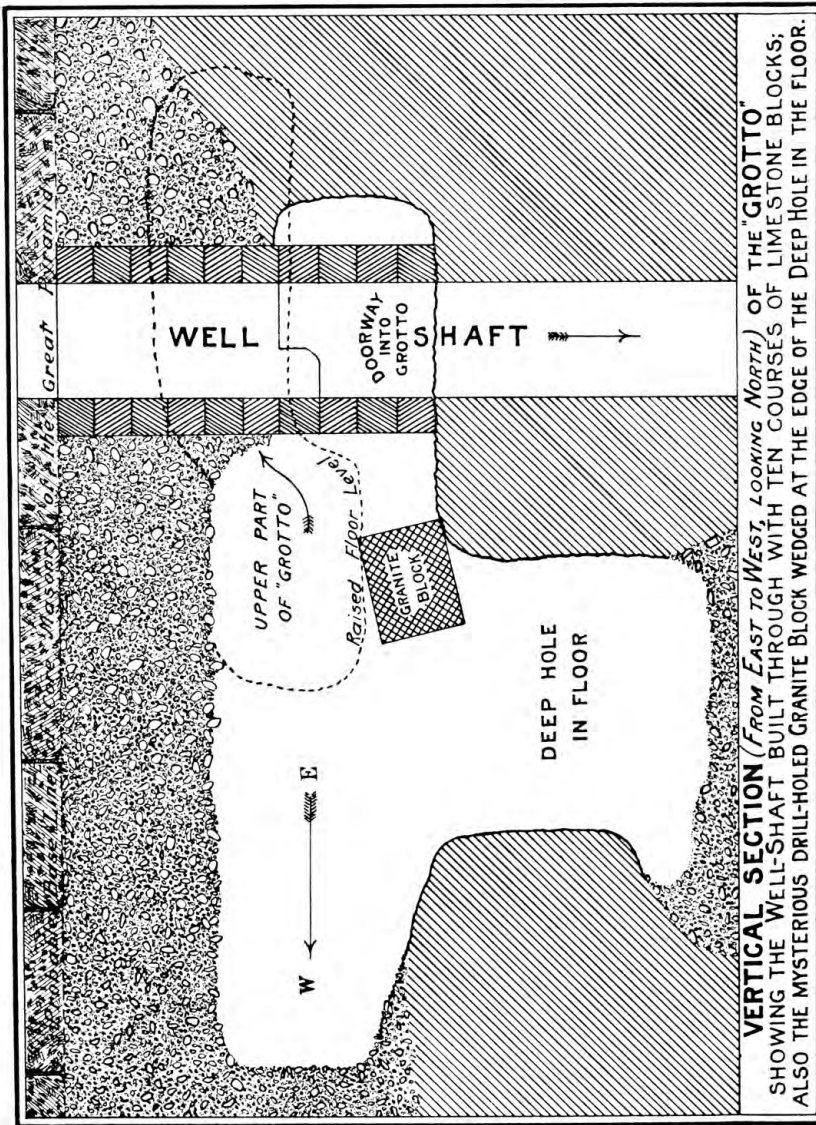


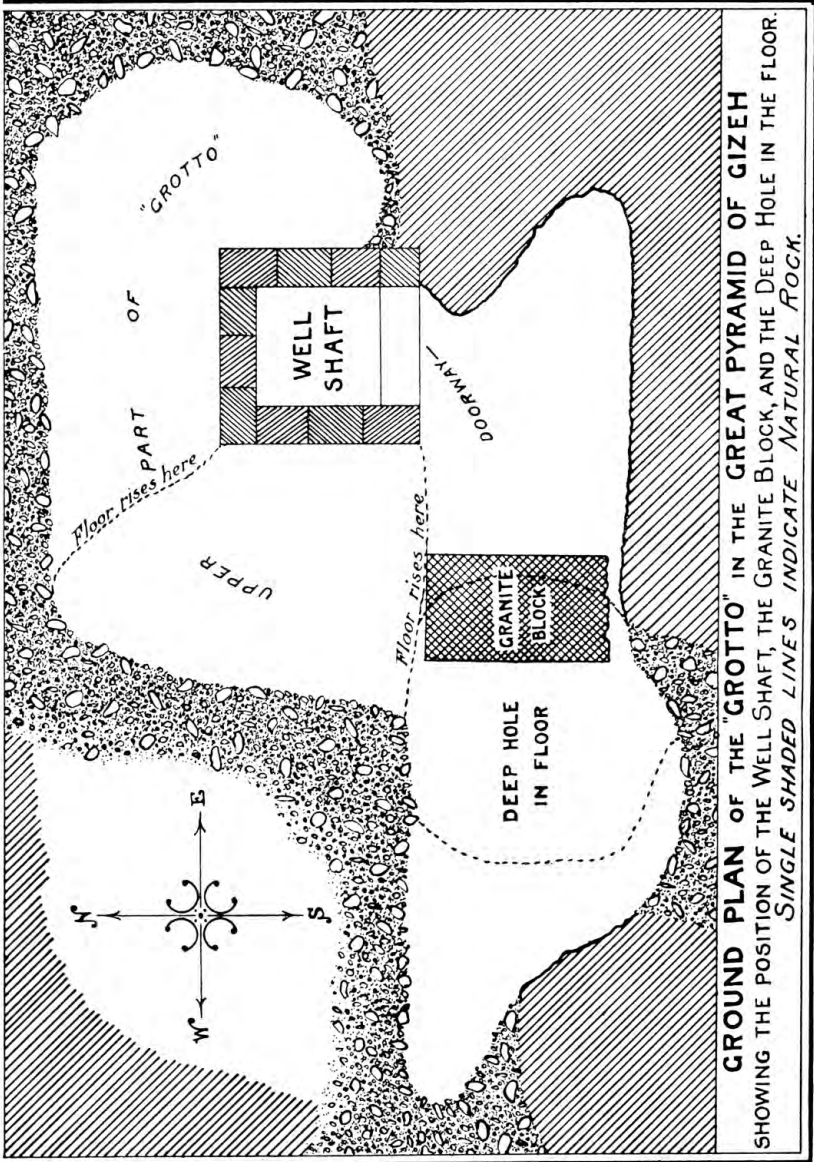
The GROTTO of the Great Pyramid of Gizeh, looking north; showing the small doorway forced through the lower courses of the built part of the vertical Well-shaft; also, at the left-hand corner, part of the mysterious granite block—Compare with Plate XXXII



Drawn by K. Vaughan

The WELL-MOUTH in the north-west corner of the Grand Gallery of the Great Pyramid of Gizeh from the east; showing the square-cut-off Ramp to the south (left); the fragmentary remains of the missing Ramp-stone in the north (right) corner; and the upper end of the First Ascending Passage to the right; also part of the floor of the Horizontal Passage to the Queen's Chamber in the foreground





GROUND PLAN OF THE "GROTTO" IN THE GREAT PYRAMID OF GIZEH
SHOWING THE POSITION OF THE WELL SHAFT, THE GRANITE BLOCK, AND THE DEEP HOLE IN THE FLOOR.
SINGLE SHADED LINES INDICATE NATURAL ROCK.

the shaft lies a few feet to the west of the line of the Grand Gallery, being approached by the small horizontal passage already referred to—Plates XVIII and XIX. The floor of the small passage does not appear to be the original one. It is not all on one level, but rises abruptly in a shallow step near the Grand Gallery end. To determine the level of the original surface of the floor might now be a little difficult; probably it was flush with the upper surface of the step, but it may have been a little higher. Our drawings show this floor restored. At the top of the vertical shaft, on the north side, there is a fairly large excavation. It is in the rough floor of this excavation, as I mentioned before, that our men have fixed the iron pin, from which the ladder is suspended. What purpose the excavators had in view in forcing their way into the masonry at this point we do not know; probably it was they who cut the floor of the small passage, to gain more headroom for working.

539 At the foot of the first vertical part (which is about 25 feet deep, and nearly 28 inches square in bore), we noticed a bend in the shaft southward. It still descends very steeply, however, and the rope-ladder hangs down it for yet another ten feet. From this point the shaft looks very fearsome, especially to us who are unaccustomed to such places. We paused here and expressed doubt as to our being able to proceed further. Judah, seeing our hesitation, told us to "wait a minute," and immediately disappeared down that fearful shaft, using hands and feet, elbows and back in his descent. He went down to the lowest almost vertical part, from the top of which there hangs a rope from another iron pin—Plate XI. This second pin was fixed, to our order, by Judah and an assistant during our absence in Palestine. Judah had gone down to fetch this rope, and in the meantime John and I occupied ourselves squaring, plumbing and measuring the part of the shaft already traversed. On his return, Judah fastened the rope to the end of the ladder, and down we began to go again. We felt much safer with this continuous connection with our iron pin at the top of the shaft, but we proceeded slowly, taking care to place our feet firmly in the footholds, measuring as we descended.

540 The small opening into the Grotto is situated a short distance down the second vertical part. For about seven and a half feet upward from the floor of the doorway, the four walls of the square shaft are composed of masonry built of small stones in ten horizontal courses. This short built part of the shaft goes through the Grotto. Below this, right down to the lower opening into the Descending Passage, the shaft is cut through the solid rock.

541 I gave a sigh of relief when I reached the small doorway of the Grotto and sat in it with my feet hanging down the shaft. After a few more measurements from above, where John was, down

to where I now sat, I crept backward into the Grotto, and John came down and joined me. We were now in the Grotto! We had often hoped that we might explore this part of the Pyramid, and take measurements, as most works we had read on the subject of the Great Pyramid seemed rather contradictory and vague when treating of the Well. We measured the Grotto in its length, breadth, height and depth. It is longer from east to west, than from north to south. The roof is low; and except in one spot to the west, where there is a deep hollow in the floor, it is too low to allow one to stand. The floor, walls and roof are composed for the most part of gravel embedded in caked sand, which crumbles when touched. Here and there the natural rock appears—Plate CLXXVII.

542 We photographed the small doorway of the Grotto from the inside, getting Judah to sit on the sandy floor on the west side with his head almost touching the roof—Plate CLXXV. But before saying more about the Grotto at present, I would like to draw your attention to some interesting matters in connection with the Well-shaft. The walls of the first vertical part are comparative smooth; but from the bottom of the first down to the top of the second vertical part, the shaft is very uneven indeed, being neither square nor round in section—Plate XI. It looks as if the great irregularity in this part of the shaft is the result of stones having been dislodged from its walls; for the whole of this portion of the Well, from the Grand Gallery down to the top of the second vertical part, descends through the comparatively rough core masonry of the Pyramid. Here and there, one can see the open joints between the core stones; and we found them sometimes large enough to stow away our measuring rods when not required. Situated on the east, at the foot of the first vertical part, there is a crevice large enough at its outer end to allow one to sit in it; and in at its further end, the square corner of one of the core blocks is clearly distinguishable.

543 This thought seems to be supported by some of the older writers on the Great Pyramid, who record that the irregular part of the shaft was in their time much encumbered with large stones. If so, it is evident that to remove these stones without first cutting into the sides of the shaft in order to gain room, would be very difficult, if not impossible in so confined a place. Col. Howard Vyse quotes Mr. Salt's account of M. Caviglia's descent of the Well in 1817—"He descended by means of a rope to the bottom of the first shaft, 20 feet deep [our own measurement, taken from the roof of the small horizontal passage above, down to the lowest part of the vertical shaft, is 25 feet], when the passage, which inclined towards the south, was nearly filled up by some large stones, which he had great difficulty in removing."

544 M. Caviglia contemplated clearing the whole length of the Well-shaft; but owing to the lack of air his Arab workers were

unable to proceed, and he had therefore to abandon the attempt. Later, when working in the Descending Passage, removing some of the rubbish there, he unexpectedly discovered the lower opening of the Well, and was now able to effect his former design; for by drawing out the loose debris as it fell down the almost perpendicular shaft, he cleared its entire length.

545 Many of the older operators at the Great Pyramid do not appear to have been aware that the Descending Passage proceeds downward in a direct line beyond its junction with the First Ascending Passage. The constant accumulation of loose debris from Al Mamoun's forced passage must have effectually covered all trace of a subterranean connection. Davison (in 1763 A.D.—See Par. 241) seems to have been the only one, previous to M. Caviglia, who had detected the rock-cut continuation; and this because recent rains had washed away part of the concealing debris. He was able, however, only to penetrate down to a part about 80 feet short of the lower opening of the Well. Even the French savants, who visited the Gizeh Pyramids at the time of the French expedition to Egypt under Napoleon in 1799, though they carried on extensive operations at the Great Pyramid, appear not to have known that this passage extends below its junction with the First Ascending Passage. This is evident from an examination of the beautiful drawing which they published of the Great Pyramid's passage-system.

546 Before the time of M. Caviglia, in 1817, therefore, the location of the lower terminal of the Well was a great mystery; and many theories were held regarding it. A common belief among the Arabs was that the Well led to the Sphinx; while others thought it communicated with the Second Pyramid. The many mythical tales concerning it were all calculated to heighten its mysterious character, and they aroused the curiosity of some of the earlier investigators sufficiently to lead them to explore its depth. As far back as 1652, their writings give evidence of a fairly accurate knowledge of most of the upper portion of the Well, and of the existence of the Grotto. Some even attempted to clear the shaft to its lower end, but, like M. Caviglia, were compelled through lack of air to give up their ambition.

547 Because of a statement made by Pliny (79 A.D.) to the effect that: "Within the largest Pyramid there is a Well; the river is supposed to have been let in by it," the Well-shaft was believed by some to lead to a reservoir of water. Doubtless it is from Pliny's account that this most peculiar shaft became known as "The Well." However, it is doubtful if Pliny's informants really knew of the present Well-shaft. Sir J. Gardner Wilkinson expresses it as his opinion that Pliny's statement rather referred to the Descending Passage; for he believes that there is conclusive evidence to show

that the Pyramid's upper passage-system was entirely unknown previous to Al Mamoun's forced entry in 820 A.D.; a belief also shared by Professors C. Piazza Smyth and Flinders Petrie, and by many other authorities.

548 Owing to the thick coating of dust, and the extreme roughness of the walls of the shaft, it is difficult to determine the level at which the core masonry of the Pyramid rests upon the natural rock; but it cannot be far above the Grotto. It appears to us as if the large core blocks rest directly on the top of the ten courses of small stones which line the upper half of the square shaft of the second vertical part. As I indicated before, these courses of small stones were built to continue the shaft through the Grotto; and the level of the rock on which they rest can be distinctly seen in our photograph—Plate CLXXV, with which compare K. Vaughan's drawing, Plate XXXII.

549 Professor Petrie points out that the ancient workmen must have cut and completed the Subterranean Chamber and the lower part of the Descending Passage in the rock, before commencing the erection of the superstructure of the Pyramid with its built continuation of the Descending Passage. So also with the Well, its lower part would probably be cut in the rock first, and then it would be gradually continued upward as the core masonry of the Pyramid was built up, course by course, until it reached its present outlet on the west side of the lower end of the Grand Gallery. But before proceeding to the erection of the Great Pyramid, the workmen would also probably level the surface of the foundation rock. That they did not do this in one plane, but in terraces, is evident, because the beginning of the rock-cut portion of the Descending Passage is distinctly on a higher level than the rock under the pavement at the outside base of the Pyramid; while our measurements of the length of the Well-shaft show that the rock-cut portion of that shaft begins on a still higher level—Plate XI.

550 Our thought with regard to the Grotto is that, while the ancient builders were engaged in this work of levelling the rock surface in terraces preparatory to the erection of the Pyramid, they uncovered a large natural cavity or fissure. As the shaft of the Well passed through this cavity (and its course would lead one to believe that it was diverted for this purpose), the workmen would be instructed to build a continuation of its four walls with small courses of stone up to the level of the rock.

551 The cavity or fissure would then be filled up to the level of the rock with sand and gravel from the desert, packed in firmly round the four walls of this built continuation of the shaft, and so form a solid foundation for the masonry of the Pyramid. In our photograph of the Grotto some of this sand and gravel can be seen adhering to the white plaster of the masonry—See Note page 362.

552 Curious investigators (probably shortly after Al Mamoun's time), wondering what could be concealed behind such strange little walls, forced their way through the four lowest of the small courses of the south wall. Encountering nothing but sand and gravel, they would soon abandon their task; but, from time to time, later investigators, imbued with the same curiosity, would gradually extend the breach by picking away large quantities of the partly caked sand and gravel, and throwing it down the shaft would completely block up the bottom of the Well. (This thought was first advanced by Col. Coutelle in 1801.) Thus, the lower portion of the four walls of the shaft, built so long ago through the cavity, were again laid bare on their outer surfaces; for the Grotto curves almost completely round the Well-shaft—Plate CLXXVII. Even Professor Flinders Petrie did his share in enlarging what has for long been generally known as the "Grotto." We discovered, at the bottom of the deep hollow to the west, a basket of the kind regularly used by the Arabs to carry sand, etc.

553 Wedged in at the east edge of the deep hollow in the floor of the Grotto is a large granite stone, which, judging by its broken appearance, is a fragment of a larger block. It has two worked surfaces at right angles to each other, and, most wonderful of all, parts of two large holes drilled through it! The north-east upper corner of this stone may be seen at the lower left-hand corner of our photograph of the Grotto (Plate CLXXV); but K. Vaughan's drawing enlarges upon the photograph, and shows more of this stone, as well as the floor of the Grotto at the small doorway—Plate XXXII.

554 There are similar granite stones elsewhere in the Great Pyramid. Three lie on the floor of the Descending Passage. One of these, the largest, was discovered by Professor Flinders Petrie, a little below the junction of the First Ascending Passage. It is across the top of this stone, as mentioned before, that the iron grill-door is fixed. It has five worked surfaces, and the remains of one drill-hole four inches in diameter. Another lies on the floor of the Descending Passage a little above the opening of the lower end of the Well. Like the one in the Grotto there are two drill-holes in it.

NOTE: Col. Howard Vyse, in 3rd Vol. of *Pyramids of Gizeh*, gives an account of a pyramid (the Northern Brick Pyramid of Dashur) with a base 350 feet square, resting entirely on a foundation of sand. He writes: "The foundation is remarkable. The stony surface of the desert had been made level by a layer of fine sand [the sand and gravel from the desert], confined on all sides by a stone platform, 14 feet 6 inches wide, and 2 feet 9 inches thick, which supported the external casing; and the pyramid was built upon the sand, which was firm and solid. Mr. Perring has met with other instances in Egypt where sand has been thus used; and provided it be retained in its place, it apparently may be depended upon."

555 This second stone now lies *below* the Well opening. On the day our men began to clear the debris from the Descending Passage, they had uncovered a third but smaller granite stone, which lay on the floor a little below the iron grill-door. Taking away too much of the supporting debris, this stone began to move, and quickly gathering impetus on that steep floor, it plunged down the 200 feet or more of the passage and crashed with great force into the granite stone with the two drill-holes, knocking it to the bottom. Nevertheless, no damage was done to either of the blocks. As these two stones now prevented entrance to the Small Horizontal Passage leading to the Pit, I had them removed a few feet up the passage, and laid against the east wall, taking care so to place the larger block that the drill-holes might be examined readily by interested visitors.

556 In one of our photographs of the lower end of the Well, taken before this incident occurred, this larger stone may be seen lying further up the passage; and part of one of the worked surfaces, and even the upper ends of the drill-holes may be discerned—Plate CLXXVIII. Judah is seen reclining on the floor of the Descending Passage above the stone, supporting his head on the board which the American excavator had placed across the passage to keep back the debris when he was clearing away the rubbish below that point—Par. 235. This board, of course, is no longer required, as the entire length of the passage is now clear.

557 There is still another granite stone lying in the small Recess in the passage leading to the Pit, as may be seen in our photographs of this part—Plates LXXV and LXXVI. It has worked surfaces, but no drill-holes. There are also several small fragments of granite lying in the Pit.

558 At first we were greatly puzzled to know how one of these granite stones found its way into the Grotto, of all places! It appears, however, that among the large stones which formerly blocked the irregular portion of the Well-shaft above the Grotto, one was of granite; for we find in M. Caviglia's list of measurements of the Well, the following item: "Depth of the Well to a block of granite that had fallen into it—38 feet."

559 Some active operator at the Pyramid (probably Mr. Caviglia himself) must have had this granite stone lowered by means of ropes until it hung opposite the small doorway of the Grotto, into which it was then pulled out of harm's way. Although this operation must have been attended with considerable difficulty and danger because of the weight of the block, it was the easiest way to get rid of it; for had it been thrown down the lower part of the Well, it would have again become tightly wedged somewhere in the narrow shaft, completely blocking the passage.

560 A more difficult problem, however, is to discover the original site and purpose of these five blocks of partly dressed granite stones with their drill-holes. The fact that one of the three largest is now in the Grotto, and has been traced to a point several feet higher than its present lodging place, would seem to indicate that they all originally occupied a position somewhere in the upper parts of the Pyramid.

561 When Professor Flinders Petrie made his discovery of the large granite block on the floor of the Descending Passage at the junction of the First Ascending Passage (he seems not to have known of the others), it occurred to him that it might have come from the Ante-Chamber. The three pairs of grooves on the sides of that chamber suggest the possibility of other granite leaves or portcullises stretching across between the walls like the present Granite Leaf—See Plate CXXXVII. It is the only likely place he could imagine; but he saw too many objections to this theory to advance it as anything more than a mere suggestion. Why, he asks, should there be a [four-inch] drill-hole through the block [and we have seen that the two next largest also have each a pair of drill-holes], if it originally formed part of another Leaf? He anticipates that some might claim that the hole is modern, made for smashing up the block more easily; but objects that “it is such a hole as none but an ancient Egyptian would have made, drilled out with a jewelled tubular drill in the regular style of the fourth dynasty [the period during which this Great Pyramid was built], and to attribute it to any mere smashers and looters of any period is inadmissible.”

562 The grooves in the Ante-Chamber are, in any case, too wide, being an inch more than the thickness of the stone. Professor Flinders Petrie remembers that the blocks of the Granite Leaf are also an inch narrower than their grooves; but seems to forget what he himself points out later, and as we have already seen (Par. 489), that the extra inch is filled in by corresponding projections or rebates on the blocks, which are wholly lacking in the block discovered by Professor Flinders Petrie; nor are any to be seen on the other blocks.

563 Without doubt, these granite stones with their unique drill-holes, form a mystery which must be left for some future investigator to make plain; we cannot think what was their original purpose, and are bound to confess as did Professor Flinders Petrie, that, to use his words, “something has been destroyed, of which we have at present, no idea.”

564 While John and I were thinking over these matters, we distinctly heard a voice coming up the Well-shaft from 125 feet below, asking us if we were coming down to tea! Jack and

Stanley had persuaded their mother to visit the Pit; and as Sayd had arrived with our customary four o'clock tea, they were now impatiently waiting for us to join them. We therefore caught hold of the knotted rope (which can be seen on the right-hand side in the photograph of the Grotto, hanging down against the north wall of the square shaft (Plates CLXXV and XXXII), and began the descent. Seven feet or so brought us to the end of the second vertical part. Beyond this the shaft descends at a steep angle southward—Plate XI.

565 The average height of the roof from the floor in this inclined part of the shaft, is about 30 inches. The width between the walls at the roof is greater than the width at the floor, the former being about 25 inches, and the latter 22 inches. The roof, walls and floor of this shaft are not, however, so regularly cut in the rock as are the Descending Passage and Small Horizontal Passage leading to the Pit. In the angles between the two walls and the floor, rough portions of the rock have been allowed to remain, for the purpose of serving as footholds. These footholds, which are regularly spaced all the way, are not very large, and do not seem secure to those unaccustomed to such places.

566 Our measuring operations took longer than we had provided for, and our stock of candles was now nearly exhausted. We had, therefore, to send Judah to the tents for a fresh supply, and, as might be expected, he was away for a long time. I remarked to John that it was rather risky to be left in the dark in such a long dangerous shaft, especially as we had nothing to hold on to; for the rope which Judah had fastened to the end of the rope-ladder did not reach beyond the bottom of the second vertical part, and we had to work our way laboriously downward, placing our feet as best we could in the shallow footholds, and lying with our backs pressed against the angle of the east wall and floor. Not long after my remark, down came a shower of candles on our heads and backs! Judah had returned with a packet, and in his descent down the shaft it had slipped out of his shallow pocket and burst open, hence the unexpected but very welcome shower. Most of the candles were broken, but we did not mind.

567 I was now getting tired and a little nervous, the passage is so long and so steep, and the squaring, plumbing and measuring took so much time. I suggested to John that possibly we had taken enough of such special square and vertical measurements to get the general inclination of this portion of the shaft, which seemed to be constant throughout its length; and he agreed that linear measurements along the roof and floor lines would now suffice. We noted, however, that at about the middle of its length there is a slight bend westward, and then back eastward to the same general line—Plate XXII.

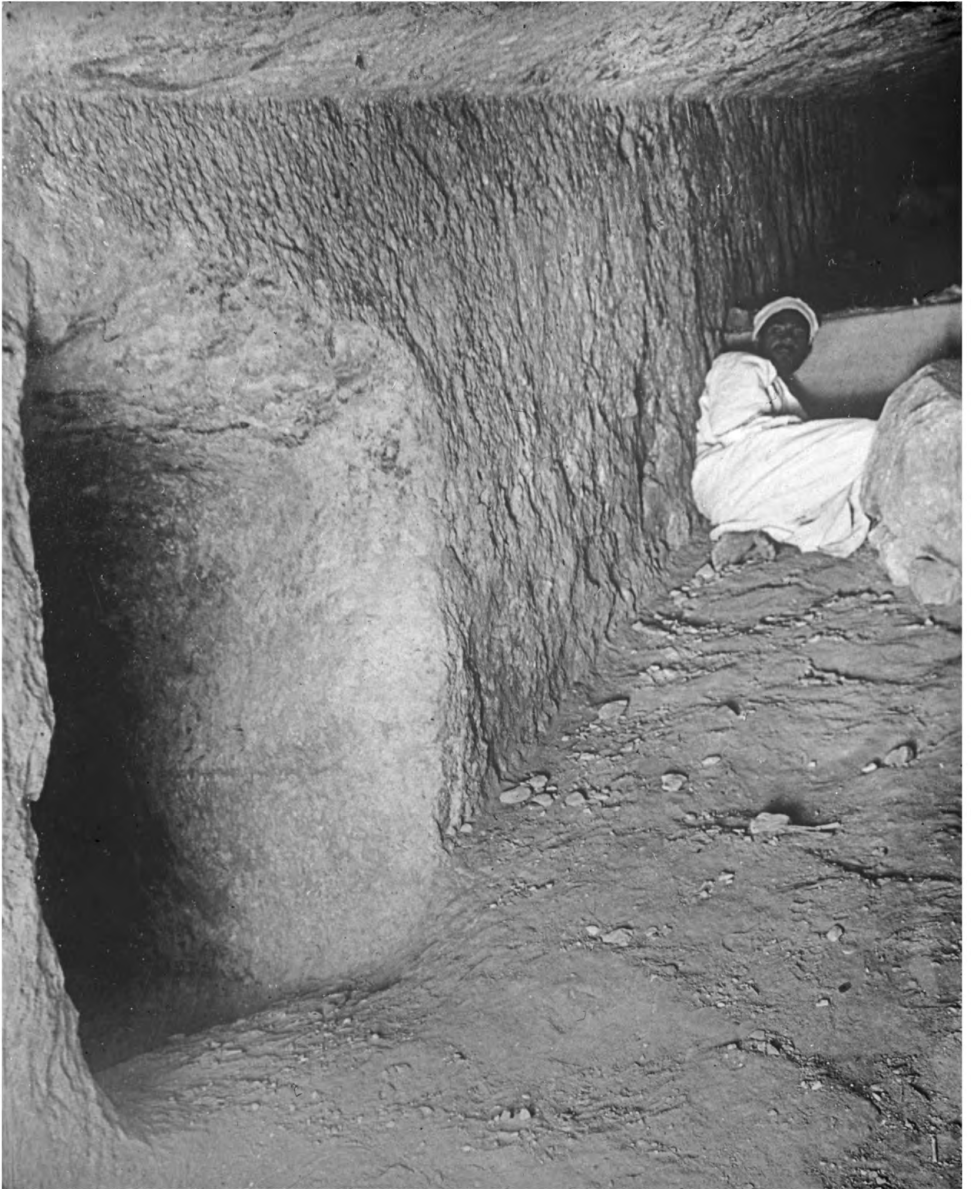
568 I thought we should never reach that iron pin at the head of the final almost vertical part. I called out to John, who was always some little distance further up with the other end of the steel measuring-tape, that he and Judah might lower the rope to where I was, and hold on to it until I should reach my next stopping place. I afterwards noted that the passage did not appear so dangerous when, later, Judah passed me and kept below holding a light. I had a feeling of rest and comparative safety when at last I reached that lower iron pin, and had my feet set firmly against it.

569 In the last portion of the Well-shaft we had to resume our squaring horizontally from floor across to roof (if there can properly be said to be a floor and roof at this part), plumbing vertically from the roof to a lower part of the floor, and then measuring horizontally and vertically between the points thus ascertained, all the way down. This method of measuring gave us the general angle at which this part of the shaft tends southward. We also took linear measurements along both the floor and roof lines.

570 While measuring the long inclined part of the shaft, we had noted two fissures in the rock, a wide one about half-way down, and another at the top directly below the Grotto, as if it were in continuation of it. The relative positions of these two fissures above two others in the Descending Passage below, suggests the probability of their being continuous with those others, as is indicated in Plate XI. (This thought was first suggested by M. Caviglia.)

571 We were not sorry when we had completed our measuring operations, and at length reached the lower end of the Well. It had been a trying time, but we were happy to think that we had accomplished this part of our work at the Great Pyramid. That Well-shaft is 200 feet in length!

572 We found Grace and the two boys sitting in the Recess in the Small Horizontal Passage leading to the Pit, taking tea, and using the granite block which I have already mentioned, as a table. Our measuring operations in the Well-shaft had taken us much longer than we had anticipated, and they had commenced without us. This was our last "tea" inside the Great Pyramid of Gizeh; and we were now able to demonstrate what we had remarked on a former occasion about the accommodation of the small Recess, for seven of us now sat in it, and yet we were not too crowded. We afterwards crept into the Pit and had a last look round. We illuminated it with two lengths of magnesium wire, and admired its proportions and rough symbolical floor. Grace had now been in every part of the Pyramid we ourselves had visited, excepting the Well and Grotto,—and she would not venture down there! Jack had come down with us as far as the Grotto.—*Morton Edgar.*



The mouth of the little passage which leads to the lower end of the WELL-SHAFT of the Great Pyramid of Gizeh, as it appears in the west wall of the Descending Passage; showing Judah reclining against the debris-retaining board; and on the east (right) side, the granite block with the two drill-holes



The northern end of the GRAND GALLERY, with its overlappings

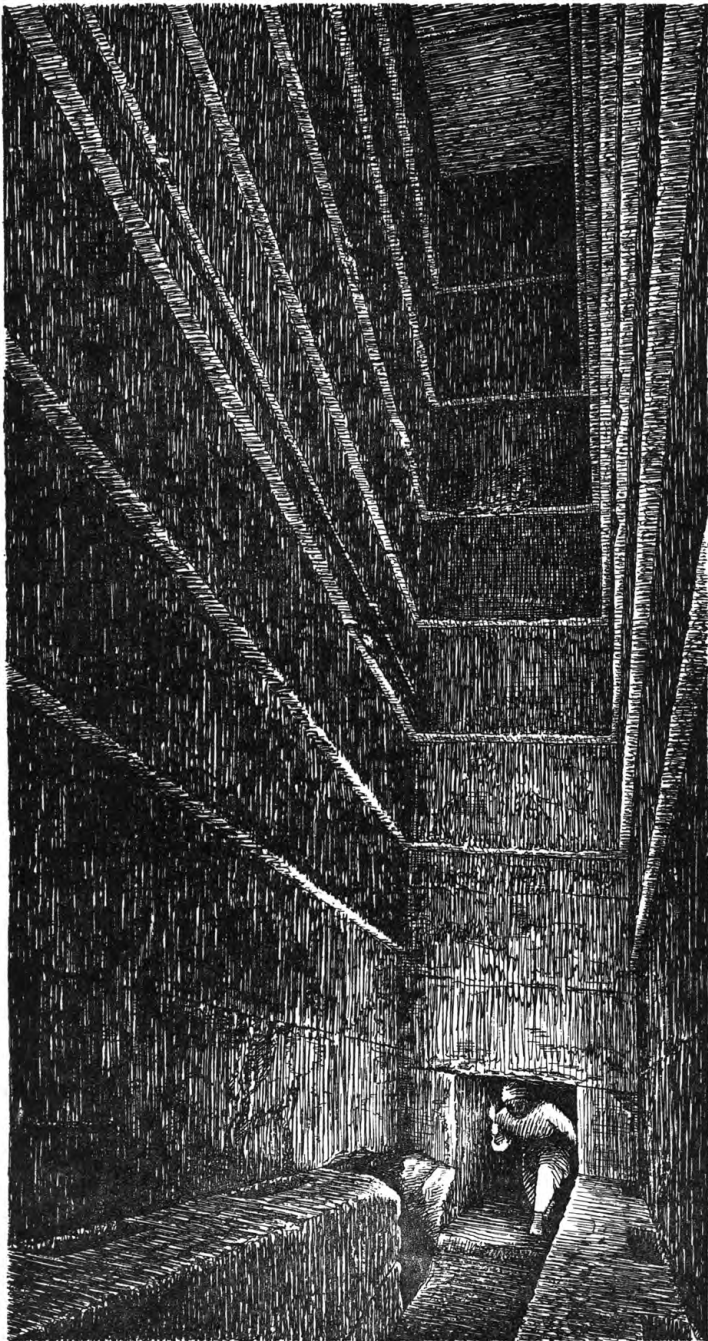
LETTER XXI

THE GRAND GALLERY, HORIZONTAL PASSAGE, AND QUEEN'S CHAMBER MORE SCIENTIFIC FEATURES

HEAVY clouds hung in the heavens, obscuring the rising sun, on the morning of the day when we parted from the Great Pyramid, homeward bound. The unusual darkness made it seem as if the elements frowned at the thought of our near departure! As a rule the early dawn was bright and cloudless overhead; and the bold lines of the Pyramid stood out clearly as the sun mounted in the eastern sky. On one occasion, however, when I looked from my tent-door in the direction of the Great Pyramid, to see how it was getting on and to wish it "Good Morning!" I could not, to my astonishment, see the summit. It was quite obscured with mist. I saw the mist driving up the northern face, blown by the wind, just as I have so often seen the mist driven up and over the hills of Scotland.

574 John and I, accompanied by Judah, paid our final visit to the interior of the Great Pyramid. We had a few more pictorial records to gain, and the Horizontal Passage to the Queen's Chamber to measure. We found it impossible to secure a photograph showing the entire northern end of the lofty Grand Gallery; but we managed to get one which includes enough detail to furnish the very difficult perspective-lines of that most interesting passage—Plate CLXXIX.

575 Following this indication of the proper perspective, K. Vaughan has been able to construct a drawing of the full height of the northern end of the Gallery, showing as nearly as possible a view of it as it looks to one standing about thirty feet up from the north wall on the inclined floor—Plate CLXXX. This carefully executed drawing presents a pictorial idea of the appearance of the remarkable and noble Grand Gallery, truer to the reality than any we have seen. Nevertheless, the passage is so large, and the floor slopes away so steeply, that it is not possible for a picture to convey an accurate impression, unless we aid the artist by the following device: Hold the Plate in a vertical position at a distance of, say, six inches from the eyes, and with the top edge of the book a little *below* the level of the eyes. When holding the book in this position we require to look *down* upon the illustration, and thus the steep side-ramps and wall-overlappings appear



Drawn by K. Vaughan

The GRAND GALLERY: full height of the northern end

to recede from us, just as they do from anyone standing in the Gallery. Notice the open Well-mouth on the left side.

576 In the photograph on which K. Vaughan's drawing is based, a number of the details of the Grand Gallery are shown very clearly. At the bottom appears the upper half of the doorway of the First Ascending Passage. Six of the seven overlappings of the walls are shown; and it will be noticed that the lowermost on each of the east and west side walls is not developed on the north wall. Immediately above the third overlapping on the west (left) wall, there can be seen a small section of one of the pair of shallow grooves, which are cut opposite each other in the masonry of the east and west walls, and which run the entire length of the Grand Gallery—Compare Plate XXIV. The original purpose of this pair of corresponding grooves is difficult to imagine; the structural reason for their existence has not yet been satisfactorily explained; but no doubt there is some symbolical significance in connection with them, as there is in connection with many other mysterious features in this immense and generally little understood edifice.

577 Col. Howard Vyse, who first drew attention to these grooves, wrote with regard to them: "For the long grooves running on each side the whole length of the passage, it is difficult to assign a use; they are roughly cut, and therefore could not have been used for a sliding platform, for which, at first sight, they appear adapted. Perhaps they were made to receive a scaffolding for the workmen employed in trimming off the sides of the passage." But to this suggestion Professor C. Piazzzi Smyth objected—"that the groove is represented so near the bottom of its overlapping sheet, that there was little strength left to support any weight; and as the grooved portion has to a great extent perished, without any strain being put upon it,—we cannot regard it as anything connected with scaffolding, but rather with some *symbolic* meaning."

578 The grooves are each 6 inches wide by $\frac{3}{4}$ of an inch deep; and the distance from the edge of the third overlapping up to the lower edge of the groove is, in each case, $5\frac{1}{4}$ inches. According to the measurements of Professor Flinders Petrie, the lower edges of these grooves run parallel with, and exactly midway between, the floor and roof of the Grand Gallery.

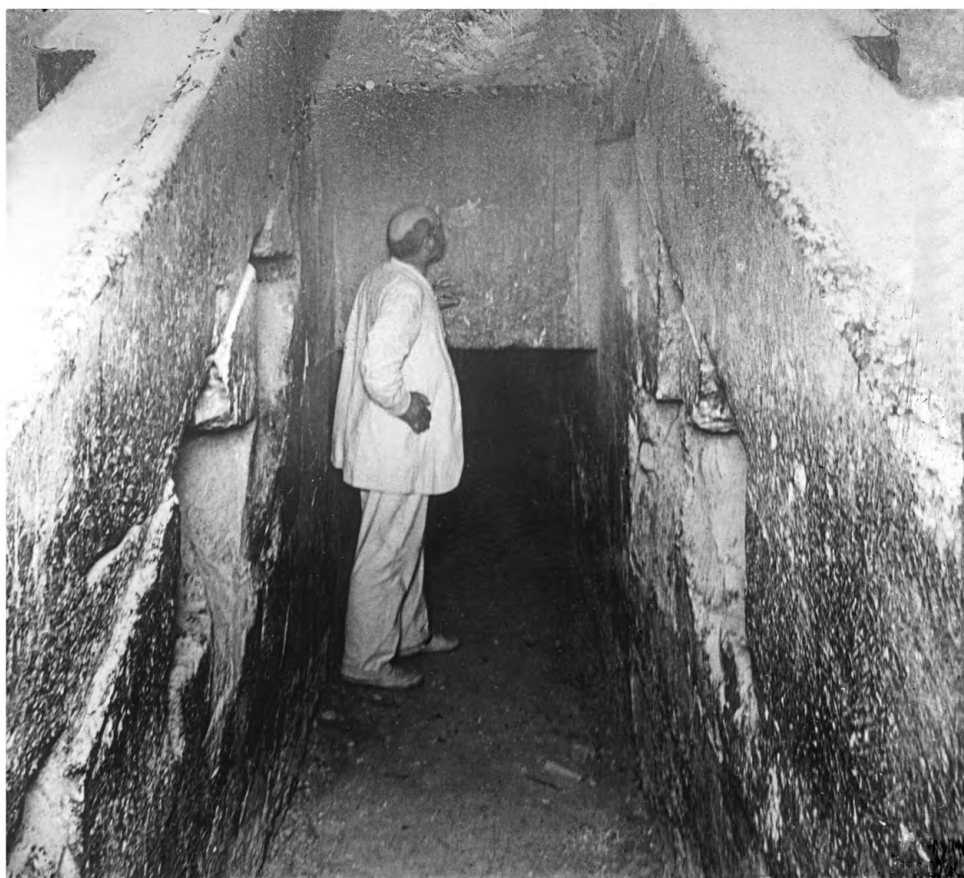
579 We have secured several photographs of the lower end of the Grand Gallery looking south, with the camera erected about two feet from the north wall. These show the sheer cut-off of the floor of the Grand Gallery immediately above the low doorway of the Horizontal Passage leading to the Queen's Chamber. One of these (Plate CLXXXI) shows the floor of the Horizontal Passage, and John standing on it with his left hand resting against the sheer cut-off above the doorway.

580 Two other photographs, one of which was taken with a long-focus lens, and both taken with the camera erected on a higher level than in the one described, give a good impression of the long sloping floor, Ramps and side walls disappearing into the darkness above—Plates CLXXXII and CLXXXIII. Judah, who stands on the floor of the Horizontal Passage, is leaning against the sheer cut-off; while John is seen ascending the very steep and slippery floor of the lofty Gallery, his feet placed in the shallow footholds, and his left hand holding on to the East Ramp.

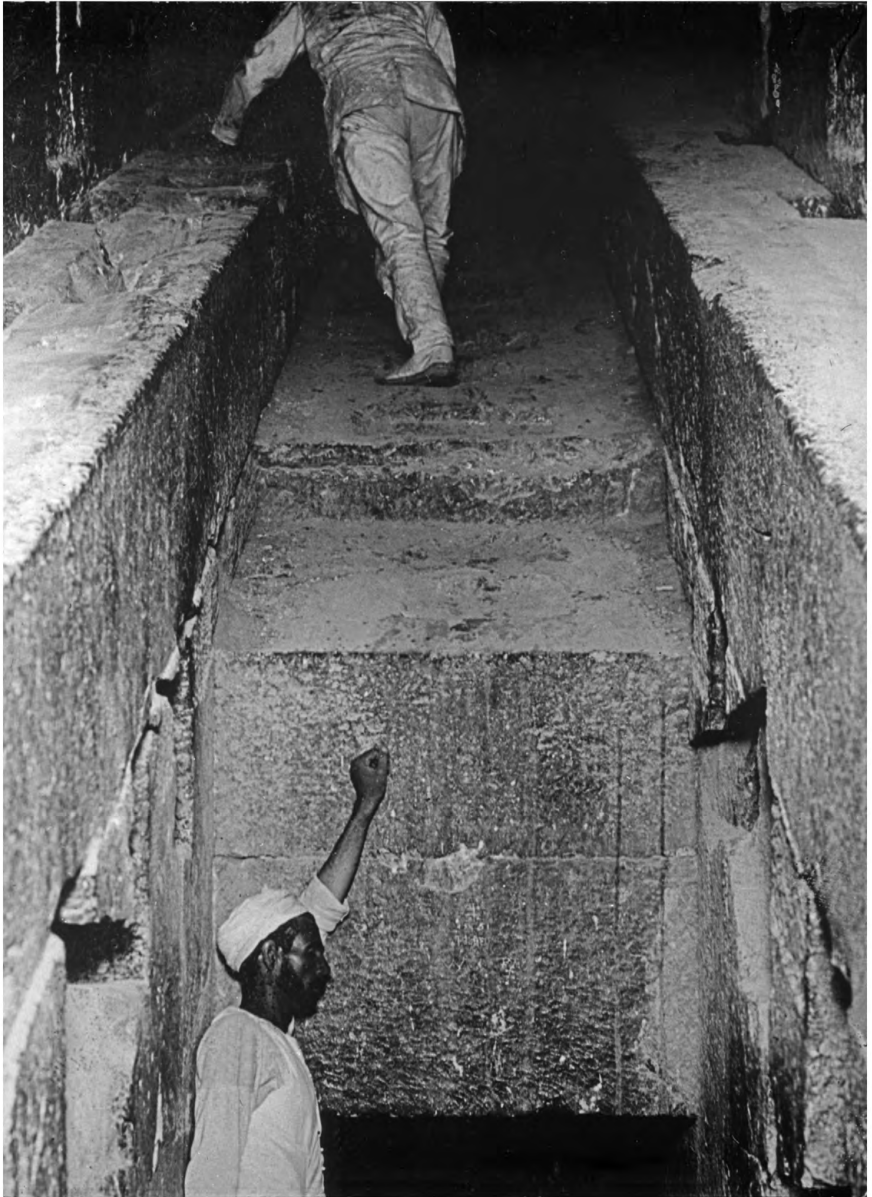
581 The Ramps are exceedingly useful. The ancient builders carved out a series of large oblong holes on the upper surface of each of them (a few of which can be seen in the photographs), for what reason we do not know; but they enable one to take hold of the Ramps more firmly. As this passage represents the Gospel Dispensation, the Ramps symbolize the Grace of God, his "exceeding great and precious promises, that by these we might be partakers of the Divine nature."—2 Pet. 1:4—See Par. 185. One misses them in the First Ascending Passage, which so well symbolizes the Law Dispensation. There, to help in the ascent and descent, we require to take advantage of the little irregularities on the walls, which have been caused by exfoliation. If it were not for these irregularities, and the footholds hewn in the floor,—if the walls and floor of the First Ascending Passage had preserved their original smooth condition,—it would be impossible for the average man to *walk* in it. On a former occasion the thought had occurred to me, while we were returning down the Grand Gallery from a journey to the King's Chamber, that the course of the "backslider" is harder than that of the willing climber. To go back is more difficult than to go forward. I mentioned the thought to John, and he thoroughly agreed with me, for at the time he was holding the East Ramp firmly with his hands, and carefully sliding down one foot after another into the footholds!

582 But not only does the Grand Gallery symbolize the walk of the faithful followers of Christ Jesus during the Gospel Dispensation, by its appropriate steepness and other properties, but its precise length in Pyramid inches agrees, at the rate of an inch to a year, with the duration of that Age; for the full length of the Gallery from the base of the north wall up the floor-line to the vertical line of the south wall, is very slightly over 1881½ Pyramid inches; and the total number of years from the date of the death and resurrection of our Lord, Spring of 33 A.D., till the end of the "times of the Gentiles" in Autumn of 1914 A.D., is 1881½ years—See Pars. 126 and 127.

As already noted several times, the theoretically correct length of the Grand Gallery is $1881.5985+$ *Pyr. ins.* This is little more than a tenth-part of an inch under the practical measure taken by



*The entrance of the HORIZONTAL PASSAGE to the Queen's Chamber ;
showing the sheer-cut-off of the Grand Gallery floor*



The GRAND GALLERY of the Great Pyramid of Gizeh; looking south; showing the method of ascending the steep slippery floor by the aid of the Ramps

Professor Flinders Petrie, whose published figures, converted to Pyramid units, is 1881.7164 Pyr. ins. (Professor C. Piazza Smyth appears to have made his measurement a little too short, owing to his method of measuring with rods, instead of the surer method adopted by Professor Petrie of measuring with a long steel tape, the method which we ourselves have adopted; for we had a steel tape specially made for this purpose.)

583 This theoretically correct length of the Grand Gallery is corroborated many times by the Pyramid's own system of proportions. The best known of these corroborations is: The number of days in the solar tropical year, 365.2422 nearly, multiplied by the solid cubic diagonal of the King's Chamber, $515.1646 + \text{Pyr. ins.}$, equals $1881.5985 + \text{Pyr. ins.}$, when the result is divided by an even 100. It is certainly appropriate that the length of the Grand Gallery should bear this relationship to the dimensions of the King's Chamber to which the Gallery leads, through the medium of the day-value of the solar tropical year; which the perimeter of the square base at the Socket-level of the whole Pyramid also shows.

584 Another proportionate correspondency, not hitherto known, is within the Gallery itself, namely, by the dimensions of the "cut-out" in the floor at the lower, northern end. A reference to the lower section of the diagram, Plate CLXXI, will show what I mean. In this diagram will be seen a horizontal dotted line, reaching from the base of the Gallery's north wall to the vertical line of the "cut-off" in the Gallery floor; and also the vertical dotted line between the horizontal one, and reaching up to the line of the sloping floor of the Gallery. If the floor of the Grand Gallery were continued over this "cut-out" part, it would then form the hypotenuse, or longest side, of a right-angled triangle, the horizontal dotted line being the base, and the vertical line the perpendicular, respectively of this triangle. According to the practical measuring of Professor Flinders Petrie (our own independent measuring yielding nearly the same results¹⁰) the length of the base (the horizontal)

¹⁰ Professor Flinders Petrie's published length for the *inclined* distance, along the top of the East Ramp, from the north wall of the Grand Gallery to the face of the floor "cut-off," is 223.7 British inches. Our own measure was taken in a *horizontal* direction, 200.5 British inches; and this, when worked-out trigonometrically, is practically confirmatory of Professor Petrie's inclined measure. In *British inches*, the theoretically correct inclined distance is $223.7758 +$, and the horizontal distance is $200.6073 +$. The practical measurements agree, therefore, as closely as could be expected with the quantities required by theory. Neither Professor Petrie nor we ourselves had any thought of the theoretical application when taking the measurements; and the same may be said of all of the measurements throughout the Pyramid.

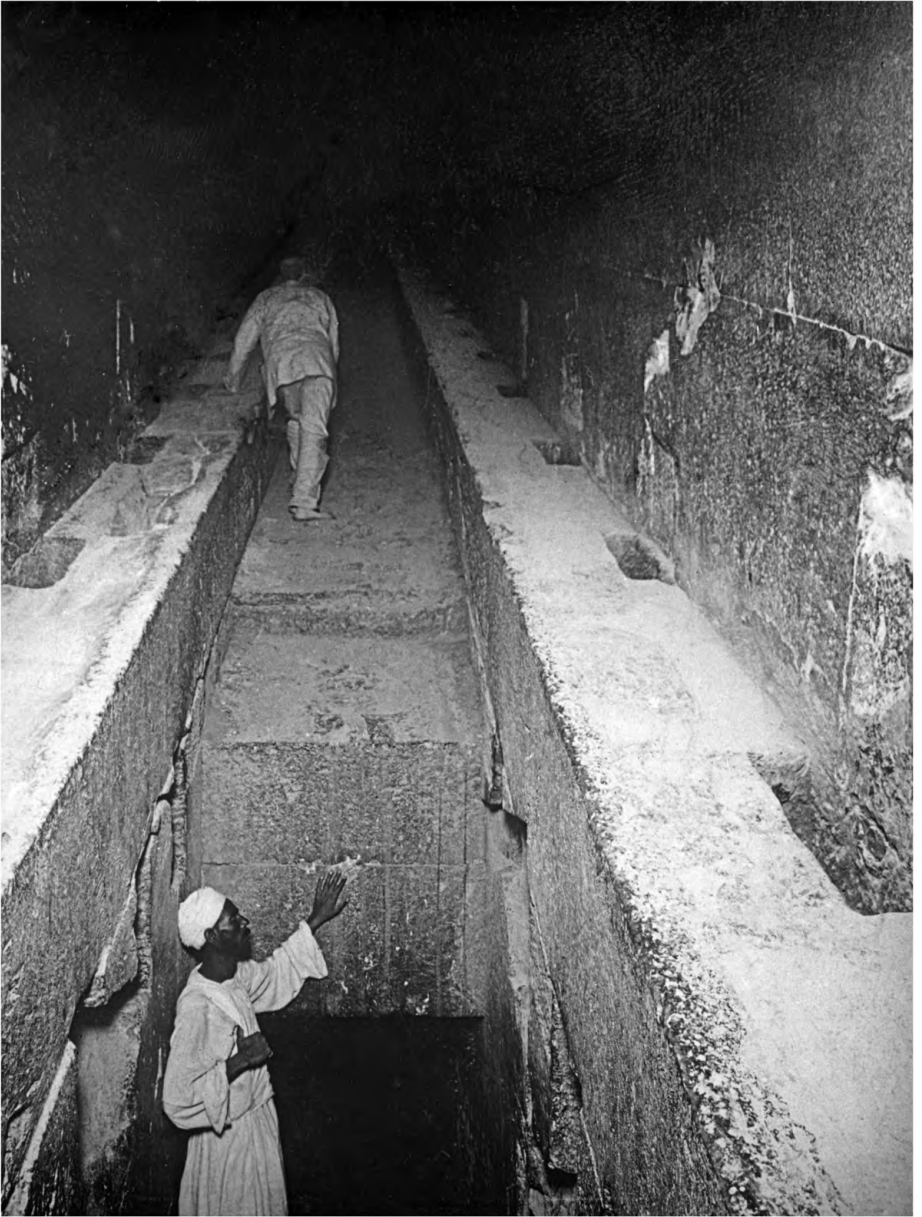
In this section of the building also, Professor C. Piazza Smyth made his measures a little too short. Commenting upon this tendency in the figures of Professor

line is, when duly converted to Pyramid units, 200.3388 *Pyr. ins.* The *theoretically* correct base-length is $200.4067 + \textit{Pyr. ins.}$, or only about a 15th part of an inch more. By the rules of trigonometry, and the passage-angle of $26^{\circ} 18' 9'' \cdot 7$, the vertical, or perpendicular measure is $99.0589 + \textit{Pyr. ins.}$ The sum of these, horizontal and vertical, measures, namely, $299.4657 + \textit{Pyr. in.}$, is equal to the length of the *radius* of a circle, and the circumference of this circle is the same as the full straight-line length of the Grand Gallery, that is, $1881.5985 + \textit{Pyr. ins.}$

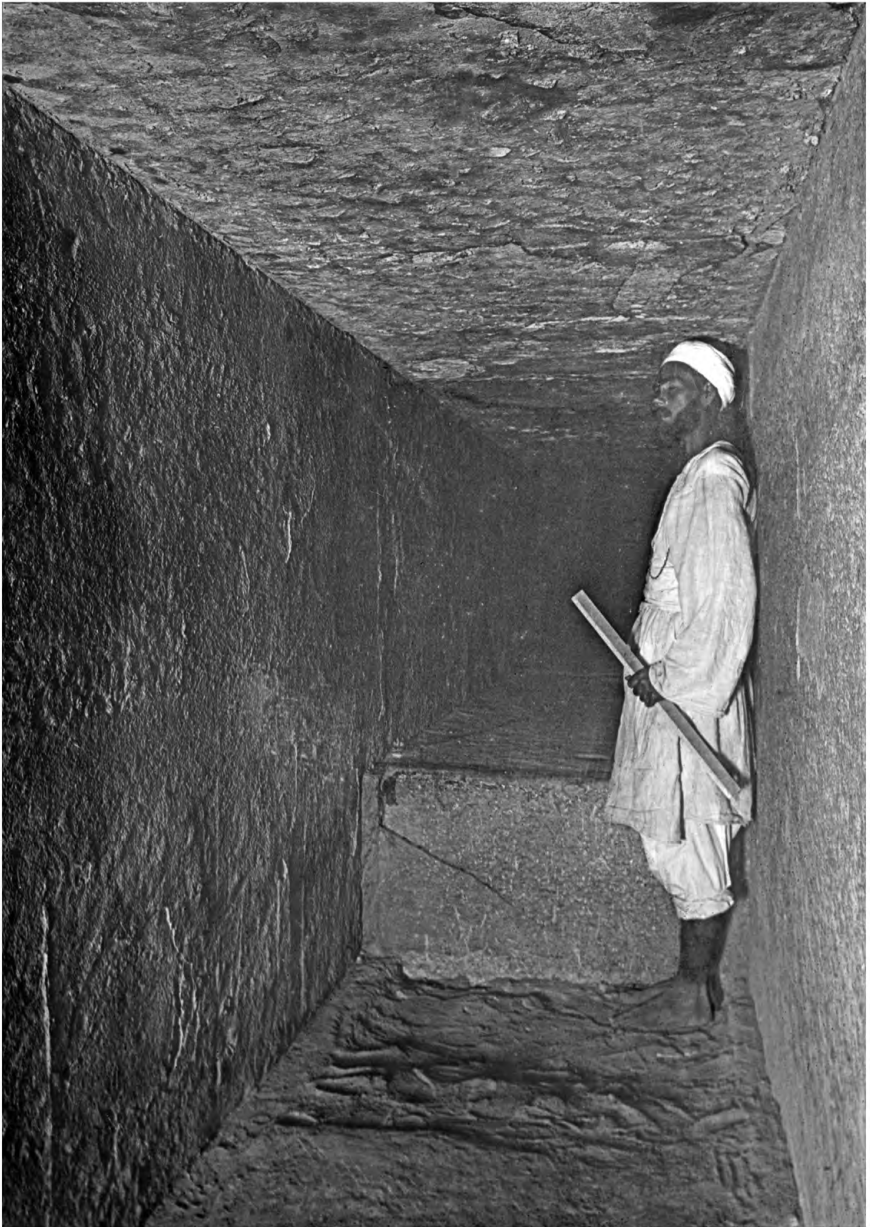
585 As I indicated in a former letter, the masonry of the Horizontal Passage is very symmetrical. For a length of 64 feet from the beginning of the roof at the Grand Gallery end, each wall is built in two equal courses. In each of these courses there are 15 stones of uniform size, namely, $41\frac{1}{4}$ inches in length, and half the height of the passage in breadth—Plate XI. The vertical joints in the upper course are in line with those in the lower; and those on the east are in direct opposition to those on the west wall. These 15 stones are within the passage, south of the Grand Gallery floor “cut-off.” But wall-stones of the same size extend further northward, almost to the north wall of the Grand Gallery, as Plate CLXXI shows. On the west side the special arrangement of the stones, because of the Well-mouth, breaks the uniformity to a greater degree than on the east side, where, it will be noticed in the lower section of the diagram mentioned, the vertical wall (or Ramp) joints are equally-spaced right from the north wall of the Grand Gallery. In a sense, therefore, instead of there being 15 uniform stones, there can be said to be 20. It is by this architectural arrangement that the Horizontal Passage is, as it were, continued right from the termination of the First Ascending Passage southward to the Queen’s Chamber, even though the Grand Gallery also commences to ascend from the termination of the First Ascending Passage. There is, of course, symbolical significance in this arrangement—See Par. 181.

Following these uniform sets of stones, are two long stones in each course, averaging about six feet in length, after which each wall is built in one course only, apparently as far at least as the drop in the floor of the passage; but beyond this, on to the Queen’s

Smyth, Professor Petrie writes: “By successive rod measures, Professor Smyth made the Grand Gallery $\cdot 8$ [of an inch] shorter than it appears by this continuous measure [taken by a long steel tape]; but the continuous [steel tape] measure is certainly better in principle, and also in practice . . . The difference between Professor Smyth’s measures and the taping occurs almost entirely from the north wall to the cut-out in the floor, and is probably due to want of straightness and squareness in one or other of those surfaces.”—*Pyramids and Temples of Gizeh*, page 72.



*The GRAND GALLERY of the Great Pyramid of Gizeh, looking south;
showing the sheer-cut-off of the floor; and the two Ramps
ascending into the darkness beyond*



The DROP in the HORIZONTAL PASSAGE leading to the Queen's Chamber of the Great Pyramid of Gizeh

Chamber, the very thick and hard incrustation of salt which entirely covers the walls of this passage, made it impossible for us to locate the joints with any certainty. This salt incrustation is peculiar to the Horizontal Passage and Queen's Chamber, although a little of it may also be seen on the walls of the First Ascending Passage, and Grand Gallery. [In 1912, during my second visit to the Great Pyramid, I noticed that in the topmost Chamber of Construction above the King's Chamber, this salt (chloride of sodium) exudes from the surfaces of the large inclined roof-stones, which are of fine limestone, in long flower-like stems. W. R. Wilde first described this curious formation of the salt in 1837 when he ascended to these upper recesses, soon after they were opened by Col. Howard Vyse.]

586 With the camera erected in the passage at the south end, a few feet in from the doorway of the Queen's Chamber, we secured a photograph of the drop or step in this passage—Plate CLXXXIV. To show the difference in the height of the passage north and south of this step, between twenty and twenty-one inches, we stationed Judah near the step with a two-foot rule in his hand. It will be noticed that his head just touches the roof. The extreme irregularity of the floor-surface is due to a thick layer of dust, which covers an excavation made by Col. Howard Vyse in search of a supposed secret passage or chamber under the step. We took another photograph of the Horizontal Passage with the camera erected in the Queen's Chamber, showing the doorway in the north wall of the chamber—Plate CLXXXVI. To show the height of the doorway, John stands near it on the west side, and Judah occupies the same position as in the former photograph.

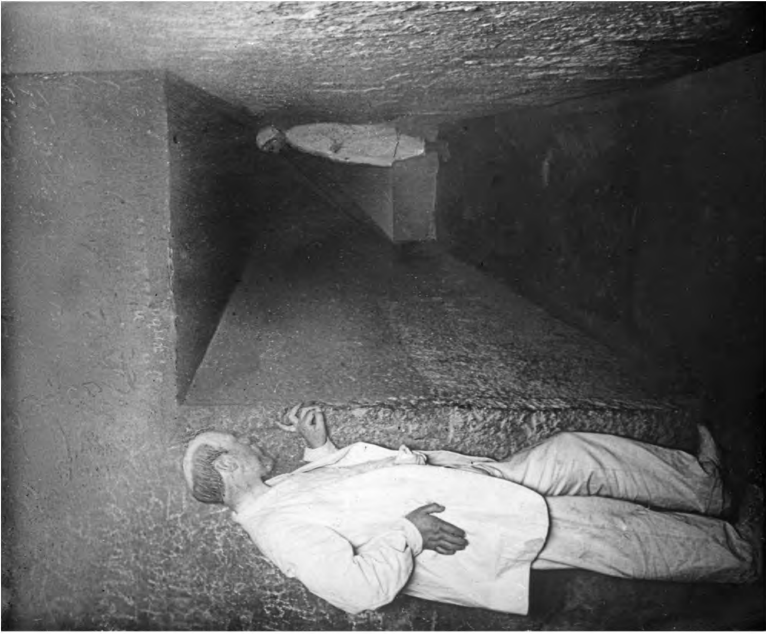
587 Whenever we visited the Queen's Chamber, we found it very fatiguing to walk along the low part of the passage from the Grand Gallery. The reason is that we required to bend so low, lower even than when walking *up* the Descending and First Ascending Passages, because although these two passages are of practically the same right-angled height from floor to roof as is the Horizontal Passage, *i.e.*, a little under four feet, yet while walking *upward* in them we had the advantage of the greater *vertical* height, which is about five inches more than the right-angled height. (Before John arrived in Egypt I photographed Judah walking up the Descending Passage—Plate CLXXXVII. Contrast this with Plate LXV where John is shown walking *down* the passage, a mode of progression more difficult, even, than walking in the low Horizontal Passage.) We always experienced a feeling of relief when we reached the lower part of the floor to the south of the step, where we could straighten ourselves. In this part of the passage which measures about one-seventh of its total length, we found that one of average height like myself can walk upright,

his head just short of touching the roof; but John, who is a little over the average, had still to bow his head submissively until he reached the full freedom of the Queen's Chamber. For the symbolical significance of this see Pars. 171-176.

588 The difference in the published measures for the Horizontal Passage by Professors Smyth and Petrie is no less than $4\frac{1}{2}$ inches! This difference is remarkable, because one would naturally conclude that this particular passage, from the fact of its being horizontal, would present less difficulties in the way of reaching accurate results than would the other passages. Professor Smyth's measure is 1519.4, while Professor Petrie's is 1523.9, British inches. Our own measure is 1522.5 British inches, which is nearer Professor Petrie's figure. After fully testing this passage-length, we can see that Professor Smyth's measure is in error in the first and longest section of the passage, namely, that part which runs from the north-beginning at the north wall of the Grand Gallery, to the drop or step-down in the floor—See Plates XVII and XXIV. His measure for this longest part is 1303.3, British inches; but Professor Petrie's and our own measures more nearly agree, being 1307.0, and 1306.4, inches respectively. The *mean* of Professor Petrie's and our own measures, that is, 1306.7 British inches, is as nearly correct for this longest section as seems possible to determine; and this mean, also, is only a 60th part of an inch short of the theoretically correct figure, which is $1306.7165 +$ British, or $1305.4097 +$ *Pyramid, inches*.

589 In the final section of the Horizontal Passage, or that part between the step and the Queen's Chamber, it is Professor Petrie who has exceeded the true measure, for in this length the figures of Professor Smyth and our own more closely agree. Professor Petrie's measure is certainly too long, being 216.9 British inches (He seemed to be undecided as to where this passage terminates at the Queen's Chamber end, and gives two lengths for this final section). The measure of Professor Smyth for this shorter part of the passage is 216.1, while our own is 216.15, British inches. The theoretical quantity is a close mean between these, or $216.1177 +$ British, or $215.9016 +$ *Pyramid, inches*. Thus, for the total length of this Horizontal Passage leading to the Queen's Chamber, the theoretically correct *Pyramid inch* length is $1521.3114 +$; and comparing this theoretical length with the *sum* of the two mean-measures (which can be relied upon) as given above, it must be acknowledged that they agree very closely, differing by less than 100th part of an inch.

590 It has been common knowledge since Professor C. Piazzi Smyth drew our attention to it, that the final, shorter, section of the Horizontal Passage is about one-seventh of the total length of the passage. Many have enquired if this is absolutely so, or merely



The doorway of the Horizontal Passage in the north wall of the Queen's Chamber



The north air-channel of the Queen's Chamber ; showing part of the five-inch thickness of once-concealing stone



The DESCENDING PASSAGE of the Great Pyramid of Gizeh, as viewed from the lower end of the Well-shaft; showing, when contrasted with Plate LXV, the greater headroom which one has when walking upward in this passage

approximate. It is not absolutely correct if we divide the total passage-length by 7, but approximate only. But there is a method by which the length of the final, southern, portion is related to the full length of the passage through the medium of the perfect number 7; and this method takes into account another prominent Pyramid factor, that is, the complete, or basic, number 10. For when we deduct this complete number 10 from the total length of the Horizontal Passage, and then divide the remainder by the perfect number 7, we get the precise length of the final section, namely, $215.9016 + \text{Pyr. ins.}$

591 The above-mentioned symmetric feature, which is thoroughly characteristic of the Great Pyramid's system of proportionate dimensions, is based upon the theoretically correct length for the Horizontal Passage, $1521.3114 + \text{Pyr. ins.}$ The theory is that, the length of the passage was intended by the inspired architect to monumentalize the day-value of the lunar, or synodic, month,¹¹ through the medium of the dimensions of the King's Chamber. The dimensions of the King's Chamber, as we have seen, are based upon the duration in days of the solar tropical year—See Par. 499, second section. And we have also seen that, by a definite proportion, the cubical capacity of the King's Chamber shows the duration in days of the synodic month—See page 314. Also, that the length of the Grand Gallery is proportionate to the solid cubic diagonal of the King's Chamber through the medium of the days in the solar tropical year—Par. 583. So, now, when we note that the correct theoretical length of the Horizontal Passage is also based upon the solid cubic diagonal of the King's Chamber, but this time through the medium of the days in the synodic month, you will assent that this feature is in keeping with the Pyramid's usual system of corroborating its own dimensions, whereby each part of the building bears proportionate relationship to all other parts.

When we multiply the solid cubic diagonal of the King's Chamber, $515.1646 + \text{Pyr. ins.}$, by the number of days in the synodic month, $29.53058 +$ (See the footnote on page 314), and divide the result by the Pyramid's basic number 10, we get the correct length for the Horizontal Passage, $1521.3114 + \text{Pyr. ins.}$ And note that in all of these exact dimensions it is the earth-commensurable Pyramid inch which is required (See Pars. 20, and 310); and it is in this unit only that harmony can be secured. Professor C.

¹¹ The Synodic Month, also called the Lunar Month, or a Lunation, is that period which the moon *apparently* takes to make one complete circuit of the earth. The synodic month was observed by the Jewish people. It is, of course, in its *mean* length in days, that the Great Pyramid monumentalizes the synodic month; just as the Solar Tropical Year in its *mean* number of days is also monumentalized. The Lunar Year is a period of 12 Synodic Months, its mean duration in days being $354.36706 +$. Compare with the footnote on page 314.

Piazzi Smyth's theory as to the correct length for a standard unit of measure for man's use on earth, is therefore well sustained by these features, and by many more of which he was unaware.

592 While on the subject of measures in the Pyramid, I shall also now draw your attention to the method by which we arrive at the theoretically correct length of the First Ascending Passage. This length, from the "Point of Intersection" on the floor-line of the Descending Passage, up to the vertical line of the north wall of the Grand Gallery, is based upon the length of the Grand Gallery, and the days in the synodic month. In passing, note how appropriate it is that both the First Ascending Passage and the Horizontal Passage should, in their lengths, monumentalize the duration of the lunar, or synodic, month; for the first symbolizes the Jewish Law Dispensation, while the other passage symbolizes the new (law) covenant Age, that is, the Millennium, when the law will again be in force under the conditions of the New Covenant—See Plate XXV. We know that, in the Scriptural symbolisms, the Law is represented by the moon, just as the Gospel is represented by the sun.

593 In Paragraph 103 it is mentioned that there are 36 overlappings in the roof of the Grand Gallery, presenting the thought, therefore, of a division of the length of this Gallery into 36 parts. When we multiply the 36th part of the total floor-length of the Grand Gallery by the number of days in the synodic month, we ascertain the total floor-length of the First Ascending Passage, $1543.4642 + Pyr. ins.$ —See Par. 47I. Other and fuller details are in the 3rd Volume of *Great Pyramid Passages*.

594 In the Queen's Chamber we photographed the east wall (Plate CLXXXVIII), showing the full height of the "Niche," that most unaccountable recess which measures about 184 British inches in height, by 41 inches deep, with a width at the bottom and top of 62 and 20 inches respectively. John is sitting at the entrance of a long horizontal excavation which is now largely filled with debris; while I am shown walking toward the door, the top of which, it will be noticed, is in line with the top of my head. The whole of the doorway, and more of the inclined roof, are shown in K. Vaughan's drawing; the Niche, also, is more clearly defined—Plate XXX.

595 Professor C. Piazzi Smyth believed that the measurement of the eccentricity of the Niche southward from the centre of the east wall, is intended as another key to the length of the Pyramid Cubit; and his measurements to support this theory are verified by those of Professor Flinders Petrie.

596 The long horizontal excavation driven eastward from the back of the Niche, is another of those fruitless attempts to discover additional chambers and passages in the Great Pyramid. Some

have expressed the opinion that the Granite Plug in the First Ascending Passage conceals the lower end of a small vertical shaft, and would have the Plug removed in order to test the truth of the theory. They base their theory on the fact that the small vertical Well-like shaft in the Trial Passages (See Par. 520) descends to the junction of the two inclined passages, and argue, therefore, that a similar shaft should be found at the junction of the Descending Passage with the First Ascending Passage in the Great Pyramid. We venture to dissuade all from entertaining the thought of removing the Plug blocks, as we believe we have good grounds for the opinion that the Granite Plug was intended for a very different purpose than that of concealing a passage, and that it was firmly fixed in its present position to stay!

597 In any case, the theory will not hold, for an examination of the sectional drawing of the Trial Passages (Plate CLVIII) shows that the lower opening of the vertical shaft is situated at the point of intersection of the roofs of the inclined passages, and not at that part of the ascending passage which corresponds to the position occupied by the Granite Plug in the First Ascending Passage of the Great Pyramid.

598 We do not share the opinion held by some that there are chambers and passages in the Great Pyramid other than those with which we are already familiar. The present passage and chamber system of this wonderful Stone Witness so completely and beautifully meets all the symbolical requirements of our heavenly Father's great plan of the Ages, that it would be difficult to imagine how any of the features of that plan could be further or better symbolized by the addition of a single passage or chamber.

599 The air-channels of the Queen's Chamber are very interesting. Their existence was not known till so recently as 1872 A.D., exactly six thousand years after the creation of Adam, according to Bible chronology. Scratched on the walls above them we read the words: "Opened, 1872." In *Our Inheritance in the Great Pyramid*, Professor C. Piazzi Smyth relates how Mr. Waynman Dixon, perceiving a crack in the south wall of the chamber, which allowed him at one place to push in a wire "to a most unconscionable length," set his man, Bill Grundy, to apply his chisel, with the result that before long the tool went right through into a cavity beyond. Further excavating proved the cavity to be the inner end of a neatly squared air-channel! Proceeding to the opposite wall, Mr. Dixon discovered a second channel similar to the first. The builders had actually constructed two air-channels for the Queen's Chamber, but had not carried them through into the chamber itself! They had left the last five inches uncut! That this was their set purpose is demonstrated by the fact that the orifices are not plugged, for there is no jointing, but, to quote Professor C.

Piazzì Smyth, "the thin plate is a 'left,' and a very skilfully, as well as symmetrically left, part of the grand block composing that portion of the wall on either side." This is well seen in the photograph which we took of the orifice of the north air-channel—Plate CLXXXV. Half of it is still covered by this five-inch thickness of once concealing stone.

600 What purpose could the ancient architect have had in view to induce him to expend so much time and trouble in constructing two long air-channels, in such a way that they would be useless as conductors of air until someone would seek, find, and remove the barrier? For we must remember that the first parts of the channels to be laid down in the process of building the Pyramid, would be those portions which are incomplete to the extent of the five inches of uncut stone; and that all the hundreds of feet of carefully executed channelling which ascend from the Queen's Chamber at a steep angle, must have been added, stone by stone as the Pyramid rose course by course. As even a casual examination of the various features of this great stone building convinces one that its erector was not by any means a fool, and that he had reason in everything he did, the problem of these air-conductors of the Queen's Chamber has puzzled the minds of many, even as numerous other features in the Great Pyramid have done. Whatever may be the scientific reason, if any, for these incompleated channels, the symbolical meaning which appeals to us as correct is that suggested by C. T. Russell—See Pars. 141-143.

601 While the width of the Queen's Chamber is nearly the same as the width of the King's Chamber, it is in reality a little less; nor was it intended by the inspired architect that its width should be, theoretically, the same as the other chamber; for the Queen's Chamber has its own scientific, and therefore theoretical, dimensions. It is not an easy chamber to measure, owing to the saline incrustation on its surfaces, and also to the fact that its floor is not finished off like that of the King's Chamber. Nevertheless, Professor Petrie points out that, "all round the chamber, and the lower part of the passage leading to it, is a footing of fine stone, at the rough floor level; this projects one to four inches from the base of the walls, . . . It is to this footing or ledge that we must refer the starting point" for the measures of vertical height of the chamber.

602 As the measures of Professor C. Piazzì Smyth are confirmatory of those of Professor Flinders Petrie, we shall here merely refer to the figures of the latter, comparing them with the correct quantities as required by theory. These practical measures are very close to those demanded by theory; and we must remember that neither of the two measurers had any conception as to their true application in the scientific features. Converting Professor Petrie's measures, which are almost the same as Professor Smyth's,

into their corresponding value in Pyramid inches, we get for his length of the Queen's Chamber, between the east and west walls, $226.2435 + \text{Pyr. ins.}$. Theory requires this length to be $226.1735 + \text{Pyr. ins.}$, or about $\cdot 07$, or a 14th part of an inch, less than the practical measure.

Professor Petrie's figure for the width between the north and south walls is $205.6441 + \text{Pyr. ins.}$. Theory makes this width only about, less than, a 30th part of an inch under Professor Petrie's measure, or $205.6123 + \text{Pyr. ins.}$

While as for the vertical height of the north and south walls, the practical measure and the theoretical measure are almost identical, namely, $184.2855 + \text{Pyr. ins.}$ for the first, and $184.2851 + \text{Pyr. ins.}$ for the theory, a difference of only a 25-hundredth part of an inch.

Then as to the vertical height in the centre of the chamber, between, the floor and the ridge of the roof, Professor Petrie's measure is $\cdot 1637$ of a Pyramid inch less than the amount that theory would require, that is, 244.8549 , instead of the theoretical $245.0186 + \text{Pyr. ins.}$. This small difference of about a 6th of an inch less in Professor Petrie's measure we ascribe, not to any error in his measuring, but, rather, to a slight settlement in the roof of the chamber, referred to by Professor Petrie himself.

603 It is proposed to enter fully into the details of the scientific features of the Great Pyramid in the 3rd volume of *Great Pyramid Passages*; I will therefore draw your attention to the two outstanding ones connected with the Queen's Chamber meantime: (1) The length and width of this chamber are so proportioned, that the *width*, plus a 10th part of the *width*, is equal to the length. Or, to express the proportion differently: For every 10 inches and part of 10 inches in the width, there is a corresponding 11 inches and part of 11 inches in the length. This is a true "Pyramid" method of computation, employing the basic number 10.

(2) The precise *area* of the floor of the Queen's Chamber is so proportioned, under Divine inspiration we are persuaded, that when calculated in square Pyramid inches, and in no other units than these earth-commensurable ones, there is found to be as many such square inches as there are days in exactly 400 solar tropical years, when this total of days is divided by the ratio π . Or, to state this feature another way: If we regard the total number of square Pyramid inches in the area of the Queen's Chamber floor as the diameter of a circle, the length of the circumference of this circle is, in linear inches, equal to the days in 400 solar tropical years, which is equal to 4 times the perimeter in inches of the Pyramid's square base at the mean Socket-level.

604 The appropriateness of the number 400 in connection with the Great Pyramid's dimensions, I shall comment upon in the further volume. I only mention these and the other scientific features in

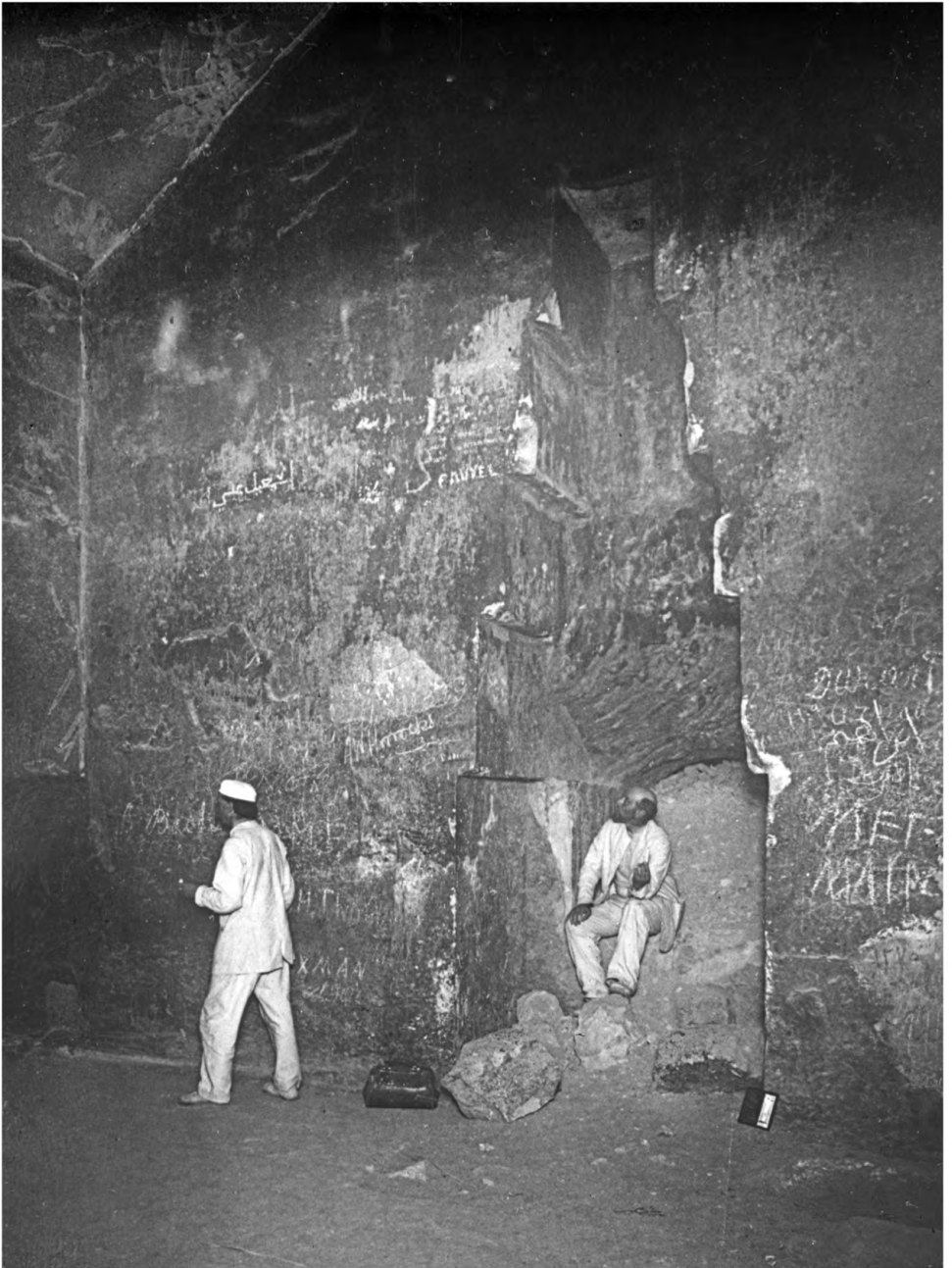
this volume to convince you and all truth seekers that the system of design which is apparent in all the dimensions of this monument, could not be the result of unaided human thought; but that behind it all must have been the inspiration of the Lord, as in the case of Moses when he designed the tabernacle, and of David when he designed the Temple—See Par. 389.

605 The greater part of the walls of the Queen's Chamber is covered with salt incrustation, which makes it difficult to examine them to any great extent. But here and there are clear spaces, and on parts of the west wall especially we were able to examine the joints between the stones. These joints are marvellous in their closeness, and are barely discernible. Some visitors are at first inclined to believe that what are pointed out to them as joints, are really the ruled scratch of a knife. And yet, though so fine, these joints, both vertical and horizontal, contain cement! Speaking of this, Professor C. Piazzi Smyth says: "The joints are so close, that the edges of the two surfaces of stone, and the filling of cement between, are comprisable often within the thickness of a hair."

WHEN we had finished our work in the Queen's Chamber and Horizontal Passage, we picked up our camera, measuring-tape, etc., and made our way down the First Ascending Passage for the last time. Then, taking a look into Al Mamoun's forced passage to make sure that none of our measuring-rods had been left there (for we always hid them in that place when away from the Pyramid), we climbed up the Descending Passage to the Entrance, taking care not to give our heads a final knock against the low roof. On reaching the outside we found Judah sitting there, looking rather gloomy. We spoke cheeringly to him, and he brightened up. He had, lying beside him, all our measuring-rods tied in a bundle.

607 After lunch, we took leave of Abdul Salam Faid and his brothers (who are partners with him in the tent-contracting business), and thanked them for all their attentions. Before we finally left, we had, of course, to give Sayd and the cook their *bakshish*; they were quite satisfied with what they received. We then bade farewell to our tents, and started off for our tramcar, bound for Cairo. Judah accompanied us to take charge of our lighter luggage, our heavy boxes having gone off in the morning on the back of a camel.

608 John said he felt sad at leaving the Great Pyramid where we had spent so many busy days. We had become familiar with the various passages and chambers, and had, if I may so say, developed "Pyramid" muscles. During our first days we were so stiff that we could hardly manage to creep up and down the passages. Latterly, we could go up and down with comparative ease. I could even *run* up the uneven



The QUEEN'S CHAMBER of the Great Pyramid of Gizeh; showing the NICHE in the east wall; also portions of the north wall, and high gabled roof, on the left—Compare with Plate XXX

Plate CLXXXIX



*The trees waved us farewell, nodding in the direction
of the Pyramids!*

floor of the Descending Passage from Al Mamoun's forced passage to the Entrance. On a former occasion I had seen Sayd running up this passage when returning with the tea things to the tents, and had admired his strength and wondered how he could do it. After fully five weeks of work in these steep passages, I was able to do the same myself. John, on this our last day, had lowered himself under the granite floor of the King's Chamber, where a few of the granite floor-stones have been raised at the north-west corner, and a hole excavated in the soft lime-stone underneath that part of the granite floor which supports the Coffin—Par. 498. He had also climbed to the top of the Granite Leaf in the Ante-Chamber in order to see the upper surfaces of the Leaf and the two wainscots. Both these feats require no small amount of strength and suppleness.

On the car we looked back now and again; and the trees beside us waved us farewell, nodding in the direction of the pyramids, as if acting on their behalf—Plate CLXXXIX.

609 We parted from Judah at the railway station at Cairo, giving him his *bakshish* and a testimonial. He proved to be most useful during our operations in the Great Pyramid, especially in the Well-shaft, holding the rope-ladder, fetching and tying the rope, carrying rods, camera, stand, etc.; but above all, securing and superintending the workmen, and looking after our general interests with the happy result that we received fair treatment from everyone. Although he did not take so much interest in our measuring operations, which were not so much his "business" as ours, he has nevertheless observed that our work at the Great Pyramid is not without some purpose. He enquired one day when we were working down in the Descending Passage, what *this* passage was for. We explained that it symbolized the "poor groaning creation" on its way to destruction represented in the Pit. He evidently agreed that the symbol was apt, for ever after, when going down this passage, we could hear him groaning and sighing to himself. He wanted to make the illustration as realistic as possible. It was only his little joke. On another occasion he very particularly asked what we called those passages leading to the Queen's Chamber and to the Pit. We told him that these were "Horizontal" passages. He repeated the word several times, then finally said "I know him." He also made a mental note of the Girdles in the First Ascending Passage, their position, and the wonderful uniformity of the masonry of the three upper and more important ones. He took special note of the Granite Plug blocking the entrance to the First Ascending Passage, and also of the Ramps running the whole length of the Grand Gallery. He particularly enquired about the size of the King's Chamber, and on receiving the information asked for a piece of paper that he might make a

note of it. He was anxious to get all the information he could, that he might be a *proper* guide to visitors to the Great Pyramid of Gizeh. We are looking forward to the time when we shall be able to let you all have the results of our labours, that your faith in the Lord's Holy Word may be stimulated as ours has been, by a rehearsal of the many corroborative evidences of the Lord's Great Stone Witness in the land of Egypt, that wonderful *SYMBOL OF THE CHRIST!*—*Morton Edgar.*

THE earnest desire of us both is that the fruit of our work, when completed and published, may be found to the glory of our heavenly Father. We have experienced keen delight in examining all the wonderful details of the Great Pyramid, and in noting the apt symbolism and the accurate time-measurements embodied in this marvellous structure, and we trust that we shall be enabled by the Lord's grace to set everything before you in such a way, that you may be able to comprehend them, and join with us in giving glory to God.—*John Edgar.*

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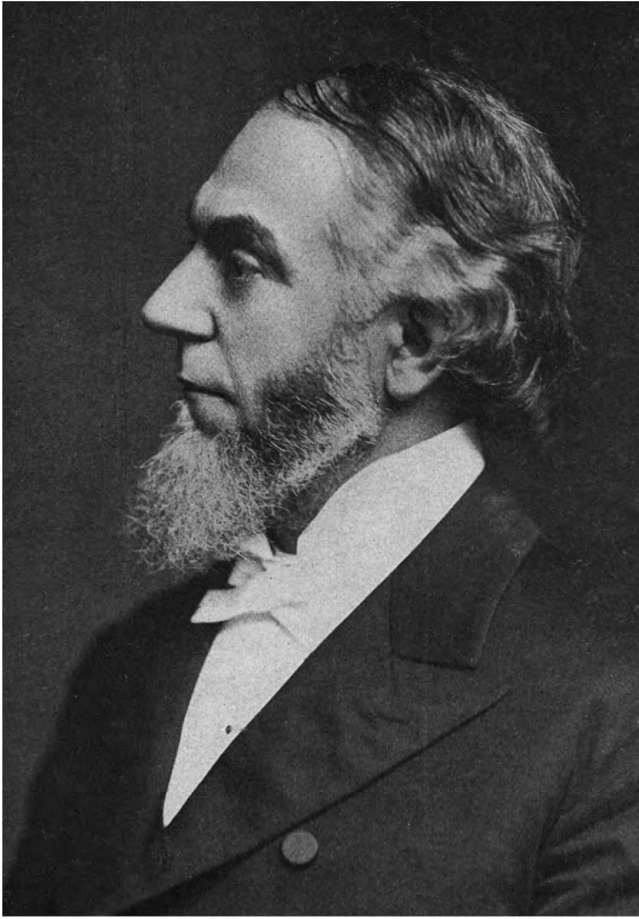
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PHILOSOPHY AND PROPHETIC TIMES AND SEASONS
OF
THE DIVINE PLAN OF THE AGES
AS CONTAINED IN THE HOLY SCRIPTURES

BY
JOHN EDGAR
M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.
AND
MORTON EDGAR

VOLUME II

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Volume I: The authors of *Great Pyramid Passages*, Prof. John Edgar, M.A., B.Sc., M.B., C.M., F.R.F.P.S.G., and Morton Edgar his brother, visited Egypt in 1909 and 1912, encamping on the Pyramid plateau for many weeks, measuring and photographing in and around the Great Pyramid. Volume I contains a full account of these operations, and is the most up-to-date first-hand description of the Pyramid now in existence. Profusely illustrated by nearly 200 photographs and diagrams this 1st volume presents a connected explanation of the symbolical significance of the Pyramid's passages and chambers, showing how this symbolism agrees with the Scriptural Plan of Salvation. This book is favourably noticed by the press. The *Weekly Mail* says: "*Great Pyramid Passages* is a noteworthy book and cannot be neglected by anyone interested in the subject. The work is a monument of zeal and earnestness, and so demands respect whether one accepts or rejects its conclusions. Though there are several works describing the Great Pyramid, I know of none that gives a more impressive idea of the tremendous structure than this monograph of the brothers Edgar."—*Arthur Mee*.

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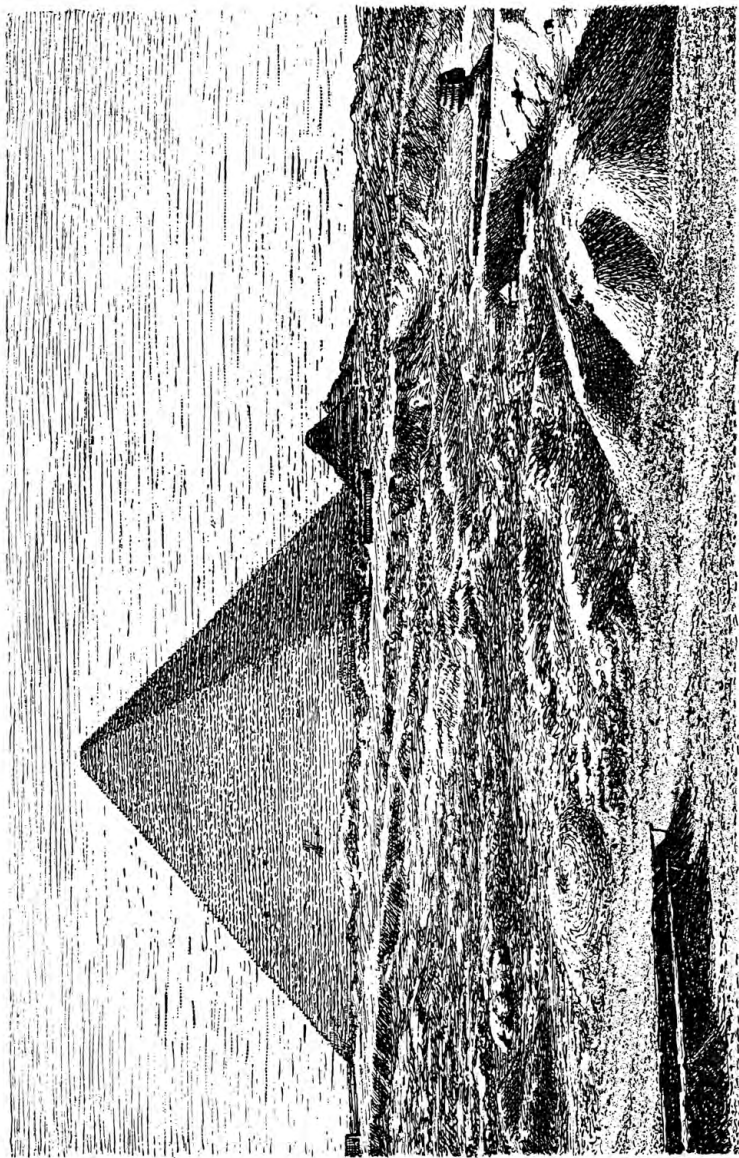
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Drawn by K. Vaughan

The South-east angle of the Great Pyramid of Gizeh; showing the Sphinx in the foreground on the right

SECTION I

THE MEASUREMENTS 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.

2 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 remeasured 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 properly says, "no two human measures ever agree exactly; all that finite man can hope for is to come within moderately close limits."

3 The results of our own measuring-operations, carried on in the years 1909 and 1912, as explained in Vol. I of *Great Pyramid Passages*, closely agree with the figures of Professors Smyth and Petrie. We are confident, therefore, that the measurements used in this volume are as near to the truth as we can hope for. This confidence is strengthened by the discovery, first apprehended by

Mr. John Taylor in 1859 in his work *The Great Pyramid: Why was it built? And who built it?* extended by Professor C. Piazzi Smyth and his co-labourers, and greatly developed within the past five years, namely, that the Great Pyramid proves its own dimensions by its wonderful, and complete, system of geometrical and mathematical proportions.¹ For it is now clearly to be seen that the dimensions of each passage and chamber are directly related by such proportions to those of every other part of the building, both exterior and interior.

4 In the scientific, proportionate, dimensions of the Great Pyramid, the mathematical ratio π , or the ratio which exists between the circumference of a circle and its diameter, enters very frequently as one of the factors. Because of this it is possible to ascertain, theoretically, the inch-value of these dimensions to infinitesimal fractions of an inch. Thus, while it is not practicable for a measurer in the Pyramid to ascertain the length of, say, a passage with any certainty beyond a reasonably small fraction of an inch, the application of the theory, mathematically calculated, aids us to great precision. *Practically*, a measurer could not furnish us with the circumference of a circle, of a definitely known diameter, with fractional accuracy beyond 3 or 4 places of decimals; *theoretically*, the figures of the decimal fraction can be extended to any degree of exactitude, through the application of the mathematical ratio π . It is, however, mostly in the scientific features of the Pyramid that great precision is necessary. In the building's corroboration of the Scriptural chronology, and historical times and seasons, such exactness is not essential—it is sufficient that the prominent dates connected with the time-features be indicated within a measurable amount of accuracy to convince one of their intentional character.

5 There is an important fact which must not be overlooked: a passage-way may have been constructed to have various lengths within the limits of a maximum and a minimum—See page 291 in Vol. I *Great Pyramid Passages* for examples. The Descending Passage is shorter along the base of the east wall than along the base of the west wall, as is pointed out in Par. 22. This range of measure, within narrow limits, for any one part of the building, is an intentional architectural detail, the definite purpose of the builder, and not the result of careless workmanship. The numerous scientific proportions everywhere embodied in the structure amply support this view. Professor C. Piazzi Smyth contended for this reasonable understanding when commenting upon his measures of the Coffin in the King's Chamber, declaring that these measures, and the theory based upon them (namely, that this Coffin is the Standard Capacity Measure for all nations, being 71,250 cubic

¹ Fully considered in Vol. III of *Great Pyramid Passages*.

Pyramid inches in interior contents), "realize in the coffer the same principle of limits which has already been accepted in the case of the linear dimensions of other portions of Great Pyramid work." Nevertheless, careful consideration of the Pyramid's whole exterior and interior plan and arrangement demonstrates that there is unity of design throughout the building, which enables us to fix upon one principle dimension for each section; and this, for convenience, we designate the "standard" measure for every such part.

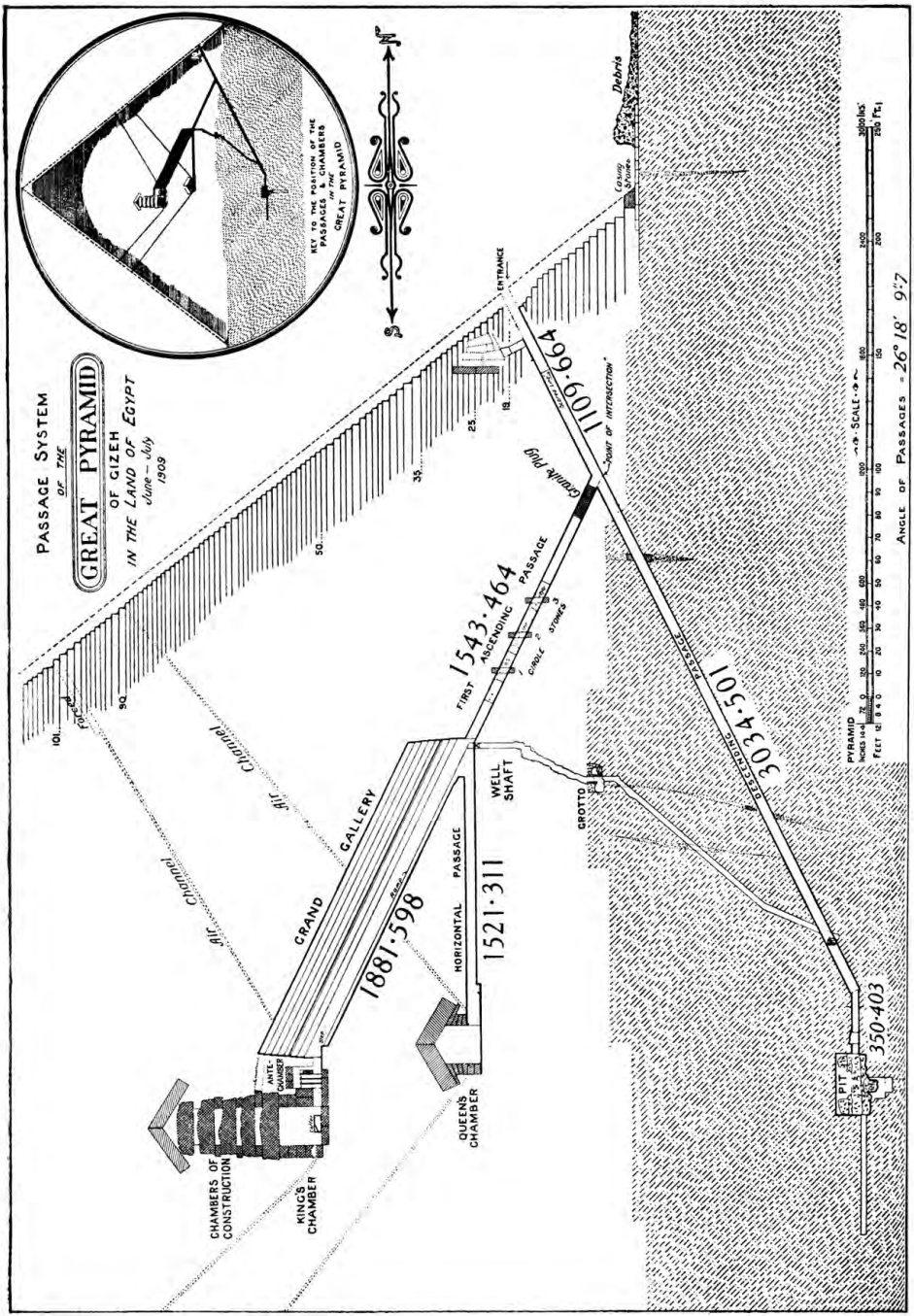
6 As the authenticity of the Pyramid units of measure, the *inch*, and the *cubit* of 25 inches, is fully established, it is not now so desirable to insert the British, or other, measures in the diagrams, nor to write in terms of measure other than those of the Pyramid. Therefore, in the following paragraphs we have converted the published British-inch measures of Professors C. Piazzi Smyth, and Flinders Petrie, as well as our own, into their corresponding value in *Pyramid inches*, to aid ready comparison with the theoretical standard measures—See further in Section VI. At the end of this volume, also, we include tables of all the measures of the building to several places of decimals, to which constant reference will be made when dealing with the calculations.

7 *The length of the Grand Gallery*, from the north wall at the lower end, up the floor-line to the front of the Step at the upper south end, is, according to Professor Smyth, 1812·9852, and according to Professor Petrie, 1813·6845, inches, a difference of about ·7 of an inch. We find that a figure lying between these two yields the proper harmony throughout all the various time-measurements, and scientific features, viz.: 1813·5987 + *Pyramid inches*. This, the theoretical standard measure, is barely one-tenth of an inch less than the practical measure of Professor Petrie. Professor Smyth's figure for this passage-length is too short, as he himself admitted later.

8 If the inclined floor-line of the Grand Gallery be produced through the Step to its *virtual* terminal, in vertical alignment with the Gallery's south wall, this point, the true termination for the complete floor-length of the passage, is 1881·5985 + *Pyramid inches* from the floor-beginning at the base of the north wall. Professor Petrie's estimate for the extra produced floor-length through the Step, is barely one-thirtieth part of an inch more than the above-mentioned standard length of 1881·5985 + inches requires. In the case of the Grand Gallery, therefore, the result of the best practical measuring, and the theoretical measure, are very close.

9 *The Length of the First Ascending Passage*, from the "Point of Intersection"² up the floor-line to the beginning of the Grand Gallery, is, according to Professor Smyth, 1542·456, but according

² The "Point of Intersection" is that point on the floor of the Descending Passage which is intersected by the produced floor-line of the First Ascending Passage.



to Professor Petrie, 1545·2532, inches, a difference of about 2·8 inches. Both measurers complained of the great difficulty of doing accurate work in this passage on account of the interception of the Granite Plug, the slipperiness of the floor, and extensive dilapidations of the walls, etc. Their measures, therefore, taken under such trying circumstances, may be considered to be close. Here again we find that if we take a figure which lies between these two, namely, 1543·4642 + *Pyramid inches*, we shall get the desired harmony in the large number of time-measurements, and wonderful scientific features indicated by, and in connection with, this passage.

10 *The length of the Descending Passage*, from the present outside beginning of the floor, down the floor-line to the "Point of Intersection," was very carefully measured by Professors Smyth and Petrie. According to the former it is 984·9141, and to the latter 985·4136, inches, a difference of half an inch. Our own measuring gave a result between these two, viz.: 985·3137 inches, which is barely one-twentieth part of an inch more than the theoretical standard length of 985·2665 + *Pyramid inches* which we adopt.

11 *The length of the missing part of the Descending Passage, i.e.*, the distance from the present outside beginning of the Entrance floor, up to the line of the ancient and now missing casing-stone surface of the building, was computed by Professor Petrie from existing indications to have been 124·0758 inches, with a possible variation of ·3 of an inch. His computation for this length is therefore capable of being expressed as 124·3758, if we take advantage of the extra ·3 of an inch. The theoretical length is barely one-fortieth part of an inch more than this, namely, 124·3980 + *Pyramid inches*. Thus, the total original length of the passage from the surface of the casing, down the inclined floor-line to the "Point of Intersection," we take to have been 1109·6646 + *Pyramid inches*, which measure is not quite one-eighth of an inch more than the total length computed by Professor Petrie.

12 *The length of the Granite Plug*, which is tightly wedged into the lower end of the First Ascending Passage, is, according to Professor Smyth, 178·6212, and according to Professor Petrie, 178·3215, inches. But with regard to his length of the Granite Plug, Professor Smyth says in Vol. II of his *Life and Work*, page 52,— "It has not yet been proved; and it was so very difficult and roundabout to measure, that I do not attach much value to the numbers." We find that the correct theoretical length is within about one-eighth of an inch of Professor Petrie's more accurately taken measure, that is, 178·1892 + *Pyramid inches*.

13 The Granite Plug is composed of three blocks of red granite. There is a space of a few inches between the lowermost and middle blocks (Professor Petrie says 4 inches). The top end of the uppermost block is much fractured in appearance (See Vol.

I, Plate LXXXV), and this, of course, suggests the thought that the Plug was originally longer. Professor Petrie says he saw a bit of granite still cemented to the floor two feet further up the passage. We, also, saw what for some time we took to be a piece of granite at the place indicated; but on later more careful examination it proved to be a lump of coarse red plaster. We saw several similar pieces of plaster adhering to the angles of the floor and walls throughout the length of the passage, and we required to clear some of them away as they hindered careful measuring. We also saw at least one such piece of plaster in the Grand Gallery. This coarse red, or, rather, pink plaster was very extensively used by the ancient workmen in the core masonry of the building, and some of it can be seen in certain wide joints in the dilapidated portion of the First Ascending Passage. We believe that the upper end of the Granite Plug is in its original state, and that its rough unfinished appearance has symbolical significance. The upper end of the lowermost block also has a fractured appearance, which is certainly original, for the stone is very inaccessible and there is no room for anyone to work at it.

14 *The partial length of the First Ascending Passage* from the lower north end of the Granite Plug, up the floor-line to the north wall of the Grand Gallery, we adopt as *1469·1357 + Pyramid inches*. This measure we find by deducting from the total length of the passage the distance from the "Point of Intersection," up to the lower end of the Plug. The latter distance is, according to Professor Smyth, *74·0259*, and according to Professor Petrie, *74·1258*, while our own measure is *74·3256*, inches. (It will be remembered, of course, that we are here converting all British inch measures into their corresponding value in Pyramid inches.) We find that, in this instance, our own measurement is nearer to the standard required, namely, *74·3284 + Pyramid inches*. Deducting this from the full length of the First Ascending Passage, we get the partial length from the lower end of the Granite Plug, up the floor-line to the Grand Gallery, *1469·1357 + inches*. (In calculating with numbers in which the decimal fraction is incomplete, as indicated by the plus sign, allowance must always be made for this in the final result.)

15 *The length of the Horizontal Passage* leading to the Queen's Chamber, measuring from the north wall of the Grand Gallery southward to the line of the north wall of the Queen's Chamber, is, according to Professor Smyth, *1517·8806* inches with a possible variation of $\cdot 3$ of an inch, while according to Professor Petrie it is *1522·3761*, or nearly $4\frac{1}{2}$ inches longer, which difference, as Professor Petrie says, seems difficult to account for. We therefore measured this passage with special care and got a result which lies between these two, namely, *1520·9775* inches. Professor Smyth's

measure is certainly too short, and how he obtained so low a figure it is difficult to understand. On the other hand, Professor Petrie's measure is clearly too long, to the extent of about an inch. As we point out in Vol. I, Pars. 588 and 589 (which see), Professor Petrie, while more nearly correct for the length of the first six-sevenths of this Horizontal Passage than is Professor Smyth, is too long in his measure for the final one-seventh; and he gives two lengths for this part, seeming to be undecided where to terminate his measure at the Queen's-Chamber end.

16 In the First Edition of this Vol. II we believed we could not be far wrong if we accepted a fair mean measure, which would give due weight to all three results (viz.: 1521 $\frac{3}{4}$ British, or 1520.2282 + Pyramid, inches). This we did in deference to the very short measure of Professor Smyth. Subsequent investigation, however, shows that our own measurement is more to be relied upon; and we now correct the figure for the Horizontal Passage length to 1521.3114 + Pyramid inches, which is about one-third of an inch more than our practical measure, and closer to Professor Petrie's than to Professor Smyth's. This, at all events, we consider to be the theoretical standard length; for slightly varied lengths may be obtainable and be intentional—See again Par. 5.

17 It will have been observed that in nearly every measurement noticed so far the figures we have adopted lie between those of Professors Smyth and Petrie. Professor Petrie accused Professor Smyth of making his measures a little too short; and in a later edition of his work the latter agreed that this probably was the case. It would appear, however, that Professor Petrie erred in the opposite direction of making his own measures a little too long, though he is, if anything, rather more accurate in his figures. His method of measuring with a steel tape (whereas Professor Smyth used short rods placed alternately end to end along the floors) ensured his obtaining better results than Professor Smyth. We ourselves used a specially made steel tape during our operations in the Pyramid in 1909 and 1912.

18 *The length of the lower reach of the Descending Passage*, from the "Point of Intersection" down to the junction of the Small Horizontal Passage leading to the Pit, was not measured by Professor Smyth; for in his day (1864-5) the passage was blocked up with sand and stones. In 1837 (28 years before Professor Smyth's visit to the Pyramid) Col. Howard Vyse had managed to penetrate down to the Pit. He roughly measured the Descending Passage and Small Horizontal Passage along the roof-lines,³ but

³ His account, given in Vol. II of *Pyramids of Gizeh*, page 110, is as follows: "Length from beginning of roof to the junction at the bottom of the upper passage—63' 2". Thence to the forced passage—17' 10". From forced passage to the well—215' 2". From the well to the horizontal passage—24' 8". Total length of

his account is difficult to follow. He evidently did not intend his measures to be more than approximate; they are certainly too vaguely stated to be of much value.

19 According to Professor Petrie the length of this part of the Descending Passage is 3029·4675 Pyramid inches; but Professor Petrie's measuring-operations in the lower system of the Pyramid were not, on his own confession, carried out with his usual carefulness. His figures, therefore, cannot be depended upon where accuracy is desirable. He writes on page 57 of his work *Pyramids and Temples of Gizeh*,—"For the total length of the entrance passage, down to the subterranean rock-cut part, only a rough measurement by the 140-inch poles was made, owing to the encumbered condition of it. The poles were laid on the rubbish over the floor, and where any great difference of position was required, the ends were plumbed one over the other, and the result is probably only true within two or three inches."

20 It appears, therefore, that Professor Petrie and all previous operators did not consider it necessary to be particular in their measurements of the lower system of the Pyramid. We, on the contrary, before our visit to the Pyramid in 1909, had fully recognised the symbolical importance of these subterranean parts, in the great Pyramid's corroborative testimony of the Scriptural Plan of Salvation, and because of this we conducted our own measuring-operations with every care at our command (See account in Vol. I, Pars. 285-293). We measured the length of this passage seven times, from the "Point of Intersection" down to the bottom square end (See Vol. I, Plates XXVII and LXVI), with the following results:

No.	Measurement taken along—	Pyr. ins.
1	Roof, west side, with rods, 6 and 3 feet,	—3031·4655
2	Roof, west side, with steel tape,	- —3032·5644
3	Floor, west side, with steel tape,	- —3034·6623
4	Floor, west side, with steel tape,	- —3034·2627
5	Floor, west side, with rods, 3 and 2 feet,	—3033·2637
6	Floor, east side, with steel tape,	- —3032·4645
7	Floor, east side, with steel tape,	- —3032·6643

21 Of these measures those by rods (Nos. 1 and 5) are the least trustworthy; for no matter how carefully rods are held, and alternately placed one after the other down the length of the passage, slight errors through slipping are very liable to creep in. inclined passage—320' 10". Horizontal passage length—27'." It is evidently impossible to gather from this the exact length of the lower reach of the passage, from the "Point of Intersection" downward. But it would appear, from the subsequent data supplied by Prof. Petrie, that Col. Howard Vyse's figures give an approximate length of 3026 British inches for this part of the Descending Passage.

Considering the great difficulty of measuring a length of over 250 feet down this very steep, dark and low confined passage-way, the results of the measurements by rods are wonderfully close to the other measures taken by the more accurate steel-tape method.⁴

22 According to the above list of measures, the length of the passage on the west side along the roof-line is shorter than along the floor-line; and, again, the length along the floor-line on the east side is shorter than on the west side. These apparent differences, while no doubt partly due to small errors in our measurements, are also due to the fact that the flat lower terminal is not quite at right angles to the incline of the passage.⁵ As the mouth of the lower end of the Well-shaft is situated in the west wall of the Descending Passage, and as a large number of time-measurements are connected with this lower opening of the Well, we consider it proper to carry the floor-length of the Descending Passage down the west, rather than down the east, side. We therefore base our figures for the standard length of the lower reach of the Descending Passage upon our steel-tape measures Nos. 3 and 4, or a mean between these two, namely $3034.5010 + \text{Pyramid inches}$. But, as we see, other measures of this passage are possible, and, we believe, intended.

23 *The distance from the north edge of the lower mouth of the Well, down the floor-line on the west side to the bottom of the Descending Passage, is, according to Professor Petrie, 295.704 Pyramid inches (that is, he states this measure in an approximate, round, number, 296 British inches). Our own measure is half an inch more, 296.2035; and the theoretical distance is within about one-seventh of an inch of this, viz.: 296.0626 + Pyramid inches.* We shall here just mention that, when we were measuring in the Pyramid we had no thought of any possible scientific, mathematical, application of the various measurements. Detailed measurements of the lower, and also of the upper, mouth of the Well, will be given later.

24 *The floor-length of the Small Horizontal Passage leading to the Pit, is, according to Professor Petrie's round number (of 351 British inches), equal to 350.649 Pyramid inches. We made out the accurate measure to be more nearly $350.3992 + (350\frac{3}{4} \text{ British inches})$ on the*

⁴ The steel tape used by us is 600 British inches in length, and was specially made for the purpose of measuring in the Great Pyramid.

⁵ By subsequent (in March 1912) square measuring, we found that the top-west to bottom-east diagonal of the flat end of the Descending Passage, is nearly at right-angles to the incline, and that the other diagonal from the top-east to bottom-west corners, is also nearly at right-angles to the incline; but the first mentioned diagonal is about 1.25 inches further out or more to the north than the other. Consequently, any measuring along the west roof-line, and east floor-line, is bound to give a less result than along the east roof-line, and west floor-line.

west side, and 351·648 on the east side. This difference between the west and east floor-measurements is due to the fact already mentioned, namely, that the flat terminal of the Descending Passage is not quite square. Just as the floor-length of the Descending Passage is *shorter* down the east than down the west side, so the floor-length of the Small Horizontal Passage is, conversely, *longer* on the east than on the west side. As in the case of the Descending Passage, so here also we have based our figures for the theoretical standard floor-length of the Small Horizontal Passage on our measurements along the *west* side, namely. 350·4031 + *Pyramid inches*, which is only about 1/300th part of an inch more than our practical measure for this side. Further details of the measurements of the Small Horizontal Passage, and of the large Subterranean Chamber, will be noticed when dealing with these parts of the Pyramid; also the dimensions of the various other sections of the monument are given throughout the volume.

SECTION II

ANGLES OF THE GREAT PYRAMID

THE angle of rise of the exterior sides of the Great Pyramid was pronounced by Professor Flinders Petrie, after careful angle-measuring of the large well-preserved casing-stones at the north base of the building (See Vol. I, Pars. 224-226 with accompanying photographs), to be $51^{\circ} 52'$ plus or minus $2'$. Professor C. Piazzzi Smyth, following the theory first propounded by John Taylor, claimed that the exact angle is $51^{\circ} 51' 14''.3$, which angle is contained within the findings of Professor Petrie,⁶ and was substantially supported by Professor Smyth's own painstaking measuring.

26 This angle $51^{\circ} 51' 14''.3$ 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 (See Vol. I, Par. 18). In conjunction with the building's socket-level base-length (of $9131.0549 + \text{Pyramid inches}$), 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.

27 None of the other thirty or more measured pyramids throughout Egypt have been erected at this π angle. Commenting upon this fact, Professor Smith 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" (*Our Inheritance*, 5th Ed. p. 10). We have confidence that the reader will agree with us, after perusing this volume, that there is no feature in the Great Pyramid the result of accident.

28 The ancient angle of the rise of the corner arris lines of the building, *i.e.*, from the corner-socket foundations up the corner angles to the summit top-stone, is $41^{\circ} 59' 50''$. The ancient angle at

⁶ Professor Petrie wrote Professor Smyth in a private letter that the angle was $51^{\circ} 51'$ —See Par. 272 of Vol. I.

the summit, sideways, is $76^{\circ} 17' 31''\cdot4$, and diagonally it is $96^{\circ} 0' 20''$. These three angles are computed from the π angle of the sides. (Professor Smyth made a slight error in his computation of the corner aris angle.)

29 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 $26^{\circ} 18' 9''\cdot7$. (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.⁷ We share with him in this opinion, not only because the angle of $26^{\circ} 18' 9''\cdot7$ agrees with many scientific features in connection with the Pyramid, but on account of the harmony thus produced throughout all the time-measurements contained in this volume; and also because of the Scriptural connection which it establishes between the Great Pyramid in Egypt, and Bethlehem, the place of our Lord's nativity in the Holy Land (See Vol. I, Letter XII).

⁷ 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).

SECTION III

BIBLE CHRONOLOGY

AS the time-measurements in the Great Pyramid are corroborative of the "times and seasons" contained in the Scriptures, it will be necessary to have before us a list of prominent Bible dates for ready reference. We suggest that the reader should satisfy his own mind that the dates are Scriptural, by turning up the texts cited:

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.	3803	
had a son at						<u>70</u>	,, 5:12.
Mahalaleel born	-	-	-	-	B.C.	3733	
had a son at						<u>65</u>	,, 5:15.
Jared born	-	-	-	-	B.C.	3668	
had a son at						<u>162</u>	,, 5:18.
Enoch born	-	-	-	-	B.C.	3506	
had a son at						<u>65</u>	,, 5:21.
Methuselah born	-	-	-	-	B.C.	3441	
had a son at						<u>187</u>	,, 5:25.
Lamech born	-	-	-	-	B.C.	3254	
had a son at						<u>182</u>	,, 5:28.
Noah born	-	-	-	-	B.C.	3072	
Age of Noah at Flood						<u>600</u>	,, 7:6; 8:13.
Date of FLOOD	-	-	-	-	B.C.	2472	
Shem had a son after Flood						<u>2</u>	,, 11:10.
Arphaxad born	-	-	-	-	B.C.	2470	
had a son at						<u>35</u>	,, 11:12.

Salah born	- - -	B.C.	2435	
	had a son at		<u>30</u>	Gen. 11:14.
Eber born	- - -	B.C.	2405	
	had a son at		<u>34</u>	„ 11:16.
Peleg born	- - -	B.C.	2371	
	had a son at		<u>30</u>	„ 11:18.
Reu born	- - -	B.C.	2341	
	had a son at		<u>32</u>	„ 11:20.
Serug born	- - -	B.C.	2309	
	had a son at		<u>30</u>	„ 11:22.
Nahor born	- - -	B.C.	2279	
	had a son at		<u>29</u>	„ 11:24.
Terah born	- - -	B.C.	2250	
	Terah died at		<u>205</u>	„ 11:32.
ABRAHAMIC COVENANT		B.C.	2045	„ 12:1-7; [Acts 7:2-4]
Abraham in Canaan			<u>25</u>	„ 12:4.
When Isaac was born	- -	B.C.	2020	„ 21:5.
	Isaac had a son at		<u>60</u>	„ 25:26.
Jacob born	- - -	B.C.	1960	
	Age of Jacob		<u>130</u>	„ 47:9.
When Jacob entered Egypt	-	B.C.	1830	
	Jacob was in Egypt		<u>17</u>	„ 47:28.
Jacob died, beginning of the JEWISH NATION		B.C.	1813	„ 46:3; 49:28; Deut. 26:5.
Date of Abrahamic Covenant		B.C.	2045	
Children of Israel sojourned			<u>430</u>	Exod. 12:40-43; [Gal. 3:17.]
EXODUS from Egypt	-	B.C.	1615	„ 12:40-43.
Wandering in the Wilderness			<u>40</u>	Deut. 8:2.
Enter land of CANAAN	-	B.C.	1575	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.	1569	
	Period of Judges		<u>450</u>	Acts 13:20.
Saul enthroned	- - -	B.C.	1119	
	Years of reign		<u>40</u>	„ 13:21.
David enthroned	- - -	B.C.	1079	
	Years of reign		<u>40</u>	1 Chron. 29:27.
Solomon enthroned	- -	B.C.	1039	
	Years of reign		<u>40</u>	2 Chron. 9:30.
Rehoboam enthroned	- -	B.C.	999	
	Years of reign		<u>17</u>	„ 12:13.

Abijah enthroned	- -	B.C.	<u>982</u>	
Years of reign			3	2 Chron. 13:2.
Asa enthroned	- -	B.C.	<u>979</u>	
Years of reign			41	" 16:13.
Jehoshaphat enthroned-	- -	B.C.	<u>938</u>	
Years of reign			25	" 20:31.
Jehoram enthroned	- -	B.C.	<u>913</u>	
Years of reign			8	" 21:20.
Ahaziah enthroned	- -	B.C.	<u>905</u>	
Years of reign			1	" 22:2.
Athaliah enthroned	- -	B.C.	<u>904</u>	
Years of reign			6	" 22:12.
Joash enthroned	- -	B.C.	<u>898</u>	
Years of reign			40	" 24:1.
Amaziah enthroned	- -	B.C.	<u>858</u>	
Years of reign			29	" 25:1.
Uzziah enthroned	- -	B.C.	<u>829</u>	
Years of reign			52	" 26:3.
Jotham enthroned	- -	B.C.	<u>777</u>	
Years of reign			16	" 27:1.
Ahaz enthroned	- -	B.C.	<u>761</u>	
Years of reign			16	" 28:1.
Hezekiah enthroned	- -	B.C.	<u>745</u>	
Years of reign			29	" 29:1.
Manasseh enthroned	- -	B.C.	<u>716</u>	
Years of reign			55	" 33:1.
Amon enthroned	- -	B.C.	<u>661</u>	
Years of reign			2	" 33:21.
Josiah enthroned	- -	B.C.	<u>659</u>	
Years of reign			31	" 34:1.
Jehoiakim enthroned	- -	B.C.	<u>628</u>	
Years of reign			11	" 36:5.
Zedekiah enthroned	- -	B.C.	<u>617</u>	
Years of reign			11	" 36:II.
Zedekiah dethroned,—beginning of TIMES of the GENTILES		B.C.	<u>606</u>	" 36:20, 21.
DESOLATION OF LAND			70	Jer. 25:11, 12 (marg.).
EDICT OF CYRUS	- -	B.C.	<u>536</u>	Jer. 29:10; 2 Chron. 36:22, 23.

SECTION IV

CHRONOLOGICAL PERIODS EXAMINED

FROM the foregoing list of Bible Dates (Sec. III), 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.

32 We may here now say that since the year 1904 these chronological links have been subjected to close scrutiny, and have withstood every test. It has been demonstrated, especially within the past few years, that every text bearing upon Biblical chronology, when properly understood, is harmonious with the foregoing dates of the Bible. Secular history, also, where of approved reliability (for much of the early history of the world is not of unquestioned accuracy), is seen to be clearly in line with these dates; and the corroborative testimony of the time-measurements of the Great Pyramid of Gizeh, as set forth in this volume, place their truth beyond every reasonable adverse criticism. We believe, indeed, 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.

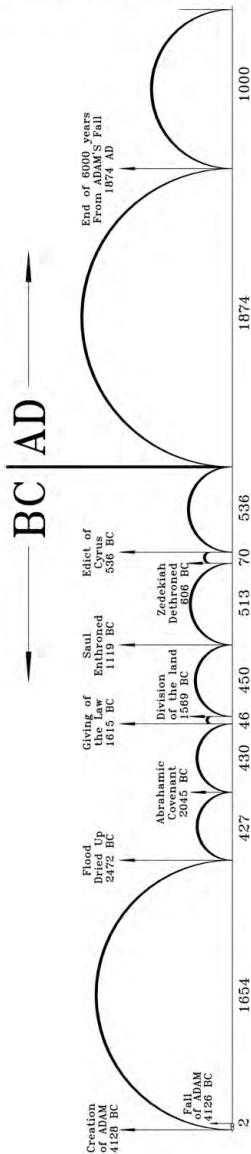
33 *The period of 1656 years* from the creation of Adam to the flood, does not require much comment, for it is based upon the records of the original *Hebrew* Scriptures. As has been pointed out by many eminent chronologists, the addition in the Greek Septuagint version of the Old Testament of exactly 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.

34 It is well to note that Egyptologists admit that Egyptian historical 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 vast diversity of opinion. The date proposed for the beginning of the *first* dynasty by *six principal authorities* ranges over a period of 2554 years! or all the way between 5869 B.C. and 3315 B.C. The latter date, 3315 B.C., is the latest deduction; and it is hopeful to observe that as the work of excavation in Egypt progresses, constantly bringing to light additional data for investigation, a steady reduction in the dates is found necessary, thus bringing them more nearly in accord with Bible testimony. 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.

35 *The period of 427 years* from the flood to the date of God's covenant with Abraham, is, like the period already considered, 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.

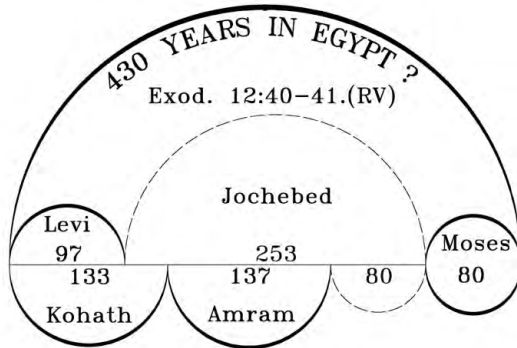
36 The period of 430 years from the Abrahamic Covenant, to the Exodus from Egypt and the giving of the Law, is expressly stated by the inspired Apostle in Gal. 3:17 (The words "in Christ" should be omitted—See R.V.). From this inspired statement of the



Apostle Paul, we know that the 430 years' sojourn of the children of Israel, mentioned by Moses in Exod. 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.

37 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 diagram on page 19. This diagram 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!

38 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!



39 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).

40 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.

41 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.”

42 *The period of 46 years* from the Exodus to the division of the land among the twelve tribes of Israel, 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).

43 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 Rameses 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 Kenazite 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 spy 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.

44 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 espie 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.

45 *The Period of 450 years* of the Judges is said by the Apostle Paul to have extended 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 than the sum of the periods given in the other Scriptures ($40 + 6 + 450 + 40 + 40 + 4 = 580$).

46 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

DIAGRAM NO1

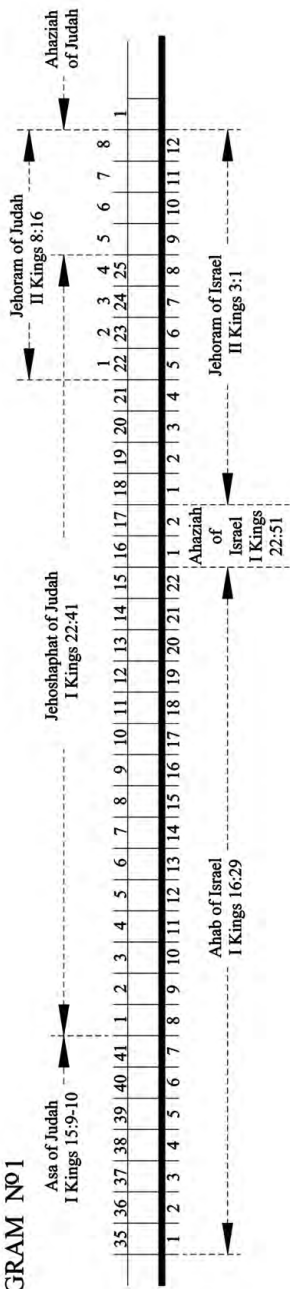
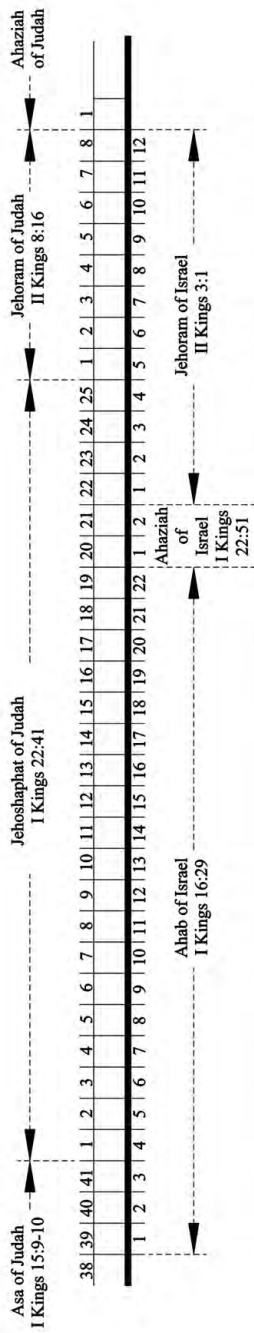


DIAGRAM NO2



These two diagrams demonstrate that the “synchronisms” found in the Book 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).

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.

47 *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 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.

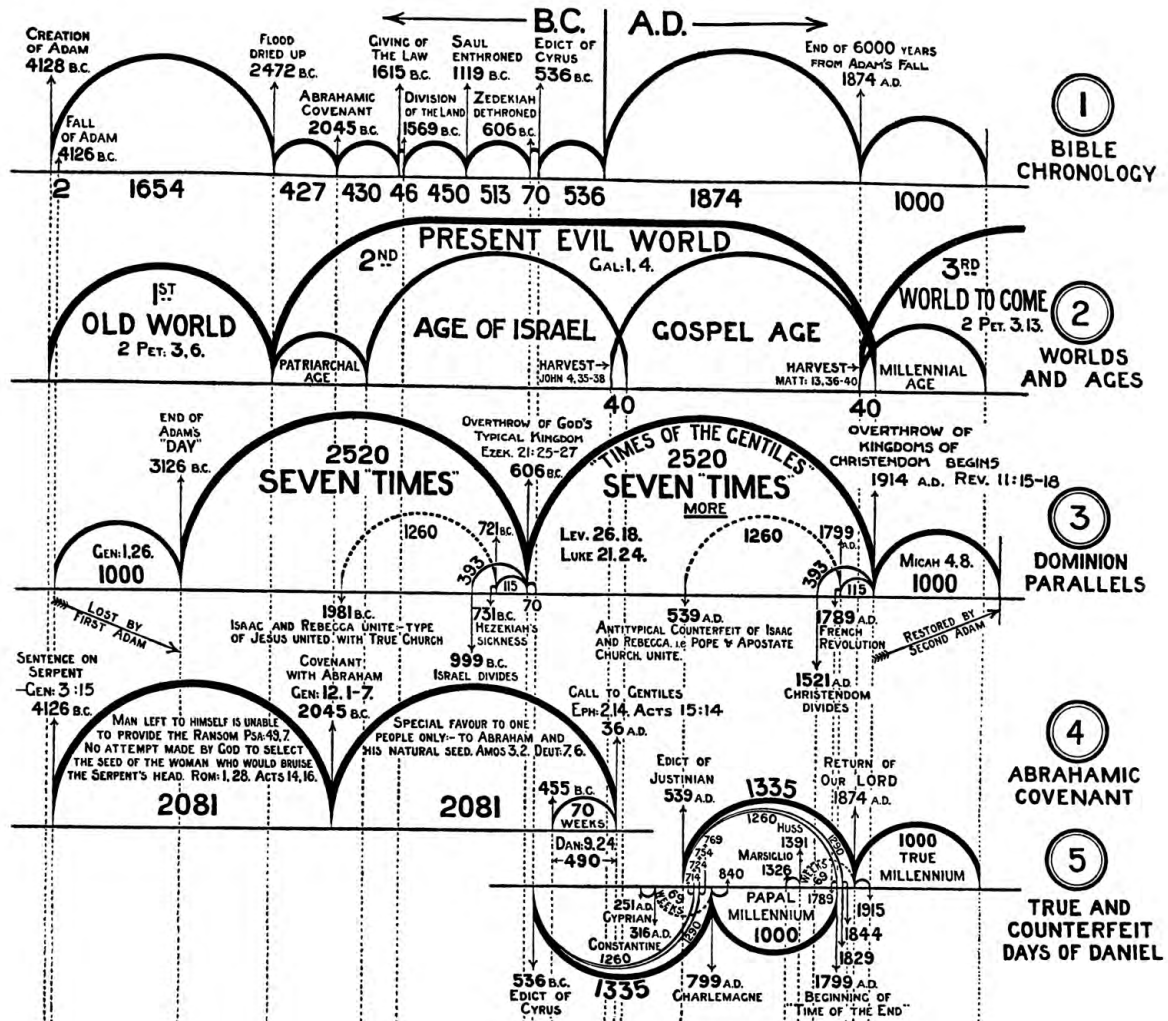
48 Chronologers (as Ussher) who have attempted to base this period of Bible Chronology upon the synchronisms⁸ found in the Book of Kings, have caused much unnecessary confusion; for it is well known that these synchronisms cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves.⁹

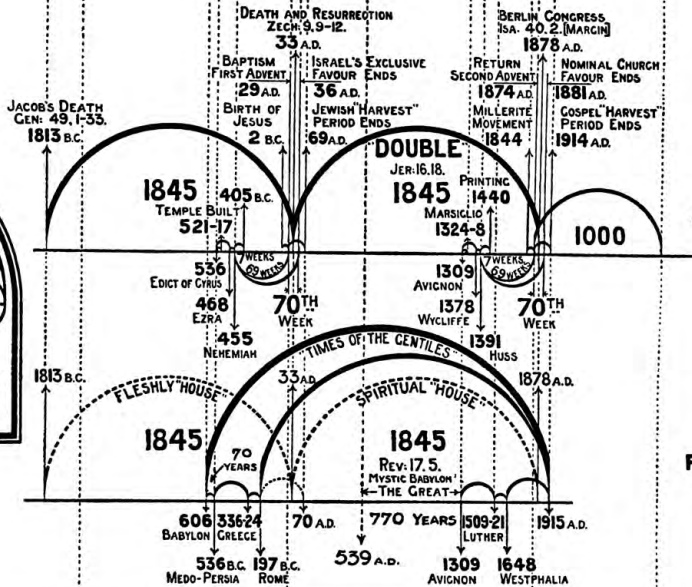
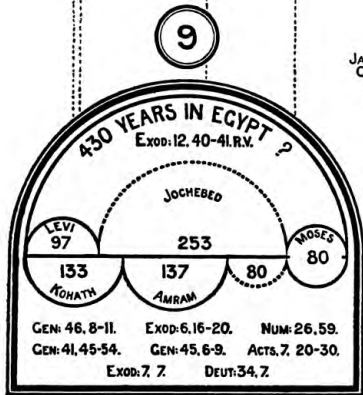
⁸ A Synchronism is a statement to the effect that "A," king of Judah, began to reign in a certain year of the reign of "B," king of Israel; or *vice versa*—See 2 Kings 15:32 for an example.

⁹ 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.

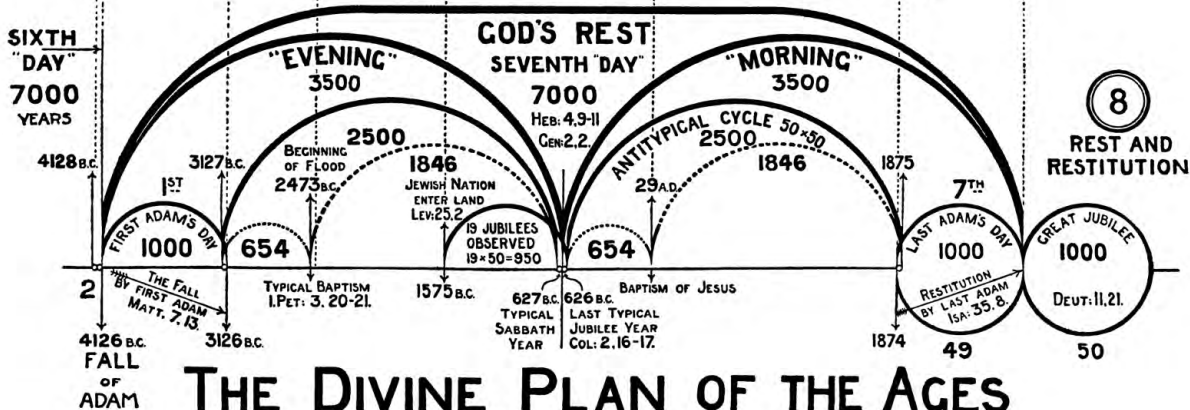
In 2 Kings 8:16, the words: "Jehoshaphat being then king of Judah" are omitted in a number of Hebrew manuscripts and in many versions (See note in the Variorum Bible). If the synchronistic statements in 2 Kings 8:16 and 3:1 were true (thus making Jehoram of Judah reign only 4 years alone, and therefore 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 22.





7

FOUR EMPIRES PARALLELS



THE DIVINE PLAN OF THE AGES

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 Irsael (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 I Chron. 3:9-16.)

49 *The period of 70 years* desolation of the land of Judea and Jerusalem, from the destruction of Jerusalem and the temple at the dethronement of Zedekiah, till the first year of Cyrus, is easily found 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 sabbaths, to fulfil threescore and ten years.

50 As this period of the chronology is much misunderstood, we have thought it advisable to enter into the details.¹

It is evident from a consideration of the above texts, that the 70

¹ Since the first edition of this 2nd volume of *Great Pyramid Passages* was published (in 1913), the proofs here given in connection with the period of 70 years' desolation have been thoroughly verified in articles appearing in the *Watch Tower*, published by the "Watch Tower Bible and Tract Society," of Brooklyn and London.

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). Thus, toward 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). 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.

51 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.*

52 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 place² (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 was taken

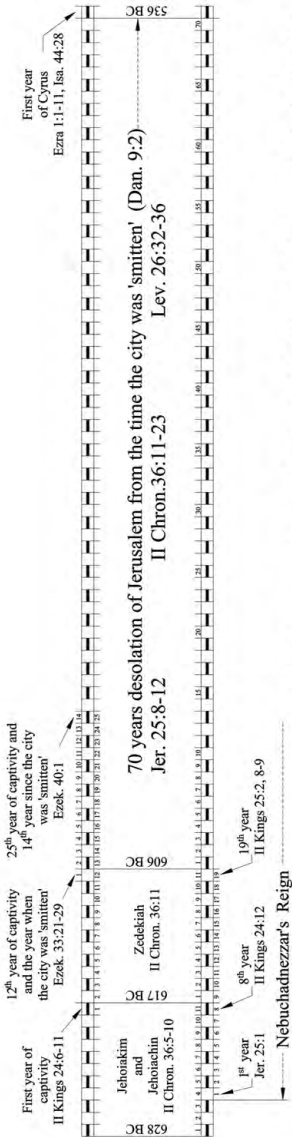
² In *Studies in the Scriptures*, by C. T. Russell, Vol. II, top of page 52, notice that the texts given in the 5th line do not refer to a captivity 18 years before Zedekiah's dethronement, but to the captivity of Jehoiachin (son of Jehoiakim) 11 years before the final captivity and destruction of Jerusalem.

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).

53 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 Jehoiakim³ (Jer. 36:9). 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

³ The Septuagint reads the 9th month of the 8th year, which is probably correct—See footnote on page 29.



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).

54 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 Jerusalem⁴ (Jer. 22:18, 19; 36:30). It was therefore upon the head of Jehoiachin (Coniah) that the collective 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).

55 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.

⁴ 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).

56 The 70 years spoken of by Jeremiah is shown in Jer. 29:1-14⁵ 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 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.

57 The question arises: on what basis did Ussher claim that there was a captivity of Judah 18 years before the dethronement of Zedekiah? Not by following Josephus,⁶ but by endeavouring to harmonise the Scriptural records with the Astronomical Canon of Ptolemy, which seems to gain support by Dan. 1:1-4. But the Scriptures and the Canon cannot be harmonised at this period,⁷ not even if it could be supposed that the desolation of 70 years began in the 3rd year of Jehoiakim, as has been assumed to be the meaning of Dan. 1:1-4.

⁵ 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.

⁶ The words of Josephus regarding the 70 years' period are: "He [Nebuchadnezzar] reduced them all, and set our temple which was at Jerusalem on fire (Compare 2 Chron. 36:19-21); nay, and removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was desolate during the interval of seventy years, until the days of Cyrus King of Persia" (Apion. I:19). In another place he says: "But the King of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a desert for seventy years" (Ant. X, 9:7).

Although we cite these two passages to show that Josephus evidently understood the seventy years as a period of *desolation*, beginning with the burning of the temple and destruction of Jerusalem at the dethronement of Zedekiah, we nevertheless recognise that he is in general very unreliable in chronological matters.

⁷ The following facts should be remembered: (1) Ptolemy's Canon places the 1st

58 It cannot be admitted that the 70 years desolation of Jerusalem and the land began in the 3rd year of Jehoiakim, for according to the Scriptures "desolation" implies "without an inhabitant," and Jerusalem and the land were not without inhabitants until after the dethronement of Zedekiah (See Jer. 4:7; 6:8; 9:11; 26:9; 32:43; 33:10, 12; also Zech. 7:5, 14).

59 It is because of deference to the Canon of Ptolemy that Dan. 1:1-4 is supposed by some to support the idea that the 70 years began in the 3rd year of Jehoiakim (But see preceding footnote). But this reading of Dan. 1:1-4 is in direct conflict with all the historical accounts of the captivities contained in the books of Kings, Chronicles, and Jeremiah, which we have already considered. We cannot reject the combined prophetic and historical testimonies of these books simply on the strength of this doubtful reading of Dan. 1:1, more especially as this text conflicts with Dan. 2:1. In reading over the 1st chapter of Daniel it would appear that the Hebrew children were taken captive by Nebuchadnezzar in the 3rd year of Jehoiakim. They were trained in the learning and tongue of the Chaldeans for three years (verses 4, 5), and yet, according to Dan. 2:1, 25, they were brought into the presence of Nebuchadnezzar in or before his *second* year, though verse 18 of the 1st chapter shows that the three years had completely expired. (See Jer. 25:1.)

60 Because of this disagreement between Dan. 1:1, and 2:1, and because of the disagreement of both of these texts with the chronological order of the captivities narrated in the other books of the Scriptures, a number of commentators suggest that the 3rd year of Jehoiakim in Dan. 1:1 should be understood as meaning the 3rd year of his vassalage to Nebuchadnezzar, when he turned and rebelled and thus brought the king of Babylon against

year of Nebuchadnezzar in the year 604 B.C. (2) The 1st year of Nebuchadnezzar was in the 4th year of Jehoiakim—Jer. 25:1. (3) Jerusalem was destroyed in the 19th year of Nebuchadnezzar—2 Kings 25:2, 8. (4) Jehoiakim and Zedekiah each reigned 11 years in Jerusalem—2 Chron. 36:5, 11. (5) The Jews returned to Jerusalem at the end of the 70 years in the 1st year of Cyrus, 536 B.C., which is a generally accepted date—2 Chron. 36:19-23.

All who will seek to satisfactorily harmonise the above chronological records of the Scriptures, with the Canon's date for the 1st year of Nebuchadnezzar, will soon prove to himself the impossibility of the task. The difficulties of the problem are manifest by the fact that, while Ussher gives the date 588 B.C. for the destruction of Jerusalem at the dethronement of Zedekiah, the equally celebrated chronologer, Hales, places this destruction in the year 586 B.C., or two years later than Ussher.

Accepting the united testimony of the sacred writers that Jerusalem and the land lay desolate for 70 full years, the chronological data of the Scriptures are harmonious. See diagram on page 28.

Jerusalem (2 Kings 25:1); for it is certain that Jehoiakim was not taken captive to Babylon.

61 In Dan. 2:1 the number 2 has evidently arisen out of the number 12. A similar mistake is seen by comparing 2 Kings 24:8, with 2 Chron. 36:9, where the number 8 in Chronicles has arisen out of the original number 18 preserved in Kings. The reading in the Variorum Bible for Dan. 2:1, is *twelfth*. With this correction of a probable error in Dan. 2:1, and with the understanding that the 3rd year of Jehoiakim in Dan. 1:1 is to be reckoned as the 3rd year of his vassalage to Nebuchadnezzar (See footnote on page 29), the narratives in Daniel fall into line with the records of the captivities as presented in the other Scriptures.⁸

62 *The Period of 536 years* from the end of the 70 years desolation of Jerusalem and the land of Judea, till the beginning of the year A.D. 1, rests upon the testimony of secular history.

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.

63 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.

⁸ Much more could be added to the above brief review of this 70-year link in the chronological chain, and confirmatory of our understanding that it was a period of complete desolation, beginning in 607 B.C., and ending in 537 B.C. The Great Pyramid is altogether in accord with this interpretation.

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.

64 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 Jews 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).

65 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*.

66 *The period of 1872 years*, when added to the sum of the preceding periods, 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 contained throughout the book.

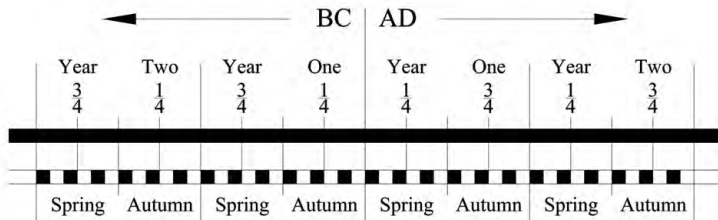
The foregoing chronological scheme, which we denominate Bible Chronology because it is based upon the Scriptures alone (See list of Bible dates, Sec. III), is corroborated by the time-measurements in the Great Pyramid of Gizeh in Egypt.

SECTION V

THE YEAR : ITS BEGINNING AND LENGTH

IN the list of Bible dates (Sec. III), the years are reckoned to begin according to the present mode of calculating, namely, 1st January.⁹ 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.¹ 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, $4128\frac{3}{4}$ years before 1st Jan. A.D. 1. Six thousand years from the creation of Adam, therefore, ended at the date 1872 A.D. in the Autumn, or $1871\frac{3}{4}$ years after 1st Jan. A.D. 1. ($4128\frac{3}{4} + 1871\frac{3}{4} = 6000$.) 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.

Method of Calculating BC and AD Dates



⁹ The 1st of January was adopted as the commencement of the year by France in 1563 A.D., by Scotland in 1600, and by England in 1752.

¹ Autumn in the northern is, of course, at the same time Spring in the southern hemisphere.

In his article on the "Primitive Year" (quoted at length by Professor C. Piazza Smyth in Vol. II of *Life and Work*), Mr R. G. Haliburton, of Halifax, Nova Scotia, clearly proves that the early nations regulated their year by the appearance of the Pleiades or Seven Stars. Their year began on the night when these stars were seen longest, *i.e.*, when they were exactly on the meridian overhead at midnight; and this takes place in the Autumn in the northern hemisphere. Mr Haliburton wrote that in his day (1863) the heathen people of Australia, New Zealand, Mexico, the Islands of the Pacific, etc., still observed the Pleiades Year. Owing to the slow steady progression of the precessional cycle, the Pleiades now culminate on the meridian overhead about two months later than in the time of Noah.

68 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; for the passover in the month Abib (or Nisan, as it was afterwards named—Esther 3:7) is in the Spring. According to this commandment of the Lord, the nation of Israel counted the number of the months of their year from the Spring; their 7th month fell in Autumn and coincided with the beginning of the year of their Gentile neighbours.²

69 In the chronological list of dates the year of the Exodus is 1615 B.C., but as this event occurred in Spring, quarter of a year later, the exact interval from the Exodus to 1st Jan. A.D. 1 was 1614 $\frac{3}{4}$ years. Similarly with the date of the Israelites' entrance into Canaan, given as 1575 B.C., the Scriptures show that this took place at the beginning of the Israelitish year in Spring (Lev. 23:10; Josh. 4:19; 5:10), so that the exact period from then till 1st Jan. A.D. 1 was 1574 $\frac{3}{4}$ years. The years of the reigns of the kings of Judah began in Spring (Saul, the first king of Israel, was crowned in the Spring—I Sam. 11:12-15; 12:1-17. See also 2 Chron. 29:1-3, 17; 30:1-5, 15; 35:1-19); and, when a king through death or any cause vacated the throne, the year during which he ceased to reign was counted in with the total years of his reign (2 Kings 24:18; 25:2-7), while the first year of the reign of his successor was reckoned as beginning from the following Spring. If this successor died or was dethroned before the following Spring, his short reign was not taken account of in the chronological total, but was included in the last year of the reign of his predecessor (2 Chron. 36:9, 10). By this arrangement overlapping, or counting a year twice, was avoided.

70 The solar tropical year, on which the seasons of seed-time, and harvest, etc., depend (Gen. 8:22), cannot be divided into an even number of days. Its precise length, as nearly as can be determined by astronomers, is 365 days 5 hours 48 minutes 45.96 + seconds, or, when expressed decimally, 365.2422 (nearly) days—See Par. 82 for exact value.

71 The year was assumed by many early nations to have 12

² This year of Israel is known as the *Ecclesiastical* year; but the Scriptures indicate that the 7th month began what has been named the *Civil* year, which pertained principally to the land and to slaves. The 7th month of the Ecclesiastical year was the commencement of the "year of release" from slavery and debts; the *Sabbatical* year during which the land lay fallow; and the grand *Jubilee* year of restoration (Lev. 25:3-10; Deut. 31:10). We shall have occasion to afterwards refer to this feature.

months of 30 days each, or 360 days in all (See Gen. 7:11, 24; 8:3, 4, where 5 months are said to equal 150 days, *i.e.*, 5×30). The monuments in Egypt show that this was the length of the year in that country in the earliest times. Afterwards the Egyptians added 5 days to their year to bring it into accord with the seasons, but when in time they discovered that the months of their year still did not agree with the seasons (their year being yet nearly quarter of a day too short), they introduced a complex system of *cycles* in an endeavour to rectify the discrepancy.

72 The nation of Israel also reckoned 360 days to their year, which is sometimes called lunar.³ But 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 firstfruits 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"). If, on the other hand, the crops were not within 15 days of being ripe, the evening on which the *next* new moon became visible was declared the first day of the new year.⁴ 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. That nation, therefore, was saved complicated astronomical calculations, such as the Egyptian and other nations deemed necessary to fix the beginning and length of *their* year.

³ In one sense a lunar month may be said to consist of 30 days if, according to the Bible method, part of a day be reckoned as one; for the interval between two new moons is fully $29\frac{1}{2}$ days. Nevertheless, a lunar year of 12 lunations contains only a little over 354 days—See Vol. I, footnote on page 383.

⁴ The Jewish *Mishna* contains an account of the method by which the nation of Israel fixed the commencement of their months. It is claimed that this method derived its origin, by tradition, from the time of Moses, and continued in use as long as the Sanhedrim existed:

On the 30th day of the month, watchmen were stationed on commanding heights round Jerusalem to watch for the first appearance of the new moon. As soon as the new moon's crescent was detected by any of these watchers, he immediately hastened to a certain house in the city, where he was examined by the president of the Sanhedrim. When a sufficient number of these eyewitnesses had been examined, and if their testimony was deemed satisfactory, the president formally declared the day "sanctified." The news was then spread all over the country by means of beacon fires on the hills, and by swift messengers to distant places.

73 But more than convenience was aimed at in the adoption of this simple, and automatically corrected, year of 360 days, for its recognition in the prophetic portions of the Scriptures proves it to be *symbolical* (Rev. 11:2, 3; 12:6, 14; 13:5). An Israelitish year, though in reality solar tropical in length, when used prophetically symbolises 360 solar tropical years of 365·242 etc. days each; and a prophetic month symbolises 30 solar tropical years. The solar tropical year is the year on which the dates of history are based, and it may therefore be named the *historical* year.

SECTION VI

HISTORICAL YEAR REPRESENTED BY THE PYRAMID INCH

ALTHOUGH most modern measures of the Great Pyramid are expressed in British inches, this is merely for convenience, and for greater facility in comparing the results of different measurers. Professor C. Piazzzi 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*.

75 A large number of the Pyramid's scientific features show that in the "time-measurements" a Pyramid inch represents a year; 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 (*i.e.*, decimal point, nine, nine, nine).

76 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. A number of these are noted in Vol. I (See Pars. 21-26, etc.), and others will be explained in this 2nd volume, as well as in Vol. III. 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 that the builder must have designed the edifice under Divine supervision.

SECTION VII

SCIENTIFIC PROPORTIONS OF THE GREAT PYRAMID

ALTHOUGH it is not the purpose of this 2nd volume to enter into the calculations of the scientific features of the Great Pyramid (for these will be detailed in the 3rd volume), a brief notice of a few of the harmonious proportions of the building will prove helpful to a better appreciation of the time-measurements which are based upon these dimensions.

78 In the 1st volume we have drawn attention to several of these harmonies (See pages 313-320, etc.), and have commented upon their exactness.

These measurements are so accurately proportioned to one another that we cannot suppose them to be the result of haphazard building. They bear evidence of intentional design by the Great Master Architect.

The careful measurings of Professors C. Piazzi Smyth and Flinders Petrie demonstrate that the proportions of the Pyramid's principal apartment, the King's Chamber, are very symmetrically arranged. Their figures show that:

1. The breadth of the King's Chamber, equals half its length.
2. The height of the King's Chamber, equals half the diagonal of its floor.

79 Professor Smyth points out, further, that the measurements of the King's Chamber bear a certain proportionate relation to the exterior size of the whole Pyramid, and also to the size of the earth. He shows, also, that the dimensions of the peculiar little Ante-Chamber, through which one must pass to reach the King's Chamber, react in a proportionate way upon those of the King's Chamber on the one hand, and the whole building on the other. For instance:

3. The length of the granite portion of the Ante-Chamber floor, is equal to half the breadth of the King's Chamber.
4. The length of the granite portion of the Ante-Chamber floor, multiplied by 5 (a special *Pyramid* number—Sec. XV), equals the solid cubic diagonal of the King's Chamber.

5. The length of the granite portion of the Ante-Chamber floor, multiplied by 50, equals the length of the side of a square, the area of which equals the area of a triangle of the shape and size of the Pyramid's right vertical section.
6. The length of the King's Chamber, multiplied by 25 (a Pyramid cubit), equals an even 100 times the length of the Ante-Chamber's granite floor.
7. If the length of the granite portion of the Ante-Chamber floor be multiplied by an even 100, and this length be taken to express the diameter of a circle, the area of that circle will be found to equal the area of the square base of the Pyramid.
8. The height of the Ante-Chamber, multiplied by an even 100, equals the base-side length, plus the vertical height, of the Pyramid.
9. The Ante-Chamber length, multiplied by 50, equals the vertical height of the Pyramid.

80 The connection of the Pyramid with the scientific number π (Pi—the ratio which the diameter of a circle bears to its circumference), and also with the exact number of solar days required for the earth to complete its circuit round the sun, is proved by a large number of the building's dimensions. Some of these we have already noticed ; we now draw attention to three others :

10. The Ante-Chamber length, multiplied by 25 (the Pyramid cubit), and again by π , equals the base-side length of the Pyramid.
11. The Ante-Chamber length, multiplied by π alone, equals the exact number of Pyramid inches as there are days in the solar tropical year, 365.2422 (nearly).
12. The length of the Ante-Chamber multiplied by 10, equals the vertical height of the lower surface of the 35th masonry course of the Pyramid above the socket base level ; and if at this 35th course a direct measurement be taken from the outside surface of the casing at the middle of any of the four sides, horizontally in to the building's vertical axis, this horizontal measurement in Pyramid inches will be found to equal 10 times the length of the solar tropical year in days, 365.242×10 .

The force of this last calculation is better understood when attention is drawn to the particular prominence of the 35th course, which is about 50 inches thick. From the base of the Pyramid upward the horizontal courses of masonry gradually diminish in thickness, until at this 35th course they suddenly increase in size.

The line of this sudden increase (which lies a little above the Entrance to the Pyramid), is conspicuously noticeable even at a great distance, and can be seen in our photographs in Vol. I—See fuller comments upon this feature of the Pyramid in the 1st volume, Pars. 445 and 446.

81 Professor Smyth's careful calculations prove that the Pyramid cubit is the exact 10-millionth of the earth's semi-axis of rotation; *i.e.*, an even 10 million Pyramid cubits equal the direct distance from either pole to the centre of the earth. The connection between the Pyramid's granite chamber, and the earth-commensurable cubit, is shown by the following method:

13. The exact relative proportions of the longest and shortest dimensions of the King's Chamber, scientifically prove the absolute length of the Pyramid *cubit*; for if 10 times the longest direct measure of the chamber, *i.e.*, the solid cubic diagonal, be divided by the shortest direct measure, *i.e.*, the breadth, the result equals exactly one Pyramid cubit of 25 Pyramid inches.
14. The absolute length of the Pyramid *inch* is proved by the proportionate size of the King's Chamber with the actual size of the earth; for just as the Pyramid cubit is the even 10-millionth part of *half* the earth's polar axis or diameter, so we find that *half* the granite chamber contains almost exactly 10-millions of cubic Pyramid inches. The number of cubic inches by which the exact calculations show that the half chamber is *short* of the round 10-millions, also, shows by a proportion the precise duration in days of the Lunar year of 12 Synodic months, as explained in Vol. I, page 314.

82 The mean number of days in the Solar Tropical year is not yet known with absolute certainty by astronomers. 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: 365·242,199,594,907,4+. By an exact equation directly connected with the Great Pyramid, the day-value of the year is shown to be: 365·242,198,667,731,1-; 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 $\cdot 08$ 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.

83 The mean number of days in the Lunar, or Synodic, month as estimated by the famous astronomer, Sir J. Norman Lockyer, is: 29·530,588,715. 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 $1/2000$ th part of one second in the month. By the Great Pyramid equation the days in the Synodic Month are: 29·530,588,715,008,5-. The two equations mentioned above will be explained in the 3rd volume.

84 The ratio π has been verified to many places of decimals (at least 600 places). We give the value here to 15 places of decimals: $\pi = 3 \cdot 141,592,653,589,793 +$.

85 The following are the theoretical standard dimensions of the exterior lines of the whole Pyramid, and of the King's, Queen's, and Ante, Chambers. Because of the application of the scientific theory, which involves such incommensurable factors as the ratio π , the days in the Solar Tropical year, and in the Lunar year of 12 Synodic months, etc., it is possible to compute these theoretical standard measures to many places of decimals; and it is sometimes desirable that this should be done, to ensure our obtaining a fair degree of accuracy in the results of any calculations which may be based upon these standard measures. In every instance the actual, practical, measures secured by Professors Smyth and Petrie, and by others including ourselves, form the basis of each of these theoretical standards; and the theoretical standards themselves are the best proofs of the carefulness with which the practical measurements have been conducted—See page 43.

Exterior Dimensions of the Great Pyramid

	<i>Pyr. ins.</i>
Vertical height of apex above mean Socket level-	5813·0101343+
Base-side length, between corner Sockets -	9131·0549666+
Diagonal length of base, between corner Sockets -	12913·2617725+
Diagonal length of base, at Platform level -	12847·1764521+

Dimensions of the King's Chamber

Breadth, north to south walls - - -	206·0658439+
Length (double the breadth) - - -	412·1316879+
Height, first, <i>i.e.</i> , floor to ceiling - - -	230·3886174+
Height, second, <i>i.e.</i> , the granite walls alone -	235·2432470+
Diagonal of end walls - - - -	309·0987659+
Diagonal of side walls - - - -	472·1561640+
Diagonal of floor (double the first height) -	460·7772349+
Cubic Diagonal - - - -	515·1646099+

Dimensions of the Ante-Chamber

Length, north to south walls - - -	116·2602026+
Length of granite portion of the floor - - -	103·0329219+
Breadth between granite wainscots - - -	41·2131687+
Breadth between east and west walls above wainscots	65·1704255+
Height, floor to ceiling - - - -	149·4406510+
Height of east wainscot above floor - - -	103·0329219+
Height of west wainscot above floor - - -	111·8033988+

Dimensions of the Queen's Chamber

(According to the measurements of Professor W. M. Flinders Petrie)*

Length, east to west walls - - -	226·1735819+
Breadth, north to south walls - - -	205·6123472+
Height, north and south walls - - -	184·2851046+
Height, to gable ridge line of roof - - -	245·0186692+

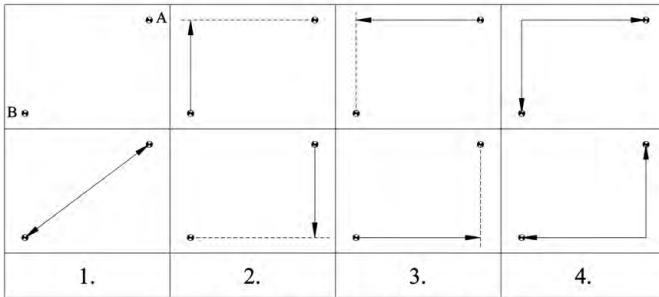
*NOTE—Professor C. Piazzzi Smyth did not measure in the Queen's Chamber so accurately as Professor Petrie.

SECTION VIII

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 symbolism of its various parts.

87 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;



Various methods used in the Great Pyramid
for measuring between any two points, as A & B.

and in no other way could these particular periods be represented. This method is based upon the principle that, while the most direct measurement between two points (as A. and B. in 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 IX

SYMBOLISMS OF THE GREAT PYRAMID

THE *symbolisms* of the Pyramid are dealt with in full detail in Vol. I of this work; it will be necessary to restate them here only in brief:

Descending Passage—The downward course of “This Present Evil World” to destruction.

Subterranean Chamber, or Pit—Destruction or Gehenna, that state of death from which there will be no awakening.

First Ascending Passage—The Israelitish Age; or the Law Dispensation during which the nation of Israel endeavoured to gain life by the works of the Law.

Well-Shaft—The Ransom-sacrifice of Jesus Christ; or Hades, that state of death from which an awakening is assured because of the Ransom-sacrifice of Jesus Christ.

Grand Gallery—The Gospel Age, the Grace Dispensation during which the High-Calling to membership in the Body of Christ is offered to the faithful; and the Age when the Spirit-begotten New Creatures in Christ make their calling and election sure.

Ante-Chamber—The “Holy” of the Tabernacle; the “School of Christ”; the Spirit-begotten condition of those who have presented their bodies a living sacrifice to God.

King's Chamber—The “Most Holy” of the Tabernacle; the “Sanctuary”; the Divine Spirit nature; the Divine reign of Christ.

Queen's Chamber—The condition of Human Perfection possessed by Adam before his fall; and which the “Man Christ Jesus” laid down as a Ransom-sacrifice on behalf of the world; and the condition of the world of mankind after 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

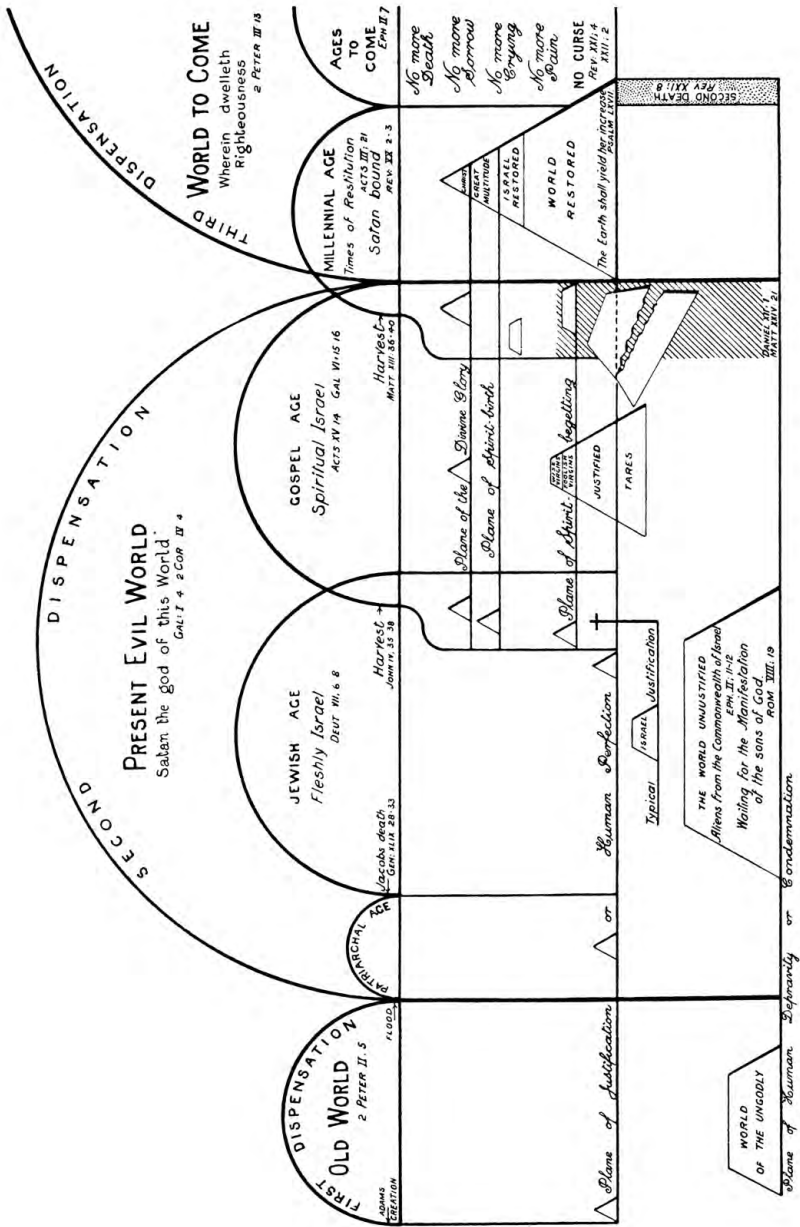


CHART OF THE AGES

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 46) 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.

SECTION X

THE DATES OF CHRIST'S BIRTH, BAPTISM, AND CRUCIFIXION

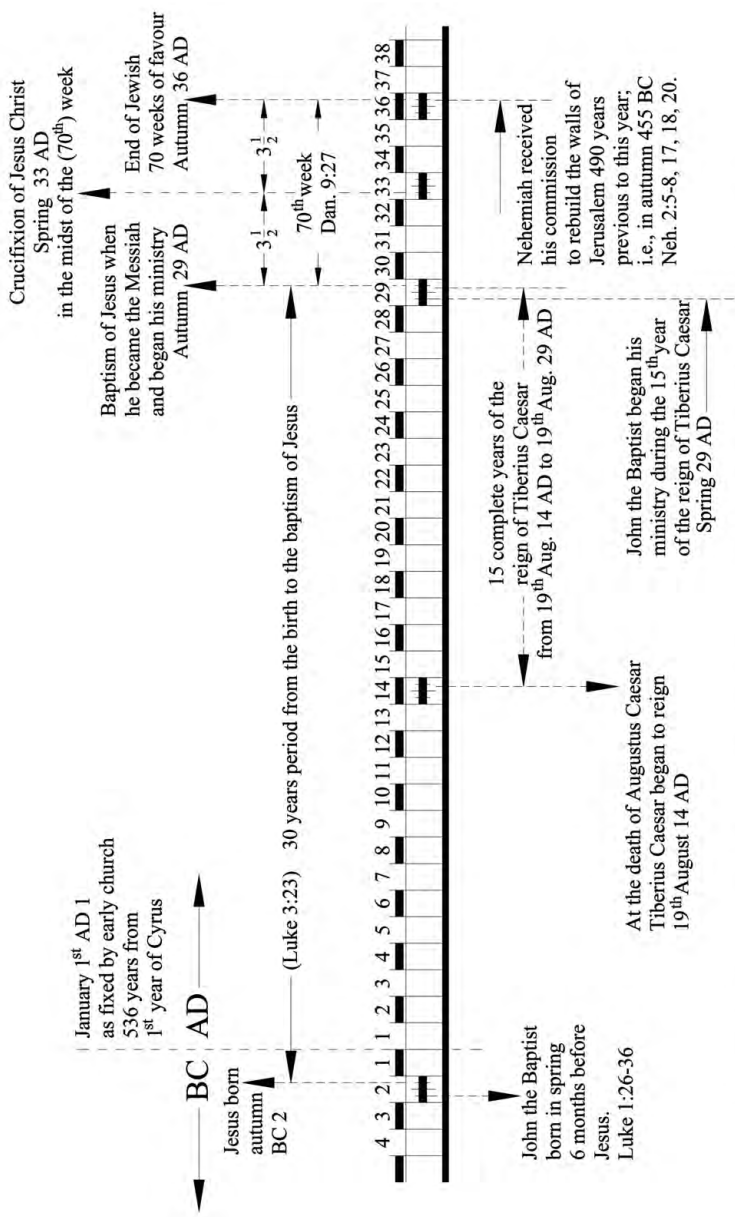
THE Scriptures contain sufficient data to enable us to accurately determine the year when Jesus was born, and also the dates of his baptism and crucifixion. The present A.D. date, as fixed in the 6th century by Dionysius Exiguus for the beginning of the Christian Era, is now generally recognised to be 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 $1\frac{1}{4}$ years earlier, *i.e.*, in Autumn 2 B.C.⁵ 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.

90 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).

91 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, being anointed with the Holy Spirit and with power, he began his ministry (Acts 10:36-38).

92 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

⁵ 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.



The purpose of this diagram is to show that Jesus Christ was born in Autumn 2 B.C., or 1 1/4 years before the formerly accepted A.D. date, and that he was baptised in Autumn 29 A.D.; and crucified in Spring 33 A.D.

from 19th August 28 A.D., till 19th August 29 A.D. (See page 50).

93 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.

94 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.

95 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 *kai* may be equally well translated "and" or "also.")

96 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—Sec. V), each course in its order would require to serve in the

temple for two weeks. (For a similar arrangement see I Kings 4:7; also I Chron. 27:1-15.) This would make Zacharias' term of office expire at the close of the 4th month.

97 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).

98 According to the above Scriptural data Jesus must have been 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 50).

99 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 Gospel 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,"

100 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.⁶ 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.

101 Of the foregoing facts by which the dates of the birth, baptism, and crucifixion of our Lord have been deduced, the historical parts are specially helpful to the student of God's Word at *this* time. Secular history identifies the 15th year of the reign of Tiberius, and hence enables the dates of the commencement of John's ministry and the baptism of our Lord to be ascertained. This, together with the historical knowledge gained from the Scriptures of the age of Jesus at his baptism, furnishes the date of his birth. Furthermore, as it is clear from the historical narratives in the Gospels that the duration of Christ's ministry was $3\frac{1}{2}$ years, ending at the time of the passover, the date of his crucifixion can be determined.

102 At the first Advent other evidences would be necessary to aid the student of the Scriptures of *that* period to identify in Jesus the long-looked-for Messiah. Our Lord himself knew beforehand that in order to fulfil the type of the passover lamb he must be slain on the 14th of Nisan (Matt. 26:2), and that as the antitypical firstfruits unto God he would be raised on the third day (Luke 24:6, 7); but it was not until after his resurrection, when he had recalled to the memory of his disciples these and other Scriptures, that they began to fully realise that he was indeed the Messiah. Luke, in chapter 24, verses, 27, 44-46, says: "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

⁶Some, in their endeavour to bend the testimony of the Gospel narratives to support the theory of a one-year ministry, not only maintain that the feast in John 5:1 was not a passover, but state that the words "the passover" in John 6:4 should be omitted, thus reducing the number of passovers to two. But on no grounds can the omission of the reference to a passover in John 6:4 be defended as genuine; every known manuscript, whether of the original Greek, or of the versions, contains the phrase or its rendering.

103 Among other prophecies concerning himself, our Lord would greatly convince his disciples by showing them how he had fulfilled the prophecy of the "70 weeks," by having been proclaimed the "Messiah," and having been "cut off" at the very times foretold by Daniel (9:24-27). He would no doubt draw their attention to Daniel's prophecy: "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks," and point out that these 69 weeks had been fulfilled symbolically, a day for a year (Ezek. 4:3-6). That from the time Nehemiah had received his commission and built the walls of Jerusalem (Neh. 2:1-17), 69 times 7, or 483 years, had elapsed when he came forward to be baptised in Jordan and there became the Messiah, or the "Anointed" (See John 1:41, margin). Continuing the passage, which reads: "And after [the] threescore and two weeks, shall Messiah be cut off, but not for himself . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease," he would show them how this also had been fulfilled by himself. That after ministering for three years and a half, he had been cut off in death exactly in the middle of the 70th or last week of years (See diagram, page 50). He would then explain how his death was not for himself, but was a sacrificial death on behalf of the whole world, by means of which "everlasting righteousness" had been brought in, thus causing the typical sacrifices to cease (Heb. 10:1-18).

THE GREAT PYRAMID'S CORROBORATION

104 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.

105 We have already seen that in the symbolisms of the Pyramid, we have in the Descending Passage a graphic representation of mankind during the course of this "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 Jew and Gentile 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). Then came Jesus, crowned with glory and honour, that he by the grace of God should taste death

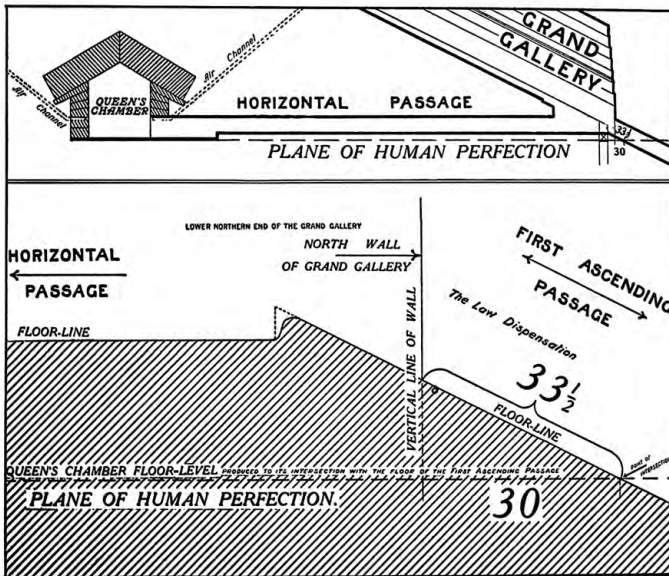
for every man (Heb. 2:9). In him was no sin; he was holy, harmless, undefiled and separate from sinners. He was born into this world on a higher plane than the condemned race which he came to save; and in him was life. Therefore, in the Great Pyramid's symbolical representations, Jesus was not born with 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.

106 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 page 47). 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 born of a woman, was also born 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).

107 From the measurements of Professor C. Piazzzi Smyth (practically confirmed by Professor Flinders Petrie) we can calculate that the floor-level of the Queen's Chamber is from $14\frac{3}{4}$ to 15 ($14.8245 + \text{Pyramid inches}$) vertically below the upper terminal of the floor of the First Ascending Passage. As the angle of the inclination of the passages is $26^{\circ} 18' 9''.7$, we can find by the rules of trigonometry (See Appendix) that the *inclined* distance from the point of contact spoken of above, up to the end of the passage floor is, in round figures, $33\frac{1}{2}$ inches, while the *horizontal* distance is 30 inches.⁷ 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-measurements which indicate two aspects of the earthly life of Jesus.

⁷ 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 $33\frac{1}{2}$, and 30, Pyramid inches. This time-feature is a development of that given in Vol. I, Pars. 126 and 127.

108 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"—I 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 diagram); for, as we have seen, 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.

109 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 33½ 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 XI

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.

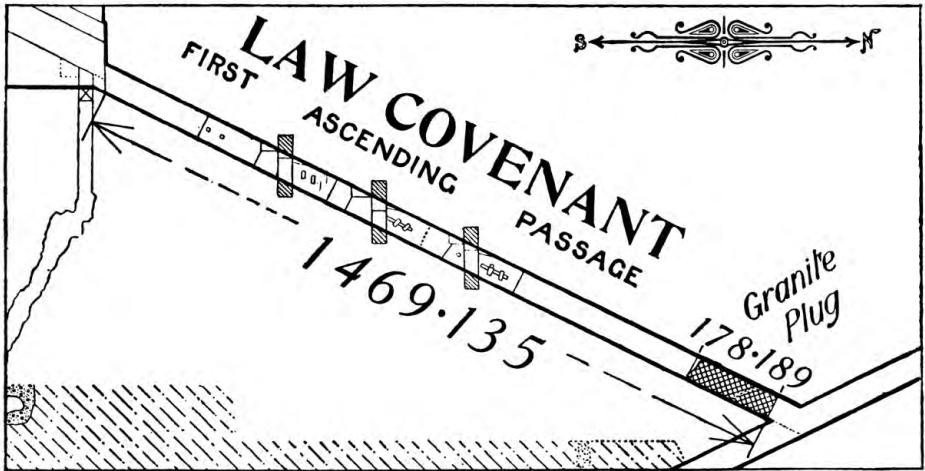
III The First Ascending Passage represents the exacting demands of the Mosaic Law in the Law Dispensation, while the Grand Gallery, with its lofty height, suggests on the contrary the liberty of the Law of Christ, the perfect Law of liberty in this Gospel Dispensation. The one ended and the other began 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. X), 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.⁸

II2 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 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

⁸In 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 demarkation between the First Ascending Passage and Grand Gallery.

short.⁹ At first sight it would seem as if this Biblical period was not corroborated by the Great Pyramid. C. T. Russell, however, points 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.

113 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 Dispensation, 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"?

114 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 important symbol of the Divine Law, we shall find that the total measurement in Pyramid inches agrees with the period of years

⁹ We shall find, nevertheless, in other time-measurements to be afterwards described, 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.

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 . The standard extended length of $1647.325+$ is corroborated a number of times by the Pyramid's scientific proportions.)

115 Nor is this a chance coincidence, for, as we shall show, other time-measurements having a connection with the Divine Law of God require the same method of calculating. As C. T. Russell rightly says: "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."

SECTION XII

THE GOSPEL AGE : CALL AND TRIAL OF CHRIST'S " BODY "

THE Gospel Age is the continuation of the Jewish 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 Vol. I, Pars. 199-209). We now draw attention to the fact that the total length of this passage in Pyramid inches, corroborates our understanding of the Scriptural teaching regarding the complete period of the Gospel Age.

117 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.¹

118 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 of the Queen's Chamber floor (See diagram on page 47). 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

¹ 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.

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 toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14). 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 (I Cor. 1:23).

119 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. X). 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).

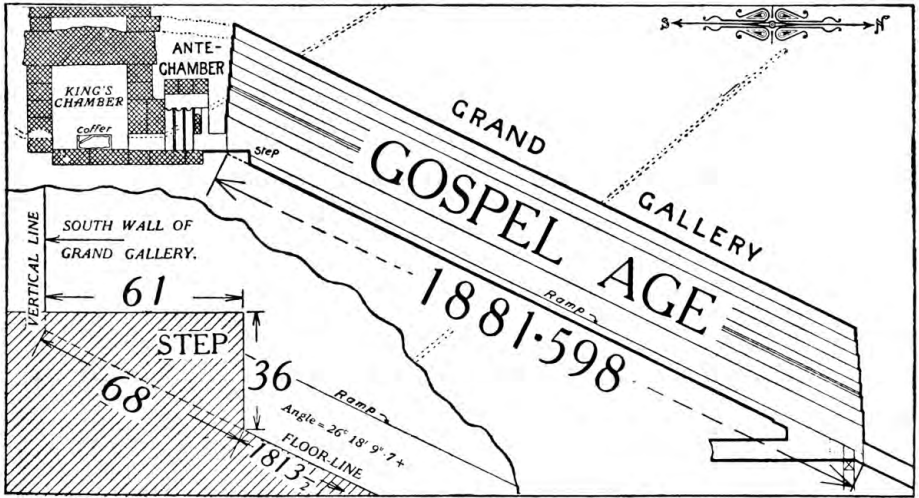
120 The privilege to suffer with Jesus Christ and to be on trial for a place in the Body, which began to close in 1878 A.D., will continue until the last member has completed his course.* But with the completion of the membership of the Body, and the completion of their testing as to faithfulness unto death, 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).

121 The above paragraphs appeared in the 1913 edition of this 2nd volume. 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,"

* See *Studies in the Scriptures*, Vol. II, chap. 7; Vol. III, chap. 6.

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."

122 "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."

123 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 $1881\frac{1}{2}$ 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 $1881\frac{1}{2}$ Pyramid inches.

124 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 might 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 XIII

THE GRAND GALLERY LENGTH GEOMETRICALLY PROVED

THE conclusion arrived at in the time-calculation of Section XII just considered, is of so great consequence to those who are running for the prize of the "High-Calling" of God in Christ Jesus, that we desire to be certain that we have the correct figures for the length of the Grand Gallery which symbolises that high-calling; for the right interpretation of the Pyramid's time-measurements depends upon accuracy in figures.

126 The Great Pyramid, by its own peculiar scientific method of geometrical proportions, confirms the actual measured length of $1881\frac{1}{2}$ Pyramid inches for the longest direct dimension of this important passage, the Grand Gallery. For the actual figures presented by these scientific calculations are $1881.5985 + \text{Pyramid inches}$, or barely a 10th part of an inch more than the round $1881\frac{1}{2}$.

127 Just as the object of the high-calling of the Gospel Age is the prize of heavenly glory with Jesus Christ, so the purpose of the upward Grand Gallery is solely to gain access to the King's Chamber, the Pyramid's symbol of the "Most Holy." And just as the hope of gaining the heavenly condition reacts upon those who aspire to this prize of the high-calling (1 John 3:2, 3), so we find that the King's Chamber's exact dimensions react in a mathematical way upon the symbolical Grand Gallery.

128 Regarding the proportions of the King's Chamber, Professor C. Piazzi Smyth has drawn attention to the fact that if the length of this Chamber ($412.1316 + \text{Pyramid inches}$ —See page 43) be taken as the diameter of a circle, and if the area of this circle be thrown into a square shape, the length of each side of this square will be found to equal exactly $365.242 + \text{Pyramid inches}$. This, and the other examples which we have already noticed, show that the precise length of the year is monumentalized in the Pyramid, proving that the Great Architect intended that his mighty building should stand as a recorder of *time*, to be measured in true solar years of $365.242 +$ solar days each.

129 Every visitor to the Pyramid who ascends the Grand Gallery to the King's Chamber, involuntarily acknowledges the existence of this constructional record of the solar year; for each time he traverses a distance equal to twice the length of the

chamber which he desires to enter, in his climb up the steep slippery floor of the passage, he *rises* a *vertical* distance of exactly 365·242 *Pyramid inches*. That is to say, if twice the length of the King's Chamber be marked off on the floor of the Grand Gallery, and a right-angled triangle be formed by drawing a perpendicular and base line from the upper and lower extremities respectively of this measured portion of the floor, the upward angle of the passage is such, that the perpendicular will be found to measure the exact length in *Pyramid inches* as there are days in the solar year.

130 We find that the King's Chamber, and its approaching passage, are additionally related in a geometrical way to the actual *base* size of the whole building which contains them. For if the *breadth* of the King's Chamber, be marked off on the sloping floor of the Grand Gallery, and a right-angled triangle be formed in the manner described in the former calculation, it will be found that the resultant length of the perpendicular of this triangle equals 91·31 + *Pyramid inches*, which is the base size of the Pyramid divided by an even 100 (See dimensions of Pyramid on page 43).

131 The existence of these and many other wonderful proportionate correspondencies between the principal dimensions of the Pyramid, gives us confidence that the figures we have adopted for the length of the Grand Gallery are accurate; for aside from the results of actual measuring in the passage itself, its length is, by this approved geometrical method, demonstrated to be 1881½ *Pyramid inches* in the following two ways: *First*, when we multiply the breadth of the King's Chamber, 206·0658 + inches by the above mentioned perpendicular of 91·31 + inches, and divide the result by the Pyramid's arithmetical base-number 10, we get 1881·5985 + inches. This shows the exact proportional relation which the Grand Gallery bears to the King's Chamber on the one hand, and to the whole Pyramid on the other. *Second*, when we multiply the number of days in the solar year by the length of the principal dimension of the King's Chamber, namely, its cubic diagonal, 515·1646 +, and divide the result by 100, we get 1881·5985 + inches. This, again, shows the intimate connection of the Grand Gallery with the King's Chamber, as well as with the true number of days in the solar tropical year—See Par. 82.

132 But these are only a few of many examples of the proportionate connection between the noble King's Chamber, and its approaching, and equally noble, Grand Gallery; and in the 3rd volume of this work they will be detailed fully, so that all may see that none other but our heavenly Father Himself could have designed the Great Pyramid. In all its dimensions, and in the arrangement of its passages and chambers, this mighty monument does indeed prove itself to be Jehovah's Sign and Witness in the land of Egypt; and its teaching is worthy of our confidence.

SECTION XIV

THE IMAGE OF THE BEAST

WE have seen how the last great trial to be overcome by each individual follower of Christ is symbolised by the Step at the head of the Grand Gallery (See Vol. I, Par. 205). It will now be shown how the last great trial of the true Church as a whole is also indicated by the Step.

134 The length, and other characteristics of the Grand Gallery, prove that it represents the Gospel Age which began in Spring 33 A.D. (See Sec. XII). The measurement of the actual floor of the Grand Gallery, from the north wall up to the front of the Step, is $1813.5987 + \text{Pyramid inches}$. This is the *mean* of the figures given in the published works of the two most careful, scientific measurers who have measured in the Great Pyramid (See Par. 7).

135 The pilgrimage of the true Church, her time of development and testing, has been long and weary. But the period of waiting for her Lord's return is now at an end; and she has entered upon her last great trial. What is this trial, and when did it begin? It began, according to the teaching of the Great Pyramid, in 1846 A.D.; for this is the date indicated by the front of the Step, when the floor of the Grand Gallery is measured upward from the north wall of the passage at the usual rate of a Pyramid inch to a year. (From Spring of 33, to Autumn of 1846, A.D., is $1813\frac{1}{2}$ years, which agrees with the inch-length of, practically, $1813\frac{1}{2}$ as given above.)

136 The event which constituted the beginning of the trial was the formation of the "Evangelical Alliance." To realise the significance of this, it must be recognised that the Evangelical Alliance was the beginning of the great federation of the various Protestant denominations, which in the Book of Revelation is named the "image of the beast" (Rev. 13:11-17). All such federations are forbidden (Isa. 8:12), for they impede the *true* Christian's progress. "Christendom" was united in the dark ages, with the result that terrible trials were inflicted upon the Lord's people during that time; and the Scriptures indicate that the federative union which began in 1846 A.D. in the organisation of the Evangelical Alliance, will likewise, when "life" is given to it, bring great trials upon all who refuse to worship it.

137 Referring to this federation in an article on Daniel 3:14-28 in the *Watch Tower*, 1899, pages 170 and 171, C. T. Russell shows that the great image set up by Nebuchadnezzar in literal Babylon, before which all required to bow the knee, is paralleled by this "image of the beast" which is being set up in "Babylon the Great." He writes:

138 "Babylon the literal was in ruins long before the Apostle John on the Isle of Patmos was shown in prophetic vision the mystic or symbolic Babylon which 'reigneth over the kings of the earth' to-day. The provinces of Babylon to-day are the various civilised nations—really 'kingdoms of this world'; but deluded into calling themselves and thinking themselves kingdoms of Christ—'Christendom.' And parallels to the king and the image (of Daniel) are also presented in Revelation—they are religious systems symbolically described as 'the beast and his image' (Rev. 13:15-18).

139 "Without at present examining the symbols in detail, we note the fact that worship of this symbolic beast and his image is to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age: indeed, the testing is even now in progress. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerful influential religious systems (symbolised by the beast and his image), will be counted worthy by the Lord as overcomers and be made his joint-heirs as members of his elect Church—See Rev. 20:4.

140 "As already pointed out, the 'beast' represents not Roman Catholics (the people), but the Roman Catholic *System*, as an institution: and the 'image' represents not Protestants (the people), but the consolidation of Protestant *systems*, as an institution. We have pointed out that the first step in the formation of this symbolic image of Papacy was in A.D. 1846 in the organisation of the Evangelical Alliance, and that the second step must come shortly in an active *living* co-operation of Protestants as one system; and that this infusion of *life* will result from the Episcopal Church or Church of England joining or affiliating with other Protestants under some general arrangement similar to the Evangelical Alliance.

141 "While the severest testings will follow the giving of life to the consolidated image, in the near future, the testing has already commenced with many, for 'Churchianity' is more and more demanding reverence and support, and those who absolutely refuse to worship its image are already exposed to fiery trials:—social ostracism and financial boycotts. . . . They (the various denominations) unite in warfare *against all who do not bow the knee to some such idol* (who reverence and worship *only* Almighty God,

and recognise his only begotten Son as the *only* Head and Lord of the true Church, whose names are *only* written in heaven—not on earthly rolls of membership)—See Heb. 12 : 23.

142 “All who refuse to worship before any of these images are threatened with a fiery furnace of persecution, and the threat is generally carried out as thoroughly as circumstances will permit. In the ‘dark ages,’ when Papacy had a monopoly of the ‘church’ business, it meant torture and the stake, as well as social ostracism. To-day, under a higher enlightenment, and especially because of competition for worshippers, matters are not carried to the same extreme, thank God! Yet in many instances there are evidences that the same spirit prevails, merely restrained by changed circumstances and lack of power. Still, as many are witnesses, there are methods of torture which serve to intimidate many who would scorn to bow the knee to a literal visible idol. Thousands to-day are worshipping at the various shrines of Christendom who in their hearts long to be free from the sectarian bondage of fear—who fain would serve the Lord God only, had they the courage. And there are some the world over who, with a courage not less than that of Shadrach, Meshach and Abed-nego, declare publicly that the Lord God alone shall have the worship and the service which they can render. None, perhaps, know better than the writer the various fiery experiences to which these faithful few are exposed—boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it, who, according to the Lord’s declaration say, ‘All manner of evil against them falsely’ (Matt. 5 : 11, 12).”

143 C. T. Russell, in again drawing attention more particularly to the formation of this “image,” writes: “During the past twenty-five years we have several times called attention to the Scriptures which speak of the day of the Lord and declare that in it the ‘heavens shall roll together like a scroll’ (Isa. 34 : 4). We have pointed out that this means a coming together of the extremes of Christianity, Roman Catholicism and Protestantism. Other Scriptures show us that the consolidation, federation and unification of Protestants is now in order. This is already well under way and constitutes in the symbolic book of Revelation the ‘image of the beast’—the symbolic beast itself represented by Papacy. . . .”

144 “We have already pointed out a general organisation of the ‘image of the beast’ effected in 1846, and are waiting for what in the symbol is referred to as the ‘giving of life to the image.’ . . . Our expectations are that after the federative influences already begun in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recog-

niton, or ordination through the Episcopal system, and that henceforth Protestantism the world over will assume a more active and dogmatic influence in the civic and political affairs of Christendom, co-operating with Roman Catholicism as a sister institution"—*Watch Tower*, 1905, page 99.

145 This important date, 1846 A.D., besides witnessing the beginning of the great church federation, witnessed also the beginning of another, but very different, union, namely, the heart union of a company of the Lord's true children, who, because of their adherence to the true doctrinal teachings of the Scriptures, were separated from nominal Christians by this very act of denominational union. This class constituted the "cleansed Sanctuary" referred to in Daniel's vision of the 2300 days which points to the date 1846 A.D. (It will be shown later how this period of 2300 days is indicated in the Great Pyramid.)

146 Concerning the "Sanctuary" class, and the method by which it was set apart from Christendom in general, C. T. Russell says: "As though God would arrange that thereafter there should always be a class representing his Sanctuary cleansed, kept separate from the various sects, this very year, 1846, witnessed the organisation of Protestants sects into one great system, called the '*Evangelical Alliance*.' . . . This Evangelical Alliance thus separated, and has since [by its policy] kept separate from other Christians, a company of God's children—the Lord's cleansed Sanctuary—a Sanctuary of truth. And to this cleansed Sanctuary class other meek and faithful children of God have been added daily ever since; while from it have been eliminated such as lose the spirit of meekness and love of the truth. To maintain their standing as the cleansed Sanctuary, against organised opposition and great numbers, becomes a severe test of courage and faith, which only a *few* seem able to endure: the majority follow the course of their predecessors. . . . If the rubbish and defiling abominations were entirely removed in 1846, the time since should be a season for the setting in order of the things which remain, and for the unfolding and developing of God's glorious plan—which truths should re-occupy the places vacated by the errors removed.

147 "This work of opening up the truth, and examining and appreciating its beauty, is properly due now, and is being accomplished. We thank God for the privilege of being engaged with others in this blessed work of bringing the golden vessels of the Lord's house (precious truths) back from the captivity of (symbolic) Babylon the Great (Ezra. 1:7-11; 5:14; 6:5), and replacing them in the Sanctuary. And in this great work we offer fraternal greetings to all co-labourers and members of the Anointed Body. Blessed those servants whom their Lord, when he *has come*, shall

find giving meat in due season to the household" (*Studies in the Scriptures*, Vol. III, pages 119 and 120).

148 It is evident, then, that *two* unions, inaugurated at the same date but totally differing in character, are symbolised by the Step at the head of the Grand Gallery—(1) the great denominational federation, which claims to be acting in the interests of the Lord, but is really a stumbling block to the great mass of professing Christians, and (2) the true heart union in Christ of a small company of the Lord's people, who, for the first time since the days of the Apostles, have been privileged to stand cleansed from all defiling errors.

149 Just as in the days of Christ at his first Advent, all the warring sects represented by the Pharisees, Herodians, Sadducees, Lawyers, Chief Priests, Scribes, and Elders were united in their opposition to Christ and his teaching (See Matt. 22 : 15, 16, 23, 35 ; 26 : 3, 4), so now, during the parallel period, all the warring sects of Christendom, whose name is legion, are united in their opposition to the Lord and to all who proclaim his truth, namely, that the only way of salvation is by the "Ransom for all," and that any union which is not based upon *that* foundation is unscriptural, and will, therefore, lead to evil. At the first Advent the Jews required a sign. They desired to walk by sight and not by faith. Thus to them the teaching that faith in the Ransom-sacrifice of Christ would redeem them from the "curse of the Law," was a stumbling-block. So now, at the end of the Gospel Age, to the Gentiles who "seek after wisdom" in the form of Evolution, Higher-Criticism, etc., the teaching that the death of Christ was a satisfaction to the claims of the justice of God is foolishness. But to the "little flock" who *know* the Shepherd's voice, Christ is now and has always been the "power of God, and the wisdom of God" (I Cor. 1 : 22-24). He is a Sanctuary into which they can withdraw and find help in time of need.

150 "Say ye not 'A confederacy,' to all them to whom this people shall say, 'A confederacy'; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a *sanctuary*; but for a *stone of stumbling* and for a rock of offence to both [the fleshly and spiritual] houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken" (Isa. 8 : 12-15).

151 The imparting of life, or vitality to the "image of the beast" by some kind of Episcopal sanction or ordination through the Anglican system, and the sympathetic alliance and co-operation of the image with the church of Rome which will seem to promise great things for Babylon, will be but the lifting up of the great

millstone preparatory to its being violently and quickly cast into the sea, symbolical of anarchy (Rev. 18:21). The new union of church and state which is to take place, will in reality be a union of the classes against the masses; and it is the rising masses in revolution who, as God's agency, are to hurl the Babylon system to utter destruction.

152 For many years students of the Word believed that the foretold destruction of "Babylon the Great" would begin in 1914-1915 A.D., the date marked by the upper terminal of the Grand Gallery. Nor have their expectations been disappointed; for although the "Great Time of Trouble" covers a longer period than was thought possible, this trouble which is to end Christendom is manifestly now in progress; and it began precisely at the date expected. Beginning with 1914 A.D. in the great World-War in which most of the mightiest "Christian" nations were actively engaged, Christendom, called in the Scriptures Babylon the Great, received a blow from which it can never recover. The old evil order began to pass away in 1914 A.D.

153 In its efforts to regain lost control, and to prevent further loss, the foreseen sympathetic alliance of the "image," or federated Protestant denominations, with the Church of Rome through the intermediation of the Anglican Church is now become more prominent. Informal conferences, recognised by the Vatican and Canterbury, the heads of the Romish and Anglican Churches, have been held during the last three years (1920-1923) on the question of re-union of the Roman and Anglican Communion.

154 While it is elaborately explained to the peoples of Christendom through the medium of the secular press by the head of the Anglican Church, the Archbishop of Canterbury, that the discussions with Rome are still in an elementary stage, and that no definite and binding negotiations have so far been attempted, yet, he says, "It is impossible to doubt that further conversations must follow." (See the *London Daily News* of 27th December, 1923.) "Further Conversation" can only mean that a truly serious attempt will be made on both sides to overcome the recognised difficulties that hinder the longed-for re-union, and no one doubts but that some method of overcoming the difficulties will ultimately be reached, that some sort of union may be achieved, even though, as the Scriptures declare, "they be folden together as thorns" (Nahum 1:7-15).

SECTION XV

THE FIFTH DAY AND THE NEW CREATION NUMBER FIVE IN THE KING'S CHAMBER

THE "Holy" and "Most Holy" of the Tabernacle in the wilderness, which symbolise the spirit-begetting and the spirit-birth respectively of those who are called to share the heavenly condition with Jesus Christ, are represented in the Great Pyramid by the Ante-Chamber and the King's Chamber (See Vol. I, from Par. 177).

156 The first to enter heaven, the "Most Holy," symbolised in the Pyramid by the King's Chamber, was the Great King and Priest, the Lord Jesus Christ. He was the beginning of the "New Creation," the first to attain to the Divine nature; for "he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). It was in Spring 33 A.D. that the Lord died and was raised (1 Cor. 15:3, 4), and so opened up the "new and living way" to immortality; but the members of his "body" who followed in his footsteps, and were privileged to lay down their lives with him, being "baptised into his death" (Rom. 6:3), remained in the sleep of death until the parallel date in the Gospel Age, viz.: Spring 1878 A.D. This latter date, as we shall afterwards see, is appropriately indicated in the Ante-Chamber; but it will now be shown how the date of the resurrection of Jesus Christ is indicated in the King's Chamber.

157 Professor C. Piazza Smyth points out that the characteristic number of the Great Pyramid, and especially of the King's Chamber, is *five*, which he regards as the sacred number of the monument. (It is significant that this number five was abhorred by the Egyptians.³) The Pyramid presents on its external aspect not only five corners, the chief of which is the top-stone, but also five surfaces, including the base. Inside it contains five main

³ Referring to the number five, and to the Egyptians' well-known hatred of it, Septimus Mark writes: "The number five is at the foundation of much of the teaching connected with the Pyramid, as it is indeed the first and most characteristic of the Pyramid numbers. . . . Sir Gardner Wilkinson speaks of five as being the evil number in modern Egypt still. . . . When, therefore, the Israelites went out from their Egyptian bondage with a high hand . . . and marshalled by five in a rank (Exod. 13:18, margin), it must have been especially galling to their late masters."

passages, counting the Well-shaft as one; and five chambers, counting the little "Recess" near the Pit as one. There are five granite ceiling above the King's Chamber, and five "Chambers of Construction." The Pyramid cubit, also, is proved to contain exactly five times five Pyramid inches.

158 That the number five is especially characteristic of the King's Chamber is apparent when we note that the stones which compose its walls, exactly one hundred in number, are built in five equal courses. The floor of this chamber is situated at the 50th masonry course of the Pyramid; while that of the Queen's Chamber is at the 25th. In the latter chamber, the central line of the "Niche" is exactly five times five inches, *i.e.*, one Pyramid cubit, to the south of the central line of the east wall (See Vol. I, Plate XVII). Professor Smyth specially mentions the existence of a "Boss," measuring five inches wide by one inch thick, which has been carved out on the upper of the two stones that form the Granite Leaf in the Ante-Chamber. He points out that the centre of this Boss is exactly five times five inches (one Pyramid cubit) from the east edge of the stone on which it appears.

159 Professor Smyth believed that there is some special significance in this number five. He suggested that the word "pyramid" means in the ancient Egyptian language "division of ten." In the ancient Coptic language, the nearest to the Egyptian language,⁴ *pyr* means division, the same as *peres* in Daniel's interpretation of the handwriting on the wall; and *met* means ten. Putting them together, *pyr-met*, we have the name given to this structure. For this reason, *ten* may be regarded as the Great Pyramid's *mathematical base-number*; and its division five as its sacred number. Chevalier Bunsen in *Egypt's Place in History*, Vol. I, page 477, and Vol. IV, page 107, gives the interpretation of these two words separately, without thought of combining them for the derivation of the word "pyramid."

160 In the Ante-Chamber there are peculiar markings on the walls, which have been compared to the markings in a school-room, and have suggested the appropriate name "School of Christ" for this chamber. We have noticed some of the proportional correspondencies which the dimensions of the Ante-

⁴Scholars have not yet decided to which family of language Ancient Egyptian belongs. It is allied to the Semitic as well as to some of the African families, and many of its words have descended to us through the Greeks and are in use among us to this day. When the Greeks colonised Egypt they discarded the Egyptian hieroglyphic writing, and the language, mixed with Greek words, was written in Greek characters. This mixture of Egyptian and Greek was called *Coptic*, and lasted as a spoken language till the 17th century of our era, and is even now used in the Liturgies of the Coptic Church.

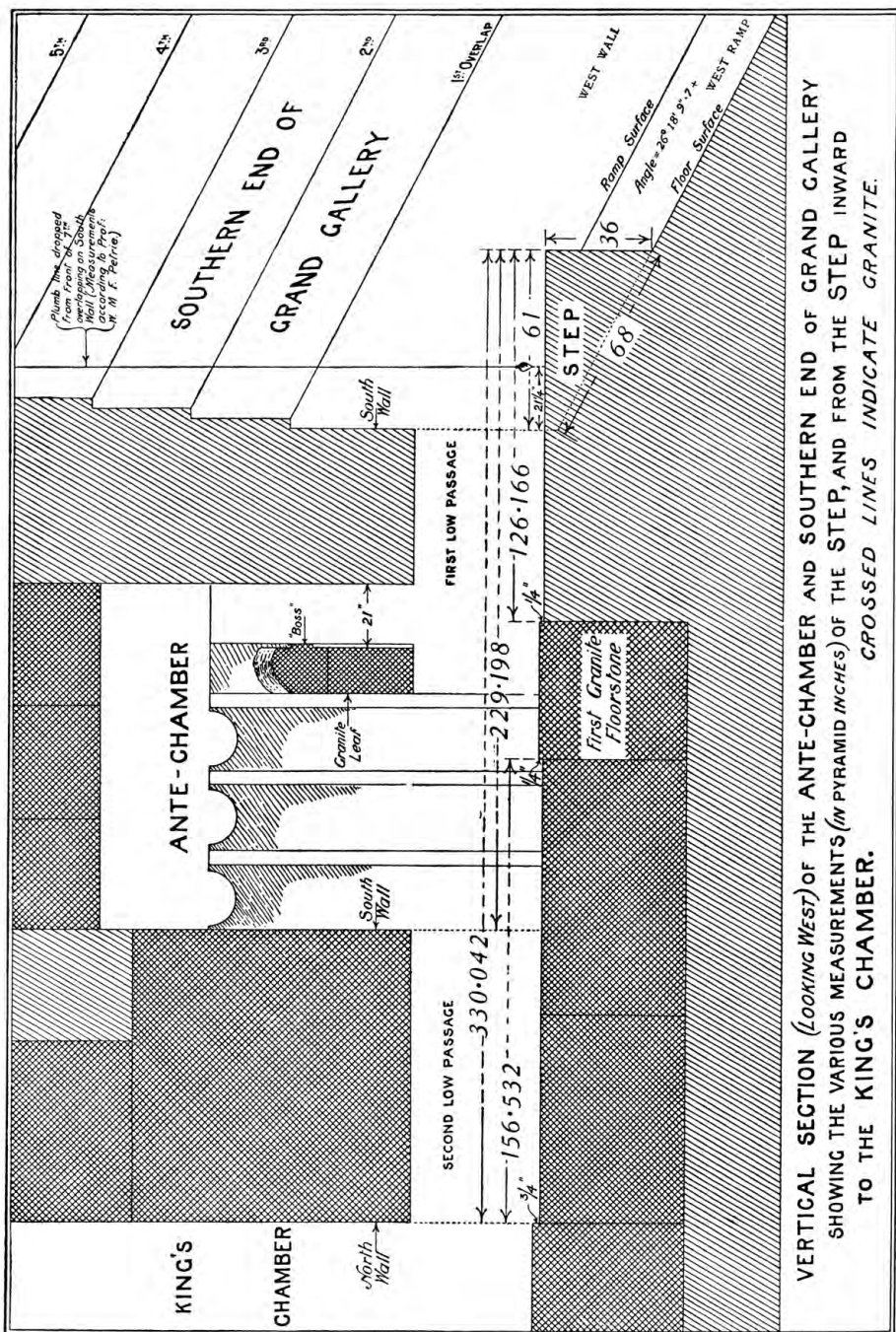
Chamber bears to the King's Chamber and to the whole Pyramid, and thus also to the size of the earth and its distance from the sun (Sec. VII); and in the 1st volume, on pages 316 to 320, we present a number of proportionate features in connection with the Granite Leaf, showing how the dimensions of this unique architectural detail of the Ante-Chamber agree harmoniously with the dimensions of the rest of the Pyramid.

161 There is something in connection with the markings on the walls of this little chamber, well-named by Professor Smyth the "micro-cosmic" chamber of the Pyramid, which in a manner suggests time-measurements. Each side wall is divided by vertical ribs or pilasters into *four* spaces, the first of which is half-way blocked by the Granite Leaf. The end or south wall is divided into *five* spaces by four vertical grooves, which reach from the ceiling down to the top of the low passage to the King's Chamber (See Vol. I, Plate XXXV).

162 In *Our Inheritance in the Great Pyramid*, Professor Smyth says: "As the doorway is only 42 inches high, and the dividing lines of the wall above it are apparently drawn down to the doorway's top, a man of ordinary height standing in the Ante-Room and looking southwards (the direction he desires to go, in order to reach the King's Chamber), cannot fail . . . to see this space divided into *five*. And when he bows his head very low, as he must do . . . he bends his head submissively under that symbol of division into *five*; and should remember, that *five* is the first and most characteristic of the Pyramid numbers."

163 What is the sacred significance of this number five? Can it represent the fifth day? It will be remembered that in the description of the creation given in Genesis, animal life first appeared on the fifth day. Again, the "Passover lamb" was chosen on the tenth day of Nisan, and on the fourteenth day—the fifth after it was chosen—it was slain, and in consequence the first-born of the Israelites were on that day delivered from death. These instances both seem to point forward to the fact that the beginning of the life of the *New Creation* would be on the fifth day—the fifth millennial Day (2 Pet. 3:8). According to the Bible chronology the first Advent of the Lord Jesus occurred early in this fifth 1000-year day. As the date of the Fall of Adam at the beginning of the first 1000-year day was $4126\frac{1}{4}$ B.C., the fifth 1000-year day must have begun at the date $126\frac{1}{4}$ B.C.

164 It was in Spring 33 A.D. that Jesus Christ rose from the dead. It therefore follows that $158\frac{1}{2}$ years must have elapsed from the commencement of the great "fifth day" when the Lord Jesus appeared as the beginning of the *New Creation*, for $126\frac{1}{4}$ B.C. plus $32\frac{1}{4}$ A.D. equal $158\frac{1}{2}$ years. Now, the beginning of the "fifth day" and the resurrection of the Lord Jesus, seem to be



VERTICAL SECTION (Looking West) OF THE ANTE-CHAMBER AND SOUTHERN END OF GRAND GALLERY SHOWING THE VARIOUS MEASUREMENTS (BY PYRAMIDING-HES) OF THE STEP, AND FROM THE STEP INWARD TO THE KING'S CHAMBER. CROSSED LINES INDICATE GRANITE.

respectively indicated in the Ante and King's Chambers, which, like the "Holy" and "Most Holy" of the Tabernacle in the wilderness, are symbolically connected with the New Creation.

165 A notable feature in the Ante-Chamber is the first granite floor-stone, made conspicuous through being raised about quarter of an inch above the general level of the floor (See Vol. I, Plate CXXXVII). The floor of the King's Chamber is raised about three-quarters of an inch above the floor of the Ante-Chamber. These raised portions of the floor are apparently intentional. The distance between them is $156\frac{1}{2}$ inches (See the diagram). When the $\frac{1}{4}$ " and $\frac{3}{4}$ " of the raised portions are added, the total measurement is, in round figures, $157\frac{1}{2}$ Pyramid inches.

166 As Jesus Christ was raised to the Divine Spirit-Nature in Spring 33 A.D., the north wall of the King's Chamber which symbolised the Divine Nature, can properly be claimed to indicate that date. The last inch of the south edge of the first granite floor-stone in the Ante-Chamber, therefore, marks the date $158\frac{1}{2}$ years earlier, that is, the first year of the fifth millennium.

167 It is evident from the Scriptures that the heavenly beings, some time before the first Advent of our Lord, were aware that it was provided in the heavenly Father's plan that his beloved and only begotten Son should make himself of no reputation, and take the form of a servant, in order to be the Saviour of the world. They might be pictured as here in the Ante-Chamber, anxiously awaiting the due time. On each side they would see the walls divided into four spaces, representative of the first four 1000-year "days." The first of these was Adam's day, in which God passed judgment upon the world; the space representing that day is, therefore, blocked by the Granite Leaf, the symbol of the Divine Will. In front of them on the south wall of the chamber, they would notice the division into five; and would remember that they were approaching the great "fifth day," in which the Lord Jesus, the Lamb of God, was to die for the sin of the world. What feeling of suspense the angelic host must have experienced as that momentous event drew near! The Apostle Peter tells us that the angels desired to "look into" the hidden things concerning the sufferings of Christ, and the glory that would follow (1 Pet. 1: 11, 12).

168 In due time the great "fifth day" was ushered in, and the Son of God humbled himself and was made in the likeness of sinful flesh. What joyous excitement there was among the heavenly host when they saw the Son of God lying as a helpless babe in the manger of Bethlehem! Luke gives a glimpse of it when he informs us that after the angel of the Lord had given the shepherds the good tidings of great joy, "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth, peace, good-

will toward men!” (Luke 2:13, 14). Their suspense must have been very great when, in obedience to the Father’s will, Jesus humbled himself still further even to the death of the cross; but no words can picture the joy there must have been in heaven when he was raised from the dead and highly exalted! The angels were then told to worship him (Heb. 1:6, Diaglott).

FURTHER CONFIRMATION

169 During his ministry Jesus repeatedly referred to the three days from the time he would die till his resurrection (Mark 8:31). This saying was fulfilled literally, for in the third day he rose from the dead (1 Cor. 15:3, 4). Jesus also spake of three *other* days, which are not to be understood as literal days of 24 hours, but, rather, 1000-year days, when he said: “I do cures to-day and to-morrow, and the third day I shall be perfected” (Luke, 13:32). The time when our Lord will be “perfected” is during the third 1000-year “day,” counting from the date when he and the first members of his Body, the Church, suffered. The “curing” of his Body-members began at the opening of the 5th 1000-year day, reckoning from Adam’s fall into sin; and during the 6th day the cleansing of these members continued (Eph. 2:25-27), but in the 7th 1000-year day from Adam, which is the *third* since the cleansing of the Church began, Christ is perfected; for his “Body” will then be complete in membership, and will join him in spiritual glory.

Jesus referred to this under another figure, namely, that of the Temple, when he said: “Destroy this temple, and in three days I will raise it up . . . he spake of the temple of his body” (John 2:19-21; Eph. 1:22, 23).

170 As a 1000 years is, in Scriptures, spoken of as a day (2 Pet. 3:8); and as a day, also, may represent a year (Num. 14:34); so a 1000-year “day” may be represented by a year. In the scientific time-features of the Great Pyramid, an inch often represents a day, or a year, interchangeably. But in the following time-measurement, we find that an inch corresponds to a *week* of seven days.

171 For we note an appropriate confirmation of the preceding time-feature. This confirmatory time-measure views the floor-distance referred to as representing the final *three* 1000-year days, from the time of Christ’s first advent, till the beginning of the Millennial Day when his Body-members rose from the death-state to join him in the heavenly glory symbolised by the King’s Chamber. For, reckoning an inch to one week of 7 days, the precise floor-distance between the raised floor-stone and the King’s Chamber agrees exactly with the number of weeks in three solar tropical years.

172 Professor Flinders Petrie's practical measure for this floor-distance is, when expressed in Pyramid inches, 156.59325 . The standard, theoretical, length is only a 16th of an inch different, namely, $156.53237+$. Professor Petrie's measurement was taken to the base of the north wall of the King's Chamber, which is the correct terminal-point. Our own practical measure came out at 156.65568 Pyramid inches, when taken along the west side. Professor C. Piazzzi Smyth's measure is, we believe, a little too short, namely, 156.2436 Pyramid inches.

173 The number of days in three full solar tropical years is $1095.7265+$. The standard distance between the south edge of the raised granite floor-stone in the Ante-Chamber, and the King's Chamber's north wall is $156.53237+$ Pyramid inches, which is practically the same as the measured length taken by Professor Petrie and ourselves. Reckoning each inch as representing a week of 7 days, this distance multiplied by 7 (the perfect number) equals $1095.7265+$. By this symmetric method, therefore, the three last 1000-year "days" of the Plan of Salvation are appropriately shown as beginning at a definite point in the Ante-Chamber, and ending at the King's Chamber.

Besides representing a day, a week, and a year, a Pyramid inch may also, in some time-features, represent a *month*, either a *synodic* month, or a Bible, *symbolic*, month of 30 days (See Gen. 7:11, 24, compare with Gen. 8:3, 4).

SECTION XVI

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."

175 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.

176 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 the Jewish Age the people of Israel expectantly looked forward to the coming of the world's Saviour under the name of Shiloh.

177 When on his death-bed, Jacob called to him his twelve sons

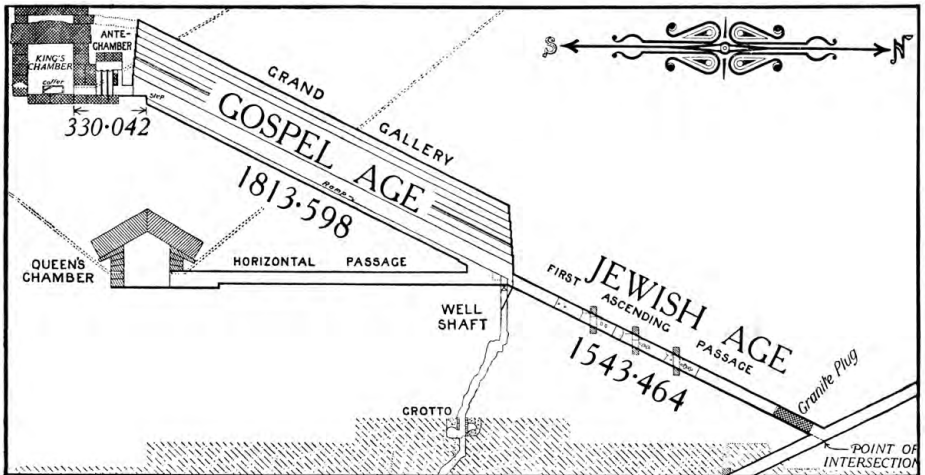
and gave utterance to a prophecy regarding each. The most important is that which relates to Judah: "The sceptre shall not depart from Judah, nor a law-given from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Thus, from the time of Jacob's death 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.

178 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. They said: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21); and later, when they realised the fact of their loving Master's resurrection from the dead, they asked of him anxiously: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). 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.

179 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" (I Pet. 3:18, R.V.) He is now a Spirit, not discernible by any but the spiritual, those begotten of the Holy Spirit. As we read in I Cor. 15:45—"The first Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit." The spirit-begotten, by their study of the time-prophecies in the Bible, comparing spiritual things with spiritual (I Cor. 2:13-15), can clearly see that the Lord has been present since Autumn 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 187-190).

180 Just as the date of Jesus' resurrection, 33 A.D., when he "sat down" after having made his offering as a satisfaction to justice, is indicated by the entrance of the King's Chamber or "Sanctuary" (Sec. XV), so the date 1874 A.D. when he was due to "stand up" to assume kingly control, is indicated at the same place 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 floor of the First Ascending Passage at the rate of a Pyramid inch to a year, then up the Grand Gallery to the front of the Step, and finally, omitting the riser, 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.)

181 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 truly 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 XVII

THE JEWISH "DOUBLE"

THE RESURRECTION OF THE "BODY" OF CHRIST

IN Section XV we noticed how Jesus Christ, the "head of the body which is the church" (Col. 1:18), was "born from the dead" at the beginning of the fifth millennium. We shall now see how the date of the beginning of the birth of the Church is indicated in the Great Pyramid.

183 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."

184 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.

185 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.

186 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, which is composed of those Jews and Gentiles who trusted not in their own righteousness but had faith toward God, and showed their faith by denying themselves, taking up their cross daily and following in the footsteps of Jesus (See *Studies in the Scriptures*, Vol. II, page 246).

187 The Scriptural proof that the "double" of disfavour to the Fleshly house of Israel began at the death of Christ is clear. 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.

188 As Jacob's death occurred in Spring 1813 B.C. (Sec. III) 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, and the door was opened for others to locate there and hold real estate.⁵ As an evidence of the rapidly returning favour to the Jews in Palestine, most of the houses in Jerusalem are inhabited and also owned by Jews.

189 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.

⁵ Since 1878 the number of Jews in Palestine has greatly increased. At that time the gates of Jerusalem were always closed at dusk; and it was dangerous to be outside of the walls in the night-time owing to robbers and wild animals. The houses standing outside the walled city numbered only about 50 or 60; but now they are increased a hundred-fold. The gates are now never closed.

190 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).

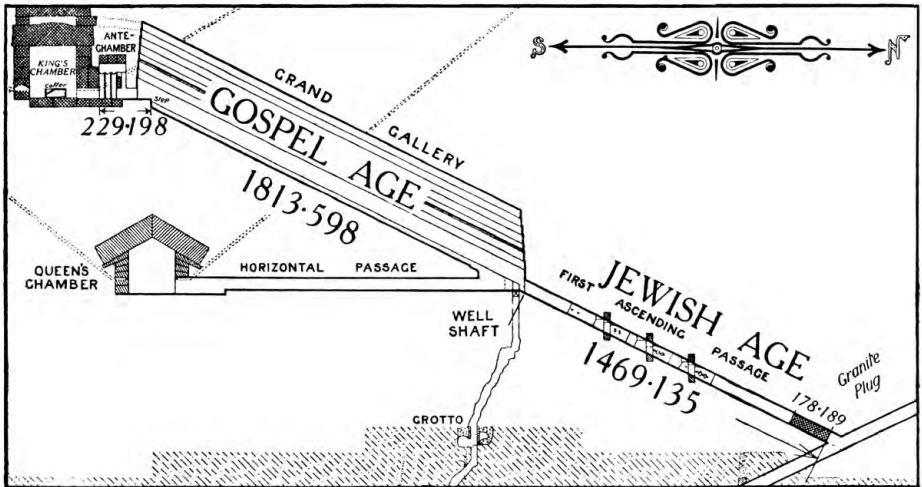
191 When the sleeping saints were awakened from their death-condition in Spring of 1878 A.D., they found the Lord Jesus present; for just as the *first* Advent of Jesus Christ was $3\frac{1}{2}$ years prior to his death and resurrection, namely, in Autumn 29 A.D. (Sec. X), so the *second* Advent occurred $3\frac{1}{2}$ years prior to the resurrection of the Church or "Body" of Christ, namely, in Autumn 1874 A.D.,⁶ at the beginning of the "times of restitution of all things" (Acts 3:19-21).

192 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).

193 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 (Sec. XI), 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.

⁶ This "parallel" method of reckoning is merely corroborative of many time-prophecies which point both directly and indirectly to 1874 and 1914 A.D., as the respective dates for Christ's Second Advent when he comes as "Chief Reaper"; and when the destruction of this Present Evil World was due to begin.—See No. 6, page 25. (For fuller information concerning the Parallel Ages, see *Studies in the Scriptures*, Vol. II, chap. 7.)

194 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 front of the Step, then, omitting the riser, from the north edge of the Step in to 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 XI, 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 $3690 \cdot 122 +$.)



A CONFIRMATION

195 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 on page 76 this horizontal distance is given as $229 \cdot 198 +$ inches, which we take to be the standard measure for this section of the building. Within limits, however, other measures are possible, as explained in Vol. I, page 291 (See also Par. 5 in this 2nd volume). 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, namely, that this chamber represents the spirit-begotten class, the Body-members of Christ.

196 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.

197 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 $229.183118 + \text{Pyramid inches}$.)

SECTION XVIII

THE NEW COVENANT AGE

THE FIRST RESURRECTION

THE Scriptures declare that of the people of Israel only a remnant received the Lord Jesus and became his footstep followers (John 1:11-13). Had the Lord not found this faithful remnant, the Apostle says that the nation would have been like Sodom and Gomorrah (Rom. 9:29; Isa. 1:9). When Abraham interceded for Sodom, he was promised that if even ten righteous men were found in the city, it would not on *their* account be blotted out. Because of the remnant of Israel, therefore, which demonstrated that the law-schoolmaster had been effective in preparing at least a few to receive the meek and lowly Jesus (Col. 3:24), the unbelieving majority were not cast off forever, but merely had "blindness in part" passed upon them, until God makes with them the New Covenant which he foretold by the prophet Jeremiah—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. 31:31; Rom. 11:25-27).

199 As the number of the remnant of Israel was far short of the foreordained 144,000 (Rev. 7:1-8), God turned to the Gentiles to take out of *them* a people for his name (Acts 13:44-48; 15:14); and throughout the Gospel Age the Gentiles have been filling up the membership in the **Body** of Christ.

200 When the "fulness of the Gentiles" has come in, not one more member will be required (1 Cor. 12:12). The Jews will then have their blindness removed, and they will see that the walk of the high-calling to joint-heirship with Christ in the Spiritual Kingdom is forever closed. But the Lord will graciously reveal to them the other way of life, namely, the New Covenant opportunity for life on the Plane of Human Perfection.

201 The New Covenant that God will make with the Jewish nation after the Christ, head and body, is complete, is represented in the Pyramid by the Horizontal Passage which leads to the Queen's Chamber, the Pyramid's express symbol of perfect human life. Like the First Ascending Passage which represents the Old Covenant, the Horizontal Passage is low, so that one has to bend considerably when walking in it. This corroborates the Scriptural teaching that the exacting requirements of the law, symbolised by

the low roof, will be operative in the Millennial reign of Christ (Rom. 2:12, 16). The law was holy, just and good (Rom. 7:12): but the sacrifices, mediator and priesthood of the Old Covenant were incapable of bringing fallen men into harmony with God's righteous law. The New Covenant will be based upon better sacrifices, and will have a better mediator and a better priesthood, and under it all mankind will gradually attain to perfect life on the human plane (Heb. 8:6-13).

202 The Jews will pass directly from under the Old Law Covenant (for they are still undergoing the punishments of the curses contained in that Covenant, as Christ became an end of the law for righteousness only to those who believed—Rom. 10:4), into the New (Law) Covenant, *i.e.*, in symbol, from the First Ascending Passage, into the Horizontal Passage. After the Jewish nation all the Gentiles will come under the New Covenant arrangement, that they also may attain human perfection. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me"; and again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 12:32; 5:28, 29). By the power that Christ will exert the Gentiles will be raised from the Descending-Passage condition of death, to the Horizontal-Passage condition of the New Covenant; for through the ransom-sacrifice of Christ (the Well-shaft) all mankind will be redeemed and placed upon that "highway of holiness."

203 The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there" (Isa. 35:8-10). Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive men during the time of the New Covenant, for he is to be bound and cast into the "bottomless pit," symbolised in the Pyramid by the Subterranean Chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the grasping selfish institutions of the "Present Evil World" will be destroyed in the Pit.

204 The more favourable condition of the New Covenant in contrast with the Old, is well illustrated in the Pyramid by the difference between the two passages which symbolise these Covenants. Should one slip in the Ascending Passage he cannot prevent himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realise, as did the Israelites under the Old Covenant, that this upward way although "ordained to life," is after all a way to death (Rom. 7:10). Gathering impetus on that slippery floor he will fall with terrible impact against the upper end of the Granite Plug, and be killed. By this effective method the Pyramid corroborates the declaration of the Scriptures: "For whosoever shall keep the



Ascending the Grand Gallery

Drawn by K. Vaughan

whole law [in an endeavour to merit life thereby], and yet offend in one point, he is guilty of all" (James 2:10). When the people of Israel slipped, they fell and were condemned to death by the Divine Law, which is particularly symbolised by the Granite Plug.

205 How different it is in the case of the Horizontal Passage: although one requires to bend very low when walking here, as in the First Ascending Passage, showing therefore that he is under law, yet should he slip and fall he does not necessarily die. The passage being horizontal he does not slide backward. He may be bruised, but raising himself to his feet, he can continue on his way to the Queen's Chamber. There is hope under the New Covenant, and none need go backward if he allows himself to be rightly exercised by the rule and discipline of the righteous Judge. Profiting by the lesson of his fall and henceforth taking more heed to his steps, he may still progress toward the Queen's-Chamber condition of human perfection.

206 But should any when in the Horizontal-Passage condition of the New Covenant rebel against the just law, and deliberately retrace his steps, he must fall into the Well-shaft, which although particularly symbolising the death and resurrection of Christ, also represents *sheol* or *hades*, the death-state in general. This corroborates the Scriptural statement, that "all the wicked will be returned into sheol" (Psa. 9:17, R.V.). To be *returned* into sheol would be to come under a second condemnation to death; and from this second death there is no resurrection, for "Christ dieth no more."

207 The drop in the floor at the Queen's Chamber end of the Horizontal Passage represents the final "little season" of trouble, owing to the testing and sifting consequent upon Satan being "let loose" from the bottomless pit (Rev. 20:7-10). By this time men will be fully restored to the original perfect condition lost by Adam. They will now be on the level of the Queen's Chamber floor, the Plane of Human Perfection, and will no longer be *bent* under the law, for the law is the measure of a perfect man's ability. Able to walk upright, like Adam when created by God (Eccl. 7:29), and having then acquired knowledge of good and evil, they will be fully prepared to resist the wiles of Satan when he seeks to deceive them.

208 The condition of mankind at the end of Christ's reign is illustrated by the greater headroom at the Queen's Chamber end of the passage. The height at this part, however, is sufficient only for the man of *average* stature to walk upright, and should any become "heady," and in pride seek to raise himself above his fellows, he will "bruise" his head by knocking it against the roof, that is, the perfect law of God symbolised by the roof will condemn and destroy him along with Satan (Acts 3:22, 23).

When Satan and all who follow him are destroyed in the second death, they who pass the final test shall enjoy for ever that human perfection and liberty so well symbolised by the high seven-sided and *ventilated* Queen's Chamber.

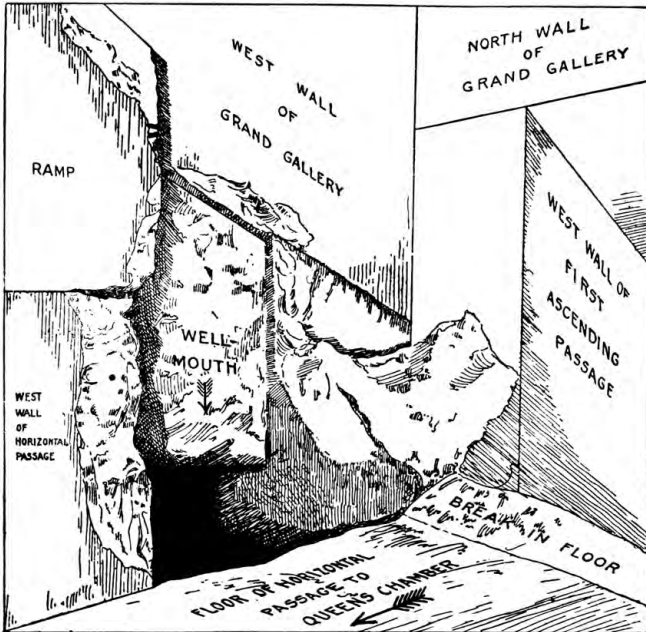
209 According to the Apostle's statement in Rom. 11:25-27, the New Covenant cannot be put into operation until the "fulness of the Gentiles" has come in to complete the body of Christ; for every member of the "body" shares with the "head" in the sacrifice, the blood of which, in the end of this Gospel Age, will be used in sealing with Israel the New Covenant. In other words, when the *heavenly* calling to become members in the body of Christ closes, the *earthly* calling of the New Covenant opens.

210 The Great Pyramid corroborates this important phrase of the Lord's Plan; but to appreciate the symbolism fully, one must have clearly before his mental vision the actual appearance of the lower end of the Grand Gallery. On each side of this passage there is a stone bench which runs the entire length of the floor (See the drawing by K. Vaughan on page 90). These benches are called "Ramps," and measure about 21" high by about 20" wide. The distance between the Ramps is approximately $3\frac{1}{2}$ feet, so that the widths of the floors of the Grand Gallery and First Ascending Passage are the same. The mouth of the Well is formed by a portion of the Ramp on the west side having been broken away; and the appearance of the masonry surrounding this Well-mouth suggests the thought of the once covering Ramp-stone having been violently burst out from underneath (See sketch, page 93). If the missing portion of the Ramp were restored the Well-shaft would be entirely concealed. The apparent bursting away of the Ramp-stone graphically suggests the resurrection of Jesus Christ, when God "burst the bonds of death" and raised his beloved Son from the death-state (Acts 2:22-24).

211 In addition to the breaking of the Ramp-stone at the head of the Well-shaft, a portion of the lower end of the *floor* of the Grand Gallery appears to have been forcibly removed. It looks as if the floor of the passage had originally extended upward in an unbroken line from the north wall, but that an explosion had taken place which tore away about 17 feet at the lower end. Thus, *two* violent explosions have taken place in the Great Pyramid; or, rather, the appearance of the lower end of the Grand Gallery gives that impression; for we believe the great Master-Builder purposely arranged the masonry of this part of the passage to *suggest* the thought of explosions for figurative purposes. If the missing portion of the floor of the Grand Gallery were restored, the Horizontal Passage leading to the Queen's Chamber would be entirely concealed, so that anyone emerging from the First

Ascending Passage and continuing on his way up the Grand Gallery, would be unaware of the existence of the Horizontal Passage.

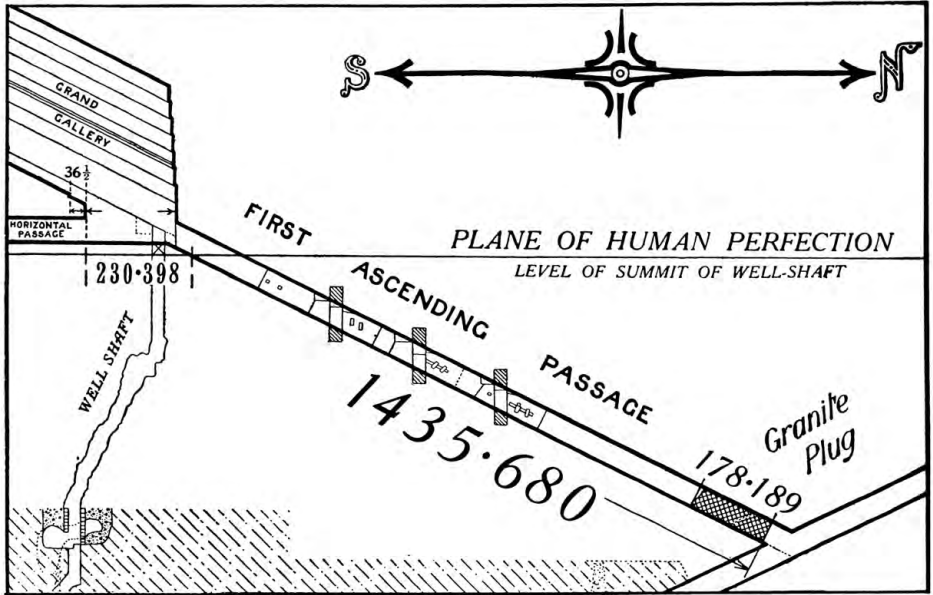
212 This feature of the Pyramid's system symbolically confirms the Scriptural teaching that the faithful among the people of Israel passed directly from Moses into Christ. They partook of the high



or heavenly calling to joint-heirship with Christ, and are represented as emerging from under the low roof of the First Ascending Passage, and walking with him upward along the *floor* of the Grand Gallery (which at this stage is understood to be unbroken and entire) to the King's Chamber condition of the Divine nature (2 Pet. 1:4). The majority, blinded because of their unbelief, are pictured as standing with bowed backs in the low First Ascending Passage, while the Gentiles, "who sometimes were far off, are made nigh by the blood [ransom-sacrifice] of Christ" (Eph. 2:12, 13), and are coming up, as it were, through the Well-shaft and broken Ramp on to the floor, or "walk," of the Grand Gallery, partaking with Christ Jesus in the heavenly calling. The present condition of the people

of Israel is in accordance with the curse pronounced against them by God—"Let their eyes be darkened, that they may not see, and bow down their back away" (Rom. 11:10).

213 Soon the last member of the Body, having completed his course of trial and testing by laying down his life in sacrifice, will be raised to join his fellow-members who have preceded him since the beginning of the resurrection of the Body in 1878 A.D. The



resurrection of the "Body" of Christ constitutes the *second* bursting of the bonds of death (Matt. 16:18), immediately after which the New Covenant opportunity for human life will be made with the temporarily blinded nation of Israel, as well as with the "residue" of the Gentiles (Acts 15:14-17). This second bursting of the bonds of death is symbolised by the apparent violent breaking away of the lower part of the Grand Gallery floor, which, as will be readily seen, while necessarily closing the "walk" of this upward passage, reveals and opens, as a consequence, the Horizontal Passage leading to the Queen's Chamber (See drawing, page 90).

214 Although the raising of the "Head" and "Body" of the Christ from the dead are far separate in point of time, they are regarded by God as *one* resurrection. We read in Rev. 20:6—"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." The Apostle Paul, also, intimates that all those who are made conformable to Christ's death, shall know the power of *His* Resurrection (Phil. 3:8-14; Rom. 6:3-5).

215 In the time-measurement of Section XVII it was seen how the year 1878 A.D. is the date for the beginning of the raising of the Body, since which all who "die in the Lord" are changed immediately to the spirit condition. It is certainly appropriate to find, as will be shown in this time-measurement, that just as the beginning of the Grand Gallery at the lower north end marks the date 33 A.D. when Jesus Christ the "Head" was "born from the dead," so the south end of the broken portion of the Grand Gallery floor indicates the date when the birth of the "Body" was due to begin, namely, 1878 A.D.

216 As the date of the resurrection of the Body is ascertained by means of the calculation of the Jewish "Double," the time-measurement now under consideration is based upon Section XVII, which demonstrates how the "Double" is indicated in the Pyramid. In the present time-feature, however, instead of carrying the measurement of Pyramid inches from the lower end of the Granite Plug up through the Grand Gallery to the Ante-Chamber, we first measure off from the Granite Plug the required number of inches to represent the period of the Jewish Age from the death of Jacob to the death of Christ, and then *double* this measurement upon itself.

217 Measuring upward from the lower end of the Granite Plug to the level of the produced floor-line of the Queen's Chamber, which represents in the Great Pyramid the Plane of Human Perfection, then horizontally southward to the vertical line of the *cut-off* in the Grand Gallery floor (See diagram, page 94), and to this measurement adding the length of the Granite Plug itself (as in Section XVII), we shall find that the total number of Pyramid inches corresponds with the period of the Jewish Age. As this Age began at the death of Jacob in 1813 B.C. (See Bible dates, Sec. III), the cut-off in the Grand Gallery floor by this method indicates the date of Christ's resurrection, 33 A.D. (The precise number of Pyramid inches in this measurement is, when we adhere to the standard lengths of each section, 1844.268+. As the exact number of years in the Jewish Age is 1845, the Pyramid-inch measurement indicates the years of the beginning and end of this period, but not the actual months in these years—See Par. 4.)

218 Had there been sufficient faithful from among the Jewish nation to complete the full membership in Christ, then doubtless God would have so ordered his Plan that the First Resurrection would have been complete by the end of the "harvest" period of that Age, and the New Covenant would have been immediately put into operation with the remainder of the nation. But the Lord foreknew that only a remnant would exercise the necessary faith to enable them to become members in the Body of Christ, and he had long foretold of this by his prophets (Acts 15:13-18). Instead, therefore, of immediately revealing the New Covenant opportunity for life on the Plane of Human Perfection, the Lord had previously decreed that the people of Israel must first undergo a *double* of their Age, during which period he would show them no favour (Jer. 16:13-18).

219 Accordingly, the measurement from the Granite Plug up to the cut-off in the Grand Gallery floor requires to be *repeated* or *doubled*, while the Jewish nation are, figuratively, confined in the low First Ascending Passage, waiting till this double of disfavour is accomplished; after which the Lord will graciously turn away the blindness of that people and so all Israel shall be saved (Isa. 40:1, 2; Rom. 11:25-27). The cut-off in the floor of the Grand Gallery now indicates, by this method of doubling, the date 1878 A.D.; and the interval of waiting till the last member in the Body will have entered into his inheritance and the New Covenant made operative (Rom. 8:16-19), is indicated by a *further* southward cut-off in the Grand Gallery floor.

220 The added *horizontal* length to the vertical line of this further cut-off in the Grand Gallery floor is, in a round figure, 36½ inches,⁷ representing 36½ years beyond 1878, that is, to the date 1914 A.D., when the great Seven Times of the Gentiles ended, and since which the people of the Jewish nation have experienced greater freedom in their ancient national home—See comments regarding this national awakening in Vol. I, Pars. 155, and 365 to 377. But while, according to our understanding of this detail of the Lord's Plan, the membership in the Body of Christ was completed in 1914 A.D., all are not yet in the heavenly spirit-condition. The "feet" members still await their change, doing with their might what their hands find to do in furtherance of the work of the Kingdom, that their works may follow with them when at last they rest from their labours (Rev. 14:12, 13).

221 Referring to the important date 1878 A.D., the late C. T. Russell wrote: "Then began the glorification of the Church.

⁷ The *inclined* length of this further break-out in the Grand Gallery, according to our measurement taken in 1912, is about 40⅞ British inches. In *Pyramid* inches the *horizontal* length is 36.4054+. See the diagram on page 98.

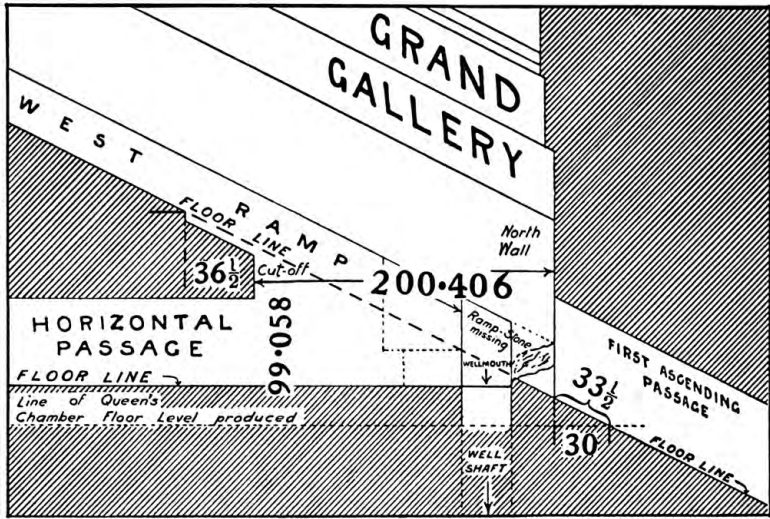
The work of setting up the Kingdom has, we understand, been progressing from that date, and is now merely lacking the last members of the Church class. When these shall have taken their places as members of the Church in glory, the Kingdom will be fully set up.

222 "This does not signify that there may not be a part of the Kingdom work begun while some of the members of Christ are still in the flesh. Indeed some Scriptures seem to imply that there will be a Kingdom work done this side the Veil, while work of still greater magnitude and authority is progressing on the other side of the Veil. We read [in Psa. 149]: 'Let the saints be joyful in glory; let them sing aloud upon their beds.' This seems to imply, as we have mentioned before, that there is a special work to be done while these saints still have beds, while they are in a condition of repose—not 'tossed to and fro, and carried about by every wind of doctrine,' but fully at rest in God's great Plan.

223 "The Scripture goes on to say that they have a two-edged sword in their hands—this is the Word of God. They use it as the Sword of the Spirit. This would not be true of them on the other side of the Veil. They would have no use for a sword there. The Scriptures also declare that the high-sounding praises of God are upon their lips. This, too, seems to be applicable to those this side of the Veil. The final phrase, 'to execute the judgments written,' would seem to imply that there would be something for the saints on this side of the Veil to do in connection with the execution of the judgments upon the nations. As to just what this means, we have not yet fully learned. But we see nothing here to conflict with the thought that the Lord's Kingdom may be properly understood to have begun operations and that the present smiting of the nations is under Kingdom control. The fact that some of the members of the Kingdom class are still in the flesh does not militate at all against this thought.

224 "We see the kindoms of this world now being dashed to pieces, and we are expecting to see the process continued until they are completely ground to powder. They shall become as the chaff of the summer threshing-floor, and the wind shall carry them away. Then shall they be found no more at all—Daniel 2:35" (*The Watch Tower* for 1915, page 53). See also *The Watch Tower* for 1916, page 294, second column, where C. T. Russell makes reference to the date 1914 A.D. in connection with the completion of the membership of the Body of Christ; saying that: "Some of those who now present themselves for immersion [water baptism] have made a complete consecration previously; they may be symbolizing a consecration made five, ten, or twenty years ago." Also: "Even if we were sure that the Body of Christ is now completed, we see no reason why consecration to God should not

be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for everyone to take. We could not imagine a different course for all to take during the Millennial Age. The difference will be that the Lord will not accept them then to a change of nature, but to His favour under the Restitution privileges of that Dispensation—an uplift to perfect human nature on the earth.”



225 Taking the dates 33, and 1878, A.D., the first marked by the north wall of the Grand Gallery, and witnessing the resurrection of the Head of the Christ, and the second marked by the sheer cut-off in the Gallery floor, and indicating the commencement of the resurrection of the Body of the Christ, the whole of this broken portion of the lower end of the Grand Gallery beautifully illustrates the First Resurrection in its entirety; or, to use another Scriptural figure, the complete birth of the great Antitypical Isaac (Gal. 4:28), who, as the Spiritual “Seed of Abraham,” shall then begin to bless all the families of the earth with Restitution under the arrangement of the New Covenant of love (Gal. 3:16, 29).

226 In the 1913 edition of this 2nd volume we adopted Professor C. Piazza Smyth’s figure for the *horizontal* distance between the Grand Gallery’s north wall, and the sheer cut-off, *i.e.*, 199 inches. In a footnote, however, we mentioned that our own practical

measure came out at an inch more. This was an approximate statement; the actual British-inch measure is 200.5. In Par. 584 of the 1st volume we show that the standard horizontal length of this part is 200.4067 + *Pyramid inches*. Using this as a base-line, and the angle of the passage, 26° 18' 9".7+, as the hypotenuse of a right-angled triangle, the length of the perpendicular of this triangle is 99.0589 + *Pyramid inches*.

227 Now, it is added corroboration of the thought that this broken-away part of the lower end of the Grand Gallery represents the birth of the entire spiritual Seed of Abraham, when we find that the complete length of the Grand Gallery is scientifically indicated by the standard measures of this broken part. For the Grand Gallery in its total length represents the call of the Seed, or Christ of God, from the resurrection of the Head in 33 A.D. to 1914 A.D.

228 As explained in Vol. I, the sum of the horizontal and vertical measures of the broken part of the Grand Gallery, *i.e.*, 200.4067+, plus 99.0589+, or 299.4657+, *Pyramid inches*, is the *radius* of a circle, the circumference of which agrees with the total floor-length of the Grand Gallery, 1881.5985 + *Pyramid inches*.

229 This time - measurement, furthermore, shows a direct symbolical connection between the "plug" of Zech. 10:4 (German translation) as Jesus Christ, and the material Granite Plug of the Great Pyramid; for as the first part of the floor cut-off in the Grand Gallery marks the date 1878 A.D. as demonstrated above, so the lower end of the Granite Plug must indicate the date 33 A.D. according to measurement. The 4th verse of Zech. 10 refers to Jesus Christ as the "corner-stone," and it has been abundantly proved that Jesus Christ is symbolised by the head corner-stone of the Great Pyramid (Eph. 2:20. See Vol. I).

230 Now we see that other important part of the Great Pyramid's *internal* system, the Granite Plug, also referred to in Zech. 10:4, is identified with Jesus Christ; for it was at his resurrection in A.D. 33 that Jesus became the head corner-stone of God's great Antitypical Pyramid of Salvation; and it was at the same date, also, that, having fulfilled the law in himself, he became the very embodiment of that law. Because of this all who are New Creatures in Christ Jesus fulfil the righteousness of the law, for he is "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

In volume three of this work it will be shown that even the very length of the Granite Plug is proportionately related to the vertical height of the whole Pyramid; and that this length agrees with a possible definite size for the ancient, now-missing, top-stone of the monument.

SECTION XIX

THE "FULNESS," AND THE "TIMES," OF THE GENTILES

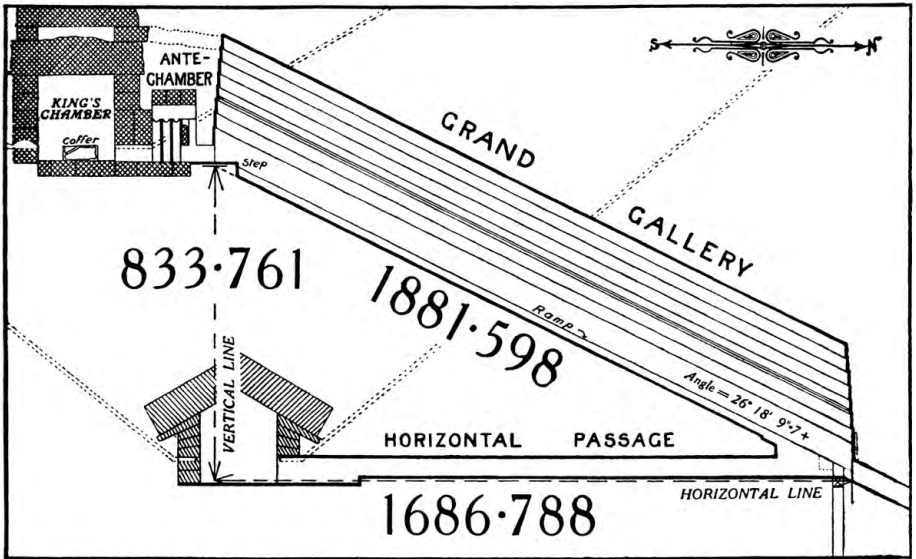
BY the time-calculation of Section XII it is proved that the upper south wall of the Grand Gallery indicates Autumn of the year 1914 A.D.; and if our understanding regarding the completion of the membership of the Body of Christ, explained at length in the previous Section (XVIII), is correct, this date saw the "*fulness*" of the Gentiles come in, as the Apostle declares: "For I would not, brethren, that ye should be ignorant of this mystery [secret], lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins'" (See Rom. 11:25-27; Eph. 1:22, 23).

232 But the numerous time-prophecies point to 1914 A.D. as being also the end of the "*times*" of the Gentiles, *i.e.*, the end of the period of "seven times," or 2520 years (Lev. 26:28), during which Jerusalem was to be in subjection to Gentile nations. This long period began when Nebuchadnezzar the king of Babylon finally destroyed Jerusalem in the year 606 B.C. (We shall afterwards deal more particularly with this Scriptural time-feature, in Sec. XXIII.)

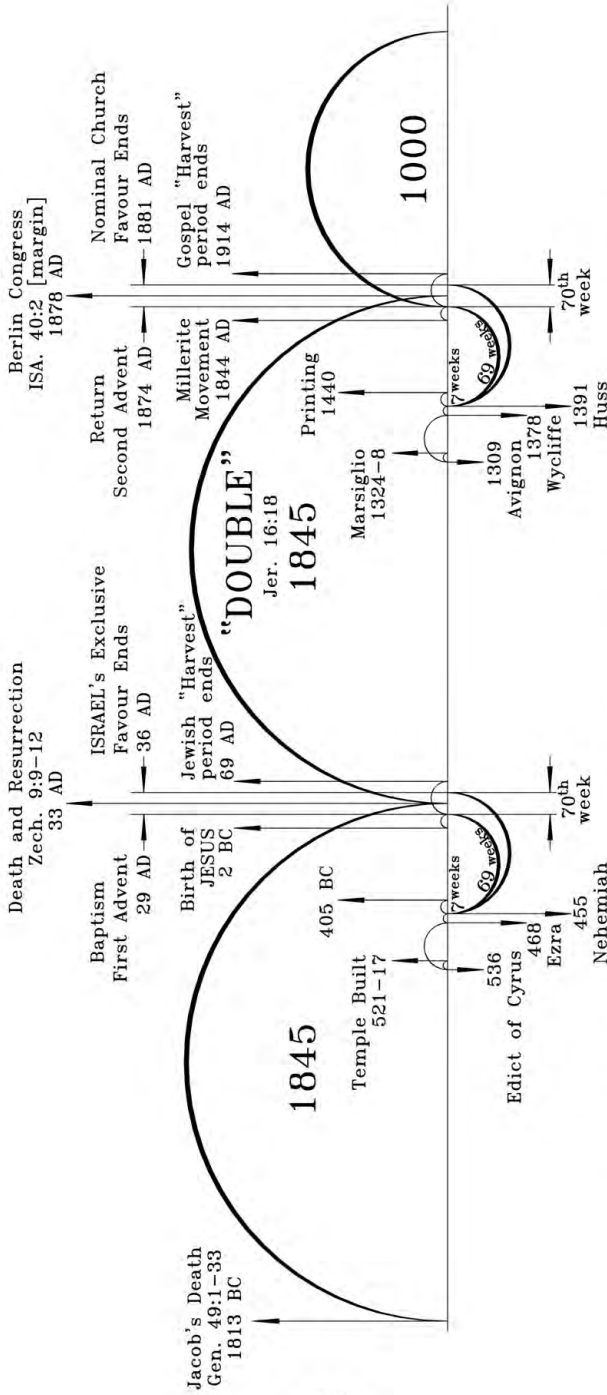
233 Thus it would appear that both the *fulness*, and the *times*, of the Gentiles, although distinct features in the Lord's Plan, terminated at the same date. Just as the length of the Grand Gallery corresponds with the period of $1881\frac{1}{2}$ years from the inauguration of the Church at the resurrection of Jesus Christ in Spring 33 A.D., till the "fulness of the Gentiles" in Autumn 1914 A.D. (See Sec. XII), so we find that the long term of 2520 years of the "*times of the Gentiles*" is similarly indicated by the full length of the Grand Gallery, when taken in conjunction with its angle of inclination. That is to say, the angle with which the passage inclines upward is so accurately set, that the *horizontal* distance between the north and south walls, when added to the *vertical* height between the lower and upper extremities of the floor, yields the number of Pyramid inches necessary to indicate the "Gentile

times.” (If we base this calculation on the standard length of the floor, $1881.598+$, then the sum of the horizontal and vertical measures is $2520.549+$, *Pyramid inches*, or about half an inch more than the exact 2520 .)

234 If this is the correct interpretation of the Apostle’s declaration (See footnote on page 210 of Vol. II of *Studies in the*



Scriptures, by C. T. Russell) then this time-measurement, taken in connection with Sections XII and XVIII, demonstrates the significance of our Lord’s declaration at the close of the Jewish Age: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21 : 24).



THE PARALLELS OF THE TWO AGES OF ISRAEL, FLESHILY AND SPIRITUAL

SECTION XX

FURTHER TIME-PARALLELS IN THE JEWISH AND GOSPEL AGES

IN the time-measurements noticed so far, and in a number of others yet to be considered, 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 (See diagram, page 102). It is important to recognise that "time-parallels," to be of any value, must correspond in *events* as well as in dates.

236 In addition to those already indicated 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.

237 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. See Sec. IV). This was in 536 B.C., 70 years after the beginning of the universal empire of Babylonia.

238 Although Cyrus released the Jewish 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).

239 The books of Ezra and Nehemiah give a history of the nation of Israel from after the end of its 70 years' bondage in Babylon; and from these records we learn that a distinct work of reformation was carried on at that time in this Fleshly House of Israel. When we refer to the pages of Church history, we find that, in the parallel period in the Gospel Age, a corresponding reformatory work was in progress in the Spiritual House. C. T. Russell clearly shows in Vol. III of *Studies in the Scriptures*, pages 69-82, that "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).

240 In 1309 A.D., exactly 1845 years after the fall of ancient 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.

241 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).

242 "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*).

243 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.

244 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.

245 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."

246 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.

247 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.⁸ 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."

248 We shall leave the proofs that Marsiglio was in many respects a greater Reformer than any who succeeded him, till we are dealing with the Pyramid's indication of his outstanding date. For our present purpose we need only mention that 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.

249 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

⁸ From Ezra 4:24; 6:15, we learn that building operations upon the temple were resumed in the 2nd, and finished in the 6th, year of the reign of Darius Hystaspes king of Persia. Ussher's chronology gives 520 B.C. as the 2nd year of Darius; but Professor Rawlinson points out in his work *Five Great Monarchies*, Vol. III, pp. 404, 408, that while Darius mounted the throne on 1st January, 521 B.C., his *second* year of reign, according to Jewish reckoning, began to count from Spring-time three months after; so that the 6th month of the 2nd year of Darius would still be in the year 521 B.C. (See Ezra 5:2; Haggai 1:14, 15).

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.

250 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 quarelling with the pope in Avignon, and Marsiglio took advantage of this quarrel, which was insignificant in itself, to forward his daring scheme.

251 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.

252 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.

253 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.,⁹ left

⁹ 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 the Section dealing with the proofs which establish this date 455 B.C.

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.

254 The parallel year in the Gospel Age is 1378 A.D., a very prominent date in the history of the Church Reformation period. 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).

255 Wycliffe up to this time had been a Reformer within the Church system; but when the Schism took place his eyes were opened to the true Babylonish character of the Papacy, and he came out as the great Doctrinal Reformer. Beginning an English translation of the Bible, 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. He also drew attention to the errors of the adoration of the virgin Mary, of the worship of the dead saints, of the claim that penance would atone for sin, etc. 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.

256 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.

257 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 (See Blackie's *Modern Cyclopaedia*, Vol. IV, page 483). 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."

258 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).

259 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 102). 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.

260 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 *Medieval 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.”

261 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.

262 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.”

263 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.

264 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.).

265 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 XXI

ENTRANCE OF THE GREAT PYRAMID

"BASEMENT-SHEET" OF THE DESCENDING PASSAGE

THE present Entrance to the interior of the Great Pyramid is very dilapidated, and it is clearly apparent that a large portion of the masonry at this part of the building has been removed. According to the ancient geographer, Strabo, who saw the Pyramid in its pristine beauty, the Entrance was closed by a pivoted stone door. Referring to the Pyramids of Gizeh, he wrote: "The Greater [Pyramid], a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations"—*i.e.*, to the Subterranean Chamber under the foundation of the building.

267 Other early writers bear record that the outer surfaces of the Pyramid were smoothly finished off with beautiful white, bevelled casing-stones. This casing has long since been torn off by the Arabs for building mosques and houses, and the great mound of fragments which lies around the base was for many centuries the only visible evidence of the noble monument's former splendour. But in 1837, Col. Howard Vyse excavated down through this rubbish at the middle of the northern side, and was rewarded by discovering several large, well-preserved casing-stones *in situ* (See Vol. I, Pars. 224—).

268 As this remnant of casing furnishes the alignment and upward angle of the building's original smooth exterior surface on the northern side, its situation on the Platform almost directly in line with the Entrance above, is most advantageous (See the drawing by K. Vaughan on page 113). Professor Flinders Petrie was thus enabled with the aid of his scientific measuring instruments, to accurately determine the former position of the ancient Entrance doorway, and also to compute the length of the now missing outer portion of the Descending Passage.

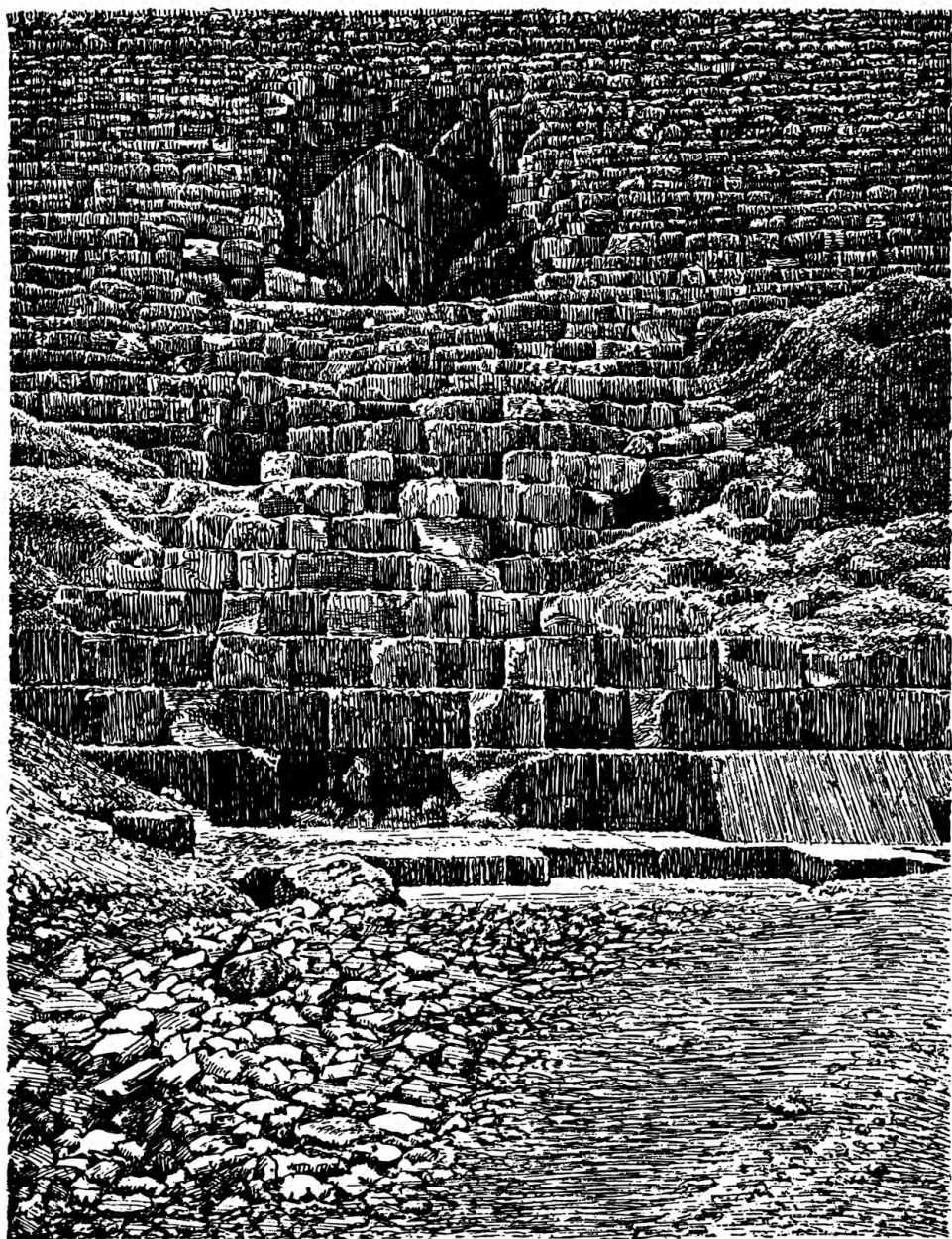
269 Although it is manifest that a large section of the masonry of the Descending Passage has been removed, Professor C. Piazzi Smyth was nevertheless of the opinion that "the wide "basement-sheet," the central line of which forms the floor of the passage, did not extend further north than at present. This "basement-sheet," as Professor Smyth named it, is a large flat sheet of masonry extending at an angle from the Entrance, down to the junction of

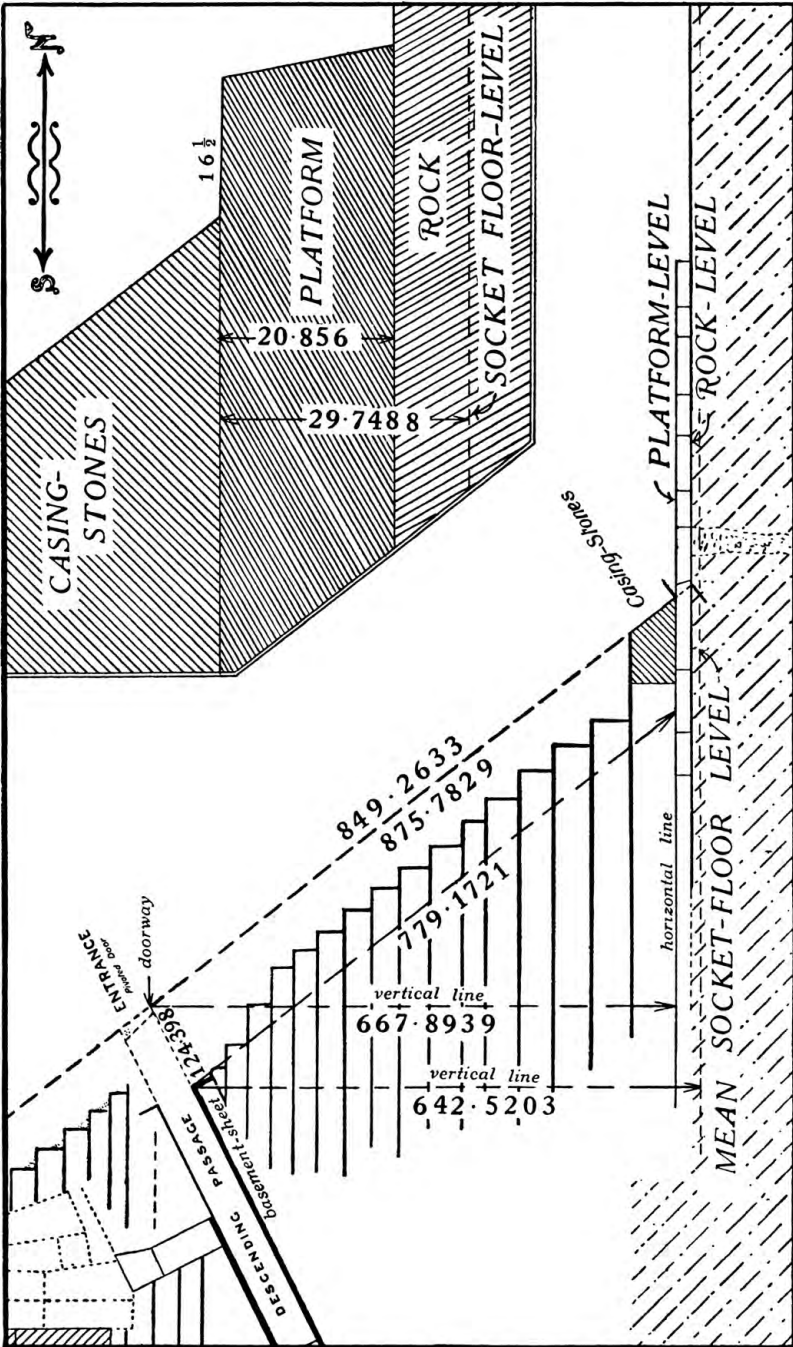
the First Ascending Passage, where the natural rock begins. It is 33 feet wide, and two and a half feet thick. Down the centre of this broad sheet of stone, and at a distance of three and a half feet apart, the walls of the Descending Passage are carefully laid; and placed across the top of these walls are immense roof-stones. If Professor Smyth's suggestion be correct, that this wide "basement-sheet" did not originally extend further north than at present, then the Descending Passage must have continued out to the casing-stone surface with a narrower foundation for the floor, or by some other method of masonic construction; for it is certain that it was always possible for visitors to enter the Descending Passage directly from the exterior, provided they knew of the exact location of the pivoted stone door, referred to by Strabo. (See also Par. 337 in Vol. I.)

270 The results of our own investigation of this part of the building supports Professor Smyth's opinion; for a large number of important time-measurements require to be computed from the *present* floor-beginning of the passage. At the same time it would appear that the Architect also intended the original Entrance doorway to form part of the symbolism of this great stone "Witness," for calculations demonstrate that the doorway, and the north edge of the "basement-sheet," bear a certain mathematical relationship to each other. The placement of each was fixed by the Master-Builder according to his usual symmetric system of corresponding proportions, examples of which we have already noticed in Sections VII and XIII, as well as in the 1st volume.

271 Professor Flinders Petrie reckoned the top level surface of the Platform as the base-line in all his measurements for heights and depths in the Pyramid. But this is not the only base-line employed by the Architect in the scientific design of his great building, for the rock-level under the Platform, and the four corner-socket levels (See Vol. I, Pars. 82, and 271-275), must also be recognised in connection with a number of the Pyramid's corroborative time-features, and geometric proportions.

272 *The corner-socket levels* are lower than the levelled natural rock under the Platform, and Professor C. Piazza Smyth shows that the scientific base-size of the Pyramid is founded upon these, and not upon either the levelled rock or Platform. He writes: "Ever since John Taylor's happy identification of the verse in Job. 38:6 (aided by the marginal translation) with the building of the Great Pyramid in or upon the rock, the majority of explorers have been firm in maintaining that the actual and still socket-defined corners of the base, in the solid living foundational rock bearing the monument, are the ancient architect's intended fiducial points for defining the true size or full base measure of his grand work of all





The Measurements are in Pyramid Inches

the ages" (See *New Measures of the Great Pyramid*, page 23).

273 According to the careful calculations of the Rev. H. G. Wood, of Sharon, Pa., U.S.A., which are approved and printed in full by Professor Smyth in his publication entitled *New Measures of the Great Pyramid*, the *mean* level of the four corner-socket floors is $29.7488 +$ *Pyramid inches* below the level of the upper surface of the Platform.

274 *The Platform* is fully illustrated by our photographs in Vol. I. Particular measuring during 1912 enables us to pronounce the true thickness of the Platform to be $20\frac{7}{8}$ British, or $20.8560 +$ *Pyramid, inches*. This Platform, with a section of the pavement which lies in front of it, was first discovered by Col. Howard Vyse; and in his published work he gives the thickness in round figures as 21 inches. As we point out in Pars. 227 and 271 of Vol. I, the pavement is a distinct piece of masonry, and must not be confounded with the Platform, the front edge of which projects about 16.5 inches beyond the bottom edge of the casing-stones.

275 Although the top surface of the pavement is beautifully level and continuous with the Platform, the stones with which it is built vary considerably in thickness. The Platform stones, on the contrary, are of a uniform thickness throughout; the builders therefore spent much time in *accurately levelling the natural rock* preparatory to laying the Platform. At present this piece of masonry can be seen only along the northern side of the building; but there is no doubt whatever that it continues right round the Pyramid, for Professor Flinders Petrie reports having discovered portions of it in several places when digging down through the mounds of debris on the other three sides.

276 These three levels, namely (1) the upper surface of the Platform, (2) the levelled natural rock under the Platform, and (3) the mean level of the four corner-socket floors, are related to each other and to the doorway of the ancient Entrance, and also to the "basement-sheet" of the Descending Passage, by a connecting system of harmonious measurements. They are all required in the calculations of the time-features of the Pyramid.

277 Professor Flinders Petrie computed the direct vertical height of the lower north edge of the ancient and now missing doorway of the Entrance, above the level upper surface of the Platform, to be, as nearly as he could determine, 668.3 British inches. The theoretical height is only about $\frac{1}{4}$ " more than this, or when expressed accurately in Pyramid inches the total vertical height is $667.8939 +$. The length of the missing outer portion of the Descending Passage we have already stated to be (See Par. II), in *Pyramid inches*, $124.3980 +$.

278 With these Pyramid-inch measures, and the known angles of the casing-stone surface and passage-ways (See Sec. II), we find that both the ancient, as well as the present, north-beginnings of the Descending Passage floor are definitely related to the Socket-level base, and the Platform-level base, by distances that agree with the precise dimensions of the King's Chamber; and one of these distances contains, additionally, the exact length of the earth-commensurable Pyramid cubit:

The exact *vertical* distance between the Socket-level base, and the north edge of the Descending Passage "basement-sheet," *i.e.*, the north-commencement of the passage-floor as it is at present, is, according to the above-mentioned measures, $642.5203 + \text{Pyramid inches}$. This vertical distance is, therefore, equal to the sum of the length, and height, of the King's Chamber (See page 43 for the dimensions of this Chamber). Thus:

$$\begin{array}{r}
 \text{King's Chamber length,} \quad - \quad - \quad - \quad - \quad - \quad - \quad 412.1316 + \\
 \text{King's Chamber height (floor to ceiling),} \quad - \quad - \quad 230.3886 + \\
 \hline
 \text{Total Pyramid inches} \quad 642.5203 +
 \end{array}$$

As the vertical height of the floor-commencement of the Descending Passage, at the Ancient Entrance, is computed to be $667.8939 + \text{Pyramid inches}$ above the Platform-level base (as noted above), the *inclined* height up the face of the casing-stone covering of the building, measuring from the Platform level, is, therefore, $849.2633 + \text{Pyramid inches}$. The *inclined* height of $849.2633 +$ inches is equal to twice the length of the King's Chamber (See page 43), plus a Pyramid cubit:

$$\begin{array}{r}
 \text{King's Chamber length, multiplied by 2,} \quad - \quad - \quad 824.2633 + \\
 \text{One Pyramid cubit, of 25 Pyramid inches,} \quad - \quad - \quad 25. \\
 \hline
 \text{Total Pyramid inches} \quad 849.2633 +
 \end{array}$$

279 It will be noticed that the inclined height of the ancient doorway above the upper surface of the Platform, distinctly indicates by the above characteristic Pyramid method the absolute length of the *cubit* used by the Architect, and appropriately named by Professor C. Piazzzi Smyth the "Sacred Pyramid Cubit" (Compare No. 13, page 41). Other examples will be presented in Vol. III.

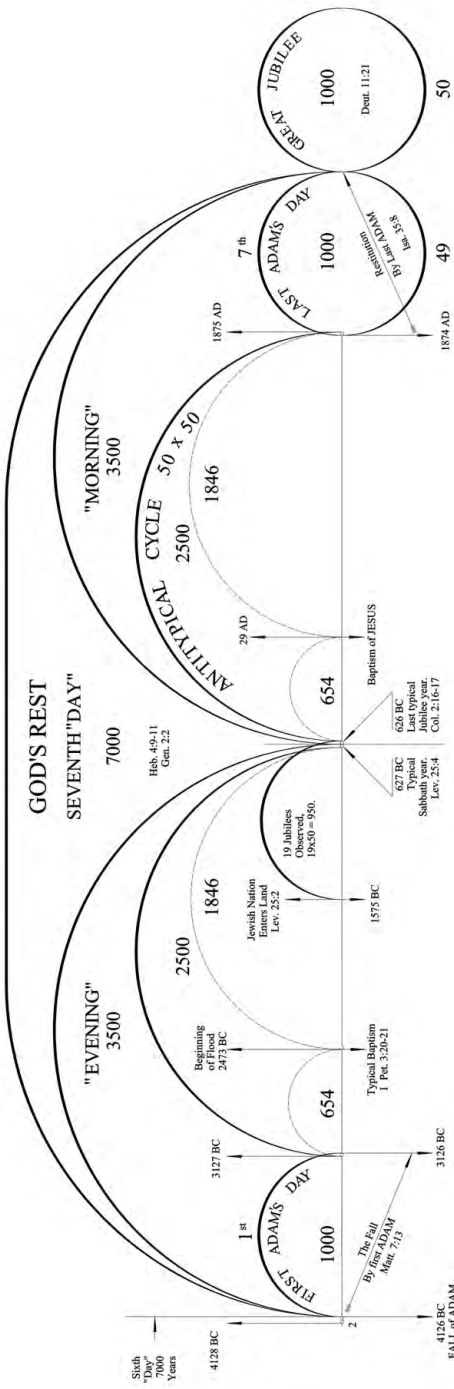
SECTION XXII

REST AND RESTITUTION

THE application of numerous corroborative time-measurements connected with the Entrance of the Pyramid, will be better appreciated by the reader if we first detail the time-features of the diagrams entitled "Rest and Restitution," and "Dominion Parallels" (See Nos. 8 and 3 on page 24, and the diagram on page 118).

281 The Apostle Paul explains that the *Law* was a "shadow of good things to come," and that the experiences of the children of Israel "happened unto them as *types*, and are written for our admonition on whom the ends of the Ages have come" (Heb. 10:1; 1 Cor. 10:10, margin). Now, *times and seasons* constituted an important feature of the ordinances and experiences of the nation of Israel. In Exod. 20:8-11 we read: "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no work . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested the seventh day*: wherefore the Lord blessed the sabbath day, and hallowed it." Also from Lev. 25:1-5 we learn that the people of Israel were commanded to let the land rest every seventh year. According to the Apostle we must regard the sabbath day, and the sabbath year, as types (Col. 2:16, 17).

282 The seventh day of rest of the Great Jehovah began after he created man. For a short period Adam had dominion over the earth under the sovereignty of his Creator; we therefore understand that God's rest would not begin till the Fall, when the whole world was abandoned to its fate because of the disobedience of its federal head Adam. From that time till the flood God permitted the angels, and after the flood he has permitted Satan, to exercise the controlling power over man. During the Millennial Age Christ will reign. Accordingly, it will not be until "the thousand years" are finished and God has resumed his sovereignty, that his great "Rest Day" will have ended. Thenceforward the condition will be as it was during the short period of innocence in the Garden of Eden, the perfect man will once more have dominion over the earth under the sovereignty of his Creator.



THE PARALLELS CONNECTED WITH THE JUBILEE IN TYPE AND ANTI TYPE

283 The harmony of the diagram we are now considering, and also of several other diagrams shown on pages 24 and 25, gives us reason to believe that the short period of innocence between the creation and fall of Adam was two years. As the Bible dates show that Adam was created in 4128 B.C., his fall took place in 4126 B.C. From then till 1874 A.D. (the date of our Lord's return) is six thousand years. One thousand years more will bring us to the time when Christ will deliver up the Kingdom to the Father (I Cor. 15:23-28). Thus, God's sabbath day comprises a period of seven thousand years in all. It is probable that the six preceding "days" during which God pursued his works of creation were likewise periods of seven thousand years—See diagram, page 118.

284 Although God entered into his rest after he passed the sentence of death upon Adam, Jesus intimated that his Father had nevertheless been working—"My Father worketh hitherto, and I work" (John 5:17). This does not seem in agreement with the statement that God was resting; but when we recall the occasion on which Jesus uttered these words the explanation is clear. Jesus had just cured a man who had been paralysed from his birth, and the Jews had rebuked him for working on the sabbath day. Jesus' answer shows that his cavillers had not rightly interpreted the Law, for works of *mercy* on the sabbath day do not violate God's Law of Love. Quite to the contrary, love dictates these works.

285 Hitherto the Father had been working during *His* rest day, in so restraining the wrath of man, and overruling the affairs of earth, that eventually the poor world's salvation from the miry clay of sin and from the dreadful Pit of death might be accomplished! Which of the Jews having an ox or ass fall into a pit on the sabbath day, would not immediately draw it out? How much more, then, would the love of God dictate the rescue of his beloved Son from the grave on his great sabbath day. The raising of our Lord from the dead was the beginning of the "New Creation," and was the supreme evidence of God's mighty power (Eph. 1:18-23).

286 The Apostle in 2 Pet. 3:8 says: "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." From this standpoint we may regard the period of seven thousand years from the fall of Adam to the end of the Millennium as a "week," each "day" of which is a thousand years long. The first period of one thousand years forms the *First Adam's* "day," referred to by God when he said to Adam: "in the day thou eatest thereof dying thou shalt die." Adam died within his 1000-year day (Gen. 2:17; 5:5).

287 The seventh period of one thousand years is the "day" appointed by God during which the "*Last Adam*" shall judge the

world in righteousness (Acts 17:31; 1 Cor. 15:45, 47). Jesus said: "The Son of man is Lord even of the sabbath day" (Matt. 12:8). This is one of the proofs that Christ's Second Advent was due to begin in 1874 A.D., for as he is "Lord of the sabbath" we would expect him to be present immediately his seventh 1000-year "day" began.

288 The Israelites were commanded by God to let the land rest every seventh year, counting from the time they entered Canaan, *i.e.*, from the year 1575 B.C. (See Bible dates, Sec. III). After seven of these cycles of seven years, or 49 in all, the next year, the 50th, was to be a special sabbath or rest year, called the *jubilee*. Thus the 49th and 50th years were both sabbaths. In the former the land was to have its rest, and in the latter not only was the land to rest, but there was to be a *restitution of all things* (Lev. 25:8-10). God foretold through Moses, however, that the nation would never properly observe these sabbath years (Lev. 26:34, 35); they were principally intended to serve as *types* of a greater sabbath or jubilee year.

289 In spite of their continued iniquity God was long-suffering with the Israelites. Many times it seemed as if he would cause their overthrow, but it was not till 606 B.C. that he permitted the Gentiles to remove their crown, and carry them into captivity. The land then lay desolate for seventy years to fulfil its sabbaths (2 Chron. 36:11-21). The Lord thus indicated that 70 jubilee years in all should have been observed. For the long period of 969 years during which the people of Israel were in possession of their land, they were permitted by God to observe, if they would, their jubilee years; but when he overthrew their kingdom by Nebuchadnezzar this privilege was taken out of their hands. Never thereafter could the jubilee be kept by them, for the "times of the Gentiles" had now begun, and they were merely *servants* in the land after the end of the 70 years desolation (Neh. 9:36, 37). Thus the typical jubilee years ceased in 626 B.C., that is, 950 years after the nation entered Canaan under Joshua.

290 Jesus said: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). The jubilee years typified the great "Times of Restitution of all things," at the beginning of which, the Apostle Peter intimated, Jesus Christ was to be sent from heaven (Acts 3:19-21). As the date of the Second Advent of Christ is 1874 A.D., there is apparently in this feature of the law a long interval between type and antitype. But according to the declaration of Jesus just quoted, it is not possible for any part of the law to cease until it is fulfilled in its antitype. It is clear, therefore, that the period of the "Times of Restitution" does not

completely fulfil the jubilee type. Something further requires fulfilment.

291 The method by which the Israelites were instructed to calculate the precise year when they were to sound the trumpet of jubilee, namely, the *cycle* of 7 times 7 years, is also an important part of the type, and should have its corresponding antitype. This is evidently the Lord's arrangement, that just as in the type the beginning of the jubilee year was fixed by *squaring* the small cycles of sabbath years (7×7), so in the antitype the commencement of the grand Jubilee is to be fixed by squaring the larger cycles of jubilee years (50×50).

292 Lev. 25 : 9 shows that the year of jubilee began in the seventh month, which, according to the Bible reckoning, fell in Autumn (Sec. V). It follows from this that the *last* typical jubilee ended in Autumn of 626 B.C. There the fulfilment of the type immediately began with the grand antitypical cycle of 50×50 , or 2500 years, which leads up to the grand antitypical Jubilee of a thousand years—the Millennium. In this wonderful way our heavenly Father pointed forward to the glorious jubilee-work of Restitution which will be under the control of his dear Son Jesus Christ; for 2500 years from 625¼ B.C. (Autumn of 626 B.C.) ends in Autumn 1875 A.D., *i.e.*, the first year of the seventh 1000-year period since the fall of Adam.¹ The other time prophecies show that the precise time of our Lord's return was Autumn 1874. The antitypical cycle therefore overlaps the last Adam's "Day" by one year; but as we shall see, the harmony of the diagram (page 118) proves that even this feature was Divinely arranged.

293 As in the type it would require the whole jubilee year to restore to the people their land and other possessions, so in the antitypical times of restitution the whole thousand years will be required to restore to man all that was lost by father Adam. The first fortnight in the type corresponds proportionately to the first forty years in the antitype. We could not expect much work of restoration to be done in that short time; it would be a time rather of demanding rights and investigating claims. Because of innate

¹ See the full explanation of the Jubilee in type and antitype given by C. T. Russell in his 2nd volume of *Studies in the Scriptures*, chapter 6. Had the nation of Israel continued to observe every sabbath and jubilee year without a break, their 70th jubilee would have coincided with the year 1925 A.D. beginning in Autumn of 1924. As the land of Israel *did* "enjoy her sabbatus" when it lay desolate for the period of 70 years, and as the number 70 is a highly representative number Scripturally considered, many students of the Word look forward expectantly to the year 1925 and onward, as probably holding much in store for the nation of Israel, which already has begun to experience a return to the favour of the Lord, especially since 1918.

selfishness angry disputings would be sure to follow the proclamation of the jubilee, and many claims would require to be settled at the gate. Thus the typical year of liberty would be inaugurated in much trouble; but eventually both rich and poor, who were pure in heart, would agree that the Lord's arrangement was best, and would gladly acquiesce to the new conditions.

294 The declaration of the Scriptures is that the Millennial reign of Christ would be inaugurated by a time of trouble such as never was since there was a nation (Dan. 12:1, 4; Matt. 24:21). The people have heard the "trumpet" of liberty and are learning to appreciate their freedom; they are demanding their rights to the land and other earthly possessions. The rich are clinging to their vested interests and are not likely to relinquish their hold. With human nature as it is, force must be applied; the people, having begun to taste the sweets of liberty, and finding their aspirations and desires for freedom and happiness frustrated, will break away from all restraints, and anarchy must follow.

295 Thus violently is the old evil order to be brought to an end. But when the Lord, the Prince of Peace, stills the tempest and begins to bestow restitution blessings upon the poor fallen race; when the resurrection proceeds and severed families are reunited; when good deeds are quickly rewarded and evil deeds receive a certain and just punishment, then all men will recognise that they have now a loving and righteous Judge, and eventually every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10, 11).

296 While the jubilee year with its preceding cycle typifies the great antitypical Jubilee of 1000 years with its preceding cycle of 2500 years, there is a still greater fulfilment. The period of seven thousand years may, as we have already indicated, be taken as representing a "week of years," each "year" of which equals a thousand years. The Millennial Day of the Lord is, therefore, also the seventh or sabbath "year." In the same way the six "days" of creation preceding God's rest will each represent a week of similar "years." The seven "weeks of years" will amount to 49 of these 1000-year periods. Accordingly, the next 1000-year period is the 50th of the whole series, and we have thus an enormous cycle of 49 "years," each of which is one thousand years long, followed by a Jubilee which will be without end, a Grand Jubilee of Jubilees. From this standpoint the Millennium is the sabbath year of the Lord, and following it is the Grand Jubilee—two great antitypical Rest-Years.

297 In the first chapter of Genesis each of the six "days" of creation is divided into an "evening" and a "morning." The great seventh "day" of Jehovah may also be equally divided into

an "evening" and a "morning." The central point of this great 7000-year day is the date Autumn 627 B.C., *i.e.*, the end of the 49th year of the last typical cycle, and the beginning of the last typical jubilee year (See diagram, page 118). This mean that there were two rest-years, a sabbath year and the last typical jubilee year, exactly in the centre of the seven-thousand-year day of God's Rest. In all the "evening" period of 3500 years there was not a single antitype, only types and shadows. The "morning" period, on the other hand, is the era of antitypes. In the beginning of it there were still types, but the first antitype, namely, the great antitypical cycle of 50×50 years, began at the very commencement of this "morning" period.

298 The fact that the last pair of typical rest-years occur in the exact centre of the whole 7000-year period, other symmetric chronological parallels are rendered possible. The two years of rest in the Garden of Eden are followed by the First Adam's 1000-year day, the day of condemnation for the world, the day of the loss of all things. Then, overlapping one year with the First Adam's day comes a large cycle of 2500 years. In the centre there are two typical rest-years marked off. These are followed by a second large cycle of 2500 years which overlaps one year with the Last Adam's 1000-year "Day," the Day of Salvation for the world, when all that was lost in the First Adam's day of condemnation will be restored to mankind by the Second Adam.

299 We are reminded here of the words spoken by the prophet Habakkuk: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2). God's wrath or curse passed upon Adam and his descendants will not be removed until by the end of the seven thousand years the last enemy, the Adamic death, will be completely destroyed (1 Cor. 15:25, 26). At that time the restitution of man to perfection and to communion with God will be complete. In the exact centre of this wrath period of 7000 years, God revived his work by instituting the "Morning" of antitypes, and so in wrath remembered mercy. In the midst of the wrath period, also, he caused his people Israel to observe the last pair of typical rest-years, and so made known to us his wondrous plan of providing two great antitypical rest-years at the end.

300 Not only, however, was the wonderful and merciful work of the two great antitypical rest-years at the end foreshadowed by the two typical rest-years in the centre of the wrath period, but it was also typified by the two rest-years in the Garden of Eden. In the first of these years Adam was created perfect in mind and body. He had perfect faculties; but he would require to learn

how to use them properly. He would also require to learn his environment, and thus gradually take possession of the dominion which God had given him (Gen. 1:26). Very soon, however, he began to feel a want; although the animals were obedient to Adam and useful in many ways, yet none of them was a companion *meet* for him (Gen. 2:20). God knew that this would be so, but he judged it best that Adam should learn his need by experience. Adam was sent into a deep sleep, and after a short season of trouble, God presented Eve to him. Though we can but faintly realise the mutual love of the perfect man and woman, still we can understand that while the first year was a time of peace and enjoyment to Adam, the second year must have been a time of much greater happiness. These two years typify certain aspects of the great rest-years at the end.

301 Let us now consider the two rest-years in the centre of the 7000-year period. The first of these was a sabbath year, being the 49th of the last typical cycle. During that year the Israelites did no work on the land, and it was therefore a time of rest for the land, and of rest and refreshment for the children of Abraham, the children of God. The following year, the 50th, was a jubilee, the time of the restitution of all things, and a time of great rejoicing, especially for the poor and oppressed, and latterly for all who were pure in heart. But at the beginning of that year there must have been a season of trouble. These two years foreshadow additional aspects of the great antitypical rest-years.

302 We have already seen that the 1000-year period which began in Autumn 1874 A.D. is the 49th from the beginning of the "days" of creation, and the 7th from the fall of Adam, and that, therefore, it may be regarded as a great "sabbath year." In that "year," called the Millennial Age, men will gradually acquire perfect faculties, and through the exercise of these perfect faculties they will learn their environment, and thus will gradually take possession of the earthly kingdom which was prepared for them from the foundation of the world (Matt. 25:34). This will be a time of rest for the children or seed of Abraham, who will nevertheless be *working* in raising fallen men from the pit of death. The work of these children of Abraham, spiritual and natural, will be dictated by love. By the end of the thousand years they will have restored all men to perfection.

303 Then will begin the 50th 1000-year period, the Grand Jubilee of Jubilees. This Jubilee of Jubilees, however, will not really be a thousand years long, but will last to all eternity! At its commencement, just as at the beginning of Adam's second year, and at the beginning of the typical jubilee, there will be a short season of trouble. The trouble may last, possibly, for 40 years

(No. 3, on page 24), and will be owing to the loosing of Satan who had been bound during the preceding thousand years (Rev. 20 : 1-3).

304 But when this final test of men's obedience to their Creator is past, and the disobedient are destroyed with Satan in the second death, all the loyal will be called the children of God and will live on into the Ages of glory to follow. The most important feature of their rejoicing will be the restoration of perfect communion with God and with one another. God will have such confidence in men that he will grant them eternal life with complete dominion over the earth. "There will be no more death, neither sorrow nor crying, nor will there be any more pain, for the former things will have passed away" (Rev. 21 : 4).

305 The Apostle Peter informs us in his first epistle (3 : 20, 21) that the flood, and the baptism of the Holy Spirit, stand to each other in the relation of type and antitype: "When the patience of God was waiting in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were carried safely through the water. And immersion [baptism], an *antitype*² of this, now saves us."

306 It is evident that the Apostle is referring to the *real* immersion, of which the immersion into water is only a symbol—it is the real and not the symbolic immersion that saves us. The water of baptism symbolises the death-state. Accordingly, the destruction of the first "World of the ungodly" in water, *typified* the death-state into which this "Present Evil World" is passing. The ark represents the Divine plan of salvation, and Christ as the embodiment of that plan. Just as God was patient and long-suffering with the iniquity of men and angels while the ark of Noah was being prepared, so he was patient and long-suffering with the iniquity of men and angels while his glorious plan of salvation was being prepared through the Law and the Prophets (Luke 24 : 44).

307 Again, just as the ark of Noah and the few who were in it were in the water, but were carried safely through it, so Christ and the few who were in him have been in the death-state, but are carried safely through it; for we who are saved by baptism will share in the glorious resurrection of Christ (Rom. 6 : 3-5).

308 We now find that, not only was the flood typical of the baptism of the Holy Spirit, but their commencements are chronologically parallel. The flood or typical baptism began 654 years after the beginning of the first cycle of 2500 years. The antitypical baptism of the Holy Spirit began with the baptism of Jesus in

² See Diaglott. The Greek word translated "representation" in the Diaglott is *antitypos*, and should have been rendered "antitype."

Autumn 29 A.D. (Sec. X); and there he became the Christ or the Anointed One, the Ark of God. This was 654 years after the beginning of the second cycle of 2500 years ($625\frac{1}{4}$ B.C. plus $283\frac{3}{4}$ A.D. equal 654 years).

309 The period of 1846 years from the beginning of the typical immersion was followed by two typical rest-years; so a corresponding period of 1846 years from the beginning of the antitypical baptism is followed by the two great antitypical Rest-Years. Thus it is clear that God marked off the immersion of Noah's ark in the waters of the flood chronologically as the type of the immersion of Christ, who is the antitypical ark, into death; for Christ's death began at, and was symbolised by, his water immersion at Jordan.

SECTION XXIII

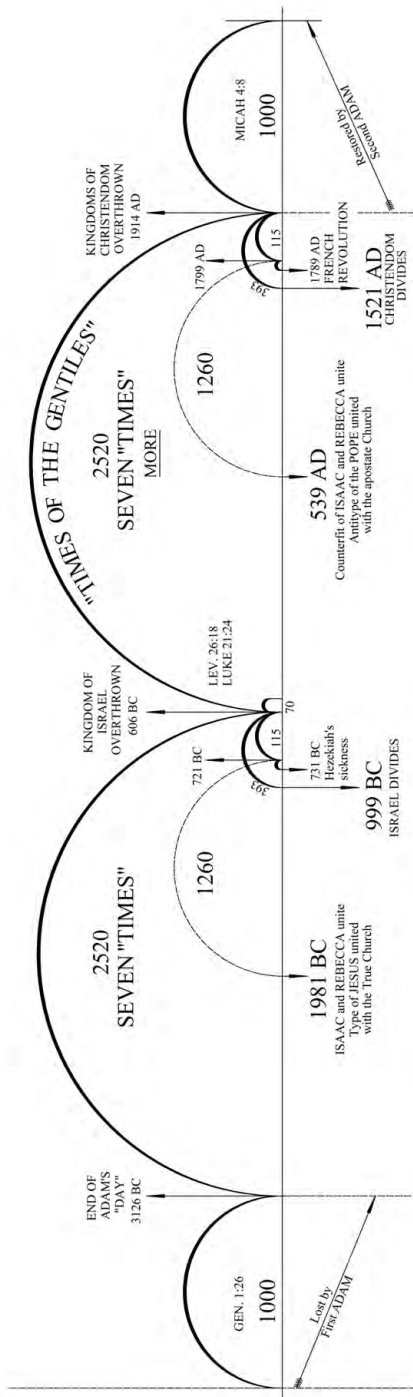
THE DOMINION PARALLELS

WHEN God gave the Law to the descendants of Israel, he promised them blessings when they obeyed, and cursings if they did not. They constantly disregarded the Law, and therefore every adversity threatened has come upon them. Two of the severest of these were the "seven times" of punishment, and the "desolation of the land," pronounced together by Moses in the book of Leviticus, 26:14-43. The Scriptural connections show that these punishments both began at the same date, namely, 606 B.C. That the period of desolation was 70 years, beginning when Zedekiah was dethroned by Nebuchadnezzar, is proved by the evidences given in Section IV (Compare, also, Dan. 9:2, 11).

311 In dethroning Zedekiah, Judah's last king, and laying waste Jerusalem and the land of Judea, the king of Babylon began the lease of power to the Gentiles. Although the people were allowed to return to their land after the 70 years' desolation was accomplished, they were still subject to Gentile powers, because the long period of their "seven times" of punishment (2520 years) had to run its course until, as Jesus said, the "times of the Gentiles be fulfilled" (Luke 21:24).

312 The complete dominion of the Gentiles was illustrated in the vision of the great image, which the Lord caused Nebuchadnezzar to see in a dream (Dan. 2). This image's head was of fine gold, his breasts and arms of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay. Daniel, interpreting the dream, said: "Thou [Nebuchadnezzar] art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron . . . And in the days of these kings shall the God of heaven set up a kingdom [Christ's], which shall never be destroyed . . . It shall break in pieces and consume all these [Gentile] kingdoms, and it shall stand for ever."

313 Thus, the four Gentile kingdoms symbolised by the image were really *one*, in the same sense as a man's body is one, although composed of many members (1 Cor. 12:12). Nebuchadnezzar, the



THE CHART OF THE "DOMINION" PARALLELS

representative of the first of these kingdoms, was likened to the head; and as the head represents the whole body, so the Babylonian kingdom represented all the other Gentile kingdoms. The 70-year period of this kingdom's supremacy, also, represented the complete period of the Gentile dominion, *i.e.*, the "Seven Times." The number 70 may be regarded as symbolic, being the product of two typical numbers, 7 and 10. Seven is the perfect number, especially in connection with time; and ten is the symbol of numerical completeness, especially with regard to governments, *e.g.*, the ten toes of the image, the ten horns of the beast, etc., which are symbolical figures used in the Scriptures to denote powerful governments.

314 The "Seven Times" of punishment upon the people of Israel consisted in the removal of their crown, and their consequent unwilling subjection to the *insane*, beast-like Gentile kingdoms (See Jer. 51:7; Dan. 7; Ezek. 21:25-27). To confirm this feature of his "Plan of the Ages," God visited a *typical* period of "seven times" of insanity upon Nebuchadnezzar, the first Gentile king (Dan. 4). Just as the "seven times" which passed over Nebuchadnezzar, the "head of gold," were seven literal years, so in the antitype the "Seven Times" which were to pass over the Gentile kingdoms, symbolised by the great metallic image, were to be on an antitypical scale.

315 In the book of Revelation, "three times and a half" are shown in parallel texts to be equal to 42 months, and 1260 days, *i.e.*, three and a half years (See Rev. 11:2, 3; 12:6, 14; 13:5—compare with Dan. 7:25; 12:7). Seven times, or twice this amount, will therefore equal 2520 days. The typical man had 2520 literal days of unreason (Dan. 4:28-37); but the great antitypical "man" was to have unreason for 2520 symbolical days (See Sec. V). The "madness" of the Gentile nations has consisted in their vainglorious pride in the own strength, and in thinking they could rule the world. When the Lord sets up his Kingdom, he will prove that only *He* can rule in righteousness.

316 On the completion of his "seven times" of insanity, Nebuchadnezzar said: "At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me . . . and I was established in my kingdom, and excellent majesty was added unto me" (Dan. 4:36). This prefigures the changed attitude of the nations after their foreordained "Seven Times" of unreason, when the *crisis* of the great time of trouble which terminates the Age is over. As with Nebuchadnezzar, the understanding of the nations will return; and when they reflect on their former degraded condition, they will abhor themselves and turn and extol the King of heaven—"All nations whom thou hast made shall come and worship before thee." Man-

kind will also have restored to them the original dominion over the earth lost by father Adam. As the First Adam lost his dominion gradually during his 1000-year "day" of condemnation, so the restoration of this dominion will be gradually accomplished during the 1000-year "day" of the Last Adam.

317 It is remarkable that the date 606 B.C. when the kingdom of God's typical people came to an end, should be exactly midway between the great 1000-year "days" of the First and Second Adams (See diagram, page 128). The words of the Lord in Lev. 26:18—"I will punish you seven times *more* for your sins"—gain additional force through this symmetrical arrangement; for if the exact interval of 2520 years between the First Adam's "day," and the end of Israel's kingdom be denominated "Seven Times," then the period of Israel's punishment during the lease of Gentile rule is "Seven Times *more*."

318 In a number of respects the first Seven Times foreshadowed the second. The overthrow of the kingdom of the Fleshly House at the end of the first period in 606 B.C., prefigured the greater overthrow of nominal Spiritual Israel's dominion, which has been misnamed Christendom—Christ's kingdom. The 40-year term of Jeremiah's prophetic activity at the close of the typical kingdom,³ corresponds with the 40-year period at the end of the Gospel Age, from 1874 A.D. when Christ came again as Chief Reaper in the "Harvest" of the Age, to 1914 A.D. when the destruction of the "kingdoms of this world" was due to begin. For a prominent feature in the prophetic utterances of this faithful servant of the Lord, Jeremiah, was the destruction of Jerusalem and the temple, and the overthrow of the kingdom. So, during the period of 40 years from 1874 A.D., the Lord's consecrated people frequently drew attention to the Scriptural indication of the approaching destruction of Christendom in 1914 A.D.

319 The great passover celebration of Josiah, noticed in 2 Chron. 35:1-19, which was held in commemoration of the passing-over from death of the first-born of the Israelites in Egypt, corresponds with the great antitypical passing-over from death to the Spiritual condition of the Church of the first-born in 1878 A.D. (Sec. XVII).

³ The word of the Lord came to Jeremiah in the 13th year of the reign of Josiah, till the 11th year of Zedekiah (Jer. I:1-3). The first year of Josiah began to count from the beginning of the Jewish year, Spring, 659 B.C. (See Bible dates, Sec. III; also Sec. V). The middle of Josiah's 13th year would be Autumn, 647 B.C. Jeremiah, therefore, began his career as a prophet 646¼ years before A.D. 1; and 40 years from then end in the middle of Zedekiah's 11th year, 606¼ B.C., which is the exact beginning of the "Seven Times of the Gentiles."

320 The division of the kingdom of Israel into ten and two tribes at the death of Solomon in 999 B.C. (Sec. III), which was 393 years before its complete destruction at the end of the first "Seven Times," prefigured the division of Christendom into Catholicism and Protestantism in 1521 A.D., as the result of the reformatory work of Martin Luther, 393 years before its foreordained destruction at the end of the second "Seven Times" (See diagram, page 128). The ten tribes had offered allegiance to Rehoboam on condition that he would deal more leniently with them than had his father Solomon; but his harsh answer—"My father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I with scorpions"—drove them away (2 Chron. 10:1-15). In like manner the Protestant section of Christendom, represented by the two tribes, lashed its adherents to obedience by the dreadful alternative of "Everlasting Torment," in consequence of which the great majority of the people clung to the Catholic section with its comparatively milder whip of Purgatory.

321 Roman Catholic writers, of course, claim that the Protestant section was represented by the ten tribes who broke away from Judah and Benjamin, because they divided from the parent system. They fail to notice, however, that the schism in Israel, which was specially ordered of the Lord (2 Chron. 11:1-4), was the occasion of a great cleansing work, dividing from the ten tribes a remnant who had faith in, and respect for, the promises of God (1 Kings 12:23; 2 Chron. 11:13-16). It was the two tribes along with the faithful remnant of the other tribes, therefore, who were separated by God from the idolatrous majority.

322 The evidence that 1521 A.D. is the date when the division of Christendom into Catholicism and Protestantism occurred is clear. In June 1520 Luther received from Pope Leo X the first bull of excommunication, commanding him to confess his faults within sixty days, or be cast out of the church. Luther publicly burnt this bull, with the result that, in January 1521, a second bull was issued expelling him from the Romish Church. *Blackie's Modern Cyclopaedia* states with regard to this: "From this time Luther formally separated from the Roman Church, and many of the principal German nobles, the most eminent scholars, and the University of Wittemberg, publicly declared in favour of the reformed doctrines and discipline. Luther's bold refusal to recant at the diet of Worms (17th April, 1521) gave him increased power, while the Edict of Worms and the ban of the Emperor made his cause a political matter."

323 The destruction of Christendom was also, in certain aspects, foreshadowed by the fall of the Babylonian Empire. The Lord foretold through Isaiah that Babylon would be overthrown, and the

captive Israelites set free by one named Cyrus, who was thus called by his name long before he was born (Isa. 44 and 45). The name Cyrus means sun. Cyrus, king of Persia, was a "sun" to the captives in Babylon, shedding light and warmth upon them in allowing them to regain freedom and return to their land. As the 70-year period of the Babylonian kingdom was typical of the complete Gentile dominion, the prophecy of Isaiah concerning the work of Cyrus applies in reality to Christ, who, as the Great Sun of Righteousness, shall arise with "healing in his wings" (Mal. 4:2; Matt. 13:43), overthrowing, first, the kingdoms of this world denominated "Babylon the Great," and then setting at liberty the captive Israelites, spiritual and earthly.

324 After Cyrus overthrew Babylon he became emperor of the world. In this he represented the Great Cyrus, who, after the downfall of Mystic Babylon (Rev. 17:5; 18:2), will become King of kings, and Lord of lords. The superiority of the Persian over the Median portion of the typical kingdom, was illustrated in Daniel's two symbolical visions of the various Gentile powers; in one the Medo-Persian kingdom was likened to a bear raised on one side; and in the other it was represented by a ram with two horns, one of which was higher than the other (Dan. 7:5, 17; 8:3, 20). By this means God prefigured the fact that in the dual Kingdom of Christ, the spiritual phase, to which Christ belongs, will be so much higher than the earthly phase as the heavens are higher than the earth. We read that the laws of the Medes and Persians were unalterable (Dan. 6:8). However true this may have been of the typical Medo-Persian empire, it will certainly be true of the time when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

325 When we appreciate the fact that the short period of the Babylonian universal empire typified the whole period of the "Times of the Gentiles," and that the heathen monarch Cyrus with his conjoint kingdom prefigured the heavenly King, Christ, and his dual Kingdom, we can understand the significance of the three ribs in the mouth of the bear which symbolised the Medo-Persian empire (Dan. 7:5). The mouth represents speech (Jer. 1:9). The bear was, figuratively, uttering words regarding three "ribs." In the Scriptures a rib denotes a woman (Gen. 2:22). This Medo-Persian power under Cyrus was, therefore, speaking concerning three women. Who were they?

326 In Palestine it is the custom for parents to select the bride for their son; the Bible intimates that the heavenly Father has been selecting a bride for His Son, Jesus Christ. The first to be favoured with the proposal of the heavenly marriage was the Jewish nation, the Old Jerusalem. But when Jesus "came to his

own," they would not receive him (John 1:11). They saw no comeliness or beauty in him they could desire, and he was despised and rejected (Isa. 53:1-3). In consequence of this faithlessness that nation was cast off from being the bride of Christ; and God did visit the Gentiles to take out of *them* a people for his name (Acts 15:14). But although the called-out company of the Gospel Age was originally espoused as a "chaste virgin" to one husband, Christ, yet, as the serpent beguiled Eve through his subtlety, so the Nominal Church was corrupted by the "god of this world" from the simplicity that is in Christ (2 Cor. 11:2, 3). Tired of waiting for her Lord she apostatised from the faith, and in 539 A.D. "married" another, and thus became an "adulteress" and the "mother of harlots" (Rev. 17). When Jesus Christ returned (in 1874) and the cry went forth: "Behold the bridegroom; go ye out to meet him" (Matt. 25:6), he was again despised and rejected.

327 The third "rib" is the *true* Church, composed of the faithful remnants of *both* Houses of Israel. This is the Church whom Christ loved, and for whom he gave himself in sacrifice (Eph. 5:25-27). Like her Lord she also has been despised and rejected; but in spite of every trial she has remained chaste and faithful throughout her long period of waiting, and will now soon become the "holy city, the new Jerusalem," "the bride, the Lamb's wife" (Rev. 21:2, 9; 19:7, 8). As the second Eve she will, in the re-generation, become the "mother of all living" (Matt. 19:28).

328 The union of Christ, and the "Church of the first-born" whose names are written in heaven (Heb. 12:23), was typified by the marriage of Isaac the seed of promise, and Rebecca. The improper union in 539 A.D. of the Apostate Church with her lord and head, the Pope, who claimed to be the vicar of Christ,⁴ when the "desolating abomination" was set up in power and gave rise to the "Holy" Roman Empire, *counterfeited* the great and holy antitypical "marriage of the Lamb." It is interesting to notice that the date of the typical marriage of Isaac and Rebecca, 1981 B.C.,⁵ corresponds with the date of the antitypical counterfeit in 539 A.D. (See diagram, page 128).

329 As 539 A.D. began the 1260 symbolical days of Papal power, so, as we shall see, the date of Isaac's marriage, 1981 B.C., began a similar period of 1260 "days." The prophet Daniel was informed that the period following the end of these "days" of the

⁴ See Vol. II, *Studies in the Scriptures*, by C. T. Russell, pages 227-282.

⁵ Gen. 15:20—"And Isaac was forty years old when he took Rebecca to wife." As Isaac was born 2020 B.C. (See Bible dates, Sec. III), his 40th year would fall in 1981 B.C.

crushing of the true Church or "holy people" of the Lord, by the Apostate Church, would be the "time of the end," during which all the evil systems of Satan's kingdom would be gradually consumed and finally destroyed (Dan. 7:23, 26; 12:4-9; 2 Thess. 2:7-9).

330 In Vol. III of *Studies in the Scriptures*, Chapter 2, C. T. Russell proves conclusively from the historical fulfilment of prophecy that the "time of the end" is a period of 115 years, beginning at the date 1799 A.D. The event in that year, however, which fixed the prophetic end of Antichrist's dominion, was not in itself of great historical importance; but in 1789, ten years earlier, an event of outstanding prominence took place which more than any other led to Papacy's loss of power, namely, the French Revolution. So terrible was the trouble in 1789 A.D., it seemed as if the foretold destruction of the "Present Evil World" was then about to be fulfilled (Dan. 12:1; Matt. 24:21). But "Christendom" recovered from this death-blow in a wonderful way; and although Papacy was shorn of its temporal authority by Napoleon in 1799-1800 A.D., the Scriptures indicate that this was only the beginning of the end (Dan. 7:19, 27); for its utter destruction was not due to begin till the completion of the "Seven Times" of the Gentiles (for Papacy is in itself one of the great Gentile powers).

331 The date 721 B.C. at the end of the period of 1260 "days" in the first "Seven Times," like the corresponding date 1799 A.D. in the second "Seven Times," is not signalled by any particular feature in connection with Fleshly Israel; but ten years previously, in 731 B.C., the Scriptures record two prominent events. (1) In 731 B.C., which corresponds with the year of the French Revolution, Sennacherib, the Assyrian king, besieged Jerusalem with a great army; and it seemed as if the destruction of the typical kingdom was then about to take place. (2) "In those days," also, Hezekiah, the king and head of the Jewish nation, was "sick unto death." Hezekiah was then childless, and had he died the line of the kings of Judah would have been broken.⁶ But the Lord delivered Hezekiah from death; and in one night the great army of Sennacherib was blotted out.

332 Thus the typical kingdom was miraculously saved from a time of trouble which must shortly have overwhelmed it. Both of these events prefigured in a manner Christendom's threatened destruction and "sickness unto death" at the time of the French Revolution. Just as the downfall of Jerusalem occurred 125 years after the deliverance of the Jewish kingdom from the Assyrians,

⁶ The accounts of Sennacherib's invasion and Hezekiah's sickness are contained in 2 Kings chapters 18 and 19; 2 Chron., chapter 32. Sennacherib came against Jerusalem in the 14th year of Hezekiah. Hezekiah began to reign 745 B.C. (See Bible dates, Sec. III); his 14th year would therefore end in Spring, 731 B.C.

and Hezekiah's miraculous recovery, so, 125 years after the French Revolution, the final downfall of nominal Spiritual Jerusalem and all the kingdoms of this world commenced (Rev. 11:13-15).

333 We read that Hezekiah, after the Lord had vindicated himself on behalf of his people, gave way to vainglory when he received ambassadors from Babylon (2 Kings 20:12-19; 2 Chron. 32:31). So, also, after its marvellous recovery from the Revolution, France again affiliated with Mystic Babylon the Great. We read, further, that Hezekiah led aqueducts into Jerusalem, that the inhabitants might have an abundant supply of refreshing water (2 Chron. 32:30). Water is the Scriptural symbol of truth; this act of Hezekiah typified the abundant stream of the "water of life" flowing through the numerous Bible Societies, which were founded at the end of the Papal oppression of 1260 "days" (See Vol. III, *Studies in the Scriptures*, pages 50, 51).

334 The momentous events of the year 731 B.C. in addition to being recorded in the books of Kings and Chronicles, are also recounted in full detail in four chapters in the book of Isaiah, the 36th to the 39th inclusive. These four chapters are inserted between two great *Millennial* chapters; chapter 35 prophecies the glad Millennial Day when "the desert shall rejoice and blossom as the rose," and "the ransomed of the Lord shall return," etc.; while the 40th chapter begins with the words of Millennial hope: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." This peculiar arrangement in Isaiah's writings would be unaccountable, were it not that we now perceive that the events which happened to Fleshly Israel in 731 B.C., prefigured the events of 1789 A.D. at the beginning of the "time of the end," *i.e.*, the beginning of the day of the Lord's "preparation" for his glorious Millennial Kingdom.

335 Thus, in the 35th chapter, Isaiah describes the future restitution work of the Millennium, then in the next four chapters he, while apparently detailing events which occurred far back in his own day, is really giving us a pictorial account of the French Revolution. He is thus speaking of the commencement of the "time of the end" of the "Present Evil World," and the beginning of the Lord's preparation for the new Dispensation,—the time, therefore, when his words in the 40th chapter are now due to be proclaimed: "Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned," that the time of her recovery has drawn nigh.

336 This time-parallel demonstrates that there is a connecting link between the 39th and 40th chapters of Isaiah, and is an evidence that the Higher Critics err when they claim that the latter part of this book from the 40th chapter onward, was not written till after the 70 years exile.

337 There is another feature in connection with Hezekiah which this time-parallel throws light upon, namely, the meaning of the sign of the sun-dial of Ahaz (Isa. 38 : 7, 8, 22). The French Revolution, which, as we have seen, was typified in part by the sickness of Hezekiah, broke out ten years before the commencement of the "time of the end." May it not be that the sign of the sun-dial given to Hezekiah was intended as a prophecy of this, the ten degrees (or steps—R.V.) representing the ten years? We suggest that the sign indicated, symbolically, that just as the shadow on the sun-dial, on account of Hezekiah's repentance, was set back ten steps, so the French Revolution was set back ten years; *i.e.*, that after this foreknown upheaval in Christendom would break out, ten years would still require to elapse before the beginning of the "time of the end."

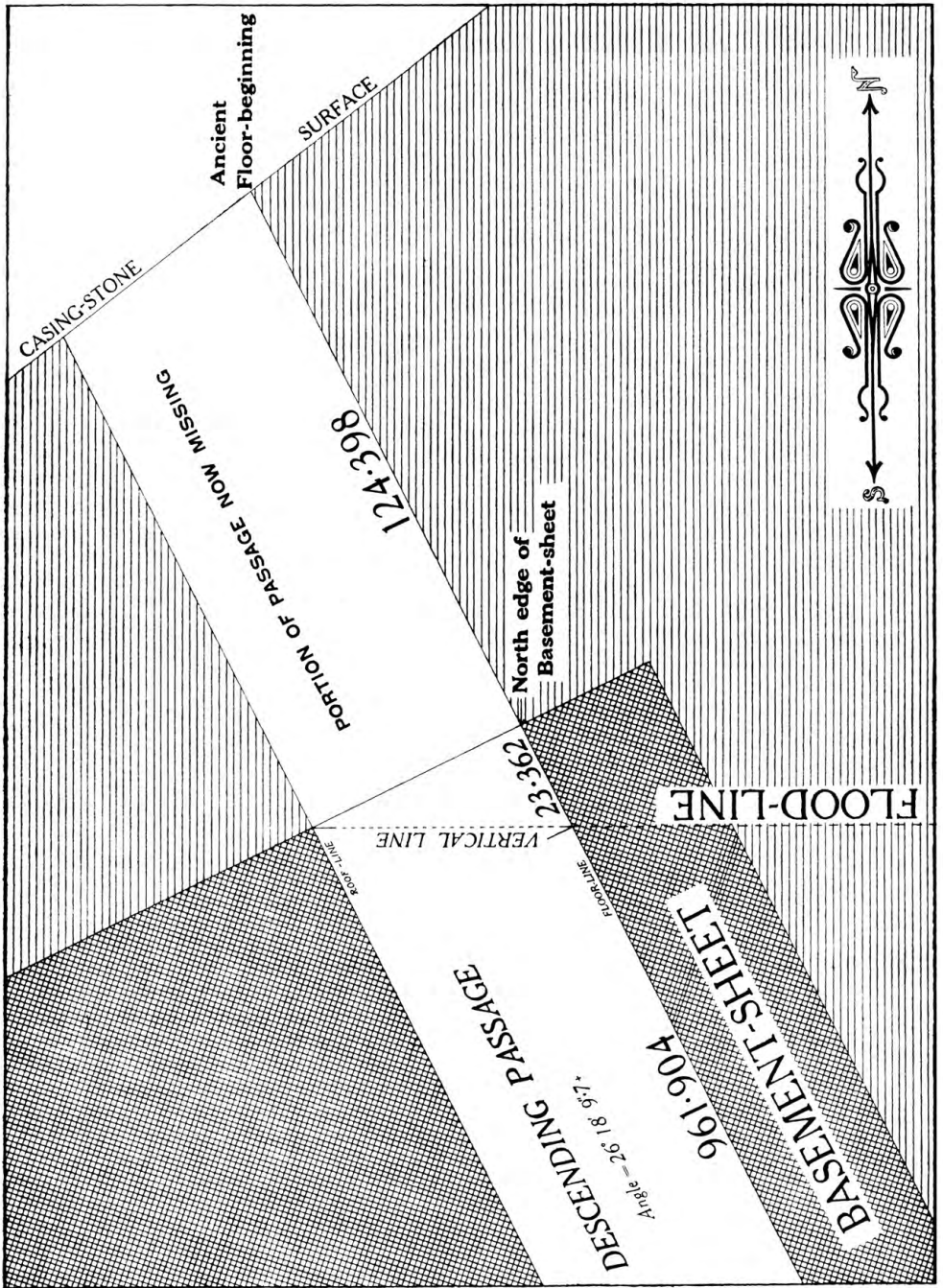
SECTION XXIV

THE FLOOD, AND CHRIST'S BAPTISM

THE reader will agree that Professor C. Piazzì Smyth's opinion regarding the "basement-sheet" of the Descending Passage, 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 Section XXI. We are not surprised, therefore, to find that the important date of the flood is accurately indicated at this 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).

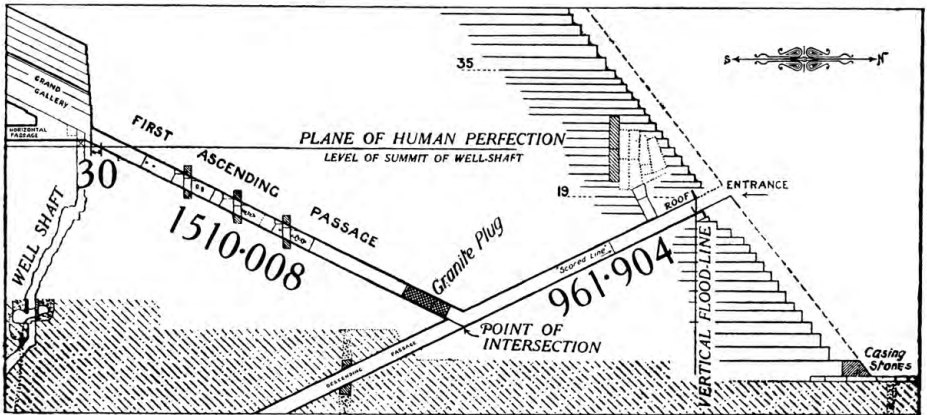
339 Professor C. Piazzì Smyth was the first to express the belief that the Entrance Passage must, by some method, commemorate the deluge; and in Vol. III of his *Life and Work* he shows by astronomical calculations, that the coincidence of certain stellar signs (Draconis and Aquarius) on the meridional 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 (Sec. IV); and from this we are enabled to fix the date as 2472 B.C. (Sec. III).

340 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.

341 In Section XXII we draw attention to the 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. The parallel periods in this Scriptural time-feature (diagram, page 118) do not appear to be indicated in the Great Pyramid; but 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 time-measurement.



342 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 56), 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. 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 accom-

panying diagrams, 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 55.)

343 The anointing of Jesus in Autumn of 29 A.D. was the beginning of 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” (Acts 2:16-18). 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.

344 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 138, *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 at the Great Pyramid*, 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 XXV

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" (Sec. XXIV), 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." As we proceed with our consideration of the Pyramid's symbolical time-measurements, we shall find that these two indications are consistently recognised throughout.

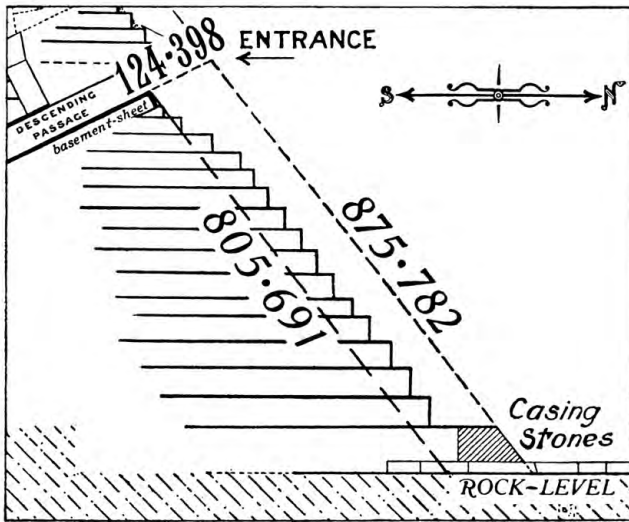
346 When God pronounced the sentence of condemnation against Adam, saying: "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2 : 17), we must not understand that the "day" referred to was one of 24 hours, for according to the record of Adam's death, he had lived for 930 years. The harmony of the time-parallels given in Sections XX and XXIII warrants our claim that this "day" of condemnation was a thousand years long (2 Pet. 3 : 8).

347 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.

348 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.

349 Toward 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.

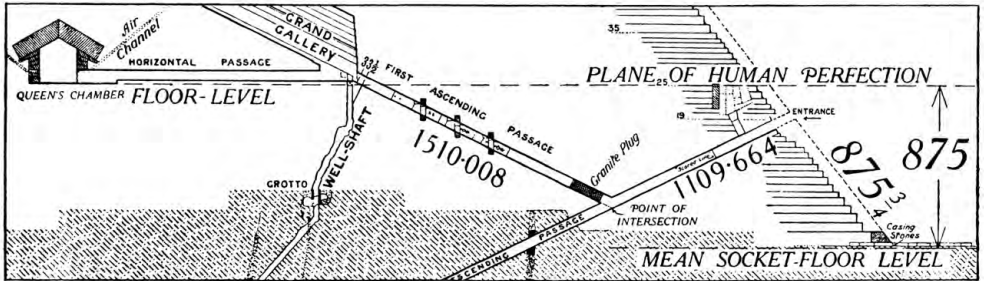
350 The Entrance to the downward passage is situated a considerable distance above the rock-base of the building. This distance was not fixed in a haphazard way by the Architect, as we have noticed in Section XXI, but was so arranged, that the period of Adam's 1000-year "day" is indicated in the following 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 $1000.1810+$.)

351 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 $70.0917 + \text{Pyramid inches}$. 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 a age (Gen. 5 : 5).

SECTION XXVI

ADAM'S FALL FROM PERFECTION

IN the time-measurement just detailed (Sec. XXV), Adam in his perfect state is represented as standing on the levelled rock, outside of the Pyramid. In the Pyramid itself the perfect human nature which Adam enjoyed before his transgression is particularly symbolised by the Queen's Chamber, while the "Plane of Human Perfection" in the general sense is represented by the level of the Queen's Chamber floor (See diagram, page 47).



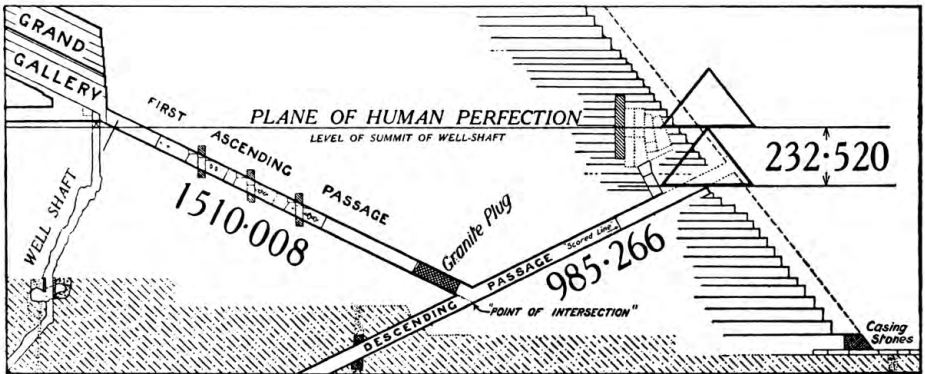
353 Now we shall find, when considering the Pyramid's corroboration of other phases of this feature of the Plan of God, that Adam is represented as created perfect on the Queen's Chamber floor-level. In the meantime we draw attention to the fact that, the inclined distance from the levelled rock up to the ancient Entrance, $875\frac{3}{4}$ Pyramid inches is equal (nearly) to the direct vertical height of the Queen's Chamber floor-level above the mean socket floor-level of the Pyramid, 875 Pyramid inches.⁷ This indicates, approximately, a connection between the Entrance where the downward course begins, and the level of the Queen's Chamber floor, symbolical of the Plane of Human Perfection on which Adam stood before his fall.

⁷ The precise measures are: $875.7829 +$, and $875.0407 +$, Pyramid inches respectively.

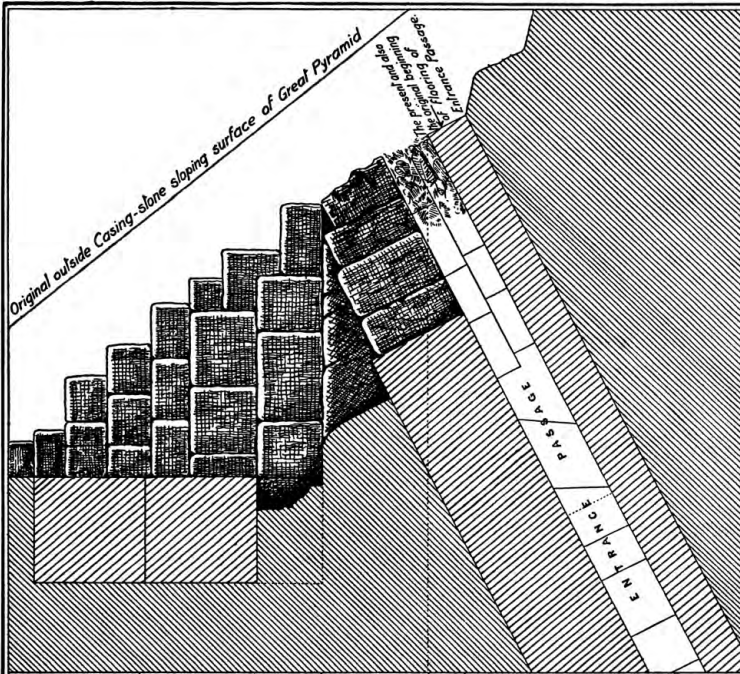
SECTION XXVII

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.: $51^{\circ} 51' 14'' \cdot 3$ (Sec. II), but he does not suggest a reason why this dominant angle of the Pyramid should be particularly indicated at the Entrance. We suggest the following as being a possible *symbolical* reason:

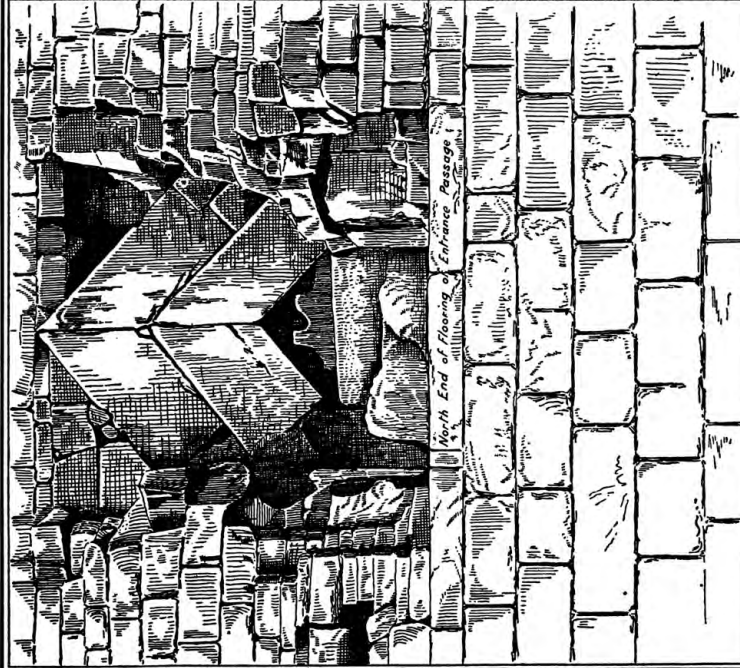


355 The great “angular” stones preserve, by their inclination toward each other, the scientific π angle of the Pyramid’s four sides. They thus seem to say, in figurative language, that at one time a perfect Pyramid stood here at the Entrance of the Descending Passage. At the apex of the inside angle formed between the two sets of inclined stones is in line, nearly, with the level of the Queen’s Chamber floor (See the diagram), this perfect pyramid would represent Adam, who was created on the Plane of Human Perfection.



VERTICAL LONGITUDINAL SECTION (Looking West)

OF THE UPPER NORTH END OR BEGINNING
OF THE ENTRANCE PASSAGE INTO THE GREAT PYRAMID



**FRONT ELEVATION (Looking South) OF THE ANGLE STONES
AND PRESENTLY DILAPIDATED MASONRY OVER THE ONE AND SOLE
ORIGINAL ENTRANCE PASSAGE INTO THE GREAT PYRAMID**

FROM A PHOTOGRAPH BY PIAZZESI SMYTH

356 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. 118:22; 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 $232.5204 + \text{Pyramid inches}$, and is an exact 25th part of the full Socket-to-apex vertical height of the building, $5813.0101 + \text{Pyramid inches}$.)

357 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, page 145).

358 The fact that Adam is represented by a pyramid which is an exactly 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.

359 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.

The foregoing symbolical representation of Adam is supported by a number of time-measurements.

SECTION XXVIII

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).

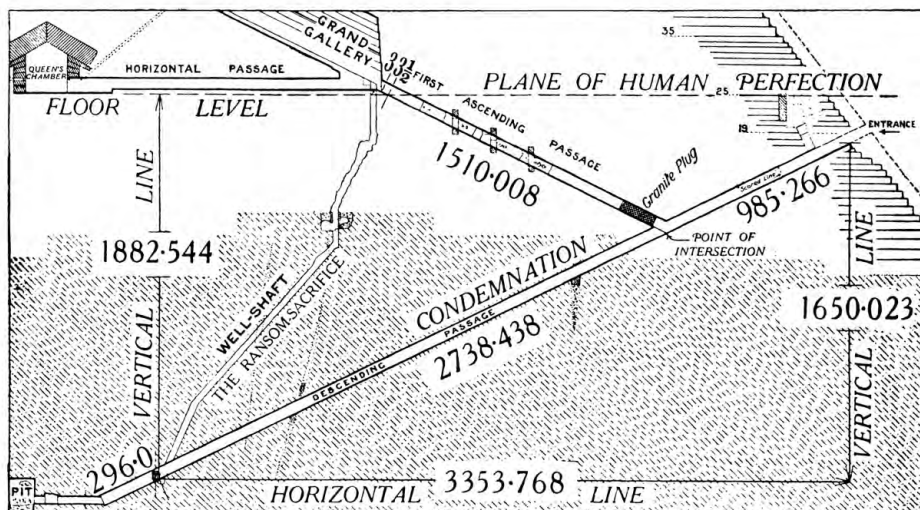
361 But although the resurrection power has been working in the footstep followers of Christ (Rom. 6:4), the time of their *real*, in contradistinction to their reckoned, resurrection from the dead, when death shall have no more dominion over them, was unalterably fixed by God according to his set times 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.

362 We have seen in Section XVIII 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.'"

363 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 (Sec. XXV); 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.

364 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,⁸ agrees with the long period of years during which the downward course of death has held absolute sway 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, 3126¼ 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.)

⁸ Details and measures connected with the lower opening of the Well-shaft will be given later.

SECTION XXIX

THE GENERAL RESURRECTION

MILLIONS NOW LIVING WILL NEVER DIE

IN Sections XVII and XVIII we noticed the Scriptural teaching respecting those who rose from the dead in 1878 A.D.—that they entered into the Spiritual condition (1 Cor. 15:44); while the remnant of the consecrated who are “alive and remain” during Christ’s *parousia*, or presence-period since that date, are “changed in a moment, in the twinkling of an eye” to their heavenly state, when they lay aside their “earthly tabernacle” in death (1 Cor. 15:51-53; 2 Cor. 5:1-4; 1 Thess. 4:15-17).

366 The Spirit-begotten class cannot be raised to the human condition, for this they covenanted to sacrifice that they might become partakers first in Christ’s sufferings, and afterwards in his glory. Though they are *in* the world, they are not *of* it, even as their Master was not of the world. Christ did not pray to the Father that his disciples should be taken out of the world, but that they should be kept from the evil thereof (John 17:14-18). While in the Descending-Passage condition of the world, where they have been “judged according to men in the flesh,” they have, as *new creatures* in Christ Jesus, been walking by faith in the Grand-Gallery condition, and have “lived according to God in the spirit” (1 Pet. 4:6).

367 We know that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50), and therefore all those who, during the Gospel Age, have trusted in the efficacy of the ransom-sacrifice of their Redeemer, and have hoped for joint-heirship with him in the heavenly Kingdom, must be “born of the spirit” (John 3:5-8). This is the First Resurrection; consequently it is impossible for the world to receive their resurrection-blessings till later.

368 Even the faithful Ancient Worthies of the time previous to the payment of the ransom-sacrifice of Christ, who died in hope of a “better resurrection” than the residue of mankind, cannot receive the fulfilment of their hope till after the last member of the “Church of the firstborn” is joined to his Lord and fellow-members; for the Scriptures say that “they, without us [the Church class], shall not be made perfect” (Heb. 11:35-40).

369 Abraham, Isaac, and Jacob, and all the holy prophets will be awakened from death to the perfect human nature. They will

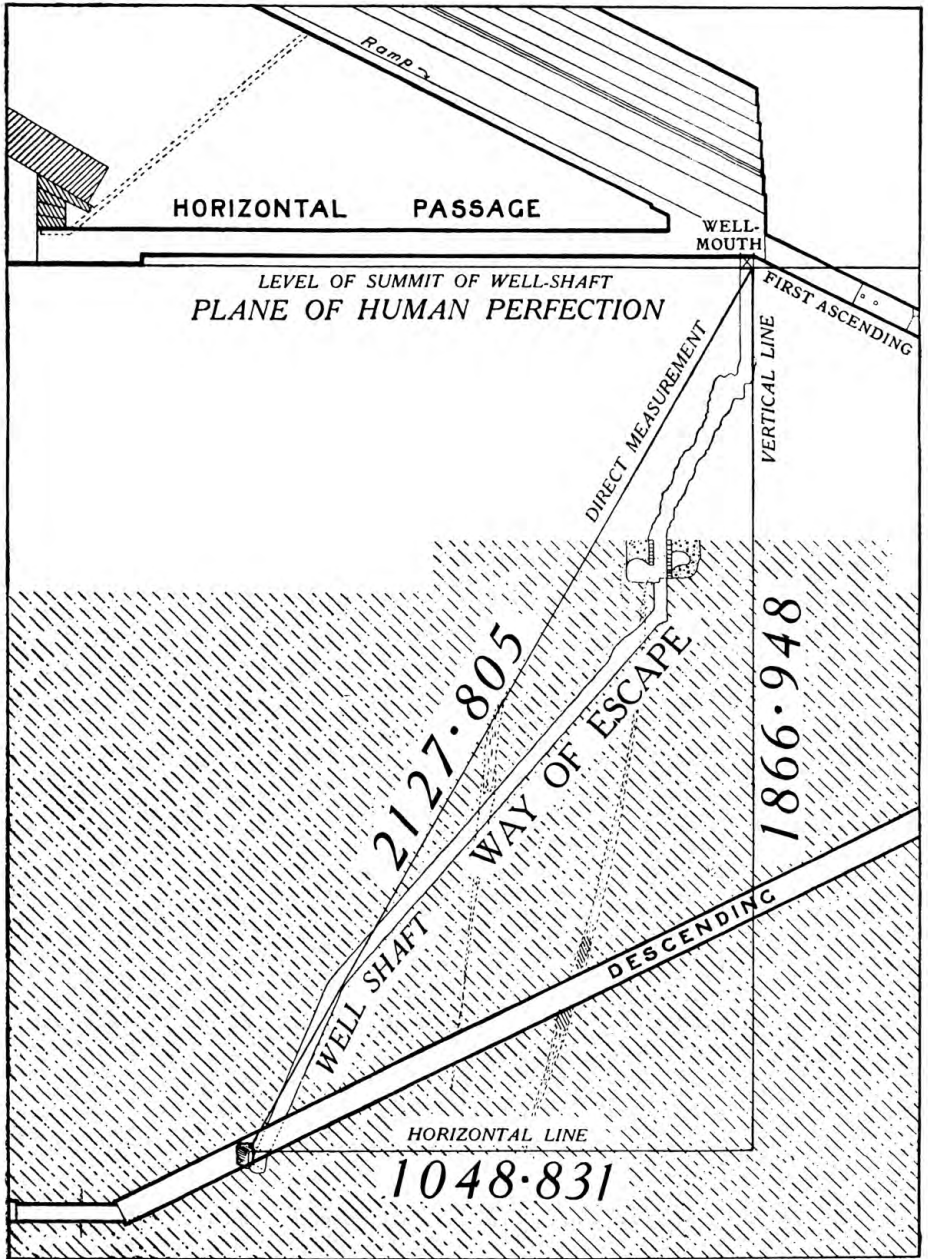
be made "princes in all the earth" (Psa. 45:16), the earthly and visible representatives of the invisible Spiritual Kingdom. These Ancient Worthies will directly gain human restitution, which was secured for the world by the ransom-sacrifice of Jesus Christ.

370 The Scriptures do not appear to give direct information as to the date when the Ancient Worthies shall obtain their reward, but our thought is that their "better resurrection" will take place toward the end of the "time of Jacob's trouble" (Jer. 30:7-11), when the Lord will use them to manifest the full return of his favour to his ancient covenant people (See Vol. IV of *Studies in the Scriptures*, pages 624-629).

371 That perfect human life to which all mankind will ultimately attain, every man in his own order, is represented in the Great Pyramid by the Queen's Chamber, and by the level of the floor of that chamber. The only open way of access to this level is through the Well-shaft, the First Ascending Passage being made ineffective by the obstructing Granite Plug. This arrangement of the passage-ways of the Lord's "Witness" in Egypt symbolically corroborates the Scriptural teaching, made clear to the Spirit-begotten children of God, and which they therefore preach, namely, that not by the works of the Law, but through the effectiveness of the Ransom-sacrifice of Jesus Christ, the human race may escape the condemnation of death and reach the perfect condition of life on the earthly plane.

372 This offer to the world of everlasting life on the perfect human plane was, we understand, legally due after 1914-1915 A.D.; for then, according to all the Scriptural indications, corroborated by appropriate symbols and measures in the Great Pyramid, the returned Lord took to himself his great power and began his Kingdom reign of blessing. Hence the Spirit-begotten members of the Body of Christ, who are still in the flesh awaiting their "change" to the spirit condition, proclaim not only that the reign of Christ is now begun, but that millions now living will never die! The human life which the Man Christ Jesus laid down on behalf of the world at Calvary in Spring of the year 33 A.D., as He Himself declared: "My flesh, which I give for the life of the world," is therefore offered to the world about 1882 years later.

373 We observed in Section XXVIII that the lower opening of the Well-shaft, which symbolises the ransom-sacrifice of Jesus Christ, marks the date when the Church, the firstfruits unto God, were loosed from the prison-house of death, 1878 A.D. (Jas. 2:18).



We now find that the date 1915 A.D., since when the perfect human life which Jesus Christ sacrificed was legally due to be offered to the world (See Matt. 20:28; John 6:51), is also indicated at the lower opening of the Well-shaft.

374 For if we take a vertical measurement from the Queen's floor-level, which symbolises the Plane of Human Perfection, directly down to the floor of the Descending Passage at the north edge of the Well-opening (See diagram, page 149), we shall find that the total number of Pyramid inches corresponds with the period of years from 33 A.D. when the perfect man Jesus Christ gave his flesh for the life of the world, till 1915 A.D. (From Spring of 33 A.D. to Autumn of 1915 A.D., is 1882.5 years. The vertical measurement which agrees with this period, as shown in the diagram, page 149, is $1882 \cdot 5442 + \text{Pyramid inches.}$) Jesus said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death"; "Whosoever liveth and believeth in me shall never die. Believest thou this?" (See John 8:51; 11:26.)

A FURTHER CORROBORATION

375 The Scriptures declare that Christ "must reign, till he hath put all enemies under his feet," and "the last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). After the end of the full 1000 years in 2914-2915 A.D., the Adamic death with all its evil effects will have been abolished, and the restored human race will stand perfect on the human plane of being; and there shall be no more death when the finally unrepentant are forever destroyed in the "lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). By the year 2915 A.D. the work of Redemption and Restitution, for which Jesus Christ was born into this dying world, will have been accomplished.

376 The upper and lower terminals of the Well-shaft, the Pyramid's wonderful symbol of the ransom-sacrifice of Christ, and symbol of the way of escape from the Adamic condemnation, were so placed with relation to each other by the Divine Architect, that their distance apart, by a symmetric measurement, agrees in inches with the full period of 2916 years between Christ's birth in Bethlehem, Autumn of 2 B.C., and 2915 A.D. when all mankind will henceforth forever stand on the Plane of Human Perfection.

377 Measuring horizontally from the north edge of the lower opening of the Well in the west wall of the Descending Passage (See the diagram on page 152), to the *vertical line* of the north edge of the upper mouth of the Well in the Grand Gallery, then, to this horizontal measure *adding* the vertical distance between the *centre* of the lower opening, and the level of the summit of the Well-

shaft (which is also the level of the Queen's Chamber's floor, the "Plane of Human Perfection"), we find that the total number of Pyramid inches is $2915.7806+$.

378 Thus Jesus Christ, born as the world's Saviour, a perfect man able to sacrifice in death a perfect human life on behalf of the condemned race, is represented as born on the Plane of Human Perfection, *i.e.*, the Queen's Chamber floor-level, and at the very north edge of the upper end of the Well-shaft. Then, down at the lower opening of the Well in the Descending Passage, right in the centre of the north edge of this opening, the year 2915 A.D. is marked by means of the symmetric Pyramid-inch time-measurement, representing the date by which all the redeemed human family will have received the full benefit of Christ's ransom-sacrifice, by means of which they will have escaped the Adamic death-sentence and will be able to stand where the Man Christ Jesus stood when born into this world, perfect as human beings. Standing here, on the level of the Queen's Chamber floor, at the north edge of the summit of the Well-shaft, they, the restored human race, will recognise fully that their great blessing of life came to them, not through the works of the Law, nor through their own efforts, but primarily through the efficacy of the ransom-sacrifice of their Lord and Saviour Jesus Christ, represented by the long, peculiar, and otherwise inexplicable, Well-shaft. Praise ye the Lord!

SECTION XXX

THE OLD WORLD

THE period from Adam's creation, till the flood "dried up," is proved by the genealogies in Genesis to have been 1656 years (Sec. IV). Two years of this period were spent by Adam and Eve in a state of innocence before the fall (Sec. XXII), and thus the exact duration of the old "World of the ungodly," was 1654 years (2 Pet. 2:5; 3:5, 6).

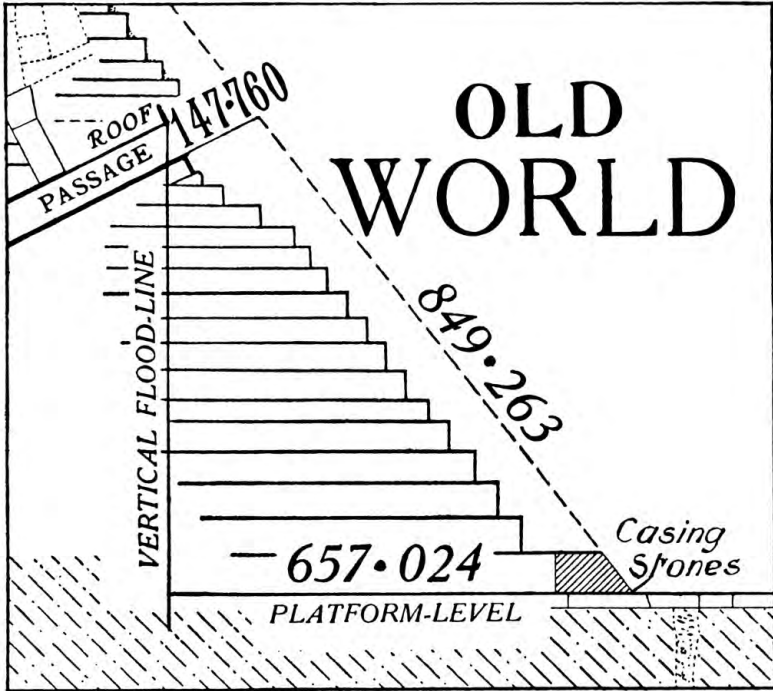
380 We have seen how Adam's 1000-year "day" of condemnation is indicated by a measurement carried up the casing-stone surface of the Pyramid, from the levelled base-rock to the ancient Entrance, and from thence down the Descending Passage to the north edge of the "basement-sheet" (Sec. XXV). The period now under consideration is 654 years longer, and the date of the end of it, *i.e.*, the date of the flood, is already proved to be marked by a point on the Descending Passage floor (the vertical line of the roof-beginning) which is only about 23½ inches further down (See diagram, page 138). How, then, is it possible for the duration of the Old World to be indicated?

381 It is evident that if the already found flood date-mark is to be retained in this time-measurement, the date of the commencement of the period of 1654 years of the Old World must be sought for at some other point distant from the lower edge of the outer casing. This point is found to be on the same level as the foot of the casing, *i.e.*, the upper level surface of the Platform, and exactly in the vertical line of the flood date-mark on the Descending Passage floor.

382 In other words, beginning from that point on the Platform level which is vertically in line with the flood date-mark on the Descending Passage floor (Sec. XXIV), and measuring horizontally northward along the surface of the Platform to the lower front edge of the casing-stones, then up the inclined face of the casing to the ancient Entrance, and from thence down the Descending Passage floor to the point already proved as marking the date of the flood, we shall find that the total number of Pyramid inches agrees with the period of years of the Old World. (This period is from the fall of Adam, to the date of the drying up of the flood, 1654 years in all. The total number of Pyramid inches in the three

straight lines spoken of above is $1654.0488+$, as shown in the diagram below.)

383 It is in this peculiar way that the Great Pyramid corroborates the Scriptural records regarding the duration of the first "heavens and earth." On consideration it will be recognised that this particular time-measurement could not be more convincingly indicated by any other method. It proves that all of the Pyramid on the *north* side of the vertical line of the Descending Passage



roof-beginning, relates to the First Dispensation, while all on the *south* side relates to the Second Dispensation or present "heavens and earth." The vertical line may therefore be appropriately denominated the "flood-line," dividing the old "World of the ungodly," from the "Present Evil World" (See Diagram, page 47).

A number of other features, which will be explained in Vol. III of *Great Pyramid Passages*, support this interpretation.

SECTION XXXI

THE DATE OF THE GREAT PYRAMID'S ERECTION

VISITORS who enter the Great Pyramid in the night-time may see the north star shining down the Descending Passage. This star did not always occupy its present place, for owing to the precession of the equinoxes the constellations slowly change their apparent positions in the heavens. The celebrated astronomer Sir John Herschel, who had this phenomenon drawn to his attention by Col. Howard Vyse, calculated that the polar star at the time of the building of the Pyramid was Alpha Draconis, the Dragon star.

385 According to Sir John Herschel the date when this star could best be seen from the lower extremity of the Descending Passage, was 2160 B.C., for in that year Alpha Draconis, when at its lower culmination in its apparent daily circuit round the celestial pole, was in the direct line of the special angle of the Descending Passage. Sir John Herschel claimed that the coincidence of this particular star with the angle of the downward passage in the Great Pyramid, was the ancient Architect's method of memorialising to all future ages the date of the erection of his great monument.

386 For the benefit of those who have not had their attention drawn to this matter, we may state that the line of the Descending Passage is not directed upward to the very pole of the heavens, but to a point which is $3^{\circ} 42'$ below it. As the total length of the passage, from the outer surface of the original casing-stones, is fully 345 feet, and the height from floor to roof under four feet, it follows that the angle of view which one may obtain of the heavens from the lower end of the passage, does not exceed $1\frac{1}{3}^{\circ}$. Hence any star nearer than 3° , or further away than $4\frac{1}{3}^{\circ}$ from the celestial pole, cannot be seen from the lower extremity of the Descending Passage.

387 The present north star, Polaris, which is the final star in the tail of the constellation called the Little Bear (*a Ursæ Minoris*), is about $1\frac{1}{4}^{\circ}$ from the celestial pole, and therefore cannot be observed from very far down in the passage. And even when a star is at the particular distance of $3^{\circ} 42'$ from the pole, it will only shine down the axis of the Descending Passage when at its lower

culmination, *i.e.*, when it is passing *under* the celestial pole on its apparent daily journey round this central point of the heavens.

388 Professor C. Piazzi Smyth, who readily admitted a scientific or symbolic significance in every feature of the Great Pyramid, reasoned that, as the Descending Passage pointed to the inferior lower, and not to the superior upper, culmination of the circumpolar star Alpha Draconis, it must have been because at that date (which he calculated to be, not 2160, but 2170 B.C.) a much more important star was then crossing the meridian of the Pyramid *above* the pole. And pursuing his reasoning in harmony with certain symbolisms connected with the seven overlapping of the sides of the Grand Gallery, he claimed, further, that this important star must have crossed the meridian to the south of the zenith of the Pyramid, and in the direction of the ascending Grand Gallery. He demonstrated that there was just such a notable star crossing the meridian in the required position above the pole, at the same moment when Alpha Draconis could be observed from the Descending Passage crossing the meridian below the pole. The name of this star is Alcyone of the renowned group of seven stars called the Pleiades, which are specially mentioned in the Scriptures (Job. 38 : 31—See margin).

389 In *Our Inheritance in the Great Pyramid*, 5th Edition, page 263, Professor Smyth writes: "When they, the Pleiades, crossed the meridian at midnight above the Pole to the south, at the same instant that Alpha Draconis was crossing below the Pole to the north, and at the particular distance from the Pole indicated by the Entrance Passage,—then in the Autumn season of the northern hemisphere of that one year (2170 B.C.), the meridian of the equinoctial point of the heavens coincided with the Pleiades.

390 "That Autumn night, therefore, of that particular year, was not only, in the primeval fashion, the beginning of the year [Compare footnote on page 34], but that year was, with the Pleiades to lead it out in that significant manner, the beginning of the first humanly noted example of a period of the precession of the equinoxes, a cycle destined not to repeat itself, in that manner, until 25,827 [or, properly, 25,694-5] years shall have come and gone."

391 It is well to notice that Professor Smyth did not consider the year 2170 B.C. to be absolutely fixed as the date of the building of the Great Pyramid. He admitted that it is difficult to compute the very year when the Pleiades and Alpha Draconis were in the required positions relative to the Pyramid; and the year 2170 B.C. he always regarded as more the average, rather than the absolute, date. In his larger publication, *Life and Work at the Great Pyramid*, Vol. III, page 283, after giving a table of various computations ranging from 2000 B.C. to 2300 B.C., he wrote:

392 "Having thus exhibited without favour all the widest variations in results, of which the case seems well-nigh capable, we may be pretty certain that the true date will ultimately prove to be contained within them; and will be found, if not actually 2170 B.C., at least closer thereto than the beginning or end of the duration of the Great Pyramid's building can be to its middle date."

393 Later, in the 3rd Edition of his *Our Inheritance in the Great Pyramid*, page 444, when reviewing the matter of the building date, Professor Smyth wrote: "though I did, no doubt, years ago mentally conclude and publish 2170 B.C. to be most probably the year intended to be memorialised as the foundation year, by the architect of the Great Pyramid, it was no ridged deduction of scientific exactitude." Still later, in his 4th Edition of the same publication, page 388, he refers to a certain astronomical table prepared by Dr. Brünnow, Astronomer-Royal for Ireland, in which the date 2248 B.C. instead of 2170 B.C. is given as the year when the particular stars, and the equinoctial point, were in the necessary positions on the meridian of the Pyramid.

394 This table was re-calculated by R. A. Proctor of Cambridge University, who had his own theories regarding the purpose of the Great Pyramid. Although Professor Smyth did not agree with these theories, he nevertheless recognised R. A. Proctor's ability as an astronomer. Referring to the latter's publication on the Pyramid, Professor Smyth wrote: "I am happy to point out that its author does one good thing toward the end of his essay, on his own sound knowledge of modern practical astronomy and its methods of calculation. This good thing is, that he computes the date for the Pleiades stars being in the [desired] position described in No. 4 of Dr. Brünnow's list, and says that he finds it, not 2248 B.C. but more nearly 2140 B.C. To which I can only say for the reasons pointed out . . . very probably."

395 This year 2140 B.C. pronounced by Professor C. Piazzi Smyth, after further careful consideration, to be very probably the correct date of the Great Pyramid's erection, because of the astronomical coincidence of the notable stars, Alpha Draconis and Alcyone of the Pleiades, with the angle of the Descending Passage, and with the meridian of the building, is corroborated by the Pyramid itself, by means of its characteristic use of an inch-year measurement along its time-passages.

396 Professor C. Piazzi Smyth, when measuring in the upper built part of the Descending Passage during the year 1865, carefully noted on each side wall two vertical joints in the masonry, the two joints on the east wall being opposite the corresponding two on the west wall. Although these joints are conspicuous because running in a different direction to the other joints, all of which are at right-angles to the incline of the passage, they do not

appear to have any special significance in themselves. Their purpose seems to be to direct attention to a very peculiar feature in the passage: immediately below them there is, on each side wall, and opposite to one another, a *scored line*, drawn from roof to floor exactly at right-angles to the incline of the passage. These scored lines, which may still be seen by all who visit the Pyramid, because of the firmness and truth with which they were drawn by the ancient workman, reminded Professor Smyth of a similar scored line on the floor of one of the corner socket foundations of the Pyramid.

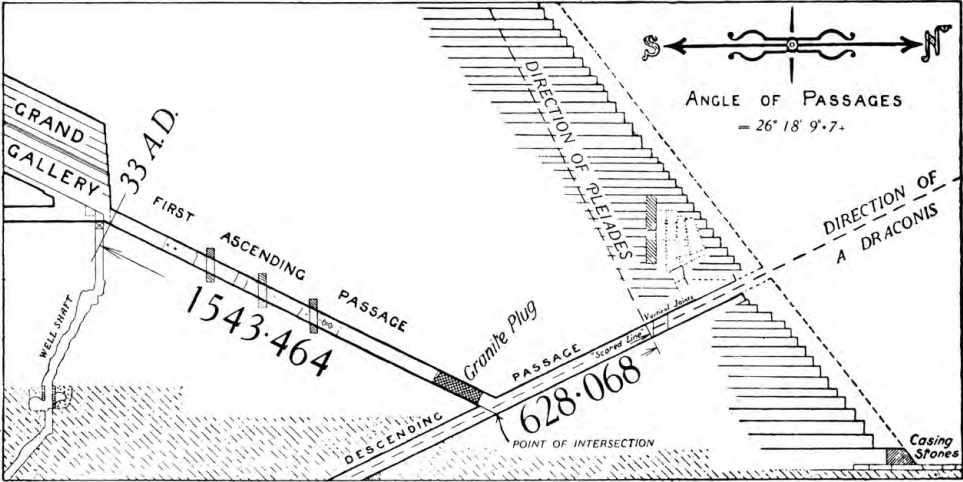
397 Writing later about the scored lines in the Descending Passage, Professor Smyth said: "I looked at them with still more interest afterwards, when there appeared good reason to consider them the work of the very same hand that laid out in forethought, *Promethean* manner, the entire proportions of the whole Great Pyramid. For when Messrs. Aiton and Inglis excavated and (with my assistance in finding its site) laid bare the south-west socket of the Great Pyramid in April, 1865,—there, upon the fair white flattened face of the said socket-rock, while three sides were formed by raised edges of rock, the fourth and outer side was defined simply by a line; but a line ruled apparently by the very same hand and selfsame tool which had also drawn these other truthful lines in the entrance passage" (*Our Inheritance in the Great Pyramid*, 3rd Edition, page 435).

398 The scored lines on the walls of the Descending Passage, therefore, suggest a connection with the foundation of the building, because of the similarity in their appearance to the line drawn on the foundation corner socket-floor. Their existence appears to be for chronological purposes, in order to furnish an additional proof of the great monument's erection. And so we find, when we apply the usual Pyramid inch to a year, that the scored lines indicate the date 2140 B.C., already independently computed by the latest and most modern method of astronomical calculations as being the probable year of the completion in the erecting of the structure.

399 When we measure from the north wall of the Grand Gallery as indicating the date 33 A.D., backward down the floor-line of the First Ascending Passage to the "Point of Intersection," and from thence up the floor-line of the Descending Passage to the scored lines, we find that the total number of Pyramid inches equals the period of years from Spring 33 A.D., back to Autumn 2140 B.C. (This period is 2171.5 years, and the measurement referred to is $2171.5330 + \text{Pyramid inches}$, as will be seen in the diagram.)

400 That we have correctly interpreted the ancient architect's purpose when he caused these strange lines to be drawn on the walls of the Descending Passage, namely, to mark the year when

his mighty building was erected, is further supported by the fact that the lines themselves at that very date pointed directly upward to the Pleiades, just as the Descending Passage in the same manner pointed to Alpha Draconis. R. A. Proctor calculated that in the year 2140 B.C., the Pleiades, when on the meridian of the Great Pyramid, were at an altitude of $63\frac{2}{3}^\circ$ above the southern horizon (See his publication, *The Great Pyramid*, page 146). The scored lines are drawn at right-angles to the incline of the passage; and as the passage descends southward at the inclination of, practically, $26\frac{1}{3}^\circ$, it follows that the lines on the walls point upward



at an angle of $63\frac{2}{3}^\circ$ above the southern horizon, and therefore directly toward the Pleiades, for 90° minus $26\frac{1}{3}^\circ = 63\frac{2}{3}^\circ$.

401 When drawing attention to the wonderful celestial coincidences with the meridional line of the Great Pyramid, Professor C. Piazzi Smyth is very careful that his readers shall not make the mistake of supposing that the Grand Gallery pointed directly to the Pleiades, in the same way that the Descending Passage pointed to Alpha Draconis. We are to understand, rather, that the vertical plane of the Grand Gallery was, during the period in question, in the direction of the meridian of the Pleiades. Alcyone was at that date, 2140 B.C., very nearly an equatorial star, and had the Grand Gallery been constructed to point directly to it, the angle of the

passage's inclination would require to have been nearly $63^{\circ}\frac{2}{3}$ instead of $26^{\circ} 18' 9''\cdot7$. As it is, the direction of the Grand Gallery points upward to a position in the heavens about 34° below the celestial equator.

402 Since this 2nd volume of *Great Pyramid Passages* appeared in 1913, we have seen many further corroborations of the date 2140 B.C. for the building of the Great Pyramid, probably the *completion* of the building-operations in that year. One of these added confirmations we present in Vol. I *Great Pyramid Passages*, new and revised edition, Pars. 390-393. This particular feature, which corroborates the exact period of 2138 years between the building of the Great Pyramid in Autumn 2140 B.C., and the birth of the Man Christ Jesus in Bethlehem in Autumn 2 B.C., is connected with the Pyramid geographical mile-distance between the Pyramid in Egypt, and the city of Bethlehem in the Holy Land. In Vol. III of *Great Pyramid Passages* other corroborative features will be presented. They are so numerous, and all so exact, that no one need doubt that the date 2140 B.C. is correct for the erection of the Great Pyramid.

SECTION XXXII

THE "PRESENT EVIL WORLD"

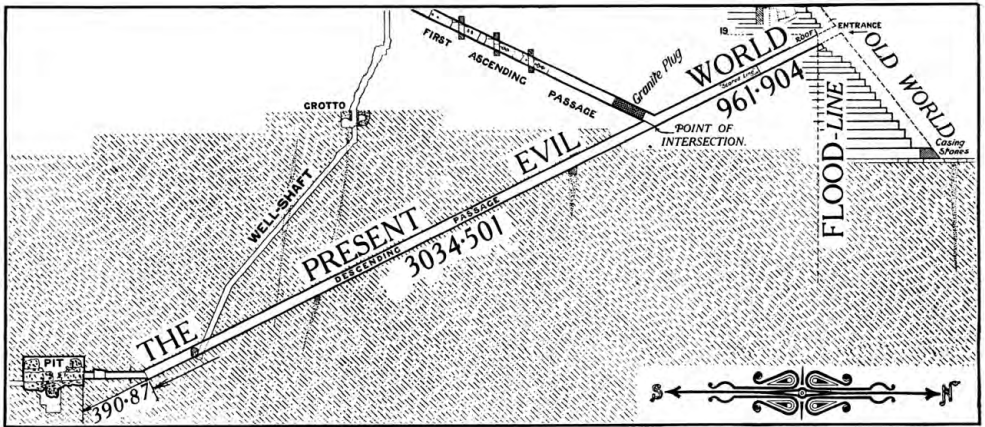
CORROBORATIVE testimony regarding the Scriptural indication of the date when the "Present Evil World" legally ended (Gal. 1:4), is contained in the Great Pyramid by a number of time-measurements, some of which we have noticed. In addition to these, the Pyramid also confirms our understanding of the exact *duration* of the second "heavens and earth" which, as the Apostle Peter informs us, began after the old "heavens and earth" perished in the flood, and end in "fire" (2 Pet. 3:5-12). But after the fiery destruction we according to promise look for a *new* "heavens and earth" wherein dwell eth righteousness, and during which Satan, who is the "god of this world," is bound that he may deceive the nations no more till the righteous reign of Christ is finished (2 Pet. 3:13; 2 Cor. 4:4; Rev. 20:1-3).

404 In the Great Pyramid the "Present Evil World" is represented by the Descending Passage, while the great fire of trouble which terminates Satan's rule is symbolised by the Subterranean Chamber or Pit (See Vol. I, Pars. 144-159, where a full description of the Descending Passage and Pit, and their symbolical significance, is set forth). Although, as we believe, the Scriptures point to 1914-1915 A.D. as the date when the "kingdoms of this world" were due to be destroyed, they show that the preparation for this destruction began in 1874 A.D., the date of our Lord's return. When 1914 A.D. came the foretold destruction began, and many of the once proud kingdoms have been laid low, while others are bending to the will of the people, melting like wax (Psa. 97:1-5). But the crisis of the Great Time of Trouble has still to come, before the people will fully awake to the fact that a new order began in 1914 A.D.

405 The binding of Satan, the "god of this world," began in 1874 A.D., when Christ descended from heaven with the "key of the bottomless pit, and a great chain in his hand" (Rev. 20:1-3). Satan, the "strong man of the house," is resisting, but his opposition will prove unavailing, and by the time appointed he will be fully bound and cast into the "bottomless pit" (Matt. 12:25-29). Then all the nations whom he deceived by blinding

deceptions, shall be liberated from the prison-house of death, through the way of escape which Christ's ransom-sacrifice provided, symbolised in the Pyramid by the Well-shaft.

406 The duration of the "Present Evil World," and the short period of preparation for its dissolution, 1874 to 1914 A.D. (See No. 2 on page 24), are indicated in the Great Pyramid by the following time-measurement: The vertical line of the roof-commencement of the Descending Passage marks the date of the flood, which is the beginning of the "Present Evil World" (Secs. XXIV and XXX). Starting from this point, and measuring down the floor-line of the passage, then along the Small Horizontal



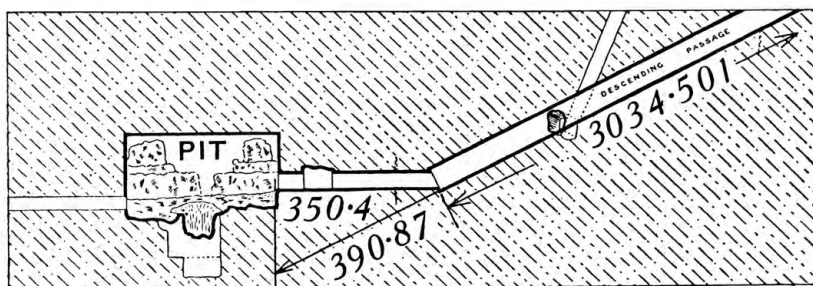
Passage to the extremity of the floor (which juts into the Pit five inches), we find this terminal indicates 1874 A.D.

407 But if our measurement be produced downward in continuation of the angle of the Descending Passage, to the point which is vertically underneath the floor-terminal of the Small Horizontal Passage, the date 1914-1915 A.D. is here indicated. (The first-named measurement is $4346.8082 + \text{Pyramid inches}$, corresponding to the years between the commencement of the flood in 2473 B.C., and Autumn of the year 1874 A.D., i.e., $4346\frac{3}{4}$ years in all. The *extra* length for the produced Descending Passage floor-line, to the point vertically below the terminal of the Small Horizontal Passage floor, as can be seen in the diagram, is $40.4687 + \text{Pyramid inches}$. The end of this produced line, therefore, indicates the date 1914-1915 A.D.)

A FURTHER CORROBORATION

408 To confirm our faith in this time-feature of the Scriptures, the Divine Architect provided another corroborative time-measurement in the Great Pyramid, which demonstrates that the Pit, the symbol of destruction, indicates the time of preparation from 1874 A.D. when the Lord came again, gathering the nations to pour upon them his fierce anger and fiery indignation (Zeph. 3:8), and 1914-1915 A.D. when, in the breaking-out of the great World War, this vengeance against Christendom began to run its appointed course (See *Studies in the Scriptures*, Vol. IV, pages 542-550).

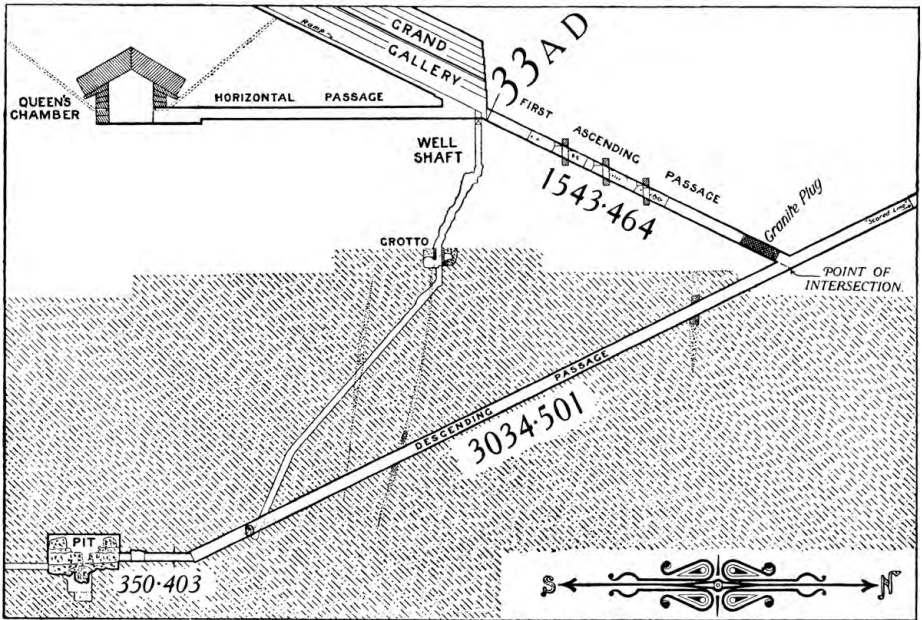
409 This time-measurement, while coinciding with the one above, is distinct, and is therefore an added confirmation. In some respects we require greater aids for faith in things that are past,



and which cannot as yet be demonstrated in a material way. It is still true "that the just shall walk by faith"; but the Lord grants us many proofs that our faith is a reasonable one. When Jesus was *demande*d of the Pharisees when the Kingdom of God should come, he answered: "The kingdom of God cometh not with outward show" (Luke 17:20, 21). The Scriptures unite in their declaration that the second coming of Christ, his presence and assumption of Kingly authority in the inauguration of his Kingdom, would take place unknown to the world, but recognised and believed in by the Lord's faithful children. The great stone "Sign" and "Witness" in the land of Egypt corroborates this teaching of the Bible.

410 In several time-measurements we have noticed that the north wall of the Grand Gallery marks the date of the death and resurrection of Jesus Christ, Spring, 33 A.D. (Sec. X, etc.). Starting from here, and measuring in Pyramid inch-years northward down the floor-line of the First Ascending Passage, we find that the "Point of Intersection" indicates the date, Autumn, 1512 B.C.

Taking this definite point as the commencement of our time-measurement, and measuring down the Descending Passage to the lower extremity of the floor, and from thence, *first*, along the Small Horizontal Passage to the Pit, and *second*, down the produced floor-line of the Descending Passage to the vertical line of the Small Horizontal Passage floor-end (as in the previous calculation—See the diagrams), we find that these two terminals indicate, respectively, the dates 1874, and 1914-1915, A.D. (The number of Pyramid inches from the "Point of Intersection" downward to the terminal of the Small Horizontal Passage floor, 5 inches beyond the



north wall of the Pit, is $3384.9041 +$. These Pyramid inches represent years, dating from Autumn of 1512 B.C., the date marked by the "Point of Intersection," about $1543\frac{1}{2}$ years previous to the date of our Lord's crucifixion as marked by the north wall of the Grand Gallery. From Autumn of 1512 B.C. to Autumn of 1874 A.D. is a period of 3385 full years, which corresponds, practically, to the measurement of $3384.9041 +$ Pyramid inches given above. The $40.4687 +$ Pyramid inches extra length for the produced line of the Descending Passage floor, as shown in the diagram on page 165, gives the date 1914-1915 for the terminal of that line.)

SECTION XXXIII

END OF THE SECOND DISPENSATION

ACCORDING to the Scriptures, the end of the Second Dispensation is as clearly defined in the purposes of God, as was the end of the First when the flood swept away the old "world of the ungodly" (2 Pet. 2:5). We have our Lord's authoritative statement, that the *suddenness* which characterised the destruction of the First Dispensation, was likewise to attend the destruction of the Second (Luke 17:26-30; 1 Thess. 5:2, 3; Rev. 18:10).

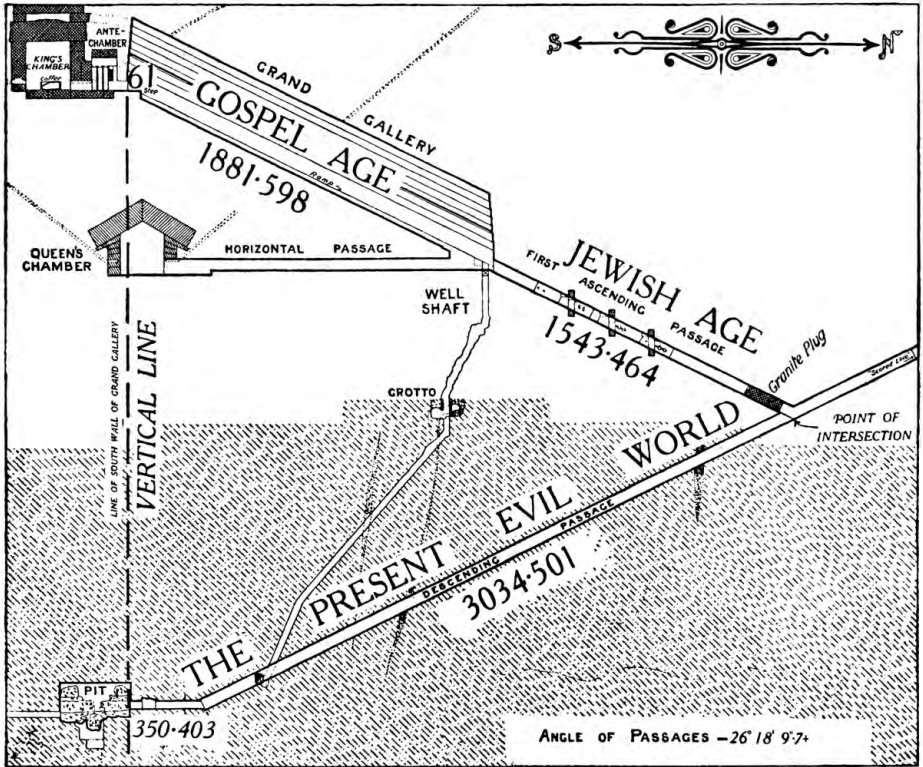
412 But the passing away of the Second "heavens and earth," while it *began* with startling suddenness in the greatest war, amongst all the foremost nations of Christendom in 1914 A.D., the date which was foreknown and foretold by the Lord's faithful watchers, takes longer to accomplish, because the antitype is greater than the type. That the "Great Time of Trouble" would begin *after* the lease of power to the "kingdoms of this world" had terminated in 1914 A.D., the end of the seven "times of the Gentiles," was foreseen and commented upon by the Lord's people at least ten years before 1914 A.D. For in the 1904 *Watch Tower*, page 198, the late C. T. Russell wrote:

413 "If, as we believe the Scriptures to teach, Gentile domination was provided for up to October [Autumn] 1914, it would seem but a reasonable interpretation that divine power for the overthrow of the kingdoms of this world would not be exercised to their dethronement until after the time allotted for their reign had ended—October 1914."

414 In the Great Pyramid, the end of the First Dispensation is marked by the vertical line of the roof-commencement of the Descending Passage (Sec. XXX). We find that the abrupt termination of the Second Dispensation is also marked by a vertical line. The south wall of the Grand Gallery, and the floor-terminal of the Small Horizontal Passage in the Pit, are practically in vertical alignment with each other. The line of the Grand Gallery south wall, which indicates the date 1914 A.D. (Sec. XII), is only about quarter an inch north of the end of the Small Horizontal Passage floor (Or, more accurately according to the standard lengths of the passage-ways, and the correct angle of 26° 18' 9".7,

the horizontal distance between the vertical line of the Grand Gallery's south wall, and the floor-end of the Small Horizontal Passage, which floor-end juts into the Pit 5 inches from that chamber's north wall, is $\cdot 2779+$ of a Pyramid inch).

415 Thus, while the previous time-measurements (Sec. XXXII)



show that the floor-end of the Small Horizontal Passage in the Pit indicates the date 1874 A.D., when the preparation for the dissolution of the kingdoms of this world began, the present time-measurement allows us to regard the north wall of the Pit as, in the general sense, also indicating the date 1914-15 A.D., and thus enables other time-features of the Plan of God to be corroborated by the Pyramid.

SECTION XXXIV

THE SECOND DEATH

WHILE the Subterranean Chamber symbolises the “Bottomless Pit,” where Satan is to lie bound for a thousand years, it also symbolises the “lake of fire and brimstone,” which is the *Second Death* (Rev. 21:8). After the 1000-year reign of Christ, when the Adamic death will have been destroyed through the process of resurrection (I Cor. 15:25, 26; Hosea 13:14), Satan is to be loosed from the Bottomless Pit for a “little season.” He will go out and again seek to deceive the nations, the number of whom will then be as the sand of the sea-shore for multitude (Rev. 20:7-10). This “little season” will be the “harvest” period of the Millennial Age, when all the righteous will demonstrate their loyalty to God by resisting the wiles of the adversary, and when all not in heart-harmony with the righteous Judge will be destroyed in the second death.

417 During the judgments of that day which God has appointed, some will prove incorrigible even after a hundred years trial, and will suffer the curse of the second death (Isa. 65:20); while others will yield only “feigned obedience” till the end of the thousand years, when the final test will reveal their true character (Psa. 18:44, margin). None shall be permitted to live who do not love the Lord with all their heart, soul and mind, and their neighbour as themselves.

418 The origin of the symbolical “lake of fire and brimstone” is shown in Jer. 19:5, 6, where we read: “They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called ‘Tophet,’ nor ‘The valley of the son of Hinnom,’ but ‘The valley of slaughter.’” The name “Tophet” given to the valley of the son of Hinnom, or Gehenna as it is called in the Greek New Testament, is evidently derived from the same root as *toph*, which in Isa. 30:32 is translated “tabrets,” *i.e.*, drums (See Strong’s Concordance.—“Gehenna” is the Greek form of the Hebrew “*Gay Hinnom*.” A *gay* is a deep gorge or ravine, and should not be translated by the English word “valley”).

419 By the noise of tabrets or drums the priests of Baal sought to drown the cries of the little ones who were being offered in sacrifice to the terrible Moloch. Because of this abomination the Lord cursed the valley of Hinnom, and in harmony with this curse Jesus used this valley as a figure to symbolise the "lake of fire and brimstone," the second death, into which Satan and all who follow him shall be cast at the end of the Millennial reign of Christ.

420 This just retribution upon Satan, the instigator of the cruel worship of Moloch, seems to be foretold in Isa. 30:27-33 under cover of the Assyrian king. The passage reads: "Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire . . . For through the voice [truth] of the Lord shall the Assyrian be beaten down, which smote with a rod . . . for Tophet [the valley of Hinnom, or Gehenna] is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

421 In this connection we may mention that, just as Gehenna, which runs along the south side of Jerusalem, is used in the Scriptures as a symbol of the second death from which there will be no resurrection, so the valley of Jehoshaphat or Kedron, which runs along the east side of the city, is used as a symbol of the first or Adamic death, from which a resurrection is assured because of the ransom-sacrifice of Jesus Christ.

422 It is for this reason that the Jews, even at this day, desire above all things to be buried in the valley of Jehoshaphat, for they believe that the resurrection and final judgment will take place here (See Joel 3:1, 2, 12-14). This explains why the valley is now filled with tombstones. The cemeteries cover the slope of the Mount of Olives over all that part which lies opposite the temple-area (See Vol. I, Plate CIX). The valley of Jehoshaphat is evidently the "valley of dry bones" referred to by Ezekiel (chapter 37), and it is no doubt because of this prophecy that the Jews firmly believe that the resurrection will take place here.

423 If the second death is symbolised in the Great Pyramid by the Pit, it might properly be asked if it in any way indicates the great judgment day during which the second death will be operative. We believe that the purpose of the mysterious little blind passage, which runs for a considerable distance horizontally southward from the Pit, was intended by the ancient Architect to be used in connection with this time-feature.

424 The doorway of the little southward passage is exactly opposite the doorway of the passage by which access is gained to the Pit, the east walls of the two passages running in the same line

as the east wall of the chamber (See Vol. I, plate XII). The floor of the southward passage, however, is lower than that of the other. According to Professor Flinders Petrie, the vertical distance between the levels of these two floors is 39 inches, while our own measuring made it $37\frac{3}{4}$. Measuring in this Subterranean Chamber is difficult, owing to the darkness of the place, the uneasy floor, and the somewhat rough nature of the wall surfaces. Therefore, a mean between these two measures may be considered as close to the actual vertical distance, namely, in Pyramid inches, $38.3591 +$. The bore of the southward passage is very small, measuring only 29 inches in height and width (See Vol. I, plate LXXVII).

425 The whole appearance of the Subterranean Chamber gives the impression of its being a rock-cut tomb, except for its uneven floor. We know that the subterranean chambers of the other pyramids were intended to serve as sepulchres, for in each of them a large stone sarcophagus has usually been found. We had the opportunity in 1912 of examining a number of rock-cut tombs in the "valley of the dead bodies" near Jerusalem. In many of these the sepulchral apartment lies behind the first rock-cut chamber, which was apparently used as a vestibule. Leading inward from the back wall of this first chamber is a low narrow passage, through which we had to creep on hands and knees in order to reach the sepulchre. The doorways of these low passages very much resemble the doorway of the little south blind passage in the rock-cut chamber of the Great Pyramid.

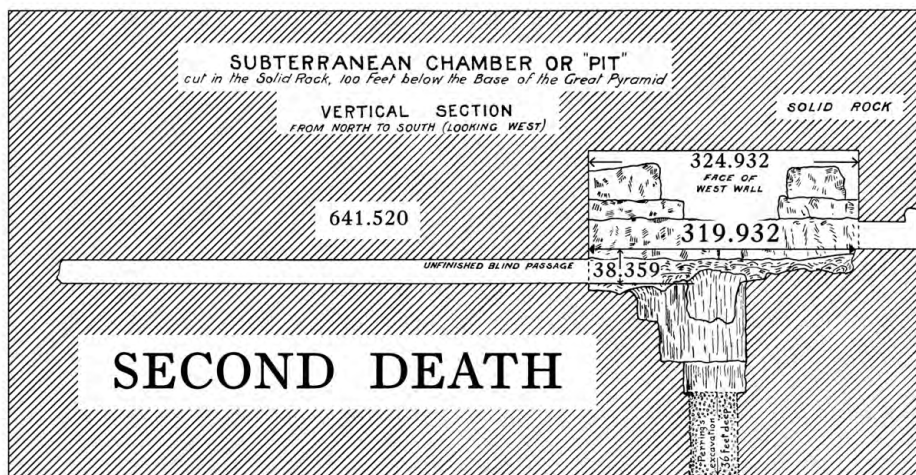
426 Our thought is that this blind passage is intended to carry on the symbolism of the Pit, so as to fill out the number of Pyramid inches necessary to agree with the complete period of years during which the second death will be operative, *i.e.*, from 1914 to 2914 A.D.

427 We found that the further south end of this passage is very rough, so that while our measure for the length of the passage to the deepest part of the rough terminal was about 644 Pyramid inches, it was only about 640 to the most prominent projection (See the account of our measuring operations in this passage in Vol. I, Par. 305). An average length of $641\frac{1}{2}$ (or $641.5206 +$) Pyramid inches is, therefore, a fair statement of the length of this passage. (Professor Flinders Petrie's measure, an approximate one and taken to the deepest part of the unfinished end, is about 645 Pyramid inches.)

428 The width of the Pit, from the north wall to the south wall, and measured along the east wall is, according to Professor Flinders Petrie (converting his British inches to Pyramid inches) 325.5741 . Our own measurement, by steel tape stretched directly and horizontally across the chamber from the west side of the doorway of the Small Horizontal Passage on the north, to the wall above the roof of the doorway of the little south blind passage, is,

in Pyramid inches, 324.93 , which is the measure we adopt as being probably as nearly correct as can be determined; for it must be remembered that the walls of the Pit, though fairly even, are roughly dressed, as is shown in our numerous photographs presented in Vol. I of *Great Pyramid Passages*.

429 The theoretical width of the Pit, from north to south walls, is $324.9321 + \text{Pyramid inches}$, and is thus practically confirmed by our actual measuring. The length of the Pit, from east to west walls, is stated by Professor Flinders Petrie to be (when converted to Pyramid inches); along the north wall, 553.5459 , and along the south wall, 552.9465 . The theoretical length is practically the same as Professor Petrie's measure along the north wall, namely, $553.4650 + \text{Pyramid inches}$.



430 The thousand years from 1914 to 2914 A.D. is represented in the Subterranean Chamber and its southward horizontal passage, by a measurement which begins at the floor-end of the Small Horizontal Passage (5 inches from the north wall of the Pit), and terminates at the further south end of the southward blind passage, taking this passage in its average length. The vertical distance of the floor of the southward passage below the floor of the Small Horizontal Passage, must also be taken into account in this time-measurement.

431 Thus, the total distance of the south end of the little blind passage from the floor-terminal of the Small Horizontal Passage, with the addition of the vertical measure between the two

floor-levels, is, practically, a round *1000 Pyramid inches*. (We note, also, that the *diagonal* of the Subterranean Chamber, from, say, the north-east corner horizontally to the south-west corner, is practically the same as the average length of the little southward passage, being, according to the theoretical width and length of the chamber, $641.8055 + \text{Pyramid inches}$.)

432 The rough uneven blind terminus of the southward passage conveys the same thought as the broken unfinished floor of the Pit, namely, endlessness. For just as the irregular floor of the one suggests a *bottomless* chamber, so the rough end of the other suggests an *endless* passage. Thus, although the second death will cease to be operative by the close of the "little season" (Rev. 21 : 4) at the end of the thousand years, yet those who enter this way will never return; they shall have "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1 : 8, 9). "The Lord preserveth all them that love him: but all the wicked will he destroy," *not* preserve in torment, nor in any condition whatsoever (Psa. 145 : 20).

A CONFIRMATION

433 The Scriptures declare that Christ must reign till he has put all enemies under his feet, the last enemy to be destroyed being the Adamic, or first, death. The *Second* death, however, is not counted an enemy, but a necessary judgment against all who are wilfully evil; for the Lord cannot permit evil beyond the limit of time set by Himself in the beginning.

434 That Jehovah does not *desire* the death of the wicked he himself expressly states when he says: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (Ezek. 18 : 21, 32). The Apostle says that God is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3 : 9).

435 As Christ reigns for a thousand years, then, by 2914 A.D., the work for which he was born into this world to perform, namely, the saving to the uttermost all who come to him and call upon his aid, will have been accomplished. From the time he was born, he was recognised, and proclaimed, to be a Saviour and King; and thus, by the close of his Millennial reign, the world will have had him as an actual, personal, Saviour and King for the long period of 2915 years, first to those who received him of his own nation, then to the Gospel Age Church of the firstborn, and finally to all mankind in the 1000-year reign of righteousness. But those who

are not saved eternally are such as go into the Second Death; and by the date 2914 A.D. the final sentence will have been passed. All who prove loyal, and love with a pure and fervent heart, will rise superior to any test that may be put upon them, and will live into the Ages of Glory to follow.

436 As the King's Chamber symbolises Christ and his Kingdom, and the Subterranean Chamber the final judgment, it is confirmatory of the Scriptural teaching, to which we have here referred, to find that the direct vertical distance from the floor-level of the King's Chamber, to the floor of the Subterranean Chamber at the south-east corner, at the place where the little blind passage doorway is situated, agrees in Pyramid inches with the period of 2915 years from Jesus' birth in Autumn 2 B.C., to the end of his Millennial reign in Autumn 2914 A.D.

437 The height of the Pit's ceiling above the level of the lower terminal of the Descending Passage's inclined floor, is, in Pyramid inches, $122.9255+$. This is the mean height, according to the practical measures of Professor Flinders Petrie, and our own. From the Pit's ceiling vertically down to the floor-level of the little southward passage, the distance is $160.0675+$ Pyramid inches. But the floor of the Pit at the south-east corner, at the doorway of the southward passage, is about 9 inches deeper (or about 14 feet 1 inch from the ceiling). The approximate height of the chamber at this south-east corner is stated in Par. 299 of Vol. I as 14 feet).

438 According to all the standard measures of the various passages, and of the passage-angle of $26^{\circ} 18' 9''.7$, the vertical distance between the top surface of the Step at the head of the Grand Gallery, and the floor-level of the little southward passage leading from the Pit, is $2905.3129+$ Pyramid inches, which is practically an even 10 inches short of the 2915. From the slightly higher floor-level of the King's Chamber, to the deeper point of the Pit's floor at the south-east corner is, however, as we have said, the exact number of inches required, and is in itself a direct corroboration, both in symbolism and measure, of the Scriptural period of 2915 years.

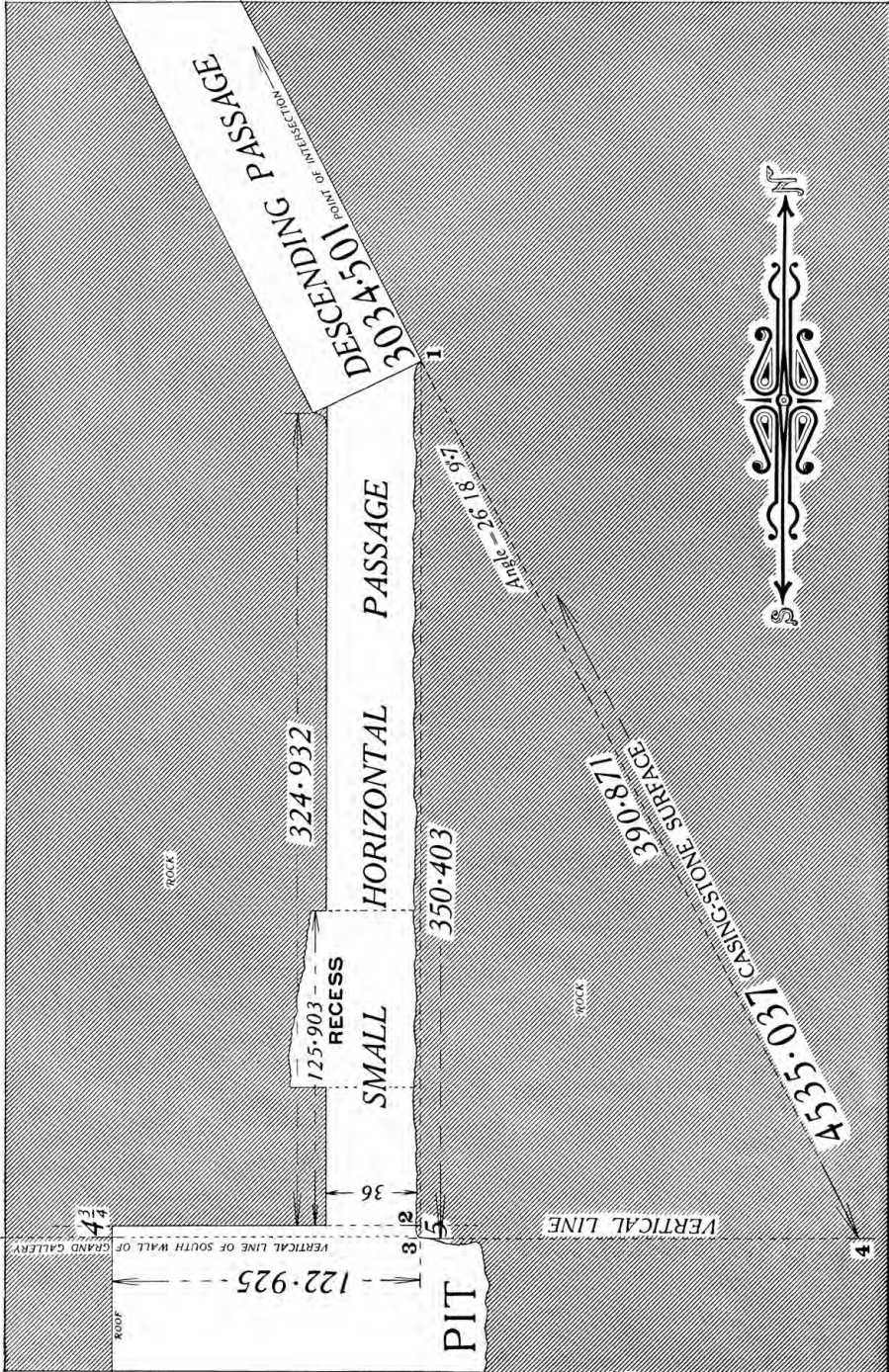
SECTION XXXV

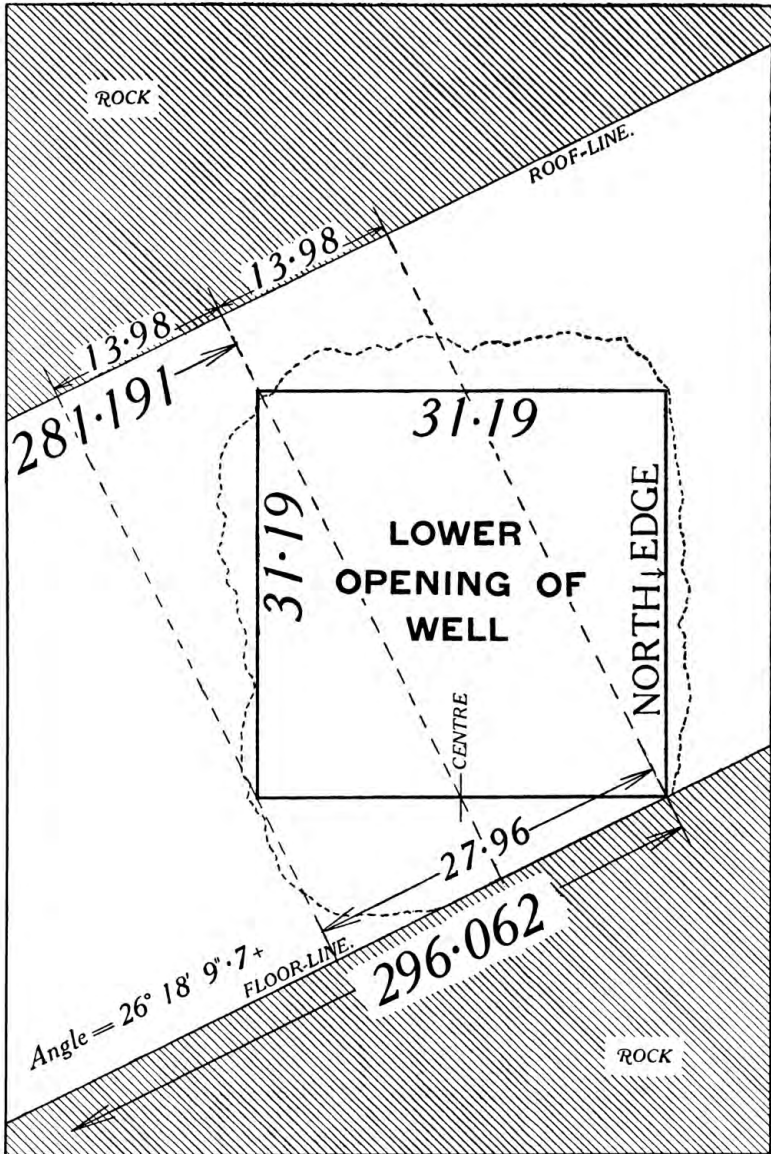
MEASUREMENTS OF LOWER WELL-OPENING, SMALL HORIZONTAL PASSAGE, AND PIT

MINUTE measurements of the lower rock-cut portions of the Great Pyramid are difficult to obtain, owing partly to the exfoliation which, during 40 centuries, has gradually destroyed the greater portion of the original surfaces of the walls, floors, and ceilings. The slightest touch will sometimes cause thin pieces of the surface to flake off. To obtain accurate measurements allowance must, therefore, be made for this dilapidation. There is still sufficient evidence that the walls, roof and floor of the Descending Passage were finished off smoothly by the ancient workmen.

440 *The Lower Opening of the Well-shaft* is in the west wall of the Descending Passage. It is hardly possible to decide what was its original shape (See Vol. I, Pars. 312-316; also Plate CLXXVIII). For definite measuring it is necessary to assume a regular outline for the opening, within the limits of the present indications. We therefore mapped out the exact contour of the opening, avoiding the greater irregularities of the outer edge. From this contour we judged the probable original shape and dimensions of the mouth, namely, a square opening, with vertical sides north and south, and horizontal lower and top sides; the lower north corner of this square opening coinciding with the inclined floor of the Descending Passage, as shown in the diagram, page 176.

441 Professor Flinders Petrie's measure for the width of this lower opening of the Well is given by him in a round number, 31 inches (British). Our own measure is $\frac{1}{4}$ " more, and this is within less than a 30th part of an inch of the theoretical width of $31.1909 + \text{Pyramid inches}$. The floor distance from the north edge of the Well-opening, down the west side of the Descending Passage to the lower extremity, is mentioned in Par. 23 as $296.0626 + \text{Pyramid inches}$. As these dimensions were afterwards found to harmonise all the time-measurements connected with this lower opening of the Well-shaft, we believe we have closely approximated the intention of the Pyramid's great Designer.





442 *The height of the Small Horizontal Passage* from floor to roof varies throughout its length, owing to the rough unfinished condition of the floor. The round number of 36 inches, which is the height of the passage at the Pit end, is the measure of Col. Howard Vyse, and Professor Flinders Petrie. The roof is better finished than the floor, and is fairly level; and its vertical height above the lower extremity of the inclined floor of the Descending Passage, is, by measure, about $37\frac{1}{4}$ inches. (This vertical measurement was taken in March, 1912, when we revisited the Great Pyramid. In Par. 291 of Vol. I, attention is drawn to it.) Thus, the floor-level of the Small Horizontal Passage is about $1\frac{1}{4}$ inches above the level of the lower extremity of the Descending Passage floor.

443 These measures are in British inches. If we require the probable more accurate Pyramid-inch measures, they are, for height of Small Horizontal Passage, $35.9941+$; above floor-end of Descending Passage, $37.2112+$; and for floor-level of the Small Horizontal Passage above the floor-end of Descending Passage, $1.2171+$.

444 *The roof-length of the Small Horizontal Passage leading to the Pit*, Professor Flinders Petrie does not particularly specify. Col. Howard Vyse gave it roughly as 27 feet, *i.e.*, 324 British inches. Our own measuring gave the length more exactly as $325\frac{1}{4}$ British inches, *i.e.*, from the roof-terminal of the Descending Passage, horizontally to the north wall of the Pit. This is the distance along the west side; the roof-distance along the east side is a little shorter. We can say that the roof-length of the Small Horizontal Passage is the same as the width of the Pit, $324.9321 + \text{Pyramid inches}$, when measured along the west side.

445 *The small Recess* which is hewn out in the roof and west side of the Small Horizontal Passage, is described and illustrated by our photographs in Vol. I, Pars. 303, 304. This peculiar little Chamber is, roughly, six feet square; its height varies, the roof being very irregular. The walls, although fairly square and upright, are rather uneven, making it difficult to get definite dimensions. This unevenness may be partly intentional, but exfoliation has certainly reduced the original surfaces.

446 According to Professor Flinders Petrie, the distance from the north wall of the Recess, southward to the north wall of the Pit, is 128 British inches. Our measurement, which is $126\frac{3}{4}$ British inches, was taken along the roof-line, from a part of the north wall of the Recess which appeared to be of the original surface. In Pyramid inches this is 126.623 . There is a *theoretical* distance for this rock-cut part of the Pyramid, which is close to the practical

measure taken by us, $125.9031 + \text{Pyramid inches}$. We shall refer to this later. The distance from the south wall of the Recess to the north wall of the Pit, is 55 inches. For the full length of the Small Horizontal Passage, see Par. 24.

447 *The roof-level of the Pit*, according to Professor Flinders Petrie, is from 85.4 to 86.5 British inches above the roof-level of the Small Horizontal Passage. We found the height at the north-east corner of the chamber to be 85.25 British inches. Considering the somewhat uneven character of the roof of the Pit (See Vol. I, Par. 308), a *mean* of these three measures, or about $85\frac{3}{4}$ British inches ($85.7142 + \text{Pyramid inches}$), may be taken as a reasonably accurate figure for the vertical height of the Pit roof-level above the roof-level of the Small Horizontal Passage (See diagram, page 176). Thus, the vertical height from the level of the lower extremity of the Descending Passage floor, up to the *mean* roof-level of the Pit, is, as stated in Par. 437, $122.9255 + \text{Pyramid inches}$.

SECTION XXXVI

THE DAWN OF THE REFORMATION

REMARKABLE agreement is thus far proved to exist between the written Word, and the Lord's "Witness" in the land of Egypt (Isa. 19:19, 20). As we proceed with our study of the monument we shall find still further correspondencies, confirming our belief that the Author of the Bible is also the Designer of the Great Pyramid. Not only does the Pyramid corroborate the Scriptures in many important features, but we can trace in this "Miracle in Stone" a number of the prominent dates and events of the Reformation. The work of the great Reformers, — Marsiglio, Wycliffe, and Luther, and other historical events, such as the French Revolution, are all appropriately indicated at various points in the building's symbolical system. Thus practically does the Great Pyramid testify to the truth of the Apostle's statement: "Known unto God are all his works from the beginning of the world" (Acts 15:18).

449 As we have observed (Par. 244), the event which heralded the dawn of the Reformation was the strife between pope Boniface VIII, and Philip the Fair, king of France. The bull, *Unam Sanctam*, in which Boniface published his preposterous claim: "We declare, determine, and decree, that it is absolutely necessary to salvation, that every human being should be subject to the Roman pontiff," had so enraged the French monarch, that he immediately attacked its arrogant author.

450 The story of this strife and its results are related in the second volume of Mosheim's *Ecclesiastical History* (Soames' edition, pages 605-607) as follows: "That the governors of the church, as well of highest rank as of inferior, were addicted to all those vices which are the most unbecoming to men in their stations, is testified most abundantly . . . All the honest and good men of that age ardently wished for a reformation of the church, both in its head [the pope] and in its members [the clergy] . . . But to so desirable an event, there were still many obstacles.

451 "First, the power of the pontiffs was so confirmed by its long continuance, that it seemed to be immovably established. In the next place, extravagant superstition held the minds of most persons in abject slavery. And lastly, the ignorance and

barbarism of the times quickly extinguished the sparks of truth that appeared from time to time. Yet the dominion of the Roman pontiffs, impregnable and durable as it seemed to be, was gradually undermined and weakened in this century, partly by the rash insolence of the pontiffs themselves, and partly by the occurrence of certain unexpected events.

452 "The commencement of this important change must be referred to the contest between Boniface VIII, who governed the Latin church at the beginning of this century, and Philip the Fair, king of France. This high-minded sovereign first taught the Europeans, what the emperors had in vain attempted, that the Roman bishops could be vanquished, and be laid under restraint. In a very haughty letter addressed to Philip, Boniface maintained, that all kings and persons whatever, and the king of France as well as others, by divine command, owed perfect obedience to the Roman pontiffs, and this not merely in religious matters, but likewise in secular and human affairs.

453 "The king replied with extreme bitterness. The pontiff repeated his former assertions with greater arrogance; and published the celebrated bull, called *Unam Sanctam*; in which he asserted that Jesus Christ had granted a two-fold power or sword to his church, a spiritual and a temporal; and the whole human race was subjected to the pontiff; and that all who dissented from this doctrine, were heretics, and could not be expected to be saved. The king . . . publicly accused the pontiff of heresy, simony, dishonesty, and other enormities; and urged the calling of a general council to depose a pontiff so very wicked from his office. The pontiff, in return, excommunicated the king and all his adherents the same year.

454 "Soon after receiving this sentence, Philip . . . despatched William de Nogaret [a famous lawyer], with some others, into Italy, to rouse the people to insurrection, and to bring the pontiff prisoner to Lyons . . . Nogaret, who was a resolute and energetic man . . . raised a small force, suddenly attacked Boniface, who was living securely at Anagni, made him prisoner, wounded him, and, among other severe indignities, struck him on the head with his iron gauntlet. The people of Anagni, indeed, rescued the pontiff from the hands of his furious enemy, but he died shortly after at Rome, in the month of October [1303 A.D.], from rage and anguish of mind."

455 From that time the supremacy of the pontiff's began to wane. Referring to this small beginning of Papacy's decline, Henry Soames, in his preface to Vol. III of Mosheim's celebrated *Ecclesiastical History*, states: "Thus Boniface VIII had no sooner pushed papal arrogance to its giddiest height, than a recoil was

immediately provoked which Rome never could recover. Her efforts also to regain former advantages, were paralysed within the century after that aspiring pontiff's death [1303], by the removal of his successors to Avignon [1309], and the discreditable embarrassing schism that ensued," 1378 A.D., when Wycliffe came out as the great Doctrinal Reformer.

456 From the beginning of its millennial reign in 799-800 A.D., "Babylon the Great" gradually assumed its very lofty position in the affairs of Europe, the zenith of its power being reached in the time of Boniface VIII. During the last 300 years of this period, Mosheim says, "the Roman pontiffs would have nothing taught, which militated against their proud supremacy . . . Those who would not obey their laws, or showed that they regarded holy Scripture more than Roman authority, were most cruelly destroyed with fire and sword. In the second place, the priests and monks, finding it for their interest that the people should be entirely without light and knowledge, amused them with a sort of theatric show, and placed all religion in empty ceremonies, corporeal austerities, and reverence for the clergy."

457 "Hence, instead of religion, astonishing superstition and ignorance reigned everywhere among the people. Most persons placed more reliance upon relics—generally false, or at least dubious and uncertain—than upon *Christ*, or his merits" (*Ecclesiastical History*, Soames' Edition, Vol. II, pages 448, 449).

458 Transubstantiation, Confession, Absolution, and Indulgences, although long in existence, became firmly established during this period as articles of faith in the Romish Church. Thus sin was made very easy, and the poor deluded world hastened deeper and deeper into degradation. Dante lived during Boniface's reign.

459 Because of the gross ignorance and superstition which prevailed, very few can then have had a saving knowledge of Christ's ransom-sacrifice, faith in which can alone cleanse from sin. What incalculable blessing it was, therefore, when with the beginning of the "Babylonish Captivity of the Papacy" in 1309 A.D. (See Par. 240), the supreme power of the Antichrist was broken, and the light of the truth as it is in Christ Jesus was allowed gradually to shine into the heart of the believer. That was the dawn of the Reformation.

460 Then came Marsiglio in 1324 A.D., the first of the Reformers, who, in his famous book "Defensor Pacis" ("Defender of the Peace"), enunciated those principles of the Reformation which others afterwards used with great effect. The following extracts from the writings of several leading ecclesiastical historians will show the importance of Marsiglio's work. In his description of the

“Babylonish Captivity of the Papacy,” Archbishop Trench says:
461 “Foremost among the threatening births of the first half of the 14th century is a book, the ‘Defensor Pacis,’ written by a physician of Padua, Marsiglio by name (died 1328), in the immediate service of Lewis of Bavaria. No later hand has traced with a finer historical tact the mundane conditions which first made possible, and then favoured, the upgrowth of the Papal power; none has searched out with more unpitiable logic the weak places of the Papal armour. An epoch-making book, Neander calls it; and certain, for good or for evil, it was far in advance of its age; so far, that it is difficult to understand how it could very strongly have influenced its age.”

462 Workman, in *Dawn of the Reformation*, Vol. I, pages 80 and 85, writes: “In June, 1324, with the help of his friend, John of Jandun,—‘the two pests,’ as the Pope called them, ‘from the abyss of Satan’—he [Marsiglio] wrote his great work in the incredible space of two months. Two years later, in the summer of 1326, he joined himself to Lewis. He became the leader in a band of visionaries who urged the emperor on in his struggle with ‘the great dragon and old serpent,’ John XXII, [the second pope elected to office in Avignon]. In treatise after treatise, both Marsiglio and Ockham criticised the nature of the Papal power, denied its claims and demanded the restoration of secular supremacy.”

463 “The works of Marsiglio give us in clear outline the ideals which now regulate the progress of Europe. The bolts which he forged have shattered the doctrine of divine right and the temporal claims of Papacy. In his emphasis of the value of Scripture, though the hand that wrote was the hand of Marsiglio, the voice seems the voice of Luther: in his call to the laity he foreshadowed Wesley: in his views as to the rights of separate congregations, he was a forerunner of the Independents.”

464 Professor Lodge in his work, *The Close of the Middle Ages*, page 98, speaking about the struggle between the Emperor Lewis and Pope John XXII, says: “No previous contest between the rival heads of Christendom had produced so much literature, or literature of such merit and significance . . . Above all, Marsiglio of Padua, in his great work, the ‘Defensor Pacis,’ examined with equal acuteness and insight the fundamental relations of the spiritual and secular powers, and laid down principles which were destined to find, at any rate, partial expression in the Reformation.”

465 The following extract from Pool’s *Age of Wycliffe*, page 28, indicates some of the chief principles in Marsiglio’s teaching: “Marsiglio’s chief work, the ‘Defensor Pacis,’ was written in 1324, while he was still at the University of Paris. He taught

Republicanism. The community of all the citizens or their majority, expressing its will either by elected representatives or in their assembled mass, is the supreme power in the State. The people must choose a ruler, but to the hereditary principle he will make no concession whatever. The name Church belongs to the entire body of Christian men. It is intolerable that its prerogatives should be usurped by the sacerdotal order. Excommunication, for instance, cannot rightly be decreed by any priest or any council of priests. The verdict belongs to the community of the faithful. The power of the clergy is entirely restricted to spiritual affairs; it can only be given effect to by spiritual means. Of heresy as such there is but one judge, Jesus Christ, and his sentence is in the world to come. Errors of opinion lie beyond the cognisance of human judicature.

466 "In the New Testament, bishop and priest are convertible designations of the same persons, and the popedom is a later institution of which the historical growth is clearly traceable. St. Peter had no authority over the other apostles; but even supposing he had, it is hazardous to assert that he communicated it to his successors in the Roman See, since we cannot say for certain that he himself ever visited, far less was Bishop of, Rome at all. The Pope in his quality of Christian Bishop can claim no right of supreme judgment in human things, even over the clergy. The keys of St. Peter open and close the door of forgiveness, but forgiveness is the act of God, determined by the repentance of the sinner. The Turnkey is not the Judge.

467 "Marsiglio goes through the standard arguments in favour of the Papal assumptions, and rejects them one after another, partly by his resolute insistence on the rational interpretation of the texts of Scriptures, partly by the essential distinction between the sacred calling of the priesthood and their extrinsic or worldly connections. 'My kingdom is not of this world.' The ministers of the Church should be supported by those to whom they minister, but only in the necessities of life; but no one of the faithful is bound by Scripture to pay them a tenth or any part of his income . . . Wycliffe was seen by Pope Gregory XI to be the successor of Marsiglio." It was immediately on the death of pope Gregory XI that Wycliffe came out as the great Doctrinal Reformer.

468 Thus we have before us three successive events which together inaugurated the Reformation movement, *first*, the strife between the French king and pope Boniface VIII, which began immediately after the latter's accession to the Papal throne in 1295; *second*, the exodus of the Papal court from Rome to Avignon in 1309, when the supreme power of "Babylon the Great" was broken; and *third*, the advent of the first active Reformer, Marsiglio,

in 1324, when the Temple of the Reformation was built (See pages 106 and 107).

469 "Babylon the Great," according to the Scriptures, is the last phase of the kingdoms of this Present Evil World, and was foredoomed to destruction at the hands of the Lord after the completion of the "Times of the Gentiles" (See No. 3, page 24). In the Descending Passage of the Great Pyramid, the lower part of which symbolises this last phase of the Present Evil World, the dates of the three important events which constituted the dawn of the Reformation are respectively marked by (1) the north edge, (2) the centre, and (3) the south edge, of the lower horizontal line of the Well-opening. The Pyramid-inch measurements are in this instance carried along the roof-lines of the Descending and Small Horizontal Passages to the north wall of the Pit, which has been proved to mark the date of the destruction of "Babylon the Great," 1915 A.D. The three points of the Well-opening which mark the three important dates in the early Reformation, are projected up to the roof-line of the Descending Passage, symmetrically at right-angles to the incline of the passage (See diagram, page 177).

470 When we remember that in the Pyramid's symbolism the Well-shaft represents the ransom-sacrifice of Jesus Christ, it is confirmatory to find that its lower opening in the Descending Passage indicates the prominent dates of the early Reformation; for God's great purpose in bringing in the Reformation was to direct the world's attention to the all-atoning merit of his dear Son. He permitted the gross errors of the "Dark Ages" in order to demonstrate that neither sacrifices of the Mass, nor penances, nor any of the vain ritual of the Apostate Church, could liberate the fallen race from sin; then, through his servants the Reformers, he lifted the veil which hid the only true way of salvation,—faith in the ransom-sacrifice of Jesus Christ; for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

471 Here, then, at the *north edge* of the Well-opening in the Descending Passage we see pope Boniface VIII, Antichrist's most arrogant representative, seeking with great swelling words of vanity to turn men away from this, the only way of escape from the condemned condition. The "mouth speaking great things" began, indeed, to utter its blasphemies long before, and continued long after, the time of Boniface, for God had foreknown a period of 1260 years in which it would wear out His saints (See Dan. 7:8, 25; Rev. 13:5-9).

472 Yet in the hour of its most confident assumptions, in the very middle of its millennial reign, the blighting power of this "Man of Sin" began to decline. Its very boastfulness only served to direct thinking men to the truth. Thus God can cause even the

wrath of man to praise Him (Psa. 76:10). (Measuring along the roof-lines in the manner described above, and allowing for the differences in the lengths of the roof-sections, owing to the square end of the Descending Passage not being at a true right-angle to the downward incline, as explained elsewhere, this measurement is, to within a close approximation, 620 Pyramid inches; and 620 years before the end of the year 1915 A.D. was 1295 A.D., the year when Boniface VIII ascended the Papal throne.)

473 In the *centre* of the Well-opening we perceive Antichrist's humiliation at Avignon, and the consequent greater liberty for the people of God to gain knowledge of Christ, as consistently represented by this lower opening of the Well-shaft. (When the centre of the bottom horizontal edge of the Well-opening is projected transversely up to the roof of the Descending Passage, this transverse line being parallel to the other which is similarly projected from the lower north corner of the opening, this second, central, transverse line touches a point on the Descending Passage roof 14 Pyramid inches, practically, nearer to the Pit than the first [The true, theoretical, distance is 13.9808+]. As the first traverse line marks the date of Boniface VIII, 1295 A.D., so the central transverse line marks the date of Avignon, 14 years, 1309 A.D.)

474 Then at the *south edge* of the Well-opening we behold Marsiglio, the forerunner of the Reformers, whose great work prepared the way for Wycliffe, and formed the basis for all subsequent reform. While the name of Marsiglio is not so popularly known as Wycliffe, Huss, and Luther, it is recognised by all authorities that the influence of his work against the pretensions of the Papacy has remained; and in proportion as the obstructing errors of the Anti-christ are removed, so the truth as it is in Christ Jesus, and which is centred in His supreme sacrifice on behalf of the fallen human race, is made known. (As the line of the central point of the lower horizontal edge of the Well-opening is 14 inches below the line of the north edge, so the line of the *south edge* is 14 inches lower still; and 14 years after 1309 A.D. gives us the end of the year 1323 A.D., or the beginning of 1324 A.D., the first year of Marsiglio's activity.)

SECTION XXXVII

WYCLIFFE

IT was in 1378 A.D., the year of the "Great Schism of the West," when two popes were elected, one in Rome and the other in Avignon, that Wycliffe came out as the great Doctrinal Reformer (See page 108). Workman, in *Dawn of the Reformation*, page 172, writes: "Wycliffe's spiritual earnestness was shocked, his theory destroyed by the spectacle of two popes each claiming to be the sole head of the Church, each labelling the other as Antichrist. To Wycliffe, the year of the Schism, 1378, was the crucial year of his life. He first urged both popes should be set aside as having little in common with the Church of the Holy God. From this position of neutrality he quickly passed into one of antagonism to the Papacy itself."

476 In his *Mediæval Church History*, Archbishop Trench says: "Gregory XI died on 27th March, 1378, and the Papal Schism broke out. The year 1378 marked the turning-point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import, but henceforth he devoted himself exclusively to doctrinal matters and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his studies of the Bible, against Transubstantiation. The effect was immediate. The University itself turned against him. He was forbidden to teach. Ever afterwards he did, in nearly all his writings, introduce in some way a statement of his views upon Transubstantiation."

477 Wycliffe thus attacked the very bulwark of Antichrist's stronghold, for the gross and blasphemous doctrine of Transubstantiation, or the sacrifice of the Mass, annuls the true sacrifice of Jesus Christ. Because of this setting aside of Christ's "continual sacrifice" by its substitution of the false sacrifice of the Mass, the Papal system became in God's sight the "Desolating Abomination" (Dan. 11:31.—See *Studies in the Scriptures*, Vol. III, pages 99-104).

478 In the Great Pyramid the Ransom-sacrifice of Christ is symbolised by the Well-shaft. The broken appearance of its upper mouth suggests Christ's resurrection, when he burst the

bonds of death and thus opened the way to life and immortality (See diagram, page 93). Wycliffe was the first to re-direct men to this the only way of escape from condemnation, for the reformatory work of Marsiglio had been largely political, and was more in preparation for the great Doctrinal Reformer. Marsiglio built the Temple of the Reformation, but Wycliffe had the honour of restoring the precious vessels, doctrinal truths, that all the Temple class might know God and Jesus Christ whom He sent. Here, then, in effect, we see Wycliffe standing as it were at the open Well-mouth, pointing men to this symbol of the atoning work of the world's Saviour, and demonstrating in a practical way that it would be impossible for any to pass from death unto life, unless this way of access had been provided.

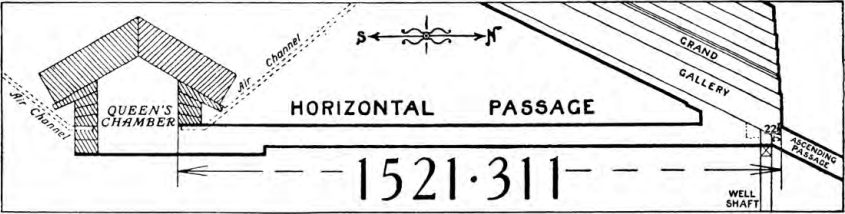
479 Those who, during the Gospel Age, escape the condemnation of the world, are raised in the reckoned sense to perfection, as symbolised by the level of the Queen's Chamber floor. But they receive their reprieve only for the purpose of following in the footsteps of their Saviour; for any who will think to save his life, shall lose it (Luke 9:23, 24). The Apostle urges them not to receive this grace of God in vain, but to present their bodies a living sacrifice, holy and acceptable unto God (Rom. 12:1). Those who comply with this request are translated from the power of darkness into the Kingdom of God's dear Son (Col. 1:13). They lay aside all earthly hopes, and as Spirit-begotten New Creatures in Christ Jesus begin their upward walk of consecration to the King's-Chamber condition of the Divine Spirit Nature (2 Pet. 1:4.—See diagram, page 47). The faithful followers of Christ during the Gospel Age do not, therefore, at any time actually reach the Queen's-Chamber condition of human perfection, but merely receive it by faith.

480 The ultimate result of the ransom (corresponding price) is the blessing of all the families of the earth with human restitution, that every man may be perfect as Adam was before his fall, "for there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2:4-6). We have seen how the faithful Ancient Worthies shall be raised to this perfect state, after the Church of the firstborn receive their better reward (Heb. 11:39, 40). Men in general, however, will not attain the Queen's-Chamber condition of human perfection until the completion of the "Times of Restitution" (Acts 3:19-21).

481 The first, or chief, resurrection began in Spring of 1878 A.D., for it was at that date that the "dead in Christ" first began to rise to their spirit condition; and all who *now* "die in the Lord" are changed immediately from earthly to spiritual natures. Reckoning a 1000 years from this date, the work of the *general* resurrection of mankind to human nature in its perfection may

then be completed, and the final "little season" will have begun, during which Satan is to be "let loose" from the bottomless pit, in order that the perfected race of mankind may be finally tested as to their loyalty to God, just as the perfect man Adam was tested in the Garden of Eden. Those who fail under this final test, as Adam did under his, will suffer the same penalty, death; for the "wages of sin is death" (Rom. 6:23). But in their case it will be the *second* death, from which there will be no resurrection, for Christ "dieth no more" (Rom. 6:9).

482 While we believe that 2874 A.D. will witness the completion of the times of restitution of all things, the measurement from the north edge of the upper mouth of the Well, where Wycliffe is represented as standing in his office of teacher and expounder of the meritorious sacrifice of Christ, to the north wall of the Queen's Chamber, which symbolises the condition of perfect human life secured for mankind through Christ's ransom-sacrifice, more nearly agrees in Pyramid inches with the period of years from 1378 A.D. (the date of Wycliffe), to 2878 A.D. (The



precise distance, according to the standard measures for this part of the building, is $1498.8902 + \text{Pyramid inches}$, or practically 1499 inches; and this corresponds with the period of 1499 years from the end of 1378 A.D., to the beginning of the year 1878 A.D.)

483 Just as the Messiah came at the first advent in 29 A.D., and yet it was not till the beginning of the year 33 A.D., after the resurrection of Christ, that the "harvest" work of that Age properly commenced; and, similarly, just as our Lord returned at his second advent in 1874 A.D., and yet the "harvest" of the Gospel Age did not really begin till the early part of 1878 A.D. when the dead in Christ rose from their long sleep in death, so at the end of the Millennial Age, the times of restitution may be completed in the year 2874 A.D., exactly 1000 years after Christ's second advent in 1874 A.D., and yet the final testing of mankind as to loyalty and obedience, which will prove their fitness for life everlasting on the perfect human plane, or manifest them as unworthy of this great honour, may not properly be inaugurated

until the beginning of the year 2878 A.D. This, at least, seems to be the teaching of the corroborative Pyramid, as shown by this time-measurement.

484 The important work of Marsiglio, who instituted and organised the Reformation and so prepared the way for Wycliffe, is indicated in the Great Pyramid at the *lower* mouth of the Well-shaft; while Wycliffe's still more important work of pointing men to the ransom-sacrifice of Christ, and so preparing the world for the Times of Restitution, the grand result of which will be the post-millennial bliss symbolised by the Queen's Chamber, is indicated at the *upper* mouth of the Well.

485 As we have said, the reason why Marsiglio is represented in the Descending Passage at the bottom of the Well-shaft, is that his work was in the main political. He made clear the true relationship of Church and State, that, as Christ's Kingdom is "not of this world," the Church should not be in the ascendant, but should be subject to the civil powers in whatever did not affect its true spiritual interest. Had this advice been taken, the Reformation would have proceeded rapidly, and the time of trouble upon the world would have been averted in large measure. But only a few learned the lesson, and only a few, therefore, were prepared for the doctrinal reforms taught by Wycliffe. The world in general continued on its downward course to destruction.

486 On the other hand, Wycliffe's date is indicated at the summit of the Well, because the chief part of his work, as we have observed, consisted in making clear the Scriptural doctrine of the ransom-sacrifice of Jesus Christ, by faith in which men stand on the plane of justification (See diagram, page 46), symbolised in the Great Pyramid by the level of the summit of the Well-shaft, which is also the level of the Queen's Chamber floor. The ultimate outcome of Christ's work, so far as the world in general is concerned, will be the post-millennial perfection with eternal life, to all such as pass the final test of loyalty, symbolised by the Queen's Chamber, the north wall of which is now seen to indicate the date when this perfection will be attained, and the test begin.

487 Although the Reformation under the Reformer Huss was largely of a national character, it nevertheless had its religious side. Mosheim says that Huss "publicly preached and recommended the opinions and the books of John Wycliffe." Huss, therefore, carried on Wycliffe's reform work, exposing the errors of Antichrist, and directing the truth-seeker to Christ's sacrifice as a satisfaction to justice. His date, 1391 A.D., 13 years after Wycliffe's date (See page 109), is indicated by the centre of the upper Well-mouth, which, as shall be pointed out later, is about $26\frac{1}{2}$ inches wide.

SECTION XXXVIII

LUTHER

S OON after the period of Papacy's humiliation at Avignon, the popes *regained* much of their power (See page 105), so that at the beginning of the 16th century, as Mosheim says, "No danger seemed to threaten the pontiffs." Even the revival of learning which followed the invention of printing (1440), and awakened in many minds the love of truth and liberty, did not appear to create uneasiness to the heads of the Apostate Church. The cause of this fancied security was that none dared to resolutely attack the supposed *canonical* authority of the Roman bishops. Education had not yet become general, and the great mass of the people, still ignorant and superstitious, revered the pope as Christ's vicegerent. With such power at their command, the pontiffs were able not only to punish and coerce the refractory, but also to buy over with honours and rich emoluments their more dangerous enemies.

489 Hence, "the Roman bishops reigned securely and free from every fear, giving way to their lusts, and vices of every sort, just as they were impelled by an innate depravity of mind." As an illustration of the gross lack of judgment and depth of depravity to which the world had descended at the close of the 15th century, the conclave of cardinals in 1492 elected a very "monster of a man" to the papal throne. This pope, Alexander VI, is justly called the *Nero* of pontiffs, because of his horrid crimes and villainies. He died suddenly in 1503 A.D., through taking poison which he had prepared for others. His successor, Julius II, was almost as villainous, having besides other vices "very great ferocity, arrogance, vanity, and a mad passion for war."

490 With such debased minds in unassailable control of the religious system, who can wonder at the general degradation and gross immorality for which this period of Church history is notorious. Although many good men strove against the dreadful corruption, they were powerless to stem the downward course. Papacy only laughed at any attempt to shake its power, which even the early Reformers Marsiglio, Wycliffe and Huss, with all their helpers, had apparently been unable to curb for long. Never-

theless, the dawn of the Reformation had passed, and the sun, temporarily obscured with clouds, was soon to shine forth and flood the world with light.

491 Soames, in his preface to Mosheim's *Ecclesiastical History*, Vol. III, remarks: "When the sixteenth century opened, Rome had apparently regained much of the ground that she had lost at a former period. But this appearance was delusive. A temporary calm had come over the religious world, leaving all the materials for a mighty storm in full, though concealed activity. By that very calm was the explosion hastened." "While the Roman pontiff thought everything safe and settled, and all pious and good men were nearly in despair of the religious reformation, so earnestly desired, a certain obscure and inconsiderable monk in Saxony, a province of Germany, suddenly opposed himself single-handed with incredible resolution to the power of Rome. This was *Martin Luther*."

492 "Luther was possessed of extraordinary talents, uncommon genius, a copious memory, astonishing industry and perseverance, superior eloquence, a greatness of soul that rose above all human weaknesses, and consummate erudition for the age in which he lived." It was under this great Reformer, who was also ably seconded by other leaders and men of learning, such as Melancthon, and Zwingli, that "Babylon the Great," falsely called "Christendom," was spit into two divisions, Catholicism and Protestantism (Sec. XXIII).

493 Luther was impelled to proclaim the Scriptural truths which his studies had revealed to him, because of the shameless sale of *Indulgences* which the "Holy Catholic" church sanctioned. This pious fraud was being energetically imposed upon the ignorant and timorous people, in order to extract money for completing the great church of St. Peter in Rome, which pope Julius II had recently begun to build. Luther was moved with indignation, and on the 1st of October, 1517 A.D., publicly exposed on the church door at Wittemberg his 95 propositions, in which he censured the Indulgence-traffickers and the pope himself, for thus diverting the people from the blood of Christ as the only propitiation for their sins.

494 This was the beginning of Luther's active reform work; but he had not at first any thought of assailing the Papal hierarchy. Mosheim says: "Luther admitted the pope's authority to excuse the human penalties for sin, or those appointed by the church and the papal see; but denied his power to release from the divine penalties, either of the present, or the future world; maintaining, on the contrary, that these divine punishments must be removed either by the merits of Jesus Christ, or by voluntary penances undertaken by the sinner." It was not until 1521 A.D.

that Luther fully realised the anti-Christian character of the Papacy, and at the diet of Worms boldly defied that system (page 131). It was on the 26th of May, 1521, which is about the middle of the year, that the official bill of outlawry was signed and issued against Luther.

495 In the Great Pyramid, the division of Christendom, or "Babylon the Great," which is symbolised by the lower reach of the Descending Passage, is appropriately marked by the junction of the Descending and Horizontal Passages. In Section XXXII we have shown that the extremity of the Small Horizontal Passage floor in the Pit indicates the date 1874 A.D., while the date 1914 A.D. when the "Gentle Times" ended, is indicated vertically underneath the 1874 point, by the produced floor-line of the Descending Passage (See No. 4 in the diagram, page 176).

496 The floor-level of the Small Horizontal Passage is (as we have noted in Section XXXV) nearly $1\frac{1}{4}$ inches vertically above the lower terminal of the Descending Passage floor. If we produce the horizontal floor-line of the former, till it intersects the inclined floor-line of the latter (See the diagram on page 176), we shall find that this point indicates the date 1521 A.D., or if we measure down the Descending Passage floor from the "Point of Intersection" which we have already seen to mark Autumn of the year 1512 B.C., to the point which is in horizontal alignment of the Small Horizontal Passage floor, this point, which is about $2\frac{3}{4}$ inches ($2.7469 + \text{Pyramid inches}$) short of the terminal of the Descending Passage's inclined floor, marks the middle of the year 1521 A.D. (In this instance we are using approximate measures that are sufficiently close to indicate the dates referred to.)

497 From this date, 1521 A.D., the two main divisions of Babylon the Great diverged from each other under the enlightening process of education; but the spirit of the *religious* Reformation ceased toward the end of the 16th century. By that time the reforming party, the Protestants, had divided into three great Church-state systems, the Lutherans, the Anglicans, and the Presbyterians. The Papacy, the head of the "beast" which had been apparently wounded to death by the work of Martin Luther (Rev. 13:3), had recovered from the blow, partly owing to the division among the Protestants, and partly, also, because of a counter reform movement in the Papal system itself.

498 Under the influence of these four powerful Church-state systems, Scripturally denominated "Mother" and "Daughters," (Rev. 17:5), men again bound themselves firmly in their creeds. As proof of this, there is the well-known fact that during the past three centuries no nation previously Roman Catholic has become Protestant, or previously Protestant has become Roman Catholic.

Concerning the close of the Reformation at the end of the 16th century, the Rev. Thomas Witherow, Professor of Church History in Magee College, Londonderry, writes in *The History of the Reformation*, Bible Class Primer, pages 82, 83, as follows:

499 "Whether owing to these means of counteraction, or that the movement had simply spent its force, with the year 1580 the Reformation reached its close. During the sixty years of its existence (1520—1580) it exercised intense influence over Europe. It gained to its side the majority in North Germany, Denmark, Sweden, Norway, England, Scotland and Holland. It was checked, however, and won but a minority in Switzerland, France, and Hungary. In Belgium, Italy, and Spain, it was extinguished in blood. Its direct influence was not felt anywhere outside Northern and Western Europe; the Greek Church remained untouched.

500 "By 1580 the movement was at an end. The religious fervour of the first Reformers had then cooled. The great leaders had gone down to the grave. Their followers had divided into parties—Lutherans, Presbyterians, and Anglicans, and had begun to strive with each other. As they grew weak by division, the members of the Romish Church became more united among themselves, and more active in their work. The abuses, which had made for them so many enemies, now withdrew out of sight. Political arrangements raised a wall of separation between Protestant and Catholic countries. Men were no longer open to persuasion on religion. Each man had taken his side, and refused to change. The children of each new generation inherited the convictions and antipathies of their parents. Parties crystallized each around its own principle, and refused to melt again under any ordinary solvent.

501 "Since 1580, individual changes have been frequent, and new nations, not then in existence, have come into being, more especially in America: but, leaving out of sight the conquests of modern missions in Madagascar and the southern seas, Protestantism, since the sixteenth century, has not been adopted as the faith of any people who were previously in subjection to the Pope. . . . The countries which were Protestant in 1580 are Protestant still."

502 Nevertheless, a work of cleansing continued to progress in the "Sanctuary" class, the Lord's true household of faith. Indeed, it was on behalf of his own consecrated people that the Lord brought in the various steps of reform. All others have simply constituted Nominal Spiritual Israel; and even as Nominal Fleshly Israel lost its kingdom 393 years after the division of its tribes into two sections, so Nominal Spiritual Israel began to lose its

power at the completion of the "Times of the Gentiles," 393 years after its great division in 1521 A.D. (See diagram, page 128).

503 The Great Pyramid corroborates the Scriptural indication, that Catholicism and Protestantism, the two divisions of "Babylon the Great" or Antichrist, also called in the Scriptures the "beast" and the "false prophet," shall both be destroyed in the "lake of fire and brimstone" symbolised by the Pit (Rev. 18:2-8; 19:20). "Then shall that wicked [Antichrist, or "Babylon the Great"] be revealed, whom the Lord shall consume with the spirit of his mouth [present truth], and shall destroy with the brightness of his *presence* (2 Thess. 2:8).

SECTION XXXIX

THE FRENCH REVOLUTION

THE passage leading to the Pit, changing as it does from a steep downward, to a horizontal, direction, evidently represents the fact that through the invention of the art of printing, and the work of the Reformation, the people in general have been awakened from their long slumber of ignorance and superstitious reverence for kings and clergy, and have secured liberty by means of which they have successfully fought many of the influences that were slowly but surely degrading them.

505 Thus the downward course of the world has been stayed, and men have begun fondly to dream that a great movement has been instituted which will eventuate in the uplift of the world. Many schemes for social improvement have been devised and attempted, but they have hitherto met with only partial success. The great stumbling-block to their accomplishment is man's imperfection. It has been found impossible to abolish insanity, disease, sin and death, and the reign of selfishness is manifested in the classes and the masses using their knowledge and liberty for their own aggrandisement, instead of obeying the golden rule and each seeking the general good of the community.

506 The most pronounced attempt in the direction of the social and political uplift was the French Revolution, which broke out in the year 1789 A.D., and soon after, under Napoleon, brought to an end the Papal millennial reign. Regarding this breaking of the sovereign power of Papacy at the French Revolution, and the liberty and freedom of conscience thereby gained, Thomas H. Gill says in his work *The Papal Drama* :

507 "In no work of the French Revolution is its retributive character more strikingly or solemnly apparent than in its dealings with the Roman Church and Papal power. It especially became France, which after so fierce a struggle had rejected the Reformation, and perpetrated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had been so wrathful, . . . to abolish Roman Catholic worship, to massacre multitudes of priests in the streets of her great towns, to hunt them down through her length and

breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down and driven into exile hundreds of thousands of Protestants. . . .

508 "In one of its aspects the Revolution may be described as a reaction against the excesses, spiritual and religious, of the Roman Catholic persecution of Protestantism. No sooner had the torrent burst forth than it dashed against the Roman Church and Popedom. . . . The property of the Church was made over to the state; the French clergy sank from a proprietary to a salaried body; Protestants were raised to full religious freedom and political equality. . . .

509 "It was a sublime and perfect piece of retribution, which so amazed the world at the end of the eighteenth century; this proscription of the Romish Church by that very French Nation that slaughtered myriads of Protestants at her bidding; . . . and this overthrow of territorial Popedom by that very French Nation, which, just one thousand years ago, had, under Pepin and Charlemagne, conferred these territories [See No. 5, page 24]. Multitudes imagined that the Papacy was at the point of death, and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signalised by the fall of the Papal dynasty [See pages 134, 135]. But the French Revolution was the beginning, and not the end of the judgment; France had but begun to execute the doom."

510 The French Revolution is represented in the Great Pyramid by the Recess in the Small Horizontal Passage which leads to the Pit. On measuring northward along the roof-line from the north wall of the Pit, symbolical of the final destruction, the north wall of the Recess is found to indicate the year 1789 A.D. (See diagram, page 176). From 1789 to 1915 A.D. is 126 years, and the theoretical, standard, distance between the north walls of the Recess and Pit is $125.9031 + \text{Pyramid inches}$.

511 While practical measuring at this rock-cut part of the Pyramid, as we explain in Section XXXV, gave a figure of about $126\frac{3}{4}$ British inches (126.623 Pyramid inches) when taken along the roof-line of the Small Horizontal Passage, it is possible that exfoliation of the wall surfaces during the many centuries since this little chamber was cut, will have increased the original dimensions to some extent. It will be correct to say, at all events, that as the line of the large Subterranean Chamber's north wall marks the date 1914-1915 A.D., so the first inch at the north end of the little Recess represents the first year of the French Revolution, when the "tenth part of the city," mystic Babylon the Great, misnamed Christendom, fell—Rev. 11:13; 17:5, 18. One would think that the ancient workmen had at first intended to hollow out

the large Subterranean Chamber at this point, but afterwards had changed their original purpose, and pushed on the Small Horizontal Passage a few feet further south, before finally excavating that large apartment (See Vol. I, Par. 304).

512 The Recess looks like a miniature Pit, except that in this case the roof, and not the floor, has been left in an unfinished condition. The Recess therefore represents the greater freedom of thought and liberty brought about by the French Revolution; but at the same time it foreshadows the great time of trouble, the beginning of which was to be delayed till the completion of the period of the "time of the end" (See page 134).

513 Though the French Revolution helped to break down much of the ignorance and superstition which still clung to the people, and weakened the kingdoms of this world, it did not bring about the "desire of all nations," good government with peace and contentment. On the contrary, the wonderful inventions which have resulted from greater knowledge and liberty are but increasing the wealth and luxury of the rich, while the poor are still wretched. Giant corporations and trusts have sprung into existence, which tend to grind the people down. There is a general feeling of unrest, and the widespread discontent is made apparent in the rapid rise of Socialism and Anarchy. Soon we may expect so great an upheaval that the Revolution of 1789 A.D. will by comparison appear insignificant.

514 Instructed by the Word of the Lord the people of God foresaw that the final upheaval would begin, chronologically, in the year 1914-1915 A.D., the date which is marked in a general way by the north wall of the Subterranean Chamber [We, therefore, wrote in the 1913 Edition of this 2nd Volume of *Great Pyramid Passages*: "By the year 1915 A.D. this Present Evil World will be swept into utter destruction, Gehenna, symbolised in the Great Pyramid by the Pit"]. When the great World War began to rage in 1914 A.D. the way was paved for the overthrow of the "kingdoms of this world"; and some of the more autocratic of these kingdoms have already fallen; and this levelling process will continue.

515 But, thank God, this levelling down of the present order of things, which might seem to be the total end of all hope for mankind, will be God's opportunity in establishing the everlasting Kingdom of His dear Son and joint-heirs: for "the judgment shall sit, and they shall take away his [Antichrist's] dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7: 25-27).

SECTION XL

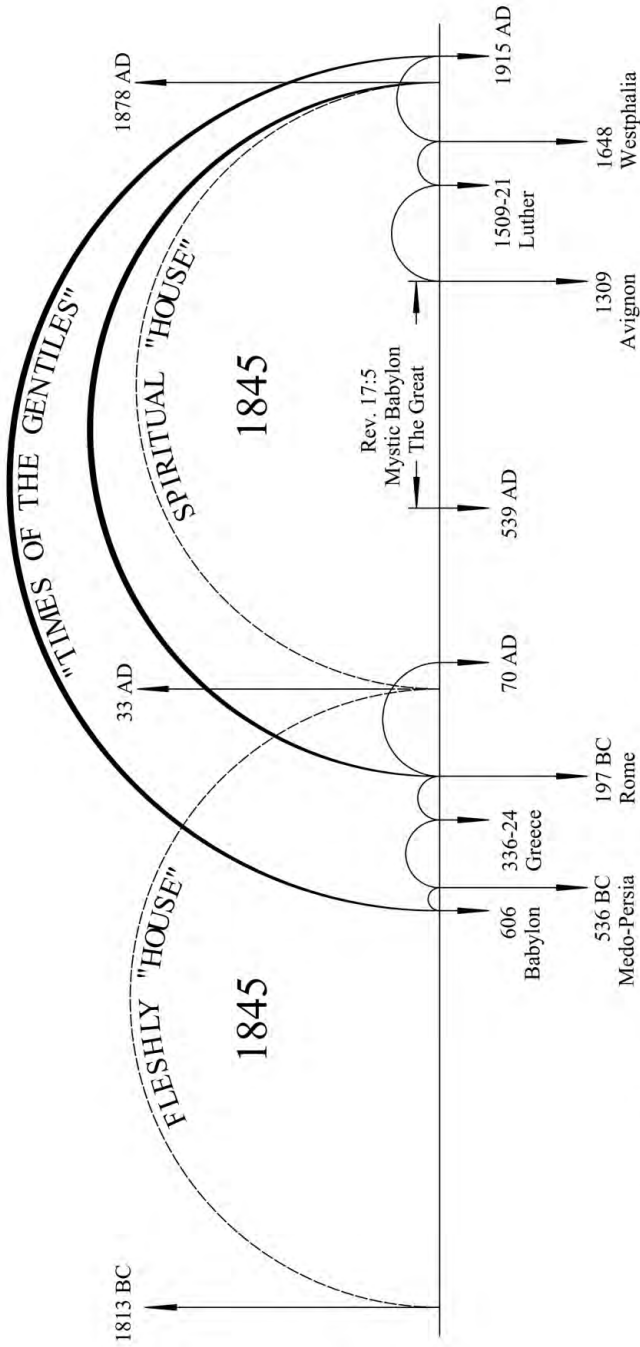
THE FOUR EMPIRES PARALLELS

ACCORDING to the Prophet Daniel's inspired interpretation, each of the four sections of the great metallic image seen in vision by Nebuchadnezzar, symbolised a phase of the Gentile dominion (Dan. 2). In another vision, granted to Daniel (Chap. 7), these phases are seen in a different aspect. From Nebuchadnezzar's viewpoint the Gentile nations were to be admired as being like a great man; but from the viewpoint of God's servant they appeared beast-like. Thus:

<i>Universal Empire :</i>	<i>Nebuchadnezzar's vision :</i>	<i>Daniel's vision :</i>
1. Babylonia,	= head of gold,	= lion with eagle's wings.
2. Medo-Persia,	= chest of silver,	= bear raised on one side.
3. Greece,	= abdomen of brass,	= leopard with four heads.
4. Pagan Rome, out of which grew Papal Rome,	= legs of iron, which terminated in feet of iron and clay,	= ferocious beast with iron teeth, out of the head of which grew a "little horn" that had eyes, and a mouth speaking great things.

517 As Babylonia was likened to the head of gold, and as the head represents the whole body, all the Gentile empires may properly be said to bear the name "Babylon." So also in the antitype, "Babylon the Great," the name of the first, or "mother" phase of Christendom, applies equally to the "daughter" phases of that system. "Babylon" is a *family* name, for the same spirit of pride and arrogance which animated Nebuchadnezzar the first Babylonian king (Dan. 4 : 30, 37), has continued to actuate every ruler throughout the entire period of Gentile dominion.

518 From 606 B.C. when the ancient Babylonian empire was set up in universal power, till 70 A.D., Fleshly Israel was under the domination of the four successive Gentile nations (See diagram, page 200). So, during the Gospel Age from 539 A.D. when "Mystic Babylon the Great" was set up in power, till 1915 A.D., Spiritual Israel has been under four corresponding phases of Antichrist. This correspondency is shown in the 13th chapter of



THE CHART OF THE "FOUR UNIVERSAL EMPIRES" PARALLELS

Revelation. John beheld a beast like a leopard rise out of the sea. It had the feet of a bear, and spoke with the voice of a lion; and power was given to it by the dragon.

519 In Section XX we saw that the date 536 B.C. in the Law Age, corresponds with 1309 A.D. in the Gospel Age. In the former the 70-year universal empire of Babylon, the "head of gold," was brought to an end by Medo-Persia. In the latter the 770 years of the supreme power of Babylon the Great, the "mother," came to an end at Avignon (See diagram, page 102). From Avignon to the Reformation under Luther, we have the "Bear" or Medo-Persian phase of Christendom, symbolised by the feet of the leopard-like beast referred to in Revelation.

520 To appreciate the force of this parallel, we must remember that the overthrow of ancient Babylon in 536 B.C. by the conjoint kingdom Medo-Persia, typified the overthrow of "Babylon the Great," beginning in 1914-1915 A.D. by the dual Kingdom of Christ (See page 132). That will be the *complete* fulfilment of the type; but we are now dealing with the *partial* fulfilment in the Gospel Age. Till the beginning of the "Captivity of the Papacy" in Avignon, the pope or spiritual head of Antichrist had ruled as king of kings, and lord of lords; but from 1309 A.D. this supremacy was broken, and the *civil* power, as represented by the kings of France and other countries, had now more influence in the government of Europe. This phase of Christendom, therefore, from one aspect, *counterfeited* the glorious Millennial Kingdom of Christ, which will be both spiritual and earthly.

521 During the Medo-Persian period of Christendom, the people were helpless because of ignorance and superstition. As we pointed out (page 191), none dared to assail the supposed canonical authority of the popes, nor could the civil rule be questioned. Thus, so far as the people were concerned, the laws of this period were "unalterable," as in the ancient Medo-Persian empire. Nevertheless, the people of God, the true Spiritual Israelites, experienced greater freedom; for even as Cyrus overcame the Babylonian empire, and permitted as many as would of the Fleshly Israelites to go free and lay the foundations of the temple in Jerusalem, so Philip the Fair, king of France, attacked and overcame Babylon the Great, permitting every "Israelite indeed" to free himself and help lay the foundation of the Reformation Temple.

522 The Medo-Persian empire was succeeded by the Grecian empire, symbolised by the leopard with the four heads. When Alexander the Great was crowned in 336 B.C., he immediately began his series of conquests, and in 12 years had established his

world-wide sway. In 324 B.C. he received embassies from all parts of the world. Early in the next year, 323 B.C., he died. His four generals at once began to strive against each other, with the result that the Grecian empire was divided into four main parts, as predicted by the Prophet Daniel (Dan. 8 : 8, 21, 22). These events prefigured parallel events in the Gospel Age.

523 The conquests of Alexander the Great correspond to the work of Martin Luther. In March 1509 A.D. Luther received the degree of B.D., with an appointment as professor of Biblical theology in the University of Wittenberg. Hitherto, as a teacher of philosophy, he had had little opportunity to examine the Word of God. His new appointment gave him this longed-for privilege. He first studied the Psalms, but soon directed his attention to the Epistle to the Romans, from which he gave lectures to his students from day to day.

524 Although Luther's active reform work lay between 1517 and 1521 A.D., yet the year when he was granted authority to teach the Bible, 1509, was the true beginning; for there, in the very first chapter of Romans, verse 17, he read the words which formed the *key-note* of the Reformation—"The just shall live by faith." These words burned into his mind. He took this as a message from the Lord, and from henceforth pursued his career as a Reformer. His first victories principally consisted in successfully combating errors previously imbibed as a monk, thus preparing himself for his more active outward conquests. In 1521 A.D., 12 years later, he finished his work. The conditions in Christendom underwent a decided change during these 12 years; a new phase of Babylon the Great was established corresponding to the ancient Grecian empire, and symbolised by the leopard part of the animal spoken of in Revelation.

525 But Luther soon afterwards practically ceased his work as Reformer. He began to strive with other Reformers who hitherto had been in the background, with the result that Christendom, while divided into two principal parts,—Protestantism and Catholicism,—was split into four main sects, namely, Lutheranism, Presbyterianism, Anglicanism, and Reformed Roman Catholicism (See page 193). These were four Church-State systems, and were therefore really *Gentile* powers, corresponding to ancient Greece which was symbolised by the leopard with four heads.

526 Luther remained a Roman Catholic up to the time of his excommunication. His work, however, would not have been possible but for the preceding work of Marsiglio, Wycliffe, and Huss. This explains why the leopard-like creature beheld by John, stood upon the feet of a bear; for the third phase of Christendom, from Luther's time onward, rested upon the foundation of the second. But throughout all these phases the "voice"

was the same. The domineering voice of the "mother-church," the proud arrogant spirit of the old "Babylon the Great," symbolised by the lion, still found expression through her "daughters."

527 The four great Church-State systems, like their parent Babylon the Great, claimed to be "Christendom," that is, they each asserted themselves to be Christ's Kingdom, thus contradicting the Word of God which states that the Church is in humiliation, not in power, and that Christ would not reign till after the end of the Seven Times of the Gentiles.

528 Ancient Rome, the fourth universal empire, symbolised by the ferocious beast with iron teeth, was in existence at the time of Babylon. It was then very feeble, but gradually grew in strength during the Medo-Persian and Grecian periods. Shortly after the "Peace of Macedonia" in 197 B.C., Rome entirely absorbed the Grecian empire. In the time of Julius Cæsar the Roman empire was practically world-wide; under Cæsar Augustus it reached the zenith of its power. At this time our Lord Jesus came and offered himself to his own, the nation of Israel. But as they rejected him, he pronounced their House desolate, and predicted the total destruction of their temple and nationality (Matt 23: 37-39; 24: 1, 2). The faithful remnant, the "wheat" class, who received Christ, were delivered from the nominal mass of Fleshly Israel, the "chaff," and became sons of God (John 1: 11-13).

529 In Section XX we noticed that the overthrow of the Nominal Fleshly House of Israel in 70 A.D. by the Roman army, foreshadowed the downfall of the Nominal Spiritual House, Christendom, beginning in 1915 A.D. by the rising masses of the people, first in War, then in civil strife (See also page 72). Thus Rome, as it existed toward the close of the Jewish Age, represented the power of the people in the closing years of this Gospel Age. Rome was different from the preceding empires in that it was a Republic, a government of the people by the people.

530 *Vox populi*, the "voice of the people," was the watchword of ancient Rome. This power was lost during the growth of Papal Rome, which, as "Babylon the Great," inaugurated the antitypical phases of the four ancient Gentile empires. In this aspect, Rome, as symbolised in the great Gentile image by the iron legs terminating in the feet of iron and clay, has continued till this day (See diagram, page 200).

531 During the supremacy of Babylon the Great previous to Avignon, although many good men recognised the necessity of reform, the power of the people was too feeble to make this possible. The Papacy, symbolised by the little horn that had eyes and a mouth speaking great things, was too cunning to be

overcome, unless the power of God should be exerted on behalf of its opposers. From Avignon till the time of Luther the people increased their power, owing to the influence of godly men, who held up the Word of God as the standard.

532 During this "leopard" period of Christendom the three Protestant Church-State systems were quarrelling with each other, and therefore allowed not only the fourth system, Reformed Roman Catholicism, to revive, but also enabled the people to become strong. Education, also, became more general owing to the extension of the art of printing, which spread the Bible everywhere. Eventually, in 1618 A.D., a violent religious conflict broke out between the Protestant and Papal divisions of Christendom, in which each tried to exterminate the other. This lasted till 1648 A.D., and is known in history as the "Thirty Years' War." The outcome of this long conflict was that the people became tired of all religious differences, and the celebrated treaty called the "Peace of Westphalia" was signed, in October 1648 A.D. Although the pope clamoured loudly against the treaty, none of the rulers who favoured his cause dared to interrupt the terms of peace, which were duly ratified in 1650.

533 This treaty, one of the most important in European history, became the basis of all subsequent treaties up till the French Revolution, and may be regarded as the beginning of the fourth phase of Christendom. It corresponds to the date 197 B.C., when the Roman power may be said to have begun by the "Peace of Macedonia" (See diagram, page 200). The American War of Independence and the French Revolution, are decided evidences of the growth in the power of the people.

534 And now, general knowledge is increasing so greatly, overthrowing reverence for both Church and State, that shortly these shall be overwhelmed in a time of trouble such as was not since there was a nation, just as predicted by our Lord (Dan. 12:1, 4; Matt. 24:21). The disintegration of the great Antichrist system will be so complete, that "one stone shall not be left standing upon another." The foreordained period of "Seven Times" of Gentile oppression has expired, and Jerusalem, either spiritual or earthly, shall no longer be trodden down as formerly. Christ now reigns, and has already begun to vindicate himself on behalf of his own.

SECTION XLI

MEASUREMENTS OF THE UPPER WELL-MOUTH

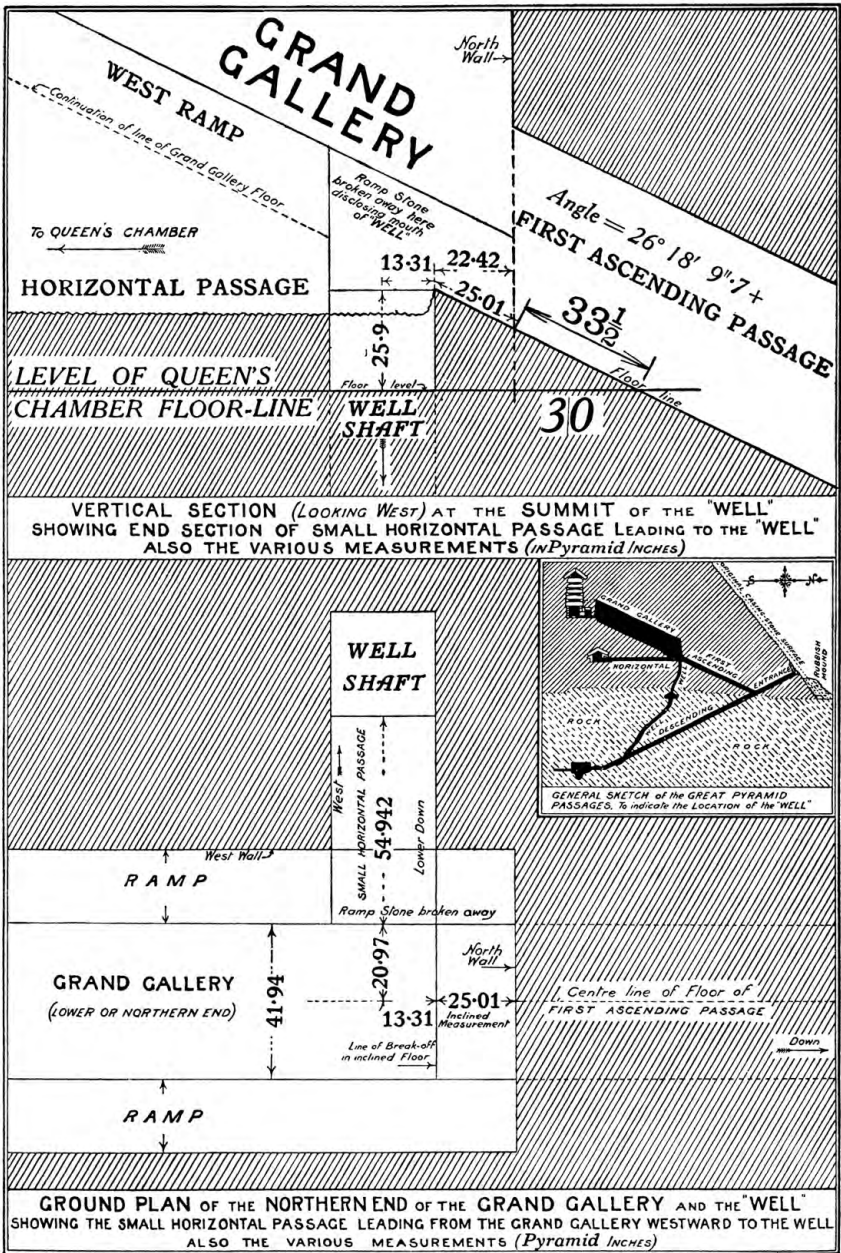
THE upper mouth of the Well-shaft is situated on the west side, near the north wall, of the Grand Gallery (See the sketch of this Well-mouth on page 93). Definite dimensions of the Well-mouth are difficult to obtain, owing to its fractured surroundings. Professor C. Piazzi Smyth gives a list of measurements in his *Life and Work at the Great Pyramid*, Vol. II, but as he has given no explanatory diagrams, it is not easy always to follow his meaning. Professor Flinders Petrie does not give many details of this part of the Pyramid, and refers his readers to Professor Smyth's publication.

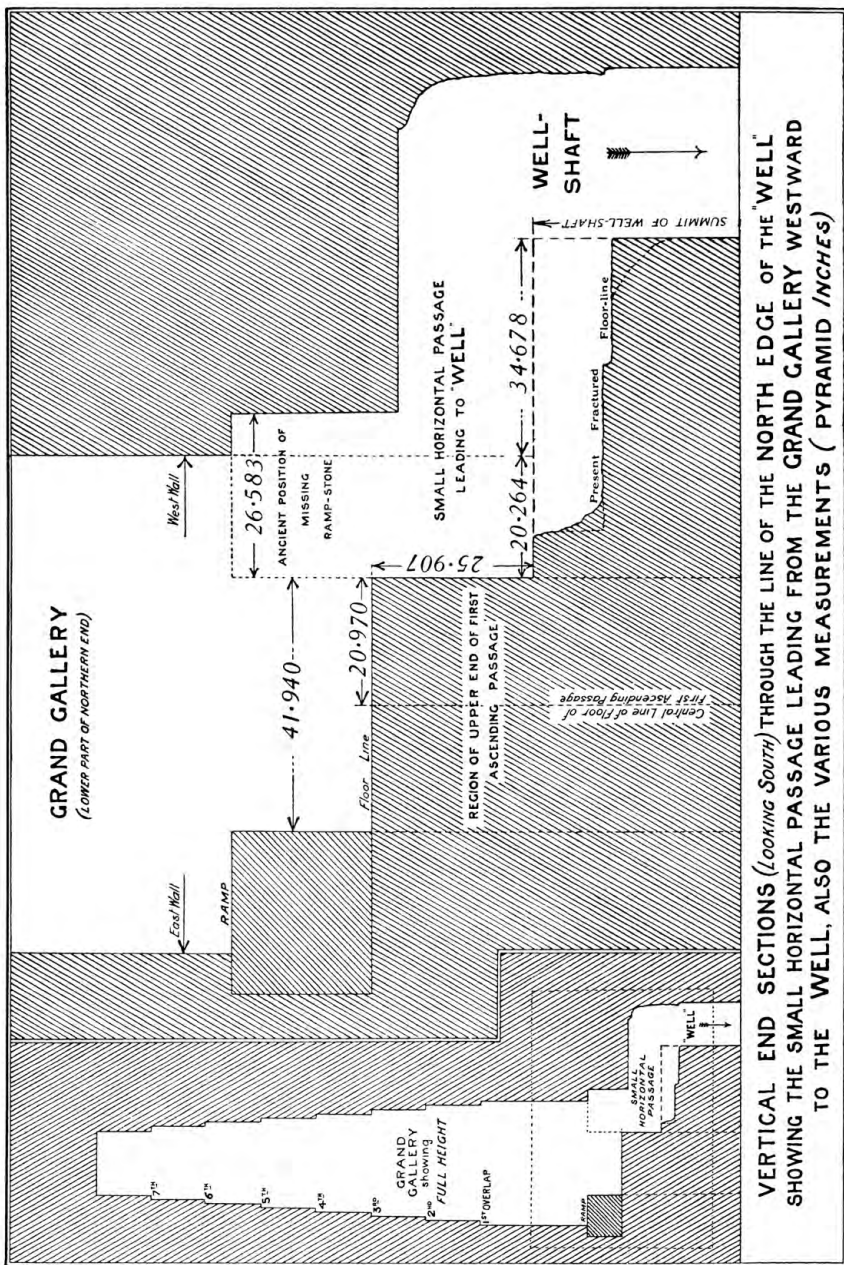
536 Recognising the symbolical importance of the Well-mouth, we devoted much time to it during our second visit to the Pyramid in 1912. We verified all our measurement by various methods; and although our results differ slightly from those of Professors Smyth and Petrie, we believe that the figures which we show in the diagrams on pages 206 and 207, are as nearly correct as it is possible to determine, considering the now somewhat dilapidated condition of the wall surfaces.

537 In the 1913 Edition of this 2nd Volume of *Great Pyramid Passages* we gave the measures in British inches. In this present revised Edition we have expressed all these measures in *Pyramid inches*, but again point out that, in this part also, slightly varying dimensions are possible, and may probably have been intended. The figures we give are, so far as we are able to determine, the standard in Pyramid inches for each measured part.

538 The horizontal distance from the north wall of the Grand Gallery, to the south edge of the Well-mouth, is, according to Professor Smyth, 49·2507, but according to Professor Petrie it is from 48·6513 to 48·951, inches. 49·0576 + *Pyramid inches* is, therefore, a fair *mean* distance, which we have adopted.

539 The width of the Well-mouth, horizontally from north to south, is according to Professor Smyth, 27·972 Pyramid inches. We do not know how Professor Smyth arrived at this figure; it is certainly too large. Professor Petrie's measurement is from





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)

26.8731 to 27.1728 inches. We found it impossible to get any definite dimension for this width, except along the back of the *recessed* portion of the west wall of the Grand Gallery, *i.e.*, at the place where the words "Well-mouth" appear in the drawing on page 93. At this part the surfaces are much better preserved, and we found the width to be 26.4735 inches. We confirmed this by other measurements. Leaving out Professor Smyth's rather too large measure, the *Pyramid inch* width for the Well-mouth of 26.6364 + which we adopt, may be accepted as a correct *mean*.

540 According to the above, the horizontal distance from the north wall of the Grand Gallery, to the north edge of the Well-mouth, is 22.4211 +, and the *inclined* distance along the floor-line of the Grand Gallery is 25.0106 +, *Pyramid inches*, taking the angle of 26° 18' 9".7 for the Gallery's ascent.

541 The width of the Well-mouth from east to west, that is, from the line of the west wall of the First Ascending Passage (which is continuous with the front surface of the west Ramp), to the west wall of the Grand Gallery is 20¹/₄ inches, in a round figure. We measured this several times, and in different ways, always finding the same result. More accurately, in *Pyramid inches*, this east-to-west width is 20.2644 +.

542 The depth of the *recessed* portion of the Grand Gallery west wall, which was presumably at one time filled in with part of the now missing Ramp-stone, is about 6¹/₄ inches (See sectional diagram, page 207). The full width from east to west is, in *Pyramid inches*, 26.5831 +, which is the same, practically, as the width from north to south.

543 The floor of the little horizontal passage which leads from the Grand Gallery westward to the shaft of the Well, is much fractured. The highest level is in the north-east corner, about 26 inches (or 25.9070 + *Pyramid inches*) vertically below the level of the break-off in the inclined floor of the Grand Gallery. This level for the floor of the little westward passage is in the same horizontal line as the floor-level of the Queen's Chamber (See upper diagram, page 206).

544 The length of the little horizontal passage floor, to the east edge of the shaft of the Well, is stated by Professor Smyth to be 56 inches. We found the length nearer 55 inches, and we measured it in various ways. The accurate *Pyramid inch* length we take to be 54.9425 +.

SECTION XLII

THE NATION OF ISRAEL'S PERIOD OF SEPARATION FROM THE WORLD

INASMUCH as the Descending Passage represents the downward course of the Gentiles, and the First Ascending Passage the people of Israel, the "Point of Intersection" where the two passages diverge may be considered as indicating the date of the Nation of Israel's separation from the other nations of earth, namely, the Exodus from Egypt, 1615 B.C. (See Bible dates, Sec. III).

546 We have demonstrated by a number of time-calculations that the date of the flood, when the "Present Evil World" began, is marked at the north end of the Descending Passage by the vertical line of the roof-commencement (Secs. XXX and XXXII). The upper portion of the Descending Passage, therefore, which lies between the roof-commencement and the "Point of Intersection," should in some way correspond to the time from the flood to the Exodus.

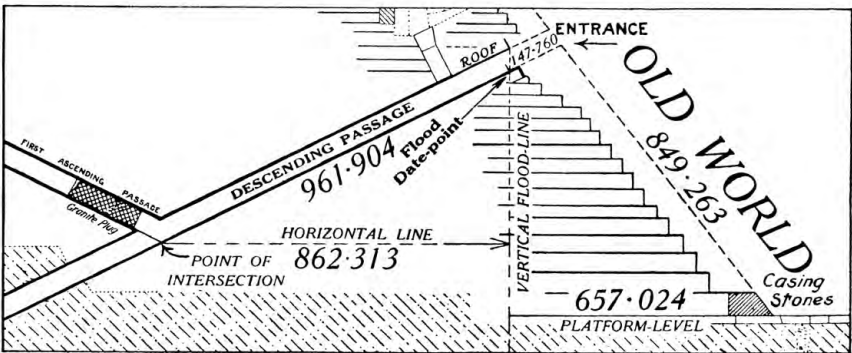
547 Although the floor-distance is too great, this period of the Bible chronology is nevertheless approximately corroborated by the *horizontal* distance between these two fixed points. From the flood to the Exodus is $857\frac{1}{2}$ years. The horizontal distance referred to is $862.3138 + Pyramid\ inches$.—See diagram, page 210.

548 When God separated the Nation of Israel to be a "peculiar treasure" unto himself, he commanded the people through Moses not to intermarry with the Gentiles. Although they occasionally disregarded this injunction, yet in the main they held themselves aloof from the other nations; and God dealt with this Nation according to promise, saying, "You *only* have I known of all the families of the earth" (Amos 3:2). From the time of this separation the Nation of Israel was placed under the Law "school-master," that it might be prepared to receive the Messiah (Gal. 3:24).

549 When the Messiah came in Autumn of the year 29 A.D., the date of his baptism, the "harvest" of the Jewish Age began, and continued for 40 years till Autumn 69 A.D. During these 40 years the faithful individuals who received Christ were given the opportunity to become his joint-heirs in the heavenly Kingdom.

This faithful remnant having been selected, the unbelieving Nation as a whole was finally cast off from all further favour; and the people were dispersed throughout all the nations of the world at the destruction of Jerusalem by the Romans in 70 A.D.

550 Jesus pictured the death of the Nation of Israel as the people of God in his parable of the "rich man and Lazarus." Just as in modern times "John Bull" represents the English nation, and "Uncle Sam" the American nation, so in this parable the "rich man" represents the Israelitish Nation, rich in God's favour; while "Lazarus" represents those Gentiles, aliens and strangers from the commonwealth of Israel, who longed for the crumbs which fell from the rich man's table (Eph. 3, 11, 12; Matt. 15 : 21-28).



551 Jesus, speaking in the language of prophecy as if the events narrated were already in the past, told how both "Lazarus" and the "rich man" died and were buried. Then the rich man being in torment lifted up his eyes and saw Lazarus in "Abraham's bosom," the place of favour with God.

552 The explanation is that, in Autumn of the year 36 A.D., which was the end of Israel's 70 weeks of exclusive favour, the Lazarus class "died," *i.e.*, ceased to exist as aliens and were received into God's family. (We shall show later how this period of "70 weeks" is also indicated in the Pyramid.) Cornelius was the first of these (Acts 10). At the end of the harvest period of 40 years the "rich man" died, *i.e.*, ceased to exist as the Holy Nation of God (Deut. 7 : 6, 7). Ever since then that people, no longer a Nation, have been in the hadean condition, and in "torment." Nor could their sentence as outcasts be reversed until the "Times of the Gentiles" were fulfilled. But very soon now, all Israel shall

be saved according to God's promise; and "what shall the receiving of them be, but life from the dead?" (Rom. 11:15-32).

553 Thus the time from the Exodus in Spring 1615 B.C., till the end of the "harvest" in Autumn 69 A.D., in all 1683½ years, formed the complete period during which the Nation of Israel was distinct and separate from all other nations. The corresponding measurement in the Great Pyramid commences at the "Point of Intersection" where the First Ascending Passage leaves the Descending Passage, and ends above at the east edge of the shaft of the Well, which is the Pyramid's symbol of "hades," the death-state.

554 Or, tracing this time-measurement in detail, we start from the "Point of Intersection" as indicating the Exodus when the Nation was separated from the world, and measure upward along the middle of the floor of the First Ascending Passage, counting a Pyramid inch to a year, until we reach the point exactly opposite the centre of the Well-mouth in the Grand Gallery (Compare diagrams in Sec. XLI), and then turn sharp to the right and go westward along the 21 inches to the edge of the mouth, down the 26 inches to the floor of the little horizontal passage, and, finally, along the middle of the little passage floor to the east edge of the perpendicular shaft of the Well.

555 By this measurement the east edge of the Well-shaft is found to indicate the date, Autumn 69 A.D., the very end of the harvest period when the Nation of Israel entered the hadean condition, and the people were again returned into the world. (Following the Pyramid inch measures shown in the diagrams on pages 206 and 207, the total measurement is 1683·6132+, that is, practically 1683½ Pyramid inches, corresponding to the period of 1683½ year detailed above.)

It is by this time-measurement, therefore, that the point where the First Ascending Passage leaves the Descending Passage is shown to mark the date of the Exodus, when the Nation of Israel left the world as represented by Egypt.

SECTION XLIII

THE BIRTH OF THE SAVIOUR, AND THE ADVENT OF THE MESSIAH

IN Section X we saw how the dates of the birth and baptism of Jesus Christ are marked at the upper end of the First Ascending Passage. These calculations are specially connected with the Plane of Human Perfection, as symbolised by the level of the Queen's Chamber floor. We find that the Pyramid contains an additional corroboration of the dates of both of these important events by a method of indication which is more particularly related to the Nation of Israel, as symbolised by the First Ascending Passage.

557 In the two time-measurements presented in Sections XI and XLII, viz.: (1) the period from the giving of the Law to the death of Christ; and (2) the period from the Exodus to the dispersion of the people of Israel by the Roman army, the *unfaithful* element of the Nation is very apparent. Because of their unbelief and hardness of heart, the Lord in 33 A.D. pronounced the sentence of desolation upon their "House" or national polity; and five days later they laid cruel hands upon him and slew him. In the year 70 A.D. the Nation entered the hadean condition, as a punishment for its continued lack of faith.

558 At the beginning of the Nation's separate existence the same evil heart of unbelief is noticeable; for of all those above twenty years of age, that is, all the responsible individuals who were called out of Egypt, only two, Joshua and Caleb, were permitted to enter the land of Canaan. All the others were so unbelieving and disobedient, that they perished in the wilderness (See Deut. 1:22-40; Num. 14:22-45).

559 But in the midst of the general blind unbelief, the Lord always had his few faithful witnesses. Of such were the small remnant, who, at the end of the Age, were received by Christ as his joint-heirs (John 1:11; Rom. 9:27; 11:5).

560 The Great Pyramid symbolically distinguishes these loyal members of the Nation of Israel by means of special time-measurements. The time-measurements which refer to these faithful ones are on a higher plane than those which refer to the Nation at large. The unfaithful majority are pictured as going up the *floor-line* of the First Ascending Passage, but the faithful

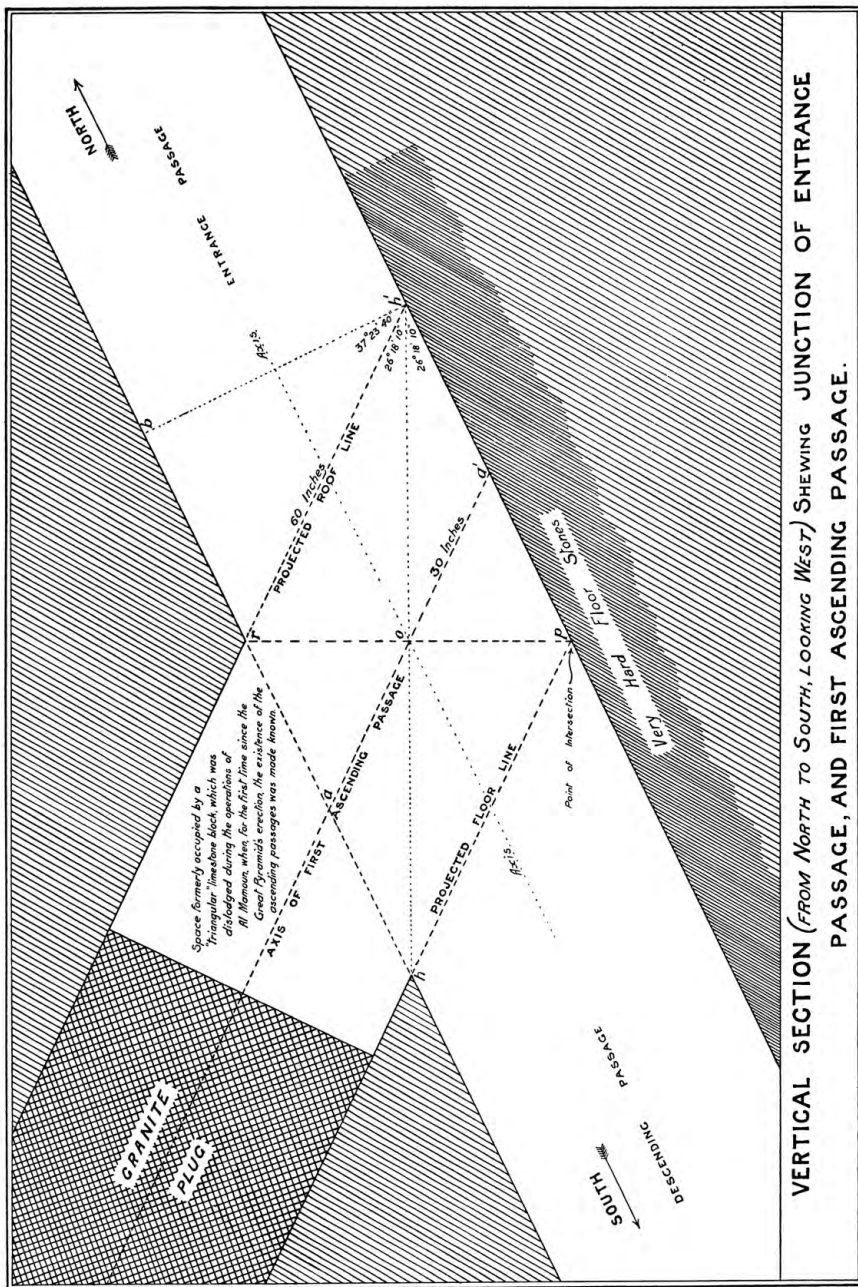
minority, not in sympathy with, and in the Lord's sight much superior to, the others, are represented as going up (1) along the *axial-line*, i.e., the line midway between the floor and the roof; and (2) along the *roof-line*.

561 These measurements start from the floor of the Descending Passage, as indicating Spring 1575 B.C., the date of the Israelitish Nation's entrance into Canaan (See Bible dates, Sec. III). They terminate at the upper south end of the First Ascending Passage. Joshua and Caleb, and the children of those who perished in the wilderness, were permitted to enter the land of promise (Num. 14:31, 32; Deut. 1:36-40). They showed their faith when they crossed the flooded waters of Jordan, and caused themselves to be circumcised, for their disobedient unbelieving fathers had not circumcised them in the wilderness (Josh. 5:2-9). It was because of their faith, also, that the walls of Jericho fell, and that the hostile nations were subdued before them (Heb. 11:30).

562 For what great event were the faithful Israelites hoping and longing? They eagerly looked forward to the Advent of the great Deliverer, whom God had promised. The waiting was long in order that their faith and patience might be tried and developed. In due time the few who remained true to the Lord and his promises were rewarded. Jesus, the Saviour, was born in Autumn of the year 2 B.C. (Sec. X); and the faithful Israelites at that time, the shepherds, Simeon, Anna and others, gladly received him and "spake of him to all them that looked for redemption in Israel" (Luke 2:38).

563 It was not, however, until his baptism in Autumn 29 A.D., when he was "anointed with the Holy Spirit and with power," that he came as the "Messiah," or the "Christ" (Acts 10:38; John 1:41, margin). Then the hearts of many who were Israelites indeed, such as Peter, John, Philip and Nathanael, were gladdened, because they had "found him of whom Moses in the law, and the prophets did write," "the Son of God, the King of Israel" (John 1:45-49).

564 Thus, these two measurements, in conjunction with the other in Section XI, show that the upper end of the First Ascending Passage indicates three important dates, each of which may be regarded as a starting-point of the Gospel Age, as symbolised by the Grand Gallery. *First*: In the centre of the south doorway of the First Ascending Passage, midway between the floor and roof, the date of the Birth of Jesus, Autumn 2 B.C., is indicated. Jesus came to this earth for the very purpose of giving his flesh for the life of the world (John 6:51; 1 Pet. 3:18). From the date of the entrance of the Nation of Israel into the Holy Land, in Spring of 1575 B.C., to the birth of the Man Christ Jesus in Autumn 2 B.C. is a period of 1573½ years. The *axial* length of



VERTICAL SECTION (FROM NORTH TO SOUTH, LOOKING WEST) SHEWING JUNCTION OF ENTRANCE PASSAGE, AND FIRST ASCENDING PASSAGE.

the First Ascending Passage, starting from the floor-line of the Descending Passage (as representing the Israelites leaving the wilderness to enter the land of promise), is 30 inches, practically, more than the floor-length; and $1543\frac{1}{2}$ plus 30 is $1573\frac{1}{2}$ Pyramid inches (taking round numbers.—See the NOTE below).

565 *Second*: But Jesus was unable to present himself in sacrifice until he was 30 years of age. Accordingly, it was in Autumn 29 A.D. that he symbolised his consecration unto death in the waters of Jordan (Luke 3:21-23). From that moment he became the Messiah, and the "Head" of the Church. This date is indicated where the roof of the First Ascending Passage terminates at the north wall of the Grand Gallery; for the roof-length of the passage, starting this time also from the floor-line of the Descending Passage, is 30 inches more than the axial length, or, in round figures, $1603\frac{1}{2}$ Pyramid inches. From the date of crossing the Jordan till the date of our Lord's baptism in Jordan, is $1603\frac{1}{2}$ years.

566 *Third*: Three and a half years later Christ completed his sacrifice by his death on the cross, and at Pentecost, fifty days after his resurrection, the Holy Spirit was poured forth on his disciples, the first members of the Church, when they were all with one accord in one place. It was in the year 33 A.D., therefore, that the Gospel "Call" commenced so far as the Church, the "Body" of Christ, was concerned (Col. 1:18; Phil. 3:14). This date, as we have seen in Section XI, is indicated by the point where the floor of the First Ascending Passage meets the floor of the Grand Gallery.

AN ADDITIONAL CORROBORATION

567 The main date, and its attendant main historical event, which is marked by the line of demarkation between the First Ascending Passage and the Grand Gallery, is that of our Lord's death and resurrection, Spring of the year 33 A.D. This is proved by all the principal time-measurements of the Pyramid, yet, as we have seen, other time-measurements of importance, though not of the principal order, show that this same vertical line of demarkation also indicates the dates of our Lord's birth, and of his baptism; while the *event* of his death and resurrection is particularly symbolised by the Well-shaft.

NOTE: By trigonometrical computation, on the basis that the angle of the passages is $26^{\circ} 18' 9'' \cdot 7$, and their *mean* transverse or right-angled height $47'' \cdot 6$, the extra length of the produced roof-line of the First Ascending Passage to the floor of the Descending Passage, is $59 \cdot 9140+$, *i.e.*, 60, inches. This is practically the same as the actual measurements of Professors Smyth and Petrie. The extra axial length is, of course, half the extra roof length.

568 As our understanding of the Pyramid's teachings increases, we perceive that every definite point at, or connected with, the Well-shaft pertains to the events and dates of our Lord's first advent; and the time-measurements, direct or indirect, which draw attention to these dates and events are always harmonious with the main indications.

569 When the young Scotsman, Robert Menzie, first referred to the Well-mouth in the Grand Gallery as symbolising the death and resurrection of Jesus Christ (and by this wonderful suggestion, opened up the whole Messianic teaching of the Great Pyramid), he explained that a measurement of $33\frac{1}{2}$ inches up the floor-line of the Grand Gallery from the north wall, brings one "over against the mouth of the Well."

570 But this measured length of $33\frac{1}{2}$ inches does not, as Robert Menzie knew, lead to any one definite point at the Well-mouth, such as the exact centre of that opening, or at the north or south edges, but is merely a general measurement ending somewhere within the confines of the mouth-opening.

571 For instance, a measurement of $43\frac{1}{2}$ inches from the north wall of the gallery would still be correctly described as ending "over against the mouth of the Well"; for the north and south edges of this opening measure, on the *incline*, $25.0106+$, and $54.7233+$, *Pyramid inches* respectively up from the north wall of the Gallery. Therefore, so far as *time* is concerned, the $33\frac{1}{2}$ inches mentioned by Robert Menzie cannot be taken as a *corroboration* of the $33\frac{1}{2}$ years of Christ Jesus' earthly life. The Great Pyramid does not corroborate any time-feature of the Scriptures, or of secular history, except by measurements that are definite, and at least comparatively close in agreement between units of time on the one hand, and appropriate Pyramid units of measure on the other.

572 If this reasonable rule is not consistently recognised, then the time-corroborations of the Great Pyramid are rendered valueless. Nevertheless, the dimensions and proportions of the Pyramid were so wonderfully balanced by the great Designer, that all the most important Biblical and secular time-features are corroborated beyond question by definite corresponding measurements in the building.

573 Thus, although the $33\frac{1}{2}$ inches, when measured in the way referred to by Robert Menzie, do not corroborate the definite Scriptural period of $33\frac{1}{2}$ years between our Lord's birth and crucifixion, there is a corroborative method of measuring between the north wall of the Grand Gallery as marking the date of Jesus' birth, and the Well-mouth as marking the date of his death and resurrection $33\frac{1}{2}$ years later.

574 This method of measuring is a symmetrical one which we

now find to be used frequently in the Pyramid, both for time-measurements, and scientific features, namely, the sum of the base and perpendicular of a right-angled triangle.

575 The two definite points at this section of the Pyramid which can be consistently taken as marking the dates of Christ's birth and death, Autumn of 2 B.C. and Spring of 33 A.D., are (1) the north wall of the Grand Gallery where the floor begins its ascent, and (2) the point on this inclined floor which coincides with the north edge of the Well-mouth. This section of the sloping floor of the Gallery is too short to corroborate the period between these two prominent dates, if a direct inclined measurement in inches is required; but it is just the correct length to corroborate that period by the symmetric method of measuring we speak of, that of the sum of the base and perpendicular of a right-angled triangle:

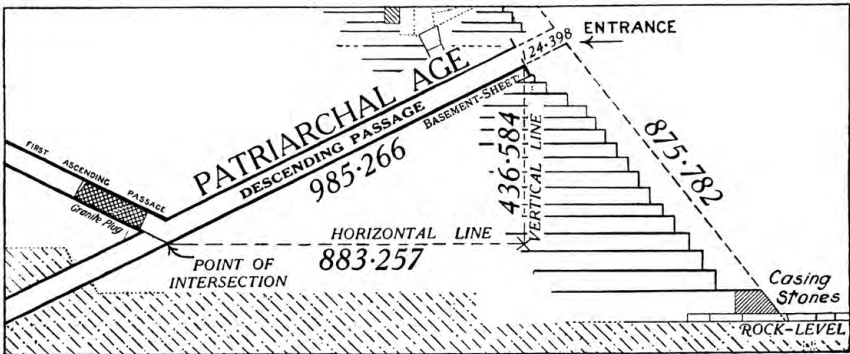
576 For we may regard this particular floor-section as the hypotenuse of a right-angled triangle, rising at the passage-angle of $26^{\circ} 18' 9''.7$. Its precise length, according to the standard dimensions, is $25.0106 + Pyramid\ inches$, which is very little more than the cubit-length. By the rules of trigonometry we ascertain the base and perpendicular lengths of the right-angled triangle as being, respectively, $22.4211 +$, and $11.0825 +$, *Pyramid inches*. The sum of these two is $33.5037 + Pyramid\ inches$, or only about a 300th part of an inch more than the exact $33\frac{1}{2}$ inches.

577 In this symmetrical way, therefore, not only is the north wall of the Grand Gallery proved to mark the date of the birth of the Man Christ Jesus, but, more important still, the definite point at the very north edge of that part of the Pyramid's symbolical system which so beautifully represents, and pictures, the death and resurrection of the world's Saviour, the upper mouth of the Well-shaft, is now seen to mark the actual *date* of that far-reaching event, Spring of the year 33 A.D. This time-measurement is, of course, additional to the one described in Section X, which corroborates the prominent dates and events of our Lord's first advent from another viewpoint.

SECTION XLIV

PERIOD OF THE WORLD'S HISTORY BEFORE THE AGE OF ISRAEL

PREVIOUS to their deliverance from Egyptian bondage, the twelve tribes of Israel had been in existence for *198* years; for Gen. 49:28 shows that it was at the death of its founder, Jacob or Israel, that this nucleus of the future Nation was formed. Therefore the Israelitish Age properly began in Spring, *1813* B.C.



579 In Section XVI we noticed that the commencement of this Age of Israel is indicated at the "Point of Intersection," where the First Ascending Passage branches upward from the Descending Passage. According to this the "Point of Intersection" should also be the termination of a time-measurement corresponding to the period of the Patriarchal Age, for Jacob was the last of the Patriarchs (Compare Nos. 2 and 6 on page 24).

580 The Great Pyramid does contain a time-measurement which approximately agrees, not, indeed, with the length of the Patriarchal Age, but with the period of the world's history previous to the Israelitish Age. The end of the first thousand years of this period, called Adam's "day" of condemnation, is marked by the north edge of the Descending Passage "basement-sheet" (Sec. XXV). The number of years from the end of Adam's

1000-year "day," till the Age of Israel began, is $1313\frac{1}{2}$ ($3126\frac{1}{4}$ B.C. minus $1812\frac{3}{4}$ B.C.). The longest possible symmetrical Pyramid-inch measurement of the upper reach of the Descending Passage, approximates this period of years, agreeing to within about $6\frac{1}{2}$ inches (See the diagram). This measurement is the sum of the vertical and horizontal distances between the two points which indicate the dates 3126 B.C. and 1813 B.C., and this sum is $1319.8424 +$ Pyramid inches.

581 To have made this, and the other approximate time-measurement referred to at the beginning of Section XLII, more nearly agree with the two periods mentioned, the upper reach of the Descending Passage would have required to be *shorter* by the characteristic number of 5 inches. But this shorter length would interfere with the exactness and harmony of much more important time-measurements, some of which we have noticed. It is proper, therefore, that comparatively unimportant periods in the Bible chronology should be corroborated in the Pyramid by approximate measurements only. These approximations, at least, entirely disprove the authenticity of the long chronologies of the Samaritan and Septuagint versions of the Scriptures.

SECTION XLV

THE OATH-BOUND COVENANT

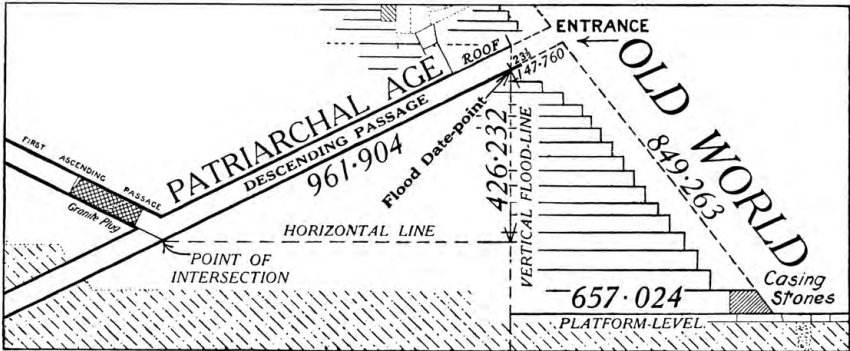
IT has now been proved that the First Ascending Passage indicates several distinctive periods of time in connection with the children of Abraham, such as the duration of the Law Covenant (Sec. XI), the period of the Nation's separation from the world (Sec. XLII), and the course of the faithful remnant of that Nation (Sec. XLIII). We have seen, also, that the "Point of Intersection" indicates the beginning of the Israelitish Age, the date of Jacob's death (Sec. XVI).

583 There is another very prominent event in the history of the Hebrews, which one would expect should be indicated by the "Point of Intersection," for it formed the foundation of all God's dealings with his people. We refer to the great "Oath-bound Covenant" which God made with Abraham (Gen. 22:15-22). Here again the Pyramid fulfils our expectation; for although the "Point of Intersection" does not appear to mark the very date when God "confirmed" his promise by "by an oath" when Abraham demonstrated his obedience to the Divine command by his willingness to sacrifice his only son (Heb. 6:13-7), yet the date of the promise itself (2045 B.C.), and the typical fulfilment of this promise in the birth of Isaac, the typical seed (2021 B.C.), are both appropriately indicated by this point.

584 The Scriptures show that after God destroyed the Old World by the deluge, a period of 427 years passed before He promised Abraham that in him and in his seed all the families of the earth would be blessed (See Par. 35). Abraham believed God, and thus earned the distinction of being called the Father of the faithful. This was the first intimation since the beginning of the Present Evil World, that God still had at heart the eternal welfare of the poor groaning creation. The promise was therefore the root of that hope which has sustained the faithful children of God, both earthly and spiritual. From this root sprang the fleshly seed, and afterwards the spiritual seed, of Abraham.

585 We find that the Great Pyramid corroborates the period which intervened between the beginning of the Present Evil World, and the Abrahamic Covenant, by the vertical distance between the point at the upper end of the Descending Passage

which marks the date of the flood, and the level of the "Point of Intersection." By this method, therefore, the "Point of Intersection" indicates the date of God's promise to Abraham. (Compare the accompanying diagram with that on page 138. The vertical distance in question is $426.2326+$, that is, practically $426\frac{1}{4}$, Pyramid inches. This time-measurement, therefore, corresponds with the period from the flood, to the year of the Abrahamic Covenant, though not the exact months of these years.)

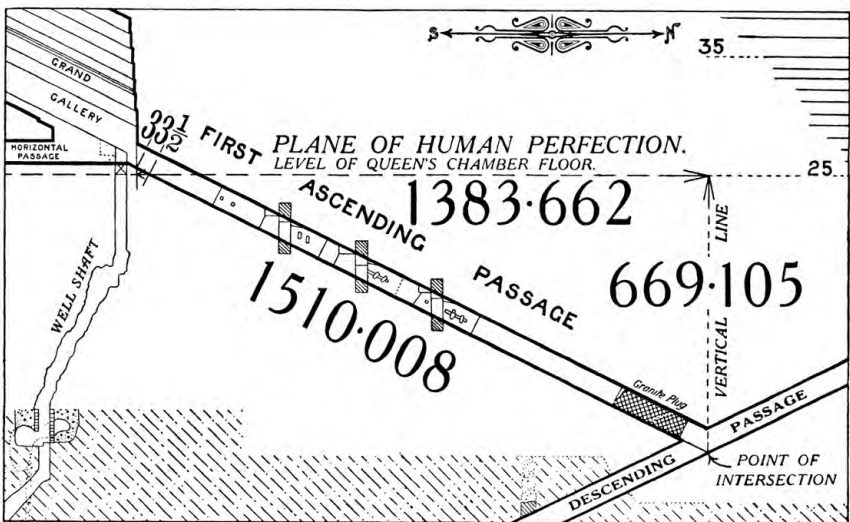


586 After a long wait of 25 years, during which Abraham's faith was tested, Isaac, the seed of promise, was born. God said to Abraham "In Isaac shall thy seed be called" (Gen. 21:12). But we have the Apostle's inspired statement that the Seed of Abraham is Christ, and that Isaac therefore was merely a type (Gal. 3:16). In his sermon at Antioch, recorded in Acts 13, the Apostle Paul shows that the promised Seed is the *risen* Christ. His words in verses 32 and 33 are: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he has raised up Jesus again; as it is also written in the second Psalm, 'Thou art my Son, this day have I begotten thee.'"

587 In Romans 1:4, also, Paul tells us that it was by the resurrection from the dead that Jesus was "declared to be the Son of God with power." Jesus himself said after his resurrection: "All power is given unto me in heaven and in earth" (Matt. 28:18). As the seed of Abraham he was now qualified to bless all the families of the earth. The beginning of the blessing took place at Pentecost when the Holy Spirit was poured out on the servants and handmaidens (Acts 2:1-18).

588 From another aspect the Apostle shows that, those who were blessed by receiving the Holy Spirit *also* became the Seed of Abraham, for in Gal. 4:28 he distinctly says: "Now we, brethren, as Isaac was, are the children of promise." Nevertheless, Jesus Christ himself, being the "Head" of the great antitypical Seed, represents the whole body, and thus his personal resurrection from the dead may be said to have been the fulfilment of God's promise to Abraham.

589 Jesus Christ, the Head of the antitypical Seed of Abraham, was "born from the dead" at the end of the Law Dispensation,



and at the beginning of the Gospel Dispensation, in Spring 33 A.D. Accordingly, this date is indicated at the line of the upper or south end of the First Ascending Passage, and the beginning of the Grand Gallery. The date when Isaac the typical seed of promise was born, Autumn 2021 B.C., is indicated by the "Point of Intersection." The long interval of $2052\frac{1}{2}$ years between these dates is closely corroborated by the longest symmetrical measurement of the First Ascending Passage. Measuring from the "Point of Intersection" first vertically up to the level of the Queen's Chamber floor, which symbolises the Plane of Human Perfection on which Jesus was born, and then horizontally southward along this level to the line of the north wall of the Grand Gallery, the

total number of Pyramid inches equals $2052.7677+$, or only about $\frac{1}{4}$ inch more than the exact $2052\frac{1}{2}$.

590 Isaac could not bless all the families of the earth, because he was born on the Plane of Human Depravity, partaking with the rest of mankind in the sinful nature inherited from Adam. He could not, therefore, redeem the world from death, and thus any blessing coming through him would have been of a temporary nature only. The "Man Christ Jesus," on the contrary, was not of the Adamic stock, but being born on the Plane of Human Perfection he was "holy, harmless, undefiled, and separate from sinners." This perfect human life he required to lay down in sacrifice, in order to buy the fallen race of mankind, that he might afterwards in due time redeem them from the grave, and bless them with everlasting life.

591 Therefore, as the "Seed of Abraham," Christ is spiritual, but in order to become the Seed he required to be born a perfect man, that he might present a perfect sacrifice to justice. For this reason the time-measurement now under consideration terminates at the line of the Grand Gallery north wall, and on the level of the Queen's Chamber floor the Pyramid's symbol of human perfection. Isaac, the typical seed, on the other hand, being imperfect, is represented as born on the steep inclined floor of the Descending Passage, which symbolises the condition of Human Depravity.

SECTION XLVI

THE KINGDOM OF ISRAEL

CAREFUL examination of the First Ascending Passage discloses wonderful symmetry in the arrangement of its masonry. As pointed out in Vol. I, Pars. 460-470, the special feature of this passage is its unique "Girdle-stones," with their remarkable "pointers" (See Vol. I, Plate CXXVIII). This feature is so peculiar that one is led to the conclusion that these "Girdle-stones," as Professor Smyth named them, must have been inserted for some purpose other than mere stability, especially as in no other passage are such encircling stones to be found.

593 Investigation has revealed that the three upper Girdles, which are specially distinguished from those in the lower reach of the passage by their "pointers," were placed there by the great Master-Builder for the purpose of indicating certain outstanding dates in the history of the nation of Israel. The *first* or highest Girdle marks the prominent date 455 B.C., when Nehemiah received his commission and built the walls of Jerusalem. The *second* Girdle marks the date of the last typical jubilee-year observed by the nation of Israel. The *third* Girdle marks (1) the commencement of the Kingdom of Israel, and (2) the setting up of the typical temple of Solomon. Let us now examine these time-measurements in their order, beginning first with the third or lowest Girdle.

594 The typical kingdom of Israel is usually considered as having begun with king Saul, but it should be remembered that the Lord said to Samuel on that occasion: "They have not rejected thee, but they have rejected *me*, that *I* should not reign over them" (1 Sam. 8:7). From the time that the children of Israel entered Canaan, God was their King (1 Sam. 12:12); and even when men occupied the throne the kingdom was still the Lord's (See Deut. 17:14-19; 1 Chron. 28:5; 2 Chron. 9:8; 1 Sam. 12:20-25). Consequently, the commencement of God's typical kingdom on earth was in Spring of the year 1575 B.C., when the nation entered the land of promise (See Sec. III).

595 The date of the termination of the typical kingdom was at

the dethronement of the last king, Zedekiah. This took place by the decree of the Lord as expressed through the prophet Ezekiel: "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord; Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it [the kingdom]; and it shall be no more, until he comes whose right it is; and I will give it him" Ezek. 21:25-27). There the Lord declared that his kingdom on earth would come to an end with the dethronement of Zedekiah, but not for ever.

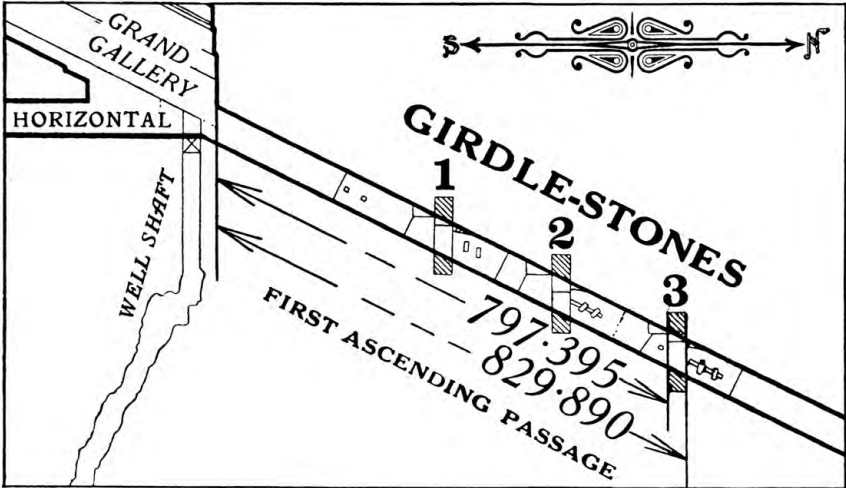
596 When Christ, "whose right it is" as the greater Son of David, would come in power and great glory, God's Kingdom would then once more be established on earth; even though the fact of the *presence* of the returned King of Israel, and the inauguration of his Kingdom power, as the Lord explicitly declared, would be known only to the few faithful watchers at the first. During the interim, while the nation of Israel has been "abased," the Gentile nations have been "exalted" to universal dominion. But these "Times of the Gentiles" have now expired; and Christ has taken to himself his great power and has begun to reign in righteousness. He will first destroy all the kingdoms of this world, and then inaugurate his rule of peace.

597 In Section IV we saw that Zedekiah was carried captive to Babylon in the 4th month of his 11th year, and that in the 7th month, which, according to the Bible chronology, would be Autumn of the year 607 B.C., the last remnant of the rebellious people was driven out of the land of Palestine, from which time it lay desolate without an inhabitant for 70 years. As the nation of Israel entered their land in Spring 1575 B.C., and continued as a *kingdom* from that date until the land was made desolate, the total duration of the typical kingdom was $968\frac{1}{2}$ years (1574 $\frac{3}{4}$ B.C. minus 606 $\frac{1}{4}$ B.C.). At the end of the 70 years of desolation the nation returned to Palestine, but, in accordance with the decree of God, subject to Gentile dominion during the whole of the "Times of the Gentiles." The restoration of the kingdom was not to begin till these "Times" were fulfilled (Luke 21:24), then Christ would become the King of Israel. His dominion will be an everlasting dominion (Dan. 7:9-27).

598 Section XLII explains how the Great Pyramid indicates the complete duration of Israel as a *Nation* separate from the rest of the world. Let us now see how the complete duration as a *Kingdom* is represented. It will be remembered that Autumn 69 A.D., when at the end of their "harvest" period of 40 years the *Nation* "died" (ceased to exist as a Nation), is indicated by the east edge of the upper end of the Well-shaft, which symbolises

hades, the death-state. The cessation (death) of Israel as a *Kingdom* is also marked by the same edge.

599 Starting from the lower edge of the *third* Girdle, as marking the date of the beginning of the Kingdom of Israel, Spring 1575 B.C., and counting a Pyramid inch to a year, up the middle of the floor of the passage to the point opposite to the mouth of the Well (See the NOTE); then, turning sharp to the right and travelling along the 21 inches to the edge of the little horizontal passage leading to the shaft, down the 26 inches to the floor of this little passage and along its length of 55 inches to the



east edge of the perpendicular shaft, this edge will be found to indicate the date Autumn 607 B.C., the year when Zedekiah was taken captive by Nebuchadnezzar, and thus when the Kingdom of Israel entered hades, the death-state, *i.e.*, when it ceased to exist as a *Kingdom* (See the diagrams on pages 206 and 207).

NOTE: It will be noticed that this measurement is about $1\frac{1}{2}$ inches *short* of the point which is exactly opposite the *centre* of the mouth of the Well. The date Autumn of 607 B.C. is not, therefore, indicated by the *centre* of the east edge of the shaft of the Well, but at a point on that edge which is about $1\frac{1}{2}$ inches north of the centre. This, which at first seems not so decisive as the measurement of Section XLII, appears nevertheless to be an

intentional feature; for in three other time-measurements where the same date, 607 B.C., would seem as if it *should* be marked by the *north* edge of the Well, we find instead that it is marked by a point which, like the one now dealt with, is also about $1\frac{1}{2}$ inches short of the north edge. These three time-measurements will be considered in Section XLVIII.

The $1\frac{1}{2}$ inches we speak of in the above paragraph is the nearest round figure to the precise amount of shortage; an exact scientific feature fixes the figure at $1.5395+$ *Pyramid inches*. Deducting this shortage from the sum of the standard Pyramid-inch measures that enter into this time-measurement, the total length of which corresponds in inches to the $968\frac{1}{2}$ years from 1575 to 607 B.C., we find that the floor-distance of the north, lower, edge of the third girdle-stone should be $829.8905+$ *Pyramid inches* down from the upper end of the First Ascending Passage. This distance is a fair mean of all the practical measures taken by us in 1909, the difference from the absolute mean being merely a 50th part of an inch.

Converting our practical British-inches measures into their corresponding value in Pyramid inches, the distance of the north edge of the third Girdle-stone, which edge is *vertical*, down from the upper end of the passages, is:

Along floor-line, West side, 829.9692 ; East side, 829.17 .

Along roof-line, West side, 829.8693 ; East side, 830.4687 .

Professor Flinders Petrie gives only one measure, 830.0691 .

SECTION XLVII

RESTORATION OF THE NATION AND KINGDOM OF ISRAEL

SEEING that the eastern edge of the upper end of the Well-shaft indicates the two dates when, first the *Kingdom*, then later the *Nation*, of Israel passed into the hadean condition, which is symbolised by the Well-shaft (Secs. XLII and XLVI), it may be asked: Since hades represents that state of death from which there will be an awakening, does the Great Pyramid indicate when they emerge from it?

601 For a brief review of some notices in the secular press, which show that the *national awakening* of God's ancient covenanted people is now recognised by such as have watched for it, see Pars. 365-377 in Volume I of *Great Pyramid Passages*. The famous "Balfour Declaration" which granted to this people a definite hold upon the promised land, and, under the powers thus conferred, the first official conference of representative Jews in Jerusalem, held at the passover of 1918, are the outcome, under the Lord's fore-arrangement, of the World War, beginning in 1914 when the "Seven Times" of punishment legally came to an end. Christ, the Son of David, is now present as the invisible King of Israel, having taken to himself his Kingly authority in 1914 A.D. Soon he will be perceived by the restored nation of Israel, but only after Jehovah has brought that people through some further trying experiences, to arouse their sense of responsibility, and to manifest to them their need for their King, whom they rejected so many centuries ago.

602 The emergence of the Israelites from hades, their return to the promised land, their participation in the trouble which will bring about the destruction of the Gentile nations; and the coming of their King, are all graphically described by Jeremiah in the 30th chapter of his prophecy, verses I to II,—

603 "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book . . . for lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord [bring them out from their captivity in hades, death]: and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . for thus saith the Lord; We have heard a voice of

trembling, of fear, and not of peace . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bands, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king [the great Antitypical David, Christ], whom I will raise up to them . . . for I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

604 The Great Time of Trouble which will destroy the other nations and kingdoms (not the people, but the systems), will be used of the Lord for the corrective punishment of Israel. The trouble and distress will be first and especially upon Christendom, and eventually upon all nations, but the final blast, named by the prophet "The time of Jacob's trouble," will be upon the people of Israel regathered in Palestine (See *Studies in the Scriptures*, Volume IV, pages 552-559).

605 In the 1913 Edition of this 2nd Volume of *Great Pyramid Passages* we wrote in connection with the above: "According to our understanding of the prophecies, God will "bring again the captivity" of His people from their hadean condition in Autumn of the year 1914 A.D., the date of the termination of the 'Times of the Gentiles.'" While we still await the full manifestation of God's returned favour to His ancient people, who are "beloved for the fathers' sakes," we may accept the date 1914 A.D. as the definite turning-point, when they as a nation first began to come forth from their age-long obscurity. It is a small beginning; but a decided one, and is so recognised by those who have identified themselves with the inauguration of a Jewish national home in the Holy Land.

606 As the famous Zionist leader, Dr. Max Nordan, is reported to have said in his inspiring speech at the meeting of the Zionist Executive Committee, held on 24th of April 1920: "The glorious day has arrived! . . . We Jews are still on the threshold, but without Government already in the Holy Land we shall now enter Palestine with firm steps declaring, 'Here we are; here we remain'" (See *The London Daily News* of 27th April 1920). Dr. Elder, one of the members of the Zionist Commission to Palestine, also gave expression to another important truth when he declared: "We regard the Jews in Palestine as a representative body of the Jews of the world. Nine Jews out of ten wherever they are have lived with one thought on Palestine" (*Daily News* of 17th April 1920).

607 Jewry may not yet realise why this suddenly awakened interest in them and favour toward them, has come into being; but the Lord's *spiritual* children know that it is a manifestation of the overruling care of the return King of Israel, the One who was born and proclaimed "King of the Jews." When Pilate asked Jesus, "Art thou a King?" Jesus answered, "To this end was I born, and for this cause came I into this world" (John 18 : 37).

608 In due time the people of Israel will understand that their King has now returned, and has already begun to exercise his loving ministrations on their behalf; but, as the Scriptures declare, the corrective final punishment must first be endured before this understanding can come. The trouble, while it lasts, will be grievous, but it will eventually be recognised to be a blessing in disguise, for it will be the means of revealing to the restored nation of Israel the presence of their invisible King.

609 Thus the Kingdom and Nation of Israel were not destined to remain forever in the hadean, or hidden, condition represented by the Well-shaft, but were to emerge from this death-state after the completion of their punishment of "Seven Times," beginning in 1914 A.D. Of the two openings of the Well-shaft, the lower one in the west wall of the Descending Passage should indicate this date; because although the Jews then began to have manifestations of God's favour, with Christ as their King, they must still pass through the "Great Time of Trouble" that came upon the world in the year 1914 A.D. as symbolised by the Pit, and which is running its appointed course.

610 The total length of the Well-shaft approximates the period of the Seven Times of the Gentiles. (A full description of the Well-shaft is given in Vol. I, Pars. 532-571. The length of the shaft is 2284"; and if to this we add the full lengths of the little passages which lead to the shaft at the upper and lower ends, 84" and 103" respectively, we get the complete length 2471 British inches.) But we have seen that, while the time-measurement of Section XLVI proves that the date 607 B.C. is indicated at the upper end of the Well-shaft, so a previously considered time-measurement (Sec. XXIX) proves that the year following the completion of the Gentile Times, 1915 A.D., is indicated at the lower end. By this method, and by means of the symbolism of the Well-shaft, the Great Pyramid represents one aspect of the long period of Gentile dominion, during which the Kingdom of Israel remained hidden in hades, the death-state.

A CONFIRMATION

611 As students of the Word are aware, while the Lord has a "due time" for every feature of his great Plan of the Ages, it is

only to such as have watched in faith that the fulfilment of the time-prophecies is revealed. The world go on unheeding, unaware of the true import of the events that take place in their midst. Also, while the foretold events transpire they as a rule develop gradually, necessitating the continued faith of the Lord's people.

612 When the long-looked-for Messiah came at the time appointed, not many in Israel would accept him as the One foretold, even though they beheld his wonderful works, and heard his life-giving message. Even his disciples, who believed in him, were perplexed at the apparent non-fulfilment of their hopes, saying: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). Then the risen Lord rebuked them for their lack of belief: "O fools, and slow of heart to believe all that the prophets have spoken"; and he opened up the Scriptures and proved to them how all things had been fulfilled as foretold; and their faith revived.

613 Later, just before our Lord ascended to the Father, his disciples asked him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). But Jesus knew that many days must pass before the Kingdom could be restored, and intimated that the heavenly Father had put the times and seasons in His own power. "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8). The Holy Spirit which came upon the waiting disciples soon after, at Pentecost, has stayed with the true Church throughout the Gospel Age, enlightening and instructing the people of God, and showing them things to come (John 14:16, 26; 15:26; 16:13).

614 The Scriptures show that Jesus was born a King; for the angel announced to the Virgin Mary that she would have a son, whom she was to name Jesus—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

615 But it was not until the long period of the Seven Times of Gentile dominion had run its course, that he, whose right it is, could take to himself his great power and begin his reign. When he rode into Jerusalem at the end of his 33½ years of earthly life, and was then proclaimed King, and Son of David, by the multitude, he knew that this title could not fully apply until he had proved himself worthy by his sacrificial death. For both Israel and the world required to be redeemed from death, and only by his ransom-sacrifice could the way of escape from the death-penalty be provided.

616 All these allied features of Christ's Advents are corroborated by a time-measurement connected with the Well-shaft in the Great Pyramid. The interval between the birth of the Man Christ Jesus in Bethlehem when he was proclaimed both Saviour and King, and the date 1914 A.D. when he began his reign, is 1915 full years. The ransom-sacrifice of Jesus Christ, by which means he not only made sure his right to reign as King, but became the Saviour of the world, purchasing them from the grave, is symbolised by the Well-shaft. The time-measurement, therefore takes into account the exact positions of the upper and lower ends of the Well-shaft; and by a recognised Pyramid proportion, the straight-lined distance between these two ends agrees with the 1915-year period.

617 The proportion to which we refer is that of $1/10$ th and $9/10$ ths. As will be shown in Vol. III of *Great Pyramid Passages*, this proportionate method of indicating a time-feature occurs very often in the Pyramid's dimensions, and is proved to be an intended part of the building's design. Consistently observing all the standard dimensions of the passage-ways, we find that the direct distance between the north edge of the summit of the Well-shaft, which is on the level of the Queen's Chamber floor (the Plane of Human Perfection), and the top, or nearest, corner of the north line of the Well-shaft's lower opening, is $2127.8057 + \text{Pyramid inches}$. (See the diagram on page 152 where the direct measurement referred to is shown.) When we deduct from this exact straight-lined distance between the two ends of the Well-shaft a 10 th part, we find that the remaining $9/10$ ths equal almost the precise 1915 Pyramid inches required (i.e., $1915.0251 +$).

SECTION XLVIII

THE SEVEN TIMES OF THE GENTILES

WE considered in the last Section the period of the "Seven Times of the Gentiles" in its relation to the humiliation of the people of Israel, showing how their kingdom and nation were figuratively hidden in the Well-shaft which symbolises hades. There are two other aspects of the "Seven Times," namely, (1) that which concerns the trial and testing of the Church, and (2) that respecting the lease of power to the kingdoms of this world. Both of these aspects are represented in the Great Pyramid by appropriate time-measurements corresponding to the period of 2520 years.

619 These two time-measurements both begin at the same point at the upper end of the Well-shaft. This point is not fixed in a haphazard fashion, but is directly indicated by another time-measurement which corresponds to the period of the *first* "Seven Times" shown in the diagram on page 128. The first Seven Times (Sec. XXIII) began at the end of Adam's 1000-year "day" of condemnation, and ended at the dethronement of Zedekiah, at which date the *second* "Seven Times" commenced (See page 130).

620 In the Great Pyramid the end of Adam's 1000-year "day" is marked by the north edge of the Descending Passage "basement-sheet" (Sec. XXV). Measuring first vertically up to the level of the summit of the Well-shaft (which is also the level of the Queen's Chamber floor), and from thence horizontally southward along this level to within about $1\frac{1}{2}$ inches north of the north edge of the Well-shaft, we find the date of the end of the first Seven Times. This was the date when the Kingdom of Israel entered the hadean condition which is symbolised by the Well-shaft (Sec. XLVI). The termination of this measurement corresponding to the first Seven Times, is the starting-point for the measurements which correspond to the two aspects of the second Seven Times, as already mentioned. (The reader will notice that these time-measurements do not terminate exactly at the line of the north edge of the Well-shaft, but $1.5395 +$ Pyramid inches to the north of it—See NOTE on pages

226-227.) The actual total of *Pyramid inches* in this first measurement is $2520.3221+$, or barely a 3rd of an inch more than the precise 2520 , a sufficiently close indication.

621 Before Fleshly Israel can have its Nationality and Kingdom fully restored, the last member of Israel's Spiritual King, the Christ head and body, must have completed his course and passed beyond the veil. We have seen how the length of the Grand Gallery, which symbolises the upward walk of the spirit-begotten Church, corroborates the Scriptural teaching that the date of the completion of the membership of the body of Christ is Autumn 1914 A.D. (See again Pars. 220-224). And in Section XIX we saw that this, the "fullness of the Gentiles," coincides with the termination of the Times of the Gentiles.

622 This aspect of the second Seven Times is again represented in the Pyramid, this time by a measurement which begins at the point where the first Seven Times end, and terminates at the upper south wall of the Grand Gallery. The measurement is taken first horizontally southward to the vertical line of the Grand Gallery south wall, and then up this vertical line to the base of the south wall on the top surface of the Step. (See diagram.—The measurement begins where the previous one ends, that is, at the point on the level of the summit of the Well-shaft, which is $1.5395+$ inches to the north of the north edge of the Well-shaft. Beginning from here, and terminating at the top surface of the Step, at the base of the south wall of the Grand Gallery, the total number of Pyramid inches in the two straight lines, horizontal and vertical, is $2520.3440+$, a close indication of the 2520 years of the Seven Times.)

623 Jesus' application of the promise in the second Psalm to his faithful joint-heirs (Rev. 2:26, 27), shows that the time of its complete fulfilment will be when all the spirit-begotten members of the Church are born from the dead in the First Resurrection, and are united with him their Head. The Christ being then complete, God will appoint *him* as King upon his holy hill of Zion, and will give *him* power to break the nations with a "rod of iron," to "dash them in pieces like a potter's vessel."

624 But, as C. T. Russell pointed out, the promise given in the 149th Psalm may apply even now before the last member of the Christ will have passed beyond the veil, namely, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a

twoedged sword in their hands; to execute vengeance upon the heathen [nations], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints. Praise ye the Lord" (Psa. 149;—see Pars. 220-224).

625 This beginning of the destruction of the Gentile, heathen, powers dates, as we see reason to believe, from the termination of the second Seven Times, or "times of the Gentiles," 1914 A.D. this other aspect of the Seven Times of the Gentiles is represented in the Pyramid by a direct measurement of 2520 inches which, like the former, begins at the point which marks the end of the first Seven Times, and terminates at the roof-level of the Pit, at the point which is vertically in line with the south wall of the Grand Gallery. (Compare diagrams, pages 234 and 176. The measurement is in this case nearly absolute, being less than a 10-thousandths part of an inch under the exact 2520.)

626 It is appropriate that the meeting-point of the time-measurements which represent the first and second periods of Seven Times, should be at the north edge of the upper end of the Well-shaft, and on the level of the Queen's Chamber floor. For when God remembered mercy in the midst of the years of his wrath (Hab. 3:2), and through Ezekiel prophesied of the coming of a righteous King of Israel (Ezek. 21:25-27), it was on the basis of the future sacrificial work of Jesus Christ that this assurance was given. God foreknew that his beloved Son would gladly sacrifice his perfect human life on behalf of the nation of Israel and the whole world, and thus prove his worthiness to be exalted as earth's everlasting King and Ruler.

627 As the Scriptures say: "Being found in fashion as a man, he [Jesus Christ] humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11). In the Great Pyramid the Well-shaft is the symbol of Christ's ransom-sacrifice, which was the supreme evidence of God's mercy and love for the fallen race of mankind (John 3:16). Thus, in the Pyramid, the date of the "midst" of the years, 606 B.C., and the ransom-sacrifice of Jesus Christ, are brought into close connection.

628 The great Stone Witness in Egypt, therefore, by the foregoing method, corroborates the orderly arrangements of the plan of salvation as shown in the diagram on page 128,—the “Seven Times” from the First Adam’s “day” to the overthrow of God’s typical kingdom, and the “Seven Times *more*” to the Second Adam’s “day” when the kingdoms of this world were due to be destroyed. This destruction began, as expected, in 1914 A.D., and when completed not one stone will be left standing upon another, for the old evil order must forever pass away.

SECTION XLIX

THE TEMPLE

“**B**UT Solomon built him an house’ (Acts 7:47). Thus spake the martyr Stephen of him who needed no house, and yet was willing (for his people’s sake) to dwell in one. This was the glory of Solomon, more than all his riches, power, pomp, and wisdom. The Scripture narrative of his reign is mainly taken up with the Temple, and this does really correspond to the truth of things, for the temple which Solomon built became more and more the fixed centre of the national life of Israel, and that national religious life was the germ which has expanded into the spiritual life of Christendom.

630 “In building that Temple, Solomon was doing far more than he had any idea of himself: he was providing an outward shrine for the worship of the living God; and that worship, transfigured and spiritualized, but yet retaining its conscious identity, was to become the universal religion of the world. It was the Temple which made Jerusalem ‘the joy of the whole world’ (Psa. 48:2): it was the Temple which gave to Jerusalem an everlasting name.”—*Life and Reign of Solomon*, by Rev. B. Winterbotham.

631 The time appointed when the worship of Jehovah is to become the universal religion of the world was not during the Gospel Age, the time of the Church’s humiliation, but in the Millennial Age when the Church is glorified with Christ as the great antitypical Temple of God. For on the authority of the inspired Apostle we know that Solomon’s temple typified the Lord Jesus and his followers, who are called collectively the “Temple of the living God” (2 Cor. 6:16; Eph. 2:19-21). The Kingdom of Solomon, also, prefigured the glorious Kingdom of Christ and his joint-heirs. But the “Royal Priesthood” is not yet installed in full power, for the “better sacrifices” of this antitypical day of atonement, on which will be based the “better covenant” than that of Moses’, are not yet fully consummated.

632 But though it will not be till the last overcomer has passed beyond the veil that the great Spiritual Temple of God

will be built, those who have made a covenant with God by sacrifice can by faith identify themselves as the Temple (I Cor. 3:16, 17; 6:19). This was true of all spirit-begotten believers from the inauguration of the church at Pentecost, and has special application at the end, when the membership of the Temple class is complete.

633 Just as in David's reign, which prefigured the period of the Church in the flesh, many of the temple stones were quarried, hewn, and polished, and then marked and laid aside for their future purpose, so during the Gospel Age God has chosen out of this world the various "living stones," "cut out without hands," and has caused them to be prepared and polished through the instrumentality of "strangers" in conformity with the lines of the "chief corner stone," Jesus Christ (I Pet. 2:3-5). As each follower of Christ made himself ready by voluntary submission to the will of God, he was laid aside in the sleep of death to wait for the due time when he would be raised with a glorious spiritual body, and take his appointed place in the antitypical house of God.

634 As we have seen (Sec. XVII), this resurrection of the sleeping saints began in Spring 1878 A.D., and at that date, therefore, the building operations of the antitypical Temple began, without noise or commotion, even as in the type "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (I King 6:7). This was in the fourth year after the Lord, the "greater than Solomon," came to his own people in 1874 A.D., and reminds us of the fact that it was in the fourth year after Solomon came to his typical kingdom that the erection of the typical temple began.

635 The date of the beginning of Christ's reign is elsewhere in this volume stated as Autumn 1914 A.D., the end of the lease of power to the Gentile kingdoms. But it was in Autumn of the year 1874 A.D. that he returned as King to his own people the Temple class, and three and a half years later he began to exercise his office as King in passing judgment upon the *nominal* Temple class, and in beginning the erection of his glorious antitypical spiritual Temple.

636 The number of years (seven) required to build Solomon's Temple symbolises the complete harvest period, from 1878 till 1914. Thus the year 1028 B.C. when Solomon's temple was finished, corresponds with Autumn of the year 1914 A.D., the end of the "Times of the Gentiles," when, we understand, the Temple-class was complete in membership, and the returned Lord began his Kingdom reign. We have seen that the lower edge of the third Girdle-stone in the First Ascending Passage indicates the date when the typical kingdom of God commenced

(Sec. XLVI). The *upper* edge of this third Girdle, we now find, marks the date 1028 B.C., when the typical temple was completed. The third Girdle, therefore, illustrates the connection between the Kingdom and Temple, both in type and antitype.

637 In the Great Pyramid the spiritual Temple and Kingdom are symbolised by the King's Chamber. When we measure the distance along the floor-lines of the passages from the upper edge of the third Girdle-stone in the First Ascending Passage, up to the north wall of the King's Chamber, we find that the number of Pyramid inches corresponds with the period between 1028 B.C. and 1914 A.D. (From Autumn of 1028 B.C. to Autumn of 1914 A.D. is a period of 2941 years. The total floor-distance from the top edge of the third Girdle to the north wall of the King's chamber is $2941 \cdot 0366 + \text{Pyramid inches}$.)

NOTE: By practical measuring in the First Ascending Passage, we obtained the following distances between the upper end of the passage, and the top edge of the third Girdle (our British inches being here converted to Pyramid inches):

Along floor-line, East side, 797·202; West side, 797·3019.

Along roof-line, East side, 797·5017; West side, 797·202.

In the above time-measurement we have taken a *mean* distance of $797 \cdot 3955 + \text{Pyramid inches}$.

SECTION L

THE JUBILEE

AN outstanding year in the history of the nation of Israel was that on which fell their last typical jubilee, 626 B.C. (See diagram, page 118). As pointed out in Section XXII, God commanded the nation of Israel to observe every 50th year in a very special manner. The land was to be wrought for six years, allowed to rest on the seventh, and then after seven of these periods of seven, *i.e.*, after a *cycle* of 49 years, the following one was to be kept not only as a rest-year, but also as a jubilee, in which every man was to regain his original possessions (Lev. 25). But, as God had foreseen (Lev. 26:32-35), the jubilees were never properly observed: and all further opportunity to obey this command was denied the nation after 626 B.C. (See page 120), for in accordance with the decree of God the land was devastated nineteen years later by Nebuchadnezzar, and lay desolate for 70 years.

639 It is distinctly stated that God's purpose in decreeing that the land must lie desolate for 70 years, was that it might enjoy its sabbaths (Compare Lev. 26:34, 35, with 2 Chron. 36:20, 21). It is evident that the special *jubilee* sabbaths are referred to, but as 70 is a symbolic number, all the seventh-year sabbaths were also included in the complete period of desolation. The fact that the land lay desolate for 70 years to fulfil its sabbaths shows that the people of Israel should have observed 70 jubilees, or, with their preceding *cycles* of 49 years, 154 sabbath years in all, up to the date of the desolating of the land in 606 B.C. (It is interesting to note that the full number of sabbath years which *could* have been observed by Israel, namely, 154, is equal to the *double* of the sum of 70, and 7, all Bible numbers. 77, and its double 154, are related in a special way to the mathematical proportions of the Great Pyramid, as shall be explained in Vol. III of the *Great Pyramid Passages*. It will be seen, of course, that in each completed period of 50 years there were 8 sabbath years, counting the jubilee as the 8th. And between the *last* typical jubilee, which was the 19th from the time of entering the land under Joshua, until 606 B.C., two 7th-year sabbaths could have been kept.)

640 God had so arranged his Plan that the last typical jubilee, which was the 19th, occurred at such a date, that the *remaining 51 cycles of 49 years* counting from then, would terminate at the beginning of the seventh Millennium, the great 1000-year Sabbath of our Lord. The last typical jubilee began in Autumn 627 and ended in Autumn 626 B.C., and thus the 51 cycles of 49 years, or 2499 years, ended in Autumn 1874 A.D. from which date the great Antitypical Sabbath year commenced (See diagram, page 118).

641 This is an additional proof that the "Times of Restitution" began in 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 190-196). Had one jubilee more, or one less, been observed before the land was made desolate, the harmony of this Scriptural time-feature would have been destroyed. The Lord, who has put the times and seasons in his own power, has so carefully arranged every detail, that beauty and harmony are everywhere manifest in his grand Plan of the Ages.

642 Is the date of the last typical jubilee indicated in the First Ascending Passage? We believe that this is the purpose of the *second Girdle-stone*. For if a Pyramid-inch measurement be started from the lower, or north, edge of the second Girdle up the floor-line of the passages to the foot of the Step at the head of the Grand Gallery, then, omitting the riser, from the north edge of the Step to the south wall of the Grand Gallery, it will be found that this total floor-distance corresponds with the period of *51 cycles of 49 years*, which began in Autumn 626 B.C., and terminated in Autumn 1874 A.D. (The total period is 2499 years, and the total measurement, observing the standard dimensions of the Pyramid, is $2498.8841 + \text{Pyramid inches}$, which is only about a 10th part of an inch short of the precise number.)

643. By this method, therefore, the south wall of the Grand Gallery indicates the end of the sixth Millennium, when our Lord was due to return and inaugurate the "Times of Restitution of all things." It will be remembered that the Grand Gallery south wall is in vertical alignment with the south terminal of the Small Horizontal Passage floor in the Pit (Sec. XXXIII). As this floor terminal is proved to mark the date 1874 A.D. (Sec. XXXII), the vertical line thus indicates the year 1874 A.D., as well as 1914-15 A.D.

NOTE: The distance from the lower, north, edge of the second Girdle, to the upper end of the First Ascending Passage, is said by Professor Flinders Petrie to be 625 British inches, *i.e.*, 624.375 Pyramid inches.

Our own measuring yielded the following results (stated in Pyramid inches):

Along floor-line, East side, 623.92545 ; West side, 624.12525 .

Along roof-line, East side, 624.32525 ; West side, 624.12525 .

The figure which we have used in the above calculation namely, $624.32588 + \text{Pyramid inches}$, may therefore be considered as a fair mean. The slight range of measures is, however, intentional.

In this 2nd volume of *Great Pyramid Passages* we do not have occasion to refer to the measures of the *upper*, south, edge of the second Girdle-stone. So we shall here just mention that the standard distance of the upper edge from the Grand-Gallery end of the passage is $591.4151 + \text{Pyramid inches}$. As will be seen this standard distance is the same, to within less than a 100th part of an inch, as our practical measures along both floor and roof lines on the west side of the passage.

Our measures are, in Pyramid inches:

Along floor-line, East side, 591.15825 ; West side, 591.408 .

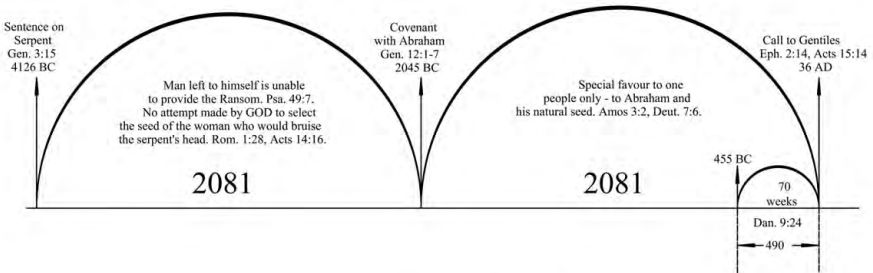
Along roof-line, East side, 591.15825 ; West side, 591.408 .

SECTION LI

THE "SEVENTY WEEKS"

THE honour of becoming members in the great spiritual Seed of Abraham was the *exclusive* privilege of the people of Israel till the end of their "seventy weeks" of favour (See *Studies in the Scriptures*, Vol. II, chapter 3; also diagram on page 102).

645 It is interesting to note that the complete period of 4162 years of the world's history from the time of Adam's fall till the end of Israel's 70 weeks, is equally divided into two grand periods of 2081 years, the central point of division being signalled by God's great promise to Abraham, namely, that in his seed all the families of the earth would be blessed. See the accompanying diagram, and No. 4 on page 24, which in itself explains this feature. (According to the custom of



ancient nations previous to the giving of the law, the beginning of the year of Adam's fall is $4126\frac{1}{4}$ B.C., and the beginning of the year when Abraham received his covenant of promise is $2045\frac{1}{4}$ B.C. [See page 34]. $4126\frac{1}{4}$ B.C. minus $2045\frac{1}{4}$ B.C. equals 2081 years; and from the beginning of the year of Abraham's covenant, till the full end of the exclusive Gospel favour to his natural seed, is a period of similar length, for $2045\frac{1}{4}$ B.C. plus $35\frac{3}{4}$ A.D. equals 2081 years.)

646 The 70 weeks (490 years) began to count from the time

when Nehemiah received his commission and built the walls of Jerusalem. This was in the 20th year of the reign of Artaxerxes king of Persia (Compare Dan. 9: 24-25, with Neb. 2: 1-20; 6: 15). At the end of this volume we give proofs that Artaxerxes ascended the throne in 474 B.C., and that his 20th year was, therefore, 455 B.C.

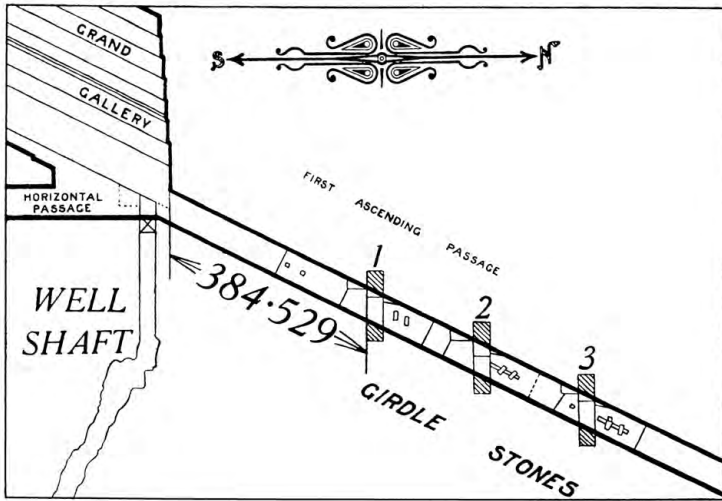
647 The Prophet Daniel foretold that the Messiah would come at the end of the first 69 of these symbolical "weeks," and in fulfilment of this, namely, in Autumn 29 A.D., God anointed Jesus with the Holy Spirit and thus declared him to be the Messiah. During the 70th and last week, in the midst of which the Messiah was "cut off" in sacrifice (See diagram, page 50), the Gospel favour went forth to the nation of Israel, first as a whole through its representatives, and then, after the death and resurrection of the Lord in Spring 33 A.D., to the individuals of the Nation; but in Autumn 36 A.D. the exclusive favour to Israel ceased, and the Gentiles were now given equal opportunity to become members in Abraham's *spiritual* seed. The year 455 B.C. was therefore a very important date in the Age of Israel, and we find that it is indicated in the First Ascending Passage by the south, or *upper*, edge of the *first* Girdle-stone.

648 When the law was "taken out of the way" by Christ, and the faithful among the Israelites were ushered into the favour of the Gospel Dispensation represented by the Grand Gallery, they gladly began the ascent and exulted in the freedom of the high-calling, so different from the bondage of the law covenant under which they had been labouring. But the majority of the nation, the "chaff" class, through wilful unbelief, turned aside and ceased to enjoy the exclusive favour of the invitation to joint-heirship with the Messiah.

649 This is indicated by the little passage which leads out of the Grand Gallery to the shaft of the Well, and the exact date of the end of their 70 weeks of favour, Autumn 36 A.D., is indicated by the vertical line of the Grand Gallery west wall (See diagram, page 207). The moment they passed beyond this line, they were outside of the Grand Gallery privileges, and were obliged to take their lot as individuals along with the Gentiles, so far as the high-calling was concerned.

650 Tracing this time-measurement (as in Section XLII), we begin in the central line of the First Ascending Passage, at the point where the upper, or south, edge of the first Girdle runs across the floor. This joint-line marks the date 455 B.C., the beginning of the 70 weeks of exclusive favour to Israel. From here we ascend the floor-line to opposite the north edge of the Well-mouth, horizontally southward to opposite the

centre of this mouth, then sharp to the west (right) to the edge of the mouth itself, down vertically to the floor of the small westward passage which leads to the shaft of the Well, and along this floor's central line to the point vertically underneath



the line of the Grand Gallery's west wall. This final point marks, by this time-measurement, the date 36 A.D., the full end of the 70 weeks of favour to Israel, 490 inch-years. (See the two diagrams on pages 206, and 207.)

NOTE: The details of the above-mentioned time-measurement require, if the precise 490 inches are wanted, that the floor-distance from the upper end of the First Ascending Passage to the upper edge of the first Girdle be 384.5292 Pyramid inches (although absolute precision in the indication of time-measurements need not be insisted upon, provided the dates in connection with them are pointed to with a reasonable amount of accuracy. It is in the scientific features that greater precision is necessary; and these will be dealt with in Vol. III of *Great Pyramid Passages*).

According to Professor Flinders Petrie, the distance in question is 385 British inches, or 384.615 Pyramid inches, which

is less than a 10th part of an inch more than the precise requirement. Our own measurements are:

Along floor-line, East side, 385·1145¹; West side, 384·615.

The distance down the West side is therefore practically in agreement with the time-measurement; and there are probably reasons why the distance down the East side is about $\frac{1}{2}$ an inch more.

The distance down the *roof*-line is nearly an inch less, as follows (upper edge of first Girdle):

Along roof-line, East side, 383·86575; West side, 383·616.

The distance along the roof-line was purposely made less than along the floor-line, the top half of this first girdle being made with a thicker stone than the lower half, as can be seen in our Plate CXXVIII, page 282, of Vol. I *Great Pyramid Passages*. The reason for the difference is explained in the next Section, No. LII.

SECTION LII

THE "2300 DAYS"

THE year of Nehemiah's commission, besides being the commencement of the prophetic period of the 70 weeks, formed also the starting-point of another of Daniel's time-prophecies, namely, the "2300 days," at the end of which the "Sanctuary" was to be cleansed (Dan. 8:14).

652 The 2300 days was the first of the prophetic periods to be communicated to Daniel. He was greatly exercised concerning this vision (See Dan. 8:26, 27), and prayed to God, confessing his own and his people's sins, and beseeching the Lord to cause his face to shine upon his Sanctuary, which, he had learned, would be trodden underfoot and not be cleansed until the 2300 days were accomplished (Compare Dan. 8:13, 14, 9:17).

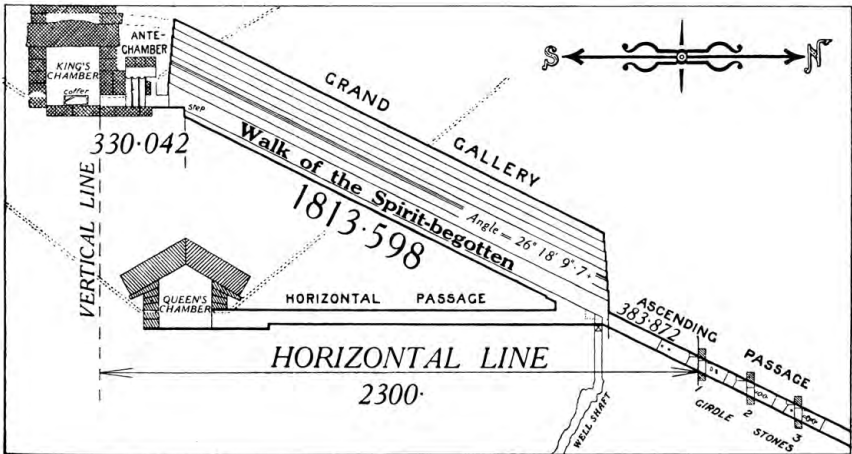
653 While Daniel was in the midst of his supplication an angel appeared to him, and, bidding him consider the vision, informed him that "70 weeks" were "determined" or "cut off" for his people (Dan. 9:23, 24). The 70 weeks thus "cut off" constituted the first part of the vision of 2300 days, and, therefore, these two time-prophecies begin from the same date, *i.e.*, 455 B.C. (See *Studies in the Scriptures*, Vol. III, chapter 4).

654 As both these prophetic periods start from the same date, and as this date has already been shown to be marked by the upper edge of the first Girdle-stone in the First Ascending Passage (Sec. LI), the time-measurement of the 2300 days (years), if indicated at all in the Great Pyramid, should commence from this point. Also, as it was the "Sanctuary" which was to be cleansed at the end of these symbolical days, the King's Chamber, which represents the "Sanctuary" or "Most Holy," should indicate the end of this time-measurement (See Sec. XV, and Lev. 4:6; 16:33).

655 It is at once apparent that the distance from the first Girdle-stone up to the King's Chamber, when measured along the floor-line of the passages, is too great. Consequently there is only one other possible method for this period of 2300 days to be indicated, if the first Girdle and the King's Chamber are

to be retained as the starting and finishing points, namely, by a direct measurement through the solid masonry. The period of 2300 days is indicated in this way.

656 By measuring from the upper edge of the first Girdle in the First Ascending Passage, *horizontally* to the vertical line of the King's Chamber north wall, the distance will be found to be exactly 2300 Pyramid inches (See the diagram). But in this

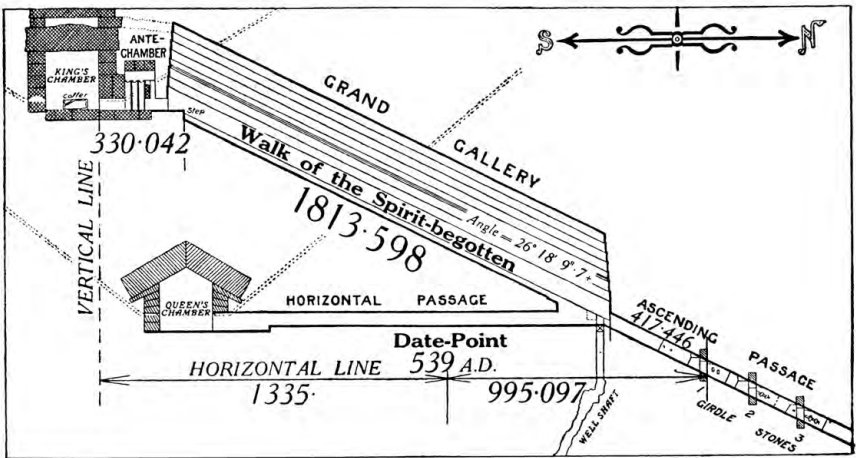


instance we find that we require a *shorter* distance between the upper edge of the first Girdle and the upper end of the First Ascending Passage, than was necessary for the time-measurement of the 70 weeks. This shorter distance was provided for by the architectural departure alluded to in the NOTE on pages 246-247.

657 As the time-measurement corroborating the Scriptural period of 2300 days is a *horizontal* one, it is immaterial, so far as location is concerned, if the starting-point be from the roof, or floor, of the First Ascending Passage's first Girdle. But for the exact number of inches in the length of this horizontal line, it is necessary that it should start from the roof; for here the *inclined* distance from the upper end of the passage to the upper edge of the first Girdle is the right amount to make the *horizontal* distance agree.

658 The complete horizontal measure of precisely 2300 Pyramid inches, from the vertical line of the King's Chamber's north wall, requires that the *inclined* distance along the roof-line

to the first Girdle should be $383.87295 + \text{Pyramid inches}$. In the NOTE on page 247 it will be seen that our practical measuring in the passage gave us a figure for the roof on the east side which is practically identical, being less than 100th part of an inch different, namely, $383.86575 \text{ Pyramid inches}$. We now therefore perceive why the first Girdle was made slightly different from the second and third Girdles, as mentioned in the note referred to (pages 246-247).



SECTION LIII

THE "1335 DAYS"

IN addition to the "70 weeks" and "2300 days," the Great Pyramid corroborates the three other time-prophecies contained in the book of Daniel, namely, the "1260 days," the "1290 days," and the "1335 days." It also corroborates the period of the "time of the end." (These prophecies are fully explained in *Studies in the Scriptures*, Vol. III.)

660 A careful comparison of Dan. 12:7-12, and 8:11-14, shows that all the time prophecies of Daniel are related to each other, having reference to the treading down of the "Sanctuary" by the setting up of the "abomination of desolation" (Matt. 24:15). The 8th chapter of Daniel refers to certain historical events which were to transpire during the first portion of the "2300 days," before the "daily sacrifice" would be taken away and the "transgression of desolation" placed in its stead; *i.e.*, when the blasphemous sacrifices of the Mass (Transubstantiation) would be substituted for the continual, ever efficacious sacrifice of our Lord Jesus Christ (See *Studies in the Scriptures*, Vol. III, pages 95-98.)

661 It was during the Medo-Persian kingdom, symbolised by the ram with two horns (Compare verses 3 and 20), that Nehemiah received his commission and built the walls of Jerusalem, from which date (455 B.C.) the 2300 days (years) began. Thus the *vision* of the "2300 days" is the basis, not only of the "70 weeks," but of all the other prophetic periods of Daniel (Dan. 8:26, 27).

662 In Sections LI and LII we saw that the date 455 B.C., when the "70 weeks" and "2300 days" began, is marked by the *upper* edge of the first Girdle-stone, in the First Ascending Passage. We now find that the *lower* edge of this Girdle also indicates the date 455 B.C., in connection with the time-measurements corresponding to the 1260, 1290, and 1335 "days."

663 These periods did not, of course, date from 455 B.C., but from 539 A.D., when the "abomination of desolation" was set up in power; but it is necessary to take into account the time which lies between the commencements of the 2300 days, and the other prophetic periods, for this enables us to fix the point

in the Pyramid which indicates the date 539 A.D. when the "abomination of desolation" was set up—See No. 5 on page 24.

664 Dan. 12:12 reads: "Blessed is he that waiteth, and cometh, to the thousand three hundred and five and thirty days." As this period began in 539 A.D., it ended in 1874 A.D., the year of our Lord's return; and soon after that all the watching and waiting saints were apprised of his presence, and experienced the blessedness foretold. He came to his Sanctuary class to serve them with "meat"—glorious unfoldings of the Word of truth, "meat indeed" for the members of the New Creation (Luke 12:35-38; John 4:31-34).

665 We have already seen how the King's Chamber north wall marks the date of our Lord's return, 1874 A.D. (Sec. XVI), and also how the vertical line of this north wall indicates the date 1846 A.D. when the Sanctuary class were cleansed from all defiling errors (Sec. LII). In further confirmation of these two symbolical indications, we now find that the time-measurement of 1335 Pyramid inches also terminates at the line of the King's Chamber north wall, by the following method (the significance of which, however, will not be apparent until we have examined the Pyramid's indications of the other prophetic periods of Daniel; for all of them, as we have said, are related):

666 The period of the 2300 days, we saw, is corroborated by the direct horizontal distance between the upper, south, edge of the first Girdle-stone, and the vertical line of the King's Chamber's north wall. This time, however, we begin our horizontal measurement from the *lower*, north, edge of this first Girdle-stone, terminating, as before, at the north-wall of the King's Chamber, a total length of $2330.0977 + \text{Pyramid inches}$.

667 But the exact period between the dates 455 B.C. and 1874 A.D., Autumn in both years, is 2328 years, or $2.0977 + \text{less}$ than the Pyramid-inch length of the horizontal line. It would seem as if, therefore, this time-measurement was an approximate one, not so exact as most of the others have proved to be. There is a harmony in this 2 inches extra, however, as we shall see later.

668 The vertical line of the north, or lower, edge of the first Girdle-stone, where it intersects the inclined floor of the First Ascending Passage, $417.4468 + \text{Pyramid inches}$ down from the upper end of the passage, is the point that fixes the *level* at which the horizontal line runs (See the diagram).

669 On this horizontal line, at the King's Chamber end, we measure off 1335 inches, representing the 1335 days (years) of Daniel. The point on the horizontal line, exactly 1335 inches from the vertical line of the King's Chamber north wall, will

thus mark the date 539 A.D., the date from which the 1335 days of Daniel began to run their course. We may call this point on the horizontal line the "539 A.D. date-point," and have so denoted it in the diagram on page 250.

670 Dating backward from 539 A.D. to 455 B.C. is a period of 993 years. Measuring backward (northward) from the "539 A.D. date-point" on the horizontal line the corresponding 993 inches, we terminate at a little over 2 inches short of the north edge of the first Girdle-stone.

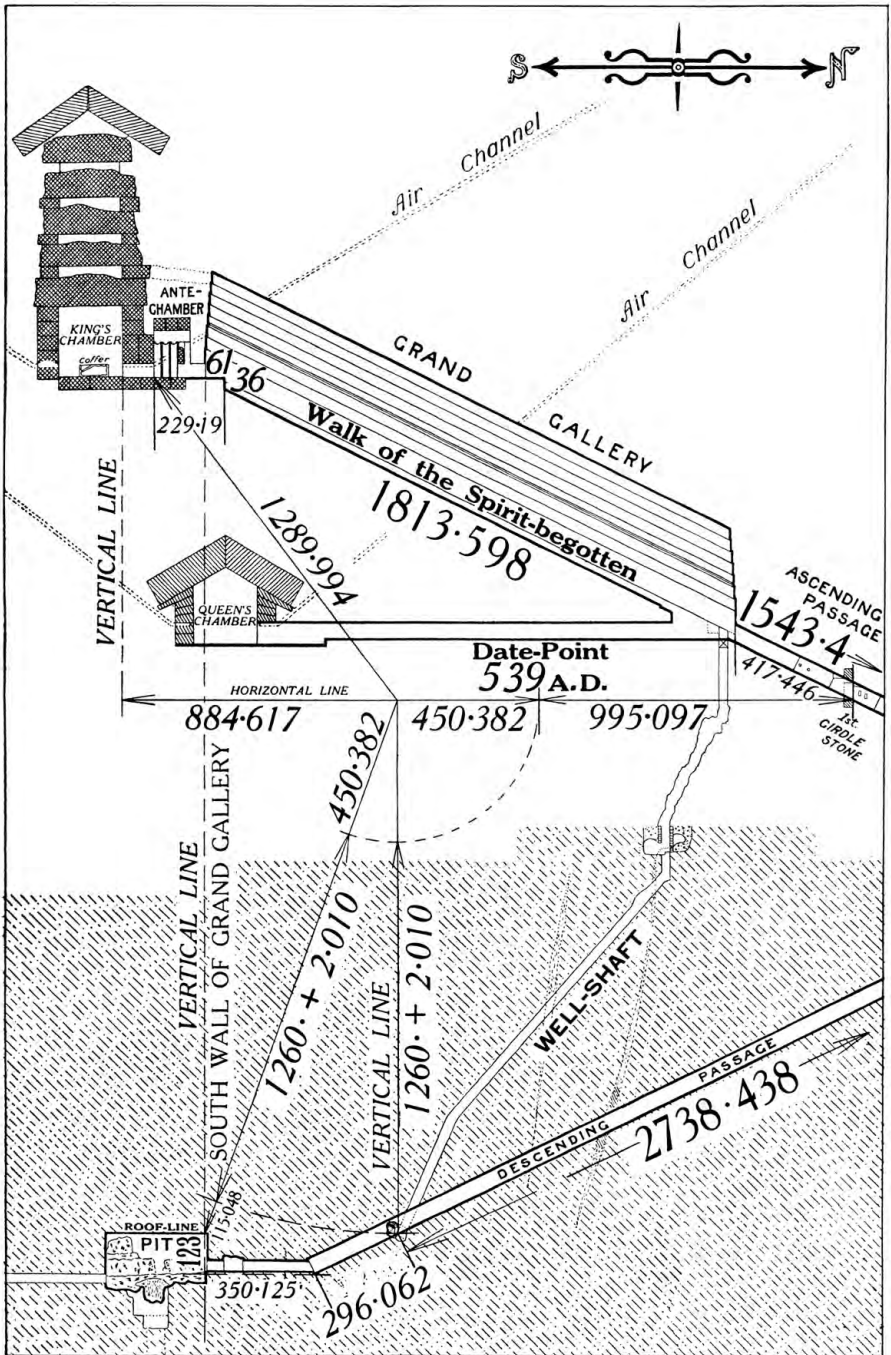
NOTE: According to Mr. Waynman Dixon, the lower edge of the first Girdle-stone is 416.583 *Pyramid inches* down from the upper end of the passage; while Professor Flinders Petrie's measurement is 416.0835 - *Pyramid inches* (Their *round* British-inch measures are 417 and 416½).

In our own measuring in this First Ascending Passage we found that, as with the upper, or south, edge of this first Girdle-stone, so also with its lower, or north, edge, the distance downward to it from the Grand-Gallery end of the Passage, when taken along the roof-line, is slightly longer than along the floor-line. And there is also a slight difference between the east, and the west, in each case. In *Pyramid inches*, our measures are:

Along floor-line, East side, 416.73285; West side, 416.3832.

Along roof-line, East side, 417.6819; West side, 417.1824.

The figure we have used in our time-measurement calculations, namely, 417.4468+, is therefore a mean between the east and west measures of the roof-line; and in our diagrams we have drawn this vertically down to intersect the floor of the passage. Nevertheless, we find that, while in these particular time-measurements we have used the mean roof-distance of 417.4468+ *Pyramid inches*, the limited range of measures is *intentional*, for no one figure could show with exactness all the features that are connected with this first Girdle. For instance, there is another (scientific) feature which requires the East side floor-distance of 416.7349+ inches, and still another (scientific) feature requires a roof-distance of 417.0491+ inches.



SECTION LIV

THE "1260 DAYS"

THE "1260 days" (years) is the period during which the true Church of God was in the "wilderness" condition. She fled thither on account of the persecutions inflicted upon her by the Apostate Church, named "Jezebel," which was set up in power in 539 A.D. (See *Studies in the Scriptures*, Vol. II, page 256). The year 1799 A.D. was the end of these 1260 symbolical days of persecuting power, and the following year, 1800 A.D., was the end of the Papal Millennium, which began in 800 A.D. when Charlemagne was crowned "Emperor of the West" by the pope, in return for which he donated to the Romish Church the territory known as the "Papal States" (See *Studies in the Scriptures*, Vol. II, pages 353-356).

672 The breaking of the sovereign power of the Papacy by Napoleon in 1799 A.D. was an important step in the Reformation, being as much as any a means of directing men to an appreciation of the truth as it is in Christ Jesus. For whenever the false claims of the Antichrist are exposed, the saving power of Christ is proportionately made clearer.

673 We have seen how the important dates in the dawn of the Reformation are indicated at the lower opening of the Well-shaft (Sec. XXXVI). The north edge of this opening marks the beginning of Reform, namely, the unfolding to thinking men of the false assumptions of the Papacy, when pope Boniface VIII made the astounding claim that only through *him* could anyone hope for salvation. While loudly proclaiming to the poor groaning world that escape from condemnation (symbolised by the downward course of the Descending Passage) could be granted only by the Romish Church through sacrifices of the Mass, indulgences, etc., its representatives took good care to obscure the only *true* way of escape, belief in the "daily sacrifice" of Christ, symbolised by the Well-shaft.

674 It is surely meet, therefore, that the confident and blatant assumptions by pope Boniface VIII should be counted as the beginning of Antichrist's downfall. And now we find that the very place in the Great Pyramid which marks the date when

the Papacy began to lose its world-wide sway, also indicates the *end* of its sovereign power, 1799-1800 A.D., at the hands of the "man of destiny."

675 In the time-measurement of Section LIII we saw how 539 A.D. is indicated on the horizontal line which represents the period of the "1335 days." As 539 A.D. is also the beginning of the "1260 days" (See No. 5 on page 24), this "date-point" on the horizontal line should, properly, form the starting-point of the time-measurement of 1260 Pyramid inches. On calculation, however, we find that the "539 A.D. date-point" is both too far above, and too far to the north side of, the lower Well-mouth. It cannot, therefore, form the commencement of a *direct* measurement of 1260 Pyramid inches to the lower Well-opening.

676 Nevertheless, the "date-point" does, in a manner, form the starting-point of this measurement; for the *horizontal* distance from the "539 A.D. date-point," to the vertical line of the north edge of the lower opening of the Well-shaft, is $450.3820+$ Pyramid inches, and the *vertical* distance from the horizontal line, down to the floor of the Descending Passage at the north edge of the Well-opening, is also $450.3820+$ Pyramid inches, plus a little over 2 inches, more than the number of inches required to correspond with the 1260 days time-measurement (See diagram page 254). Thus we may transfer the "539 A.D. date-point" from the horizontal, to the vertical line. This is confirmed by the harmony of the time-measurements explained in the following two Sections (Nos. LV and LVI).

677 Beginning, therefore, the length of 1260 Pyramid inches from the point on the vertical line which is $450.820+$ Pyramid inches below the horizontal line, it is found to terminate not on, but $2.0103+$ inches short of the Descending Passage floor-line at the north edge of the Well-opening.

678 As the termination of the 1260 Pyramid inches stops short of the Descending Passage floor to the extent of a little over 2 inches (which is not a great deal in itself), we can see in this a consistency with the connected time-feature of the 1335 days; for the measurement in that feature was also a little over 2 inches short of the precise amount. And when we find in the time-measurement of the next Section (No. LV), which shows how the Great Pyramid indicates the period of the "Time of the End" spoken of by Daniel, that here too the Pyramid-inch measure is a little over 2 inches short of the exact requirement, it is manifest to us that there is intention in this arrangement.

SECTION LV

"THE TIME OF THE END"

ALTHOUGH the Antichrist legally lost its persecuting power and sovereignty in 1799 A.D., it still exists as a system, and will not be destroyed finally till the full end of the "time of trouble such as never was," spoken of by the prophet Daniel (12:1). This great time of trouble began in Autumn of the year 1914 A.D., when the "times of the Gentiles" legally came to an end. Papacy is in itself one of the Gentile powers, for which reason it is denominated "Babylon the Great" (Rev. 17:5). The interval between the end of the 1260 symbolical days, and the end of the 2520 years of Gentile dominion, is called in the Scriptures "the time of the end" (Dan. 12:4). This period is 115 years, reckoned to Autumn 1914 A.D. (See *Studies in the Scriptures*, Vol. III, chapter 2).

680 It has been demonstrated by numerous time-measurements that the Pit indicates the end of the Gentile lease of power, 1914-15 A.D. (Sec. XXXII, etc.). We have seen, also, that an exact time-measurement corroborating the period of the "Seven Times of the Gentiles" terminates on the roof-level of the Pit, at the point which is vertically in alignment with the south wall of the Grand Gallery (Sec. XLVIII). In confirmation we find that the *same point* on the Pit roof is the termination of a time-measurement corresponding to the period of the "time of the end."

681 For if the vertical measurement of the previous Section (LIV), which ends at the north edge of the lower Well-opening, be directed symmetrically at an angle (like the swinging of a pendulum) to the Pit, this measurement will be found to be exactly 115, *plus* a little over 2, Pyramid inches *short* of the roof of that chamber. That is, just as the Scriptures show:—after the 1260 days (years) of Antichrist's persecuting power, a further period of 115 years was to elapse, before the final destruction of that system, and of christendom as a whole, could begin, 1799-1914 A.D. (The amount by which this inclined line is short of the exact number of inches required is 2.0591+; see the diagram on page 254.)

SECTION LVI

THE "1290 DAYS"

ACCORDING to the purpose of God, it was not until the end of the "1290 days" (years) after the taking away of the "daily sacrifice," and the setting up of the "desolating abomination" (in 539 A.D.), that the Sanctuary class was first to gain understanding of the Scriptural times and seasons (Dan. 12:8-11; and note that the sense of this passage is clearer if verse 10 is read after verse 11).

683 As the 1290 symbolical days commenced with 539 A.D., the same date as the other prophetic periods of 1260, and 1335 days, it terminated in 1829 A.D. (See No. 5 on page 24). In this year William Miller of Mass., U.S.A., began his religious movement, which was based upon a correct interpretation of the "1260 days." He taught that the prophecies pointed to 1844 A.D. as the date of Christ's return; and when that year passed without the Lord appearing in the manner expected, there was great disappointment; but many were "purified, and made white, and tried," as the result of this experience (Dan. 12:10). There was a general sifting among the Sanctuary class; those approved of the Lord stood fast in the faith, but none of the wicked understood. Two years later, in 1846 A.D., the Sanctuary class were cleansed, even as God had foretold through his prophet Daniel (Sec. LII). In fixing upon the date 1844 A.D., the return of our Lord was anticipated by 30 years. This period corresponds with the 30 years between the birth and baptism of Jesus (See diagram, page 102).

684 Although the time and purpose, as well as the manner, of Christ's second Advent were misunderstood, the year when the "Millerite movement" began, 1829 A.D., was the *beginning* of the correct interpretation of the prophetic periods, for Miller correctly placed the "1260 days" in history. From that time onward the Word of God has gradually become clearer to the true Church, who, as diligent students in the "School of Christ," have sought earnestly to know the Plan of the Ages. But previous to the termination of the period of 1290 symbolical days, believers could not understand any of the time-prophecies, because according to the Lord's command (Dan. 12:4), the Book

was sealed till then (See *Studies in the Scriptures*, Vol. III, pages 82-88).

685 In the Great Pyramid the "School of Christ" is symbolised by the Ante-Chamber, where the Sanctuary class, as the "Bride" of Christ, is represented as "making herself ready" before being ushered into the presence of her Lord and King in the symbolical King's Chamber. In Section XVII we noticed how 1878 A.D., when the "Bride" class began to be ushered into the King's presence is marked by the south end wall of the Ante-Chamber.

686 Although all the footstep followers of Christ have known that they would one day enter the heavenly courts, it was not till the end of the full measure of the 1335 symbolical days, namely, 1874 A.D., that they could know that the "body" of Christ would be resurrected in 1878 A.D., from which date all who "die in the Lord" are "changed in a moment" from earthly to spiritual conditions. Nor could they even *begin* to correctly understand prophetic time until the end of the 1290 days.

687 When we review the symbolical significance of each part of the Great Pyramid, we cannot find a more appropriate place for the termination of a time-measurement in corroboration of the 1290 days, than the Ante-Chamber. Nor can we suggest a better point in this little apartment to mark 1829 A.D. than the line of the south or end wall. According to our expectation we discover that the period in question is indeed indicated terminating at the base of the south wall of the Ante-Chamber.

688 The time-measurement of the 1290 days begins from the *horizontal line* which is now proved to form the basis of all Daniel's prophetic periods, namely, the "2300 days" time-measurement (Sec. LII). The length of 1290 Pyramid inches, however, does not commence at the 539 A.D. "date-point," but 450.3820+ inches to the south of it, *i.e.*, at the very point which is vertically in line with the north edge of the lower Well-opening (See the diagram on page 254).

689 The actual Pyramid-inch length of this inclined line to the base of the Ante-Chamber's south wall is, according to the standard measures of every part of the building's passage-ways, 1289.9944+, or within about a 200th part of an inch of the precise 1290. Such exactness is remarkable evidence of design. The measure of 450.3820+ inches constitutes what we might term a "date-bridge," by which the year 539 A.D. is symmetrically transferred to other points, and thus makes it possible for all of Daniel's important time-prophecies to be appropriately corroborated by the great Stone Witness.

ADDITIONAL TIME-MEASUREMENTS

690 There are a number of time-features which are, in a sense, related to these prophetic periods of Daniel. Some of these are direct, and some are indicated by proportions, such as the proportion of the ratio π , and by the numbers, 5, 7, and 10, all of which are special Pyramid numbers, 5 being the sacred number, 7 the perfect number, and 10 the building's basic, complete, number. These proportions appear so often in the time, and scientific, features of the monument (only a few examples are presented in this 2nd volume of *Great Pyramid Passages*; the 3rd volume will contain more) that we are lead to the reasonable conclusion that they form an important part in the design of the building. They must be recognised, for it is only by their medium that the Great Pyramid could be designed to monumentalise so many varied truths, Scriptural and scientific.

691 The prophetic periods of the Book of Daniel are essentially related to the great central truth of Jehovah's Plan of the Ages, namely, the ransom-sacrifice of the Lord Jesus Christ. The sacrifice of the mass, that is, transubstantiation, which was set up in power in the year 539 A.D., because it took away this grand truth of Christ's everlasting sacrifice, and cast it to the ground, was therefore named by the Lord "the abomination that maketh desolate" (See Dan. 8:11, 12; 11:31). It is a desolating error, for it prevents the poor death-doomed world from recognising, and taking advantage of by faith, the only way of escape from the death condition. Had Jesus Christ not been delivered for our offences, dying as a corresponding price (ransom-sacrifice) for father Adam, and had he not been raised again for our justification, we would have remained forever in the death-state.

692 But Christ Jesus did die a sacrificial death; and because he rose again he will draw all men unto him. Some by faith are drawn to him now; the great majority will be drawn during the Millennial reign; for Christ is now Lord of the living and the dead, and all that are in the graves shall hear his voice and shall come forth. They shall be made perfect through the resurrection by judgments in the 1000 years of His Kingdom reign. By the year 2914 A.D., the end of the 1000-year "Day of Judgment," mankind will have experienced the full benefit of the sacrificial work of Christ, and will regain that perfect human nature which father Adam lost in the beginning through his disobedience 7040 years previously (Rom. 5:8, 9, 18, 19; 1 Cor. 15:3, 4, 12, 21-26).

693 All of the Lord's faithful ones have hoped for a resurrection from the dead; and during the Gospel Age they have

known that this resurrection is assured in Christ. Even when the "abomination of desolation" was set up in 539 A.D. and the truth was cast down for centuries thereafter, God still had his few faithful witnesses who saw the error sufficiently to avoid it, and who perceived the beauty of the truth, and rejoicing in it proclaimed it. The reformers Waldo in 1160 A.D., Marsiglio in 1324, Wycliffe in 1378, Luther in 1521, and all who understood their message and followed it, knew that in Christ *only*, and not through sacrifices of the mass, the faithful could gain life.

694 And when, in the great French Revolution of 1789, and at the hands of the Man of Destiny the fearless Napoleon, the Antichrist in 1799 lost its crushing power, by which it had oppressed the people of God and the world too for the long weary period of 1260 years, the faithful followers of the Lamb rejoiced in their comparative freedom, and in the spread of the truth of the Word by means of the newly-established Bible Societies. At the close of the 1260 "days" of Daniel, therefore, the fact of the atoning sacrifice of Jesus Christ became more widely known to the world through the printing and distributing of the Word of Truth, the Bible.

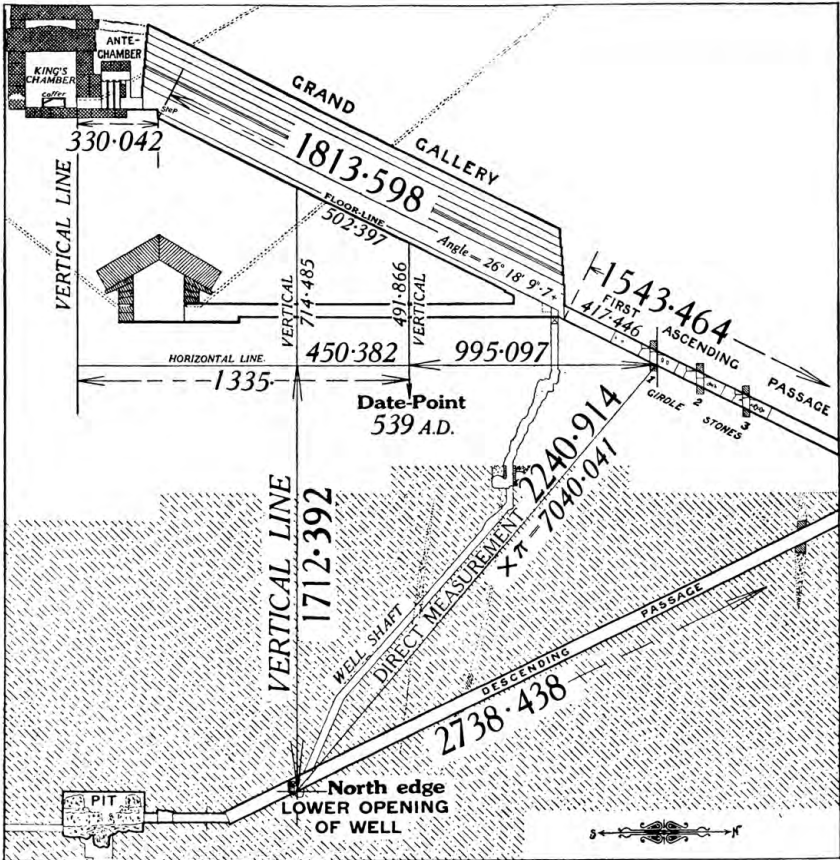
695 And from that time onward, and at clearly marked dates to which the various "days" periods of Daniel pointed, the *understanding* of the Scriptures became more pronounced, till now, after the "1335 days," all who can claim to have the spirit of the Lord know that, because Christ by the grace of God tasted death for every man, all the world shall see the salvation of God, that the ransomed of the Lord shall return with songs and *everlasting* joy upon their heads (Isa. 35:10).

696 In view of this, it is appropriate to find that the complete period of salvation, the 7040 years from Adam's fall to the end of Christ's 1000-year reign of blessing in 2914 A.D., is shown by a time-measurement directly connected with the first Girdle-stone, and the lower opening of the Well. For the north floor-edge of this first Girdle-stone, as we have seen, fixes the *level* of the horizontal line which pertains to the "days" of Daniel (with all that these days imply); and the lower opening of the well-shaft in the Descending Passage beautifully symbolises the open "way of escape" from the downward, death-doomed condition, the ransom-sacrifice of the Lord Jesus Christ, which is everlasting in its life-giving results.

697 The method by which this time-measurement is indicated is pre-eminently characteristic of the Great Pyramid, namely, that of the diameter and circumference of a circle:

Taking a direct straight line from the north floor-edge of the first Girdle-stone, down to the north floor-edge of the lower Well-opening, and inscribing on this a circle (the exact length

of the straight line, therefore, being the diameter of the circle), we find that the circumference of this circle is almost an exact 7040 Pyramid inches. (The precise circumference is 7040·0418+ inches, or within about a 25th part of an inch of the exact 7040. The direct, or diameter, distance is 2240·9149+.—See diagram).



698 There is still another direct measurement beginning at the north floor-edge of the first Girdle-stone, which agrees with the period from our Lord's death on Calvary, to the end of His 1000 years reign in righteousness, from 33 A.D. to 2914 A.D. This measurement, which is a straight line, ends at the terminal of the produced Descending Passage floor-line at the Subter-

anean Chamber, at that point on the produced inclined floor-line which is vertically in alignment with the Grand Gallery's south wall. This vertical line of the south wall of the Gallery, we have already seen, marks the date 1914 A.D. by a number of distinct time-measurements, all of which show that, at the end of the seven times of the Gentiles, 1914 A.D., the destruction of the old evil order was due to begin, this destruction being particularly symbolised by the Pit with its chaotic floor.

699 But 1914 A.D. is only the *beginning* of the overthrow of evil systems and of the power of sin. The Scriptures show that the entire 1000 years of Christ's Kingdom-rule will be required to undo the effects of the 6000 years of the reign of evil under Satan's rule. It is in accord with the symbolical meaning of the Subterranean Chamber that at the lowest *prepared* point of its floor, opposite the terminal of the produced line of the Descending Passage floor, the date of the full end of evil and all enemies, 2914 A.D., should be there marked.

700 The great Antichrist has been well-named Satan's masterpiece, for by it he has deceived the whole of Christendom so effectually, that even now comparatively few realise that this system, also named in Scriptures the "Mystery of Iniquity," the "Man of Sin," and "Mystery, Babylon the Great," has held sway over the kingdoms of this world for practically the whole of the Gospel Age, particularly between 539 and 1799 A.D.

701 While the destruction of this Antichrist began in earnest in 1914 A.D., Satan himself will not be destroyed until the 1000 years are finished, according to the Scriptural declaration (Rev. 20). But the foundational work for the Devil's ultimate destruction in the second death was laid at Calvary; for it is written of the Man Christ Jesus that he willingly suffered death, that "through death he might destroy him that had the power of death, that is, the Devil" (Heb. 2:14).

702 It is in keeping with this time-measurement, therefore, that it begins at the date of our Lord's crucifixion, 33 A.D., and ends in 2914 A.D., when Satan, and all who then listen to him, will be forever destroyed; and, also, that it begins at the north floor-edge of the first Girdle-stone, which point fixes the level of the horizontal line containing the "539 A.D. date-point," the date when Satan foisted his deceiving abomination on Christendom. (The period of years between Spring of 33 A.D., and Autumn of 2914 A.D., is $2881\frac{1}{2}$, whereas the length of the direct straight-lined measurement detailed above is a little over 2 inches more, namely, $2883.5116 + \text{Pyramid inches}$. Therefore this time-measurement, like the three others already explained, is a little over 2 inches *short* of the exact terminal,—or $2.0116 +$ in this feature. See the diagram on page 266.)

THE 539 A.D. "DATE-BRIDGE"

703 That the 539 A.D. "Date-Bridge," 450.3820+inches in length, referred to in paragraph 689, is an authentic part of the Pyramid's time-feature system, is signally confirmed by the following proportion, which symmetrically indicates the very date 539 A.D. itself, as reckoned from the time of our Lord's birth in 2·B.C. This proportion is not only connected with the *length* of the "Date-Bridge," 450.3820+inches, but also with its actual position in the building.

704 The north floor-edge of the first Girdle-stone, 417.4468+ inches down from the upper end of the First Ascending Passage (the distance we have used in all of the time-features dealt with), fixes the *level* of the main horizontal line on which the "Date-Bridge" is measured off. The exact position of the "539 A.D. date point" on this horizontal line, is fixed by the horizontal measurement of 1335 inches (the "1335 days" of Daniel) which begins at the vertical line of the King's Chamber's north wall; for this north wall marks the date 1874 A.D., the end of the 1335 days. (See the diagram on page 250.)

705 The "539 A.D. date-point" is the north end of the "Date-Bridge." The other, south, end, and also the length, of the "Date-Bridge," is fixed by the exact location of the lower opening of the Well-shaft, for it is the vertical line of the north edge of this lower opening which determines the south limit of the "Date-Bridge." The length and position of the "Date-Bridge" is therefore definitely fixed according to the precise measures of all the other parts of the building's interior. (Refer to the diagram on page 262.)

706 Because of its exact location, as well as its length of 450.3820+inches, the "Date-Bridge," as we have said, indicates the period between our Lord's birth and the date 539 A.D. in this way: If from the two ends of this definitely placed "Date-Bridge" we draw vertical lines up to the inclined floor-line of the Grand Gallery, then, counting the measured section of the Gallery floor as one, we have a plane geometric figure of four unequal sides. (See the diagram on page 262.)

707 The lengths of the four unequal sides of the plane figure are so balanced, that when we regard the *sum* of them as being the *perimeter* of a plane geometric figure of four *equal* sides, *i.e.*, of a perfect square, we find that the side-length of this square agrees in inches with the years between Autumn of the year 2 B.C. when our Lord was born, and the middle of the year 539 A.D., when the "Abomination that maketh desolate" was set up in power, and from which the prophetic periods of 1260, 1290, and 1335 days (years) of Daniel date.

708 The lengths of the four unequal sides are: Horizontal "Date-Bridge" $450.3820+$; north vertical $491.8663+$; south vertical, $714.4854+$; and section of inclined floor of Grand Gallery $502.3974+$. (See the diagram on page 262.)

709 The sum of all four is $2159.1312+$, which we may regard as the perimeter of a square. Therefore, dividing this sum by 4, we get the side-length of the square, namely, $539.7828+$, which is practically $539\frac{3}{4}$ Pyramid inches. From Autumn 2 B.C., to the middle of the year 539 A.D. is a period of $539\frac{3}{4}$ years; for $1\frac{1}{4}$ B.C., plus $538\frac{1}{2}$ A.D., = $539\frac{3}{4}$ years.

710 Another corroboration as to the correctness of the 539 A.D. "Date-Bridge," the position of the horizontal line on which it occurs, and of all the related measures, is found in the sum of the four unequal sides of an adjacent plane geometric figure, namely, that formed by: (1) the south vertical line of the first mentioned four-sided figure, ($714.4854+$ inches in length) now forming the north vertical of this adjacent four-sided figure; (2) the vertical line of the Grand Gallery's south wall; (3) the section of the inclined floor-line of the Gallery thus marked off by the two vertical lines; and (4) the corresponding section of the horizontal line on which the 539 A.D. "Date-Bridge" lies.

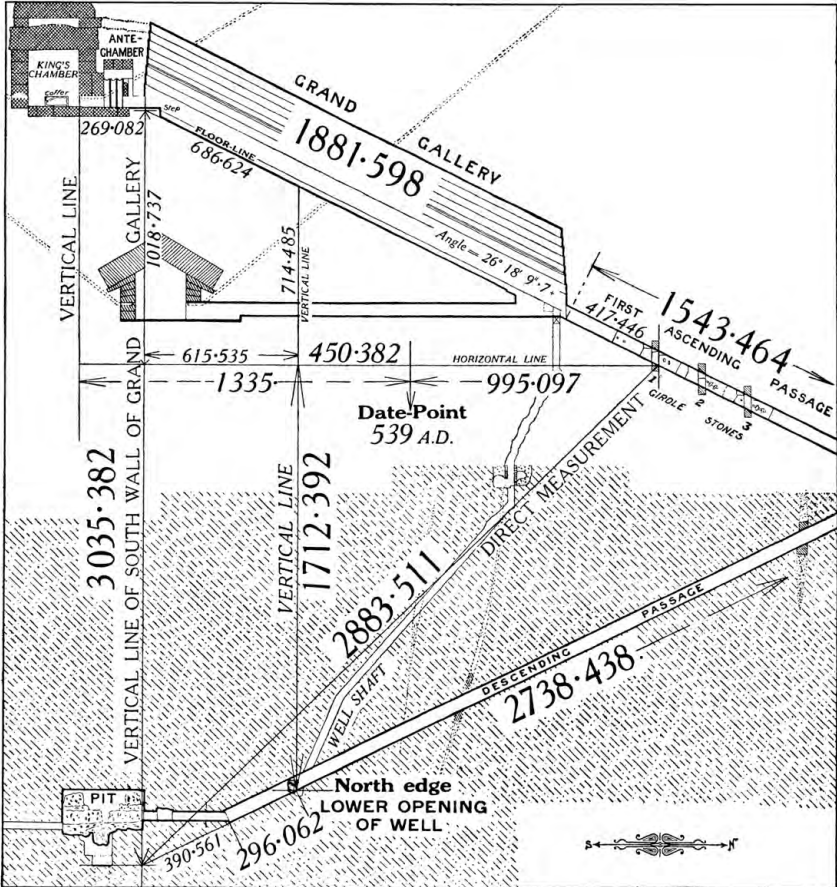
711 The number of inches in these four unequal, but definitely connected, lines is the same as the vertical distance between the upper extremity of the Grand Gallery floor (the point where the date 1914 A.D. is marked), and the lower extremity of the produced line of the Descending Passage floor (where the date 1914 A.D. is also indicated, by a distinct time-measurement.—See the diagram on page 266).

712 It is obvious that if the horizontal line on which the 539 A.D. "Date-Bridge" is placed, were at a higher or lower level than it is, or if the south end of the "Date-Bridge" was further south, or north, of its present position (the vertical line of the north edge of the Well's lower opening), the sum of the unequal sides of the four-sided plane figure would be more, or less, and so destroy its correspondency with the length of the Grand Gallery's south wall vertical line.

713 The lengths of this second plane geometric figure's four-sides are: (1) North vertical, which is also the south vertical of the first-mentioned plane figure, $714.4854+$; (2) south vertical, which is in line with the south wall of the Grand Gallery, $1018.7379+$; (3) section of Grand Gallery floor marked off by these two vertical lines, $686.6243+$; and (4) the horizontal section similarly marked off, $615.5350+$.—See diagram, page 266.

714 The sum of all four lines is $3035.3828+$ Pyramid inches, which is the same as the total length of the vertical line, from

the upper terminal of the floor of the Grand Gallery, down to the inclined line of the Descending Passage's produced floor. This point on the produced Descending Passage floor is opposite to, on the same level as, the lowest part of the square shaft cut in the floor of the Subterranean Chamber by the original builders of the Great Pyramid.—See the diagram. *



715 Before passing from this Section, we desire to draw attention to two additional features connected with 539 A.D. "Date-Bridge" and the horizontal line of which it forms a part. These features are indicative of the year 2914 A.D., not

* 3035.382 = "the total length of the vertical line, from the upper terminal (1914 level) of the floor of the Grand Gallery, down to the inclined line of the Descending Passage's produced (extended) floor."

1018.737 = the length of the vertical line from the same 1914 level down to the first girdle stone level.

End arrows are added for clarity.

directly, but by proportions; and the proportions themselves are, in a sense, appropriate, each to its own indicated time-feature.

716 We have noted in paragraphs 703 to 712 the symmetry of the two adjacent four-sided plane geometric figures, which stand on the horizontal level of the north floor-edge of the first Girdle-stone. The two additional features to which we refer are also four-sided plane figures, extending *below* the horizontal level of the others, and reaching down to the inclined floor-line of the Descending Passage, even as the others exactly above them reach up to the inclined floor-line of the Grand Gallery. The vertical lines of the two plane figures below the horizontal line are continuations of those above this horizontal line. The two lower figures are therefore the same as the two upper ones, except, of course, that their vertical lines are longer (See the diagram on page 268).

717 Taking the smaller of the two lower four-sided plane figures, *i.e.*, the one to the north of the lower opening of the Well-shaft, we find that it indicates the period of 2915 years between the birth of the world's Saviour, and the end of His Millennial reign when all the obedient will have received the full benefit of His ransom-sacrifice (as symbolised by the Well-shaft), and will have gained the perfect human condition.

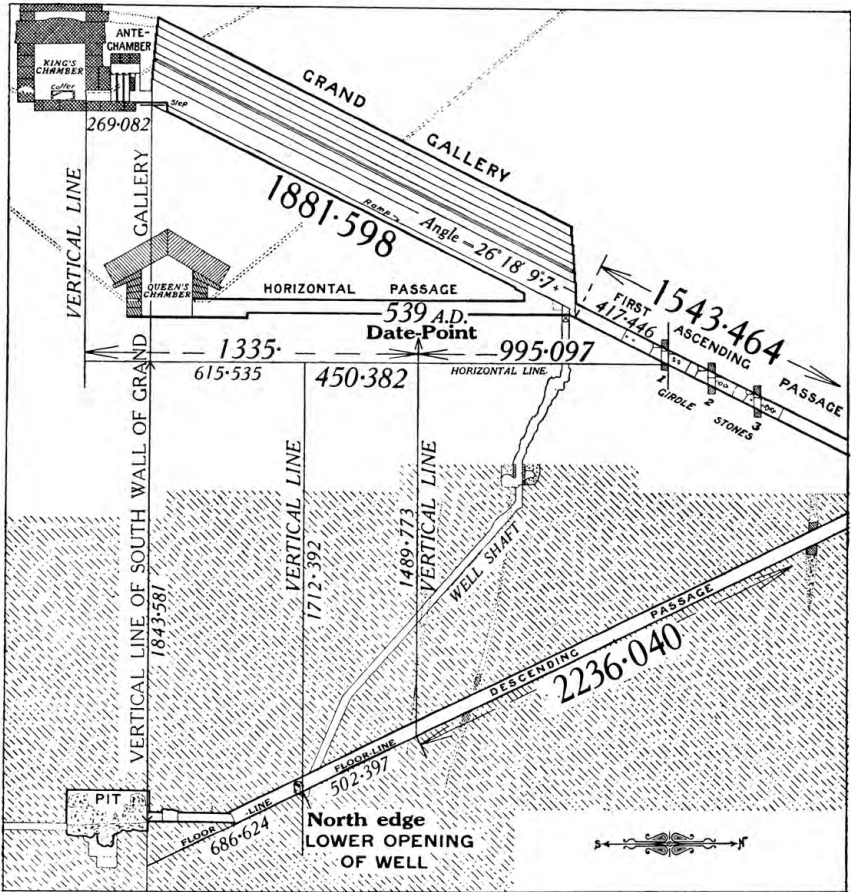
718 This indication is yielded through the medium of the number 7, the perfect number, in the following way: Multiply an even 10th part of the *sum* of the 4 unequal sides of this smaller, or northern one, of the two plane figures by 7, and add 7 to the result. The final result is $2915.4616+$, or barely half an inch more than the exact 2915.

719 The four sides are: (1) North vertical $1489.7733+$; (2) south vertical, which is the vertical line of the north edge of the lower opening of the Well-shaft, $1712.3924+$; (3) horizontal, *i.e.*, the length of the "Date-Bridge," $450.3820+$; and (4) the inclined floor-line of the Descending Passage between the two verticals, $502.3974+$. The sum is 4154.9452 ; and an even 10th part of this sum, multiplied by 7, and 7 added, is $2915.4616+$ *Pyramid inches* (See the diagram on page 268.)

720 While the Scriptures show that all the loyal at heart will have attained human perfection by the close of the 7th 1000-year period, and, in their loyalty, will gladly acknowledge that the perfect life they enjoy is directly owing to the willing sacrificial death of their Saviour, the Lord Jesus Christ, yet they also show that some will not render willing obedience to the loving and righteous Judge and King; and because of this they will be "destroyed from among the people" (Acts 3:23).

These will go into the "second death," being imperfect and unable to stand in the final test.

721 Every opportunity, however, will be accorded them to escape condemnation, and to take full advantage of the ransom-sacrifice of Christ; but if in spite of this their course is still



*

downward, all hope of life will be, for them, lost. They will go into that everlasting destruction so well symbolised by the Pyramid's Subterranean Chamber, for they will be regarded by the Lord as imperfect and therefore unworthy of everlasting life.

* 1843.581 = length of a vertical line from the first girdle stone level down to the level of the junction of the lower terminal of the Descending Passage and Small Horizontal Passage. If extended further to meet the angular extension of the Descending passage, the length would be: $3035.382 - 1018.737 = 2016.645$. End arrows are added for clarity.

722 The symmetry of the larger of the two lower four-sided plane geometric figures appropriately indicates this phase of the closing work of the Millennial reign of Christ. For while its north vertical line is at the north edge of the lower opening of the Well-shaft, thus illustrating the full opportunity given to all the degraded to escape their downward course and ascend to the condition of life, its south vertical line, which is in vertical alignment with the south wall of the Grand Gallery, is at the lowest point of the produced Descending Passage floor, opposite the lowest part of the Subterranean Chamber, thus illustrating the utmost extremity of degradation, and condemnation to the *second* death. Such who pass into the second death will have spurned the opportunity of escaping the first, or Adamic, death, which the sacrificial work of Jesus Christ offered.

723 The date of this ultimate destruction of the wilfully evil, along with Satan the great deceiver, namely, 2914 A.D., which 2915 years after the birth of the Saviour in Bethlehem, is indicated by the sum of the four unequal sides of the larger plane figure, through the medium of 6, the Scripturally denoted *imperfect* number. For if we multiply an even 10th part of this sum by 6, we get 2914·8801+, or within less than an 8th part of an inch of the exact 2915 Pyramid inches.

724 The lengths of the four lines are: (1) North vertical, which is the same as the south vertical of the smaller plane figure, namely, 1712·3924+; (2) south vertical, which is in line with the Grand Gallery's, south wall, 1843·5817+; (3) horizontal 615·5350+; and (4) inclined 686·6243+, *Pyramid inches*. The sum of the four sides is 4858·1336+; and an even 10th part of this sum multiplied by 6 equals 2914·8801+ *Pyramid inches* (See the diagram on page 268, and compare with that on page 266). *

725 When the Scripture says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12), we know that the Lord must have so arranged the details of His Plan of the Ages, that when these "days" were fulfilled his people would be fully aware of it, and be able, therefore, to experience the blessedness foretold. As the angel (who uttered these words to the prophet Daniel) declared, "none of the wicked shall understand; but the wise shall understand" (verse 10).

726 The angel intimated that the *date* from which these periods of "days" would run, would be recognised by the watching saints, the wise ones; for this date would be signalled by the setting up of the "abomination that maketh desolate," that is, the setting aside of the true sacrificial work

* Morton Edgar describes four side lengths. But they are not part of a closed rhomboid.

of Christ, the daily, or continual, atoning sacrifice which has satisfied the justice of God, and the substitution in its stead of the "Sacrifice of the Mass," which is not only worthless in itself, but desolating in its effects, giving men a license to sin under the mistaken belief that a sacrifice of the mass will atone for every such sin. It is an abomination in God's sight, because it implies that the sacrifice of His dear Son Jesus Christ has been ineffective, and is of no avail without the aid of other, make-believe, sacrifices.

727 The pointed words of the angel, who told these wonderful future events to Daniel, that the "days" would begin "*from the time,*" manifests that the particular *time* specified would be clearly enough marked in history to attract the attention of students of the Word, who would then be able to apply the periods of the "days" correctly. The event to be looked for was: "the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." This, namely, the taking away of the continual, everlasting, sacrifice of Jesus Christ, by the substitution of sacrifices of the mass, was accomplished in 539 A.D. when the Apostate Church was set up in power through the acquisition of the city of Rome, as the result of the Edict of Justinian, Emperor of Rome.

728 The city of Rome was the ancient seat of power of the Roman Empire; but the strange removal of the capital of the empire about 200 years before by Constantine to the East, (to Byzantium, afterwards named the city of Constantine, *i.e.*, Constantinople), gave the fallen church its wrongly-desired opportunity, to set itself up as the *Spiritual* Roman Empire. This it was enabled to do through the putting into force in 539 A.D. of the Edict of Justinian, which granted the Romish Church the power to acquire the city of Rome in its own name, as its own property.

729 As we read in the symbolical Book of Revelation: "and the dragon [the old pagan system of Rome] gave him [the new papal, or ecclesiastical, beast-like system] his power [civil forces], and his seat [the city of Rome], and great authority"—the civil power of the Roman Empire backed up the Apostate Church in its newly acquired authority as spiritual ruler of the world, *Christendom* (Rev. 13:2).

730 The first of the prophetic periods of "days" (years) to run its appointed course, from the setting up in power of the desolating abomination in 539 A.D., was the 1260 days, called in the Book of Daniel the "time, times, and an half" (Dan. 12:7; 7:25), and in a parallel passage in Revelation as "forty and two months" (Rev. 13:5). At the close of this period, 1799 A.D., as we have seen, the great Apostate Church had its

power effectually broken, and the true Church of Christ experienced a corresponding measure of spiritual freedom.

731 The second period of "days" was the 1290 years to 1829 A.D., when the proper understanding of these and other times and seasons of the Word had its small beginning. Wm. Miller and other expectant saints had a great spiritual uplift after the end of the 1290 days period, when they perceived that the Holy Bible contained within itself a convincing intimation of the second advent of Christ.

732 While there was great disappointment at the *apparent* non-fulfilment of the time-prophecies, Christ not coming at the date (1844), and manner (*visible* appearing), expected, yet those who clung to the Written Word knew that some reasonable explanation would be forthcoming, if only the people of God would patiently wait for it.

733 "Blessed is he that waiteth," said the Word of God, "and cometh to the thousand, three hundred and five and thirty days"; for then the expectation of the faithful followers of the Lord would *at last* be an accomplished fact. The Lord Jesus Christ would at the end of this third period of 1335 days be present at his Second Advent; and the informed, spirit-begotten children of God would *know* of it.

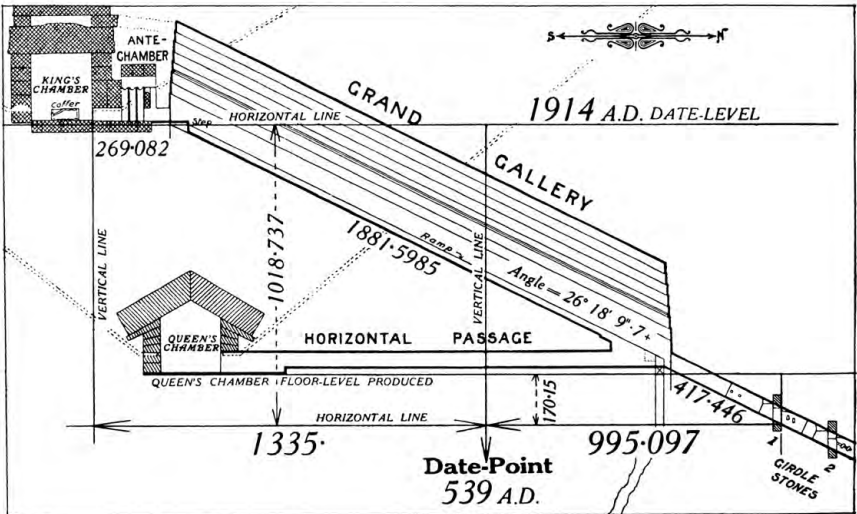
734 The *presence* of Christ as an invisible, powerful spirit being from 1874 A.D., has been known to the Lord's people since soon after that date; but the world in general, and all cold or lukewarm Christians are not yet aware of it. For the Scriptures intimate that the presence of Christ at his second coming would be thief-like in its manner; the 1000-year day of the Lord opening stealthily and quietly, and apprehended at the first by those only who are in a watching attitude (1 Thess. 5:1-5). Later all the world will know, when "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire"—exceedingly troublesome times (2 Thess. 1:7, 8).

735 Thus one cause for experiencing the blessedness foretold, to those who have waited and come to the end of the 1335 days, is the knowledge, Scripturally gained, that the Lord is now present, gathering the saints to himself, both those who have died in the past, and those who are alive and remain on earth, running in the race for the prize of the high calling.

736 Another cause for the blessedness of these wise ones (wise in their reverence for, and implicit faith in, their heavenly Father), is their knowledge that the great "Times of Restitution of all things" began to date, chronologically, from the end of the 1335 days; for the Scriptures declare that Jesus Christ was to be retained in heaven *until* the times of restitution, and that then God the Father would "send Jesus Christ." The

coming of our Lord, therefore, at the end of the 1335 prophetic days of Daniel in 1874 A.D. is coincident with the opening of the wonderful times when *all things* will be restored to mankind, of which all the holy prophets have foretold since the world began, according to the inspired declaration of the Apostle (Acts 3:20, 21).

737 The blessings which will come to mankind, and which have already started to come, and the Millennial reign of Christ under the beneficent rule of which full human rights will be restored to all the obedient, are particularly symbolised by the Queen's Chamber in the Great Pyramid, and by the plane or level of the floor of that Chamber. But the date of the beginning of the measure of time, the 1335 days, which would indicate at their end the commencement of the restitution times of blessing, namely, 539 A.D., is marked by a definite point on the *lower* level of the north floor-edge of the first Girdle-stone (See the diagram below).



738 These two levels or horizontal lines are distinct, the higher being fixed by the floor-level of the Queen's Chamber, and the lower by the north floor-edge of the first Girdle-stone in the First Ascending Passage. How, then, is it possible for the "539 A.D. date-point" on the lower level to be in any way symmetrically, and reasonably connected by a corroborating measure of 1335 Pyramid inches with the Queen's Chamber

floor-level? By the only convincing way in which it could be shown, when we take into account the comparatively small vertical distance separating the two horizontal lines.

739 This symmetric measure of 1335 Pyramid inches is contained in the sum of 3 straight lines, these lines being directly connected with the two horizontal levels referred to, and with the north edge of the first Girdle-stone, and the "539 A.D. date-point" on the lower level. For the *vertical* distance separating the two levels, and the *horizontal* distance separating the north floor-edge of the first Girdle-stone, and the definitely fixed "539 A.D. date-point," have been so adjusted by the Pyramid's great Designer, that these distances corroborate the Scriptural period of 1335 "days," not only in time, but in events also, as represented by the appropriate symbolism of the Pyramid.

740 Measuring vertically from the floor-level of the Queen's Chamber down to the north floor-edge of the first Girdle-stone, then horizontally from this latter point to the "539 A.D. date-point," and thence vertically upward to the level of the Queen's Chamber's floor, the total number of inches is 1335.4013+, or less than half an inch more than the exact 1335. (The two vertical lines are, of course, equal, namely, 170.1517+, and the horizontal measure is 995.0977+, *Pyramid inches*. (See the diagram on page 272.)

741 If the lower horizontal line were raised a bare 10th part of an inch, the little extra of .4 of an inch beyond the exact 1335 inches required would be eliminated. But in all the time-measurements presented in this Section, and in the preceding three Sections, we have consistently adhered to the one level, as fixed by the mean distance of 417.4468+ *Pyramid inches* for the north floor-edge of the first Girdle-stone down from the upper end of the First Ascending Passage. The advantage is that the student may judge for himself as to the requirement of each distinct feature, some of which might be rendered exact with a slightly lower level for the main horizontal line, and others with a slightly higher. Because, as we mentioned before, no one floor-distance for the first Girdle-stone's north edge can show all the varied features with exactness, and it is for this reason that the Architect purposely made this first Girdle-stone with more than one thickness, that it might present more than one measure, within narrow limits.

742 Daniel's period of 1335 days (years), while pointing to the end of the 6000 years since the fall of Adam (according to the correct interpretation of the Biblical chronology), and the beginning of the times of restitution at the date of the second

advent of Jesus Christ, ran its course in the Gospel Age (539–1874 A.D.). The Gospel Age is represented in the Great Pyramid by the Grand Gallery, which ascends far above the lower horizontal line on the southward part of which the 1335-inch measure is marked off (from the “539 A.D. date-point” on this horizontal line, to the point which is vertically in alignment with the King’s Chamber’s north wall). Yet, though thus far separate, there is a symmetric measurement which, in a way, shows a connection between the horizontal measure of 1335 inches, and the Grand Gallery.

743 This symmetric measurement is similar to the one just explained, being based upon the sum of three straight lines, one of these straight lines being the primary 1335-inch section of the horizontal line (*i.e.*, the line which is horizontally in alignment with the north floor-edge of the first Girdle-stone.— See the diagram on page 272).

744 The two *vertical* lines of this measurement reach from this horizontal line, up to the level marked by the upper extremity of the Grand Gallery floor, that is, to that level which marks the 1914 A.D. date, and is therefore called by us the “1914 A.D. date-level.” (The perimeter of the Pyramid at that level agrees in inches with the years in the great Precessional Cycle of the Equinoxes.)

745 The north vertical line ascends from the “539 A.D. date-point” on the lower horizontal line; and the south vertical line ascends from the other extremity of the 1335-inch horizontal measure, *i.e.*, ascends along the vertical line of the King’s Chamber’s north-wall. The connection between these three definitely related straight lines, and the Grand Gallery, is shown in this way (See the diagram on page 272):

746 One half of the sum of the three straight lines, the principal one of which is the 1335-inch horizontal line, is equal to the horizontal length of the Grand Gallery, the difference between them being little more than half an inch, if we take the *standard* length of the Grand Gallery.

747 The two vertical lines are the same length, namely, 1018·7379+, and the horizontal is the main measure of 1335 inches. Half of the sum of the three lines is 1686·2379+; while the standard horizontal length of the Grand Gallery is 1686·7882 + *Pyramid inches*.

SECTION LVII

THE TRUE, AND COUNTERFEIT, "DAYS" OF DANIEL

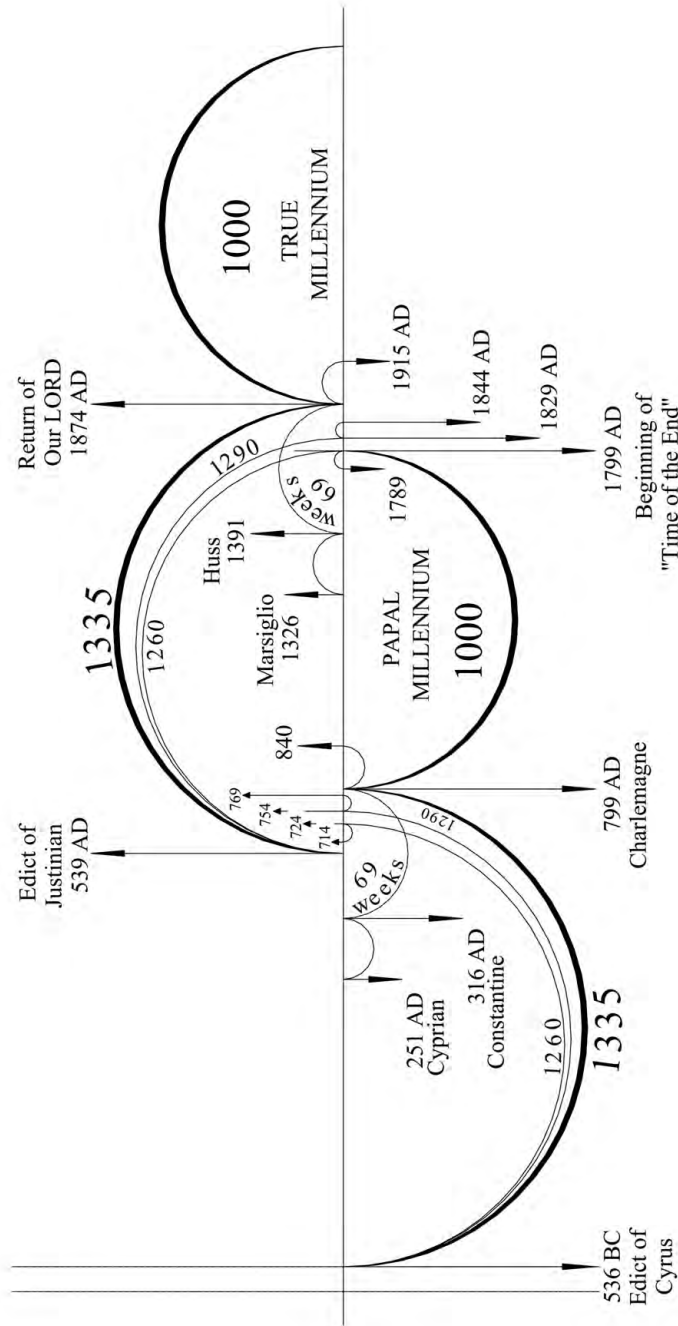
AS there is a Millennial Kingdom, during which Jesus Christ and his joint-heirs reign in righteousness for the blessing of all the families of the earth, so there has been a *counterfeit* of this, namely, the Papal Millennium, during which the great Anti-Christ system reigned to the hindrance of the world's progress.

749 The Apostle warned the early Church not to expect the near approach of Christ's Kingdom. The Lord had revealed to him that the Adversary would be permitted to reign during the Gospel Age; and that in due time this counterfeit kingdom would be dissolved and finally destroyed by Christ when he came to establish the *true* Kingdom of God. In 2 Thess. 2:1-10, we read:

750 "Now we beseech you, brethren, by [concerning] the coming of our Lord Jesus Christ, and by [concerning] our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us that the day of Christ is at hand." They were not to imagine that the great 1000-year "day" of the Lord would soon appear.

751 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first [*i.e.*, the Church nominal must fall away from the true faith, before Christ's day could come], and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called [a] God, or that is worshipped; so that he as [a] God sitteth in the temple of [the] God, showing himself that he is [a] God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.

752 "For the mystery of iniquity doth already work: only he who now letteth will let [hindereth will hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth [the power of his truth, overthrowing the refuge of lies], and shall destroy with the brightness of his coming [at his second advent



THE PARALLELS OF THE TRUE, AND COUNTERFEIT, "DAYS" OF DANIEL

in 1874 A.D.]: even him, whose coming [presence] is after [during] the working of Satan with all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (See Diaglott).

753 There are two points to notice in the Apostle's words: (1) although the "mystery of iniquity" was working even so early as the time when the Apostle wrote, the great counterfeit system could not be established in power until something which blocked the way was removed; and (2) he states that this iniquitous system is the work of Satan. With regard to the first point, we shall quote from *Studies in the Scriptures*, Vol. II, page 288:

754 "The Apostle Paul foretold that this iniquitous principle would work secretly for a time, while some opposing thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says, 'Only he who now hindereth will hinder, until he be taken out of the way' (2 Thess. 2:7). What does history have to show in fulfilment of this prediction? It shows that the thing which hindered the rapid development of Antichrist was the fact that the place aspired to was already filled by another.

755 "The Roman empire had not only conquered the world and given it politics and laws, but, recognising religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as in civil affairs.

756 "In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. As such he was worshipped and his statues adored; and as such he was styled *Pontifex Maximus*—i.e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained 'the power and seat and great authority' of the former Ruler of Rome—Rev. 13:2."

Thus we see that, for some time, *Pagan* Rome hindered *Papal* Rome from establishing itself in power.

757 With regard to the second point, that the Papal Millennium is really Satan's kingdom, we realise that Satan could not have set up his counterfeit system without God's permission. Although the Antichrist is the workmanship of the great

Adversary, nevertheless, the chronological features connected with it form no part of *his* plan. We understand, rather, that in permitting that "old serpent" to deceive and corrupt the Church from the simplicity that is in Jesus Christ, so that it grasped the power and claimed authority to reign over the world, the Lord overruled the events connected with the rise and fall of this Apostate organization so that they occurred at such times as suited His eternal purposes.

758 The Lord of heaven and earth thus demonstrates to us now, and to the world hereafter, that He has been working all things after the counsel of His own will, and causes even the wrath of man to praise Him. Thus our confidence in Jehovah's wisdom and power is strengthened; and we thank Him that, in addition to the various types in the Law Dispensation, He has compelled even the enemy to foreshadow the events leading up to the establishment of the everlasting Kingdom of Christ.

759 We have already seen that the Apostate Church was permitted to take away the "daily sacrifice" of Jesus Christ, and place in its stead the "abomination that maketh desolate" (Transubstantiation) in 539 A.D., at which date the prophetic period of 1260 symbolical days of persecuting power began. Daniel foretold of two kings (Papal and Pagan Rome) sitting at one table, speaking lies to each other (Dan. 11:27). The clerical party, rapidly gaining the mastery in the 3rd century, would have set itself up in full power; but God did not allow the schemes of the Papacy to prosper until the year 539 A.D. We perceive, therefore, that while God does not interfere with the freedom of man's will, he keeps the times and seasons in his own power (Acts 1:7).

760 When the beloved Prophet Daniel manifested his deep concern for the welfare of his people, the nation of Israel, he received a message of comfort from the Lord. He was told that at the end of 69 weeks, counting from the time that the commandment would go forth to build Jerusalem, the long looked for Messiah would come; and that during the 70th week the covenant would be confirmed with many of that nation. In Section XX we saw that the 69 weeks of waiting for the coming of Messiah have a parallel of 69 weeks of waiting for His *Second* Advent, when the Millennium was due to begin (See diagram, page 102). So with the counterfeit kingdom of Anti-christ, we find a similar period of 69 weeks leading to the establishment of the Papal Millennium (Compare Nos. 5 and 6 on page 24).

761 The reader will recall that the beginning of the 69 weeks in the Gospel Age, *i.e.*, 1391 A.D., was the year when Huss received his commission as Reformer. Huss made the

Reformation a national force, and thus may be said to have built the walls of Spiritual Jerusalem. The spiritual labours of Huss, therefore, corresponded to the work of Nehemiah, who, in the parallel year in the Age of Israel, 455 B.C., built the walls of the material Jerusalem. The pioneer of the Reformers, however, was Marsiglio, who *organised* the Reformation. Marsiglio's work, as we noticed (pages 106-107), corresponded with the building of the Temple under Zerubbabel during the years 521-517 B.C.

762 The work of Zerubbabel and Nehemiah was the beginning of the preparation of the people of Israel to receive the Messiah. Marsiglio and Huss in the parallel Gospel Age are equally prominent in the primary preparations for the setting up of Christ's Millennial Kingdom. So, also, the preparatory work of Cyprian and Constantine was necessary for the gradual establishment of the great counterfeit kingdom of Antichrist (See diagram, page 276).

763 Although the spirit of the Antichrist was manifest in the days of the Apostles (1 John 2:18), the definite work of organising that system was not permitted by God till 251 A.D., the date of Cyprian. The following extract from the Rev. H. Wallis Smith's *Outlines of Early Church History*, page 78, shows the gradual rise of the Papacy in Rome, which is, of course, the foretold falling away of the Church from the true faith:

764 "Papal supremacy, however, was the natural result of the view taken by Cyprian, and subsequently generally adopted, as to the unity of the Church. Three stages of opinion can be traced on this subject during the first three centuries. The *first*, or primitive view, made the bond of union a *changed life*. The *second* view found the basis of a union in a *definite belief*. The 'Catholic Church'—an expression first found in the epistles of Ignatius—consisted of those who held the true, and only true, tradition of Christian teaching. This seems to have been the received view till the time of Cyprian.

765 "The *third* or Cyprianic view held that the unity of the Church implied *unity of organisation* as well as unity of belief. According to Cyprian, in his treatise on the 'Unity of the Church,' written A.D. 251, the Catholic Church was founded from the first by Christ on St. Peter alone, that while the Apostles possessed equal power the unity of the Church might still be maintained. She has ever since remained one in unbroken episcopal succession, and out of this Church, with its order of bishops and its centre in Rome, there can be no Christianity."

766 The Rev. Henry Cowan, D.D., also refers to the influence

of Cyprian in the formation of the Papal system. In *Landmarks of Church History*, page 24, he says: "Cyprian, originally a rhetorician, was converted in middle life, and elected two years later (248), by popular acclamation, Bishop of Carthage . . . Unfortunate schisms at Carthage and Rome, in connection with the restoration of the lapsed, led to the growth of the doctrine, *largely through his influence*, that the Church's unity consists not only in 'one Lord, one faith, one baptism,' but in *one outward organisation, apart from which is no salvation*. This organisation, Cyprian held, has as its sole authoritative exponent the brotherhood of the Catholic bishops, . . . and, as *its centre of unity the Bishop of Rome*, the successor of the chief Apostle, St. Peter."

767 Thus, the writings of the distinguished ecclesiastic, Cyprian, entitled *The Unity of the Church*, formed the basis for the organisation of the Papacy, even as Marsiglio's publication "The Defensor Pacis," was the means of organising the Reformation. The date of Cyprian, 251 A.D., corresponds with the middle of Marsiglio's four years of activity, 1326 A.D. (See Pars. 460 to 467).

768 The work of the Reformer Huss was counterfeited by the Emperor Constantine, who removed the seat of the civil government from Rome to the East where he founded Constantinople, thus leaving the way clear for the development of the Papacy. Constantine embraced Christianity, and made a corrupted form of it, the Roman Catholic faith, the religion of the empire. By thus uniting Church and State, he buttressed the walls of the great counterfeit system.

769 The Rev. Henry Cowan, in his book above referred to, page 29, writes: "His [Constantine's] policy now culminated in the supersession of heathenism by Christianity as the imperial religion. While pagan rites, if not immoral, were tolerated, official sacrifices ceased. Disused pagan temples and public buildings were transformed into churches; letters were issued and discourses preached by the emperor in favour of Christianity and against idolatry . . . his establishment of Christianity, however, had a *political as well as a religious motive*."

770 Constantine did a work for the Antichrist, therefore, similar to the work which the Reformer Huss executed for the true Christ (See pages, 108, 109). We cannot determine the exact time when Constantine may be said to have received his commission as builder of "Babylon the Great" (the false Spiritual Jerusalem), but we can closely approximate the year. In a great battle which he successfully fought in 312 A.D., Constantine ascribed his victory to a vision. He solemnly

declared that he beheld a luminous cross in the heavens on which he read the message: "*By this conquer.*" Next year, 313 A.D., he issued the edict of Milan, by which he granted liberty to Christians.

771 Many think he was then a Christian; but this is not so; his edict permitted all religions to be practised, for he did not at that time regard Christianity as the only saving faith. But in 324 A.D., when he became sole Emperor, he established laws which demonstrated that he had since come to regard the Roman Catholic faith as the only true religion, and all others as false and impious. It was therefore between 313 and 324 A.D. that Constantine embraced Christianity, and so received his commission to build the walls of the counterfeit Spiritual Jerusalem. The date 316 A.D., which falls between these two years, corresponds with the date of Huss.

772 It was Constantine who, in the year 325 A.D., assembled, and presided over, the famous council of Nicæa, in which the doctrine, of the "Trinity" was discussed and adopted as an article of faith by the Apostate Church.

773 We now notice further remarkable chronological correspondencies between the events which preceded Christ's 1000-year "day," and its counterfeit the Papal Millennium. From the time of Constantine the Papacy was a Church-State system without *temporal* dominion; but in 539 A.D. it practically came into possession of the city of Rome, and was set up in power; and there began the prophetic periods of 1260, 1290, and 1335 days of waiting for the establishment of the *true* Millennium. We also find from the year 536 B.C. similar periods of 1260, 1290, and 1335 days of waiting for the establishment of the counterfeit Millennium (See diagram, page 276).

774 To realise the full significance of this time-feature, we must remember that the release of the Fleshly Israelites from their Babylonian bondage by Cyrus in 536 B.C., typified the liberation of the Israelites, both Spiritual and Fleshly, by the greater Cyrus, Christ, from "Babylon the Great" after the completion of the Seven Times of the Gentiles. The members of the Apostate Church claimed that *they* were the Spiritual Israelites; and when they were permitted by God to establish their Millennial reign, they in everything *counterfeited* the true and glorious Kingdom of Christ.

775 Just as in 536 B.C., the beginning of the counterfeit "days" of Daniel, Babylon was captured by Cyrus and the enslaved Israelites set free, so in 539 A.D., the beginning of the true "days" of Daniel, Rome was captured from the Ostrogoths by the Emperor Justinian, and the nominal Spiritual Israelites

were relieved from the Gentile power which hindered the development of their Antichrist system. The Ostrogothic nation was the last of the three kingdoms which were uprooted to make way for the Papal power. This fact of history was foretold in figurative language by Daniel: the Papal power being symbolised by the little horn that had eyes and a mouth speaking great things, before which three other horns were plucked up by the roots (Dan. 7).

776 And as Jerusalem, the typical seat of government, was presented to the typical nation of Israel in 536 B.C., so in the year 539 A.D. Rome, which is the counterfeit antitypical seat of government (See Pars. 241, 242), was presented to the Apostate Church. But as the typical holy nation of Israel, set up in power in Jerusalem, was still under the sovereignty of Cyrus, whose word was law, so the "Holy Catholic Church" was yet under Justinian, who had to be obeyed (See diagram, page 276).

777 The Word of God distinctly states that the Church is to be subject to the powers that be, and to *wait* for the coming of Christ to set up his Kingdom. The members of the Apostate Church disregarded this injunction. Instead of waiting for their Lord's return, they deceived themselves into thinking that the Kingdom of Christ was to be set up in power by the Church in the flesh, and that they ought even now to reign as kings and priests over the world. The result was that all the true Church of God who opposed this error, were persecuted as heretics by the blind leaders of the Apostasy; and for 1260 symbolical days the Lord permitted the counterfeit to wear out his saints (Rev. 13:4-9).

778 These faithful followers of the meek and lowly Jesus were admonished by the Apostles to humble themselves under the mighty hand of God, that they might be exalted in due time. The 1260 days (years) were therefore *days of waiting* for the time when God would vindicate His cause; and during the period of the "time of the end" which followed the completion of the 1260 days, the Lord has been gradually consuming "Babylon the Great," and will finally destroy it in the fiery trouble which terminates this Age (Dan. 7:24-27; 12:1, 4).

779 The "time of the end," besides witnessing the gradual fall of the Gentile dominion, of which Papacy is an important section, shows also the gradual rise of the Kingdom of Christ, being called the "day of his preparation." The ends of the 1260, 1290, and 1335 days, and also the end of the Seven Times of the Gentiles, all mark important stages in the establishment of Christ's dominion, and in the diminishing of the kingdoms of this world. So, in the establishment of Antichrist's dominion,

we find corresponding stages at the end of the counterfeit "days" of Daniel, showing the gradual fall of Pagan Rome, and the consequent development of Papal Rome. We shall freely quote the historical evidences which establish these coincidences.

780 Babylon was the parent of all the ancient idolatrous religions, and is thus the type of "Babylon the Great," the "mother" of the false Church-State systems in the Gospel Age. The overthrow of Babylon by the Persian Cyrus in 536 B.C., therefore, when the other Gentile nations became universal rulers of the world, began a period of *waiting* for the millennial reign of the great antitypical *spiritual* Babylon. The Apostle shows us that that system could not come till the hindrance interposed by the other nations was removed. It is remarkable that this period of waiting for the kingdom of *Anti-Christ*, should correspond exactly with the period of waiting for the Kingdom of the *true* Christ.

781 Although the 1260 days of Daniel point to 1799 A.D. as the commencement of the "time of the end," we saw that the French Revolution, ten years before, constituted the *practical* beginning (See page 134). So, also, with the counterfeit, the 1260 days (years) from 536 B.C. point to 724 A.D., but history shows that the "time of the end" of the Pagan power began in 714, ten years earlier, and extended to 840. During this period, called the "Age of Charlemagne," the Papacy gradually assumed great control of the secular, as well as of the religious, affairs of Europe; and by 840 A.D., which corresponds with 1915 A.D., the pope became lord of lords, and king of kings.

782 It was under the protection of the kings of the Franks that Papacy gained its sovereign power. Shortly after the Emperor Constantine removed the seat of the civil government eastward to Constantinople, the relations between the peoples of the Western and Eastern divisions of the Roman empire became strained. The popes took advantage of this estrangement to further their schemes. We read in the Scriptures of the woman Jezebel, and how she secured her aims by her influence over her husband, king Ahab (1 Kings 21:25). So with the Apostate Church, which was represented by Jezebel (Rev. 2:20), her only power was her "tongue," or mouth,—a "mouth speaking great things." The Apostate Church desired to overthrow Paganism and establish herself as a priestly kingdom, and she succeeded in her ambition by persuading the Franks, the most powerful tribe in the West, to give their military support.

783 The first of the Frankish kings was Clovis, who was

converted about 496 A.D., and proved of much help to the Papacy. One of the bishops wrote to Clovis: "As often as you fight, we conquer." His successors, however, degenerated so greatly that the prime minister, called the mayor of the palace, with the aid of the popes superseded that royal line. The first of these powerful mayors to form an alliance with the Papacy was Charles Martel (*i.e.*, the Hammer), who was appointed to office in 714 A.D., ten years before the end of the counterfeit 1260 days. He was considered the "only hope of the Christianity of the West, and his name was held in the highest honour at Rome."

784 Regarding the importance of Charles Martel in the formation of Papal supremacy, the Rev. R. W. Church, D.D., in *The Beginning of the Middle Ages*, writes: "He laid the foundations of that central power of the Church in Western Christendom, which in the middle ages grew to such vast proportions. Charles Martel was the first of the new princes beyond the Alps who was invited by the Bishop of Rome to interfere in the affairs of Italy." Thus "the foundation of the Frank Alliance was laid. From that time the Franks came to be looked upon as the natural protectors of the Popes . . . Without the name of king, Charles Martel was the second founder of the Frank Kingdom." Clovis was the first.

785 The year of Charles Martel's investiture in office, 714 A.D., was therefore the beginning of the "time of the end" of Paganism, and was also the preparation for Antichrist's millennial reign, which began in 800 A.D. when Charlemagne, the grandson of Charles Martel, was crowned Emperor of the West by the pope in Rome.

786 While the Apostate Church had found a powerful ally to advance her *secular* interests, another friend arose, in 715 A.D., who offered to extend her *spiritual* domains by missionary efforts. This was Boniface, who earned the title of "the Apostle of Germany," because of his labours among the wild uncivilised tribes of Germany. Instead, however, of consistently preaching the truth, he often resorted to artifices and frauds; instead of winning men to Christ, he rather converted them to the pope, to whom he had sworn perpetual allegiance. Mosheim says: "He was rather an apostle of the pope, than of Jesus Christ; he had but one eye directed toward Christ; the other was fixed on the pope in Rome, and on his own fame, which depended on him."

787 Boniface laboured on behalf of the papacy till his death in 754 A.D. Charlemagne continued the work of "Christianising" the Western world by means of rewards, threats, and the sword. One of his laws reads: "If any

person, of the Saxon Race, shall contemptuously refuse to come to *baptism*, and shall resolve to continue a pagan, let him be put to death." "For thus serving the cause of Christ," Mosheim writes, "a grateful posterity decreed to Charles [*i.e.*, Charlemagne] the honours of a *saint*. . . . But to those who estimate sanctity, according to the views of *Christ*, Charlemagne must appear to be anything rather than a saint."

788 Thus the Papacy "cast down the truth to the ground," and from the year 714 A.D. "practised and prospered" greatly (Dan. 8:12). At the parallel year, 1789 A.D., the preparation for the true Millennium progressed rapidly through the extensive circulation of the "Word of truth" by the numerous Bible Societies (See Par. 333).

789 Another cause of the decline of Pagan Rome, and the ascendancy of Papal Rome, was the quarrel over images. True to its Anti-Christian character, Papacy upheld the worship of images. In 726 A.D., two years after the end of the counterfeit 1260 days, Emperor Leo III in Constantinople issued his famous edict for the suppression of idolatry, commanding that all images be removed from church buildings. The Papacy had been waiting for an opportunity to turn the Western empire against its civil head in the East, and pope Gregory II immediately took advantage of this edict, and declared that the Emperor had fallen from the faith and should not be obeyed. Thus the zeal of the pontiffs for image-worship occasioned a revolt, and taught the people not to fear the power of the Emperor.

790 To this extent, therefore, the rulers of Pagan Rome lost their sovereignty; and Papal Rome grew proportionately stronger; even as at the end of the true 1260 days, when Napoleon triumphed over the Antichrist and ended its sovereign reign, the people learned not to dread the power of the popes. Nevertheless, the Apostate Church, with its "eyes" of worldly wisdom, saw that the time was not yet ripe for completely casting off the imperial power of Rome, for the Lombards in Italy were an ever present danger to Papal pretensions. Charles L. Wells, Ph.D., Professor of History in the University of Minnesota, writes with regard to this in his work *The Age of Charlemagne*:

791 "The Papacy soon realised that the time had not come to throw off the power of the Emperor or to attempt any new scheme of political autonomy. The threatening attitude of the Lombards clearly showed that the breakdown of the Imperial power in Italy, weak as it was, would bring about a universal Lombard dominion, in which the Papacy would be completely

swallowed up. True, the Pope might look to the Franks; but Charles Martel was overburdened with wars in his own dominions, and the Lombard king was his strong and faithful ally. Nothing remained, therefore, at present for the Pope but to use all his influence on the side of the Emperor against the Lombard, for submission to a distant Emperor was far better than subjection to a strong and ever-present Lombard king."

792 When Charles Martel died, his son Pepin the Short succeeded him to the office of mayor of the palace. Pepin aspired to the throne, and desired the Frankish nobles to depose the king, Childeric III. But although they recognised that the present king was merely a figurehead, and that Pepin was the true ruler, the nobles would not agree to support Pepin unless he received the sanction of the pope. The pope, Zacharias, at that time needed aid from Pepin and the Franks against the Greeks and the Lombards, who were very troublesome to him, and readily gave his consent. Thus Childeric was banished, and Pepin assumed kingly authority.

793 Three years later, in 754 A.D., pope Stephen III, successor to Zacharias, crossed the Alps and personally crowned Pepin king of the Franks, and absolved him from any legal oaths which bound him to Childeric. In the same year, 754 A.D., Pepin crossed over to Italy with an army and subdued the Lombards, taking certain territory from them and presenting it to the Papacy. This territory was the first possession of land, outside of Rome, acquired by the Church.

794 Commenting upon this turn of affairs, the Rev. R. W. Church says: "This was the first exercise on the part of the Popes to a claim to change the allegiance of subjects, to authorise the removal of one king and the election of another. For the service which they rendered they were paid in cities and provinces . . . Thus from the commencement at St. Denis of the second kingly line of the Franks, arose in the *first* place the temporal dominion of the Popes, held in the beginning as a temporal lordship under the overlordship of the king or Emperor; *then* claimed by them as independent princes in absolute sovereignty; and *next* the pretension broadened out indefinitely from this precedent to interfere in the political and civil affairs of Christendom, to dispose of kingdoms, to set up and degrade kings" (*The Beginning of the Middle Ages*, page 91).

795 Although Pepin avoided an open breach with the Emperor in Constantinople, he had "none the less struck at the slender chain" which united the Eastern and Western divisions of the old Roman empire. It was left to his son

Charlemagne to sever the connection, and the method of doing this was suggested by the Papacy. Pagan Rome was therefore almost entirely removed from the path of Papal Rome in 754 A.D., which is the end of the counterfeit 1290 days; and it seemed at that time as if the millennial reign of Antichrist would soon come. (See the diagram, page 276.)

796 But just as the "Millerite Movement" ended in great disappointment in 1844 A.D. through the apparent delay in the coming of Christ's Day, so the Papacy experienced great disappointment at the corresponding date, 769 A.D. (See diagram, page 276). For when Pepin died in 768 A.D., his two sons, Carloman and Charlemagne, who succeeded him to the kingdom, began to quarrel; and next year Charlemagne made overtures to the Lombards, Papacy's bitterest enemy, and even proposed to marry the daughter of that nation's king. C. L. Wells writes:

797 "On hearing the news of this alliance of the Franks and Lombards the pope was filled with indignation and alarm. In view of such an alliance what would become of the newly established power of the Papacy, the patrimony of St. Peter? The already threatened subjection of the pope to the Lombard king seemed inevitable. Stephen accordingly wrote at once . . . 'It would be a most shameful connection and downright madness for the illustrious race of the Franks, which shines forth superior to all people, so splendid, so noble, and of regal power, to pollute itself with the perfidious race of the Lombards, leprous, vile, and not recognised among the race of men'" (*Age of Charlemagne*, page 191).

798 To the pope's bitter disappointment, in spite of his vehement remonstrances, the alliance was made, and Charlemagne celebrated his marriage! The sovereign supremacy which Papacy so ardently desired and thought so near, now seemed to be delayed indefinitely.

799 Soon afterwards, however, Charlemagne, having gained all he desired (among other things, defeating his brother Carloman), and having transferred his affections to a new face, divorced the princess of the Lombards. The king of the Lombards indignantly resented this insult; but Charlemagne took up arms against him, and defeating the Lombards proclaimed himself their king. He then renewed his alliance with the pope, and conferred great benefits on the Church. The hopes of the Papacy, therefore, revived; just as soon after 1844 A.D. the waiting and watching saints took fresh courage, again looking forward with expectancy to the coming of the Day of Christ.

800 In the year 799 A.D., the pope, Leo III, was oppressed

by an opposing party in Rome, who charged him with heinous crimes. He fled to Charlemagne, who supported his cause, and sent him back with an escort. Next year, 800 A.D., Charlemagne himself came to Rome, and cleared Leo of any charge; and on Christmas day he was crowned by the pope, and proclaimed "Emperor of the West." The papal biographer, Jaffé, describes this coronation: "After these things [*i.e.*, the trial and acquittal of Leo], the day of the birth of Christ arriving, they were all in the same Church again [St. Peter's], and then the venerable and beneficent pontiff with his own hand crowned him with the most precious crown. Then all the faithful Romans . . . exclaimed: 'To Charles, the most pious Augustus, crowned by God, great and pacific Emperor, life and victory!'" The crowning of Charlemagne was made to appear quite spontaneous, but in reality it had been secretly arranged in the previous year (799), when the pope fled to the king. Charlemagne promised to protect the pope, if the pope would, in return, crown him Emperor of the West.

801 Charlemagne having been crowned Emperor, any restrictions against the Papacy imposed by old Pagan Rome were now entirely removed. The counterfeit 1335 days had expired, and the millennial reign of the Antichrist was inaugurated. Charlemagne was the first king crowned in Rome by the Papacy. "The empire which Charles founded was meant to be a vast *theocratic* monarchy whose sway should extend over all the globe. In his capacity as Emperor, Charles was placed over all Christendom and subject only to God and to his law [which really meant the law of Papacy]. He was indeed the most obedient son, the most devoted servant of the Church, in so far as it was the medium and the channel of salvation; but its supreme lord and head in so far as its organisation was earthly."

802 Papacy had thus gained much, in so far that the most powerful king *recognised its authority* to create him Emperor. But the Apostate Church aimed at nothing less than absolute sovereignty; to gain full control, and reign supreme lord over all. In many respects it was still subservient to the Emperor; one of the most galling restrictions was that the popes, before they could receive consecration to office, required the ratification of the civil ruler. But, as Mosheim says, "the Roman pontiffs left no means untried to free themselves from these many restraints, and to obtain supreme authority, not only over the Church, but also over kings and over the whole world: which efforts of theirs were wonderfully favoured by the disturbances and wars of the following [9th] century."

803 The turbulent times to which Mosheim refers began

after the death of Charlemagne in 814 A.D., when his son, Louis the Meek or Pious, ascended the throne. Louis the Meek was crowned Emperor in Rome by the pope, and reigned till 840 A.D. He was "popular with his subjects, gentle-minded, and for the most part a lover of mercy and justice . . . but it was proved at last that he had not his father's [Charlemagne's] strength. The show of prosperity and success during the first half of his reign was in the latter half to end in gloomy and hopeless confusion" (See *Age of Charlemagne*, by C. L. Wells, page 400). Instead of following his father's example and retaining the empire in sole control, Louis gave territory to each of his four sons, between whom there was constant strife.

804 C. L. Wells says: "The death of the Emperor Louis the Meek [in 840 A.D.], was a signal for a great struggle between the brothers." As the result of this trouble, the extensive empire of Charlemagne was split up into the various countries and nations that now make modern Europe. This division was fixed shortly afterwards (in 843 A.D.) by the contending parties signing the "Treaty of Verdun."

805 The Papacy was not slow to take advantage of the disagreement between the brothers; it practically assumed control of the world at that time. C. L. Wells writes: "One of the most important as well as characteristic features of the time, was the increasing prominence of the clergy in *secular* affairs, a prominence which becomes especially notable during the closing years of the reign of Louis. This was due not only to the increased wealth and importance arising from their feudal position and power, but also to the increased prominence of the Church and its ability to use its powerful and complete organisation for the furtherance of its own ends and purposes."

806 Mosheim writes: "Even among Roman Catholic writers, the wisest and most impartial, acknowledge and prove, that from the time of Louis the Meek the ancient system of the ecclesiastical law in Europe, was gradually changed, and a new one substituted for it, by the court of Rome. The kings and emperors suffered their rights, in matters of religion, which had been handed down to them from Charlemagne, to be insensibly taken from them. The competence of bishops, to make regulations in matters of religion, declined; and the authority of ecclesiastical councils was diminished.

807 "For the Roman pontiffs, exulting in their prosperity and the daily accessions to their wealth, endeavoured to instil into the minds of all, and they did, notwithstanding the opposition of the reflecting, and of those acquainted with the ancient ecclesiastical constitution, actually instil into many, the senti-

ment that the bishop of Rome was constituted, by *Jesus Christ*, a legislator and judge over the whole Church; and, therefore, that other bishops derived all their authority solely from him; and that councils could decide nothing without his direction and approbation" (Soames' Edition, Vol. III, page 186).

808 And how did the Papacy manage to convince men of its claims, and thus establish itself in power? As we might expect, by falsehoods and impositions of various kinds. Mosheim goes on to say (page 188): "There was need of ancient documents and records with which it might be enforced and defended against the assaults of opponents. Hence the Roman pontiffs procured the *forgery*, by trusty friends, of conventions, acts of councils, epistles, and other documents; which made it seem that from the earliest ages of the Church, their predecessors possessed all the majesty and power, now claimed by themselves. Among these *fraudulent* supports of the Romish power, the so-called *Decretal Epistles* of the pontiffs of the first centuries, hold perhaps the first rank."

809 C. L. Wells also refers to the employment of these forgeries to establish Papacy's world-wide theocratic rule. He writes: "With the accession of his [Charlemagne's] son and sole successor, Louis the Pious [or Meek, in 814 A.D.], a change began to take place. The weakness of the central power, even in secular affairs, brought about division and strife, in which the church became involved . . . To free the church from this subjection, to make her independent of the temporal power, to strengthen, unify, and solidify her own organization, and to give it a strong foundation in law and precedent, was the great problem which, in the ninth century, pressed with ever increasing urgency upon those who had the interest of the church at heart. It was to solve this problem and to meet this need that the Forged Decretals, as they are now generally called, were put forth" (*Age of Charlemagne*, page 425).

810 C. L. Wells shows that the genuineness of these "Forged Decretals" was not generally doubted till the 15th century. Only a few raised questioning voices up to that time. Marsiglio wrote against them in his book "Defensor Pacis"; and Luther burnt a copy of them, along with his bull of excommunication. None now doubt their falsity.

811 Thus Satan, the "father of lies," by means of false titles, established his kingdom in regal and priestly power. But Christ, who is "the way, the truth, and the life" (John 14:6), establishes his glorious Kingdom in righteousness on the authority of the "Word of Truth," which none can dispute; for the Heavenly Father swore that His Son would reign "a priest for ever after the order of Melchizedec" (Heb. 7:21).

SECTION LVIII

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."

813 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).

814 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.

815 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" (Sec. XXV). 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 (See Sec. XXVII).

816 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. (See the diagram on page 292; and compare with the diagram on page 177).

817 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"—I Cor. 15:22. (The sum of the two vertical, and the horizontal, lines is $7040.8796 + \textit{Pyramid inches}$, and therefore agrees in inches with the number of years from 4126 B.C. to 2915 A.D.)

818 The Plan of Salvation is broadly divided into two main periods by the first Advent of Christ. During the first of these main periods none could gain actual justification to life, because the ransom-sacrifice of Christ, although provided for in God's eternal purposes, was not yet consummated. Even John the Baptist, than whom no greater had been born, could not become a member of the spiritual heavenly Kingdom. He was faithful to God and to the Messiah whom it was his mission to proclaim, yet this could not gain for him an actual justification. He could not, therefore, present himself in sacrifice to God, because Christ was not yet glorified (Rom. 12:1; Matt. 11:11). But from the time of the death and resurrection of Christ, during the second main period, the benefit of the ransom-sacrifice has been extended to all the world. First, those who have the "hearing ears" and "seeing eyes" of faith, receive justification to life for the purpose of sacrifice, that they may become joint-heirs with Christ; afterwards, on the completion of the "body" of Christ, all the obedient will be given human life-rights.

819 The upper Well-mouth in the Grand Gallery symbolises the death and resurrection of Christ. The time-measurement detailed above indicates the complete period of Salvation. Now

we find that the point on the horizontal part of the measurement which is under the middle of the upper Well-mouth, indicates the date of the baptism of Jesus, when he became the Messiah (See the diagram, page 292). Christ's baptism in Jordan was a symbol of his baptism into death, and his rising out of the water was a symbol of his resurrection in newness of life. The year of Christ's baptism may therefore be reckoned as the dividing point between the two main periods of the plan of salvation.

820 Thus, the vertical line of the middle of the upper Well-mouth divides the Pyramid's passage system into two main sections. In the northern portion lies the whole of the First Ascending Passage, which symbolises the Law Age in which it was impossible for any to gain life; for "by the deeds of the law shall no flesh be justified." The greater part of the Descending Passage, also, runs through this northern division, and from it the only apparent way of escape is the First Ascending Passage, which, however, is effectually blocked by the Granite Plug.

821 In the southern section of the passage system, however, a way of escape is evident in the Well-shaft, by which access is possible to the upper passages and chambers symbolising life. The fact that it is only during the second main period of the plan of the Ages that life-rights can be granted, is further corroborated in the Pyramid by the existence of the Pit in the southern division of the passage system. The Pit symbolises Gehenna, and it is only those who have life, either reckonedly or actually, who are in jeopardy of the second death (See Rev. 20:6, 11-15; 21:7, 8).

The number of Pyramid inches in the first section of the total of 7040.8796+, that is, from the Queen's Chamber's floor-level above the "basement sheet's" north edge, to the point on the horizontal line which is *exactly* underneath the centre of the upper Well-mouth, is 4154.0126+. As the precise number of years from Adam's fall, 4126 $\frac{1}{4}$ B.C., to Christ's baptism, 283 $\frac{3}{4}$ A.D., is 4155, then the first inch to the south of the upper Well-mouth's *centre* represents the year in which our Lord became the Messiah.

SECTION LIX

THE TWENTIETH YEAR OF ARTAXERXES

“**K** NOW therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” (Dan. 9:25).

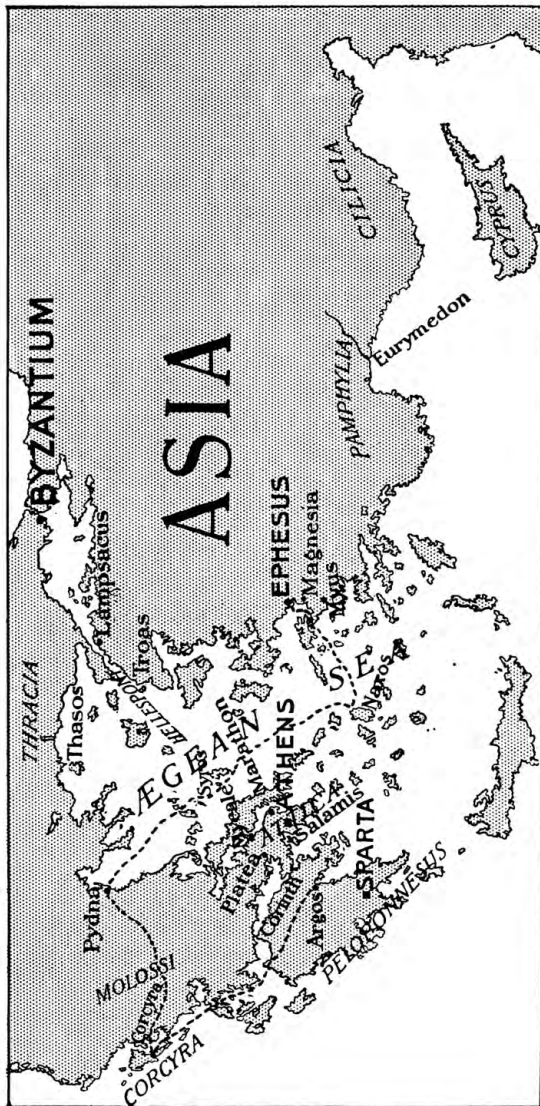
Notice that the period of 69 weeks (of years), which pointed to the coming of the Messiah, was to date from the *going forth of the commandment*.

823 The decree of Cyrus in 536 B.C. authorised only the rebuilding of the *temple* (Ezra. 1:1-3). Although this implied also the erection of dwelling houses, Jerusalem was not then a walled city, but an open village.

824 When Ezra went up to Jerusalem in the 7th year of Artaxerxes, his commission was confined to matters connected with the temple (Ezra 7). An attempt, indeed, was made by the followers of Ezra to restore the city walls (See Ezra 4:11-13), but when Artaxerxes was informed of this he immediately wrote: “Give ye now commandment to cause these men to cease, and that this city be not rebuilded, *until commandment shall be given from me*” (Ezra 4:21). This commandment came from Artaxerxes in the 20th year of his reign (Neh. 2); and Nehemiah and his faithful helpers built the walls in “troublous times,” even as foretold by Daniel (Neh. 4).

825 According to the marginal reference in many Bibles, the twentieth year of Artaxerxes is 445 B.C. We believe, however, that the correct date is 455 B.C.

Chronologists are agreed that Xerxes, the father and predecessor of Artaxerxes, ascended the throne in 485 B.C., but opinions differ as to the length of his reign; for although Ptolemy's Canon assigns 21 years, it is recognised that this period is not *astronomically* fixed. The Canon is authoritative only where its dates are based upon astronomical observations. It was not compiled until about six centuries after Xerxes; and the records of several early writers disagree with it in this



MAP OF GREECE AND ASIA MINOR.

This map shows (by the dotted line) the route taken by Themistocles, when he fled from Greece to Asia. Themistocles had been expelled from Athens, and was living in Argos, when the authorities in Athens sent officers to arrest him. He immediately fled from Argos to the island of Corcyra. Unable to remain there he fled to Molossi, and was conducted across country to Pydna. He sailed from Pydna to Ephesus, passing the island of Naxos during the voyage. The famous Greek historian, Thucydides, states that when Themistocles arrived in Asia, Artaxerxes had just succeeded to the throne of Persia. As we know the time of Themistocles' flight and arrival in Asia, this enables us to fix the date of the accession of Artaxerxes to the throne, and hence his 20th year of reign, namely, 455 B.C.

instance. Reliable history proves, rather, that Xerxes reigned for 11 years only.

826 The famous Greek historian, Thucydides, is regarded by both ancient and modern critics to be the most exact chronicler of the period in question. He was born in 471 B.C., and thus lived during the reign of Artaxerxes. Thucydides states that his reason for recording the events of his own times, was that no one had undertaken this work except Hellanicus, who had only "mentioned them briefly, and not accurately with regard to their chronology."

827 The principal event which enables us to determine the year when Artaxerxes began to reign, is the flight of Themistocles from Greece to Asia. This great Athenian general and statesman was obliged, on the discovery of some treasonable documents, to fly from his country to escape arrest. Thucydides says that when Themistocles arrived in Asia, Artaxerxes "had just succeeded to the throne" (Book I, chapter 137).

828 Several later writers say that Themistocles fled to Xerxes; but this contradiction may be accounted for when it is remembered that Themistocles' flight occurred at the time of the transference of the throne from Xerxes to his son Artaxerxes. In the ancient manuscripts these names must have appeared very frequently, and the error may have crept in through one being mistaken for the other. The works of Aristotle and Ctesias show instances of this.

829 The statement of Thucydides, that Themistocles fled to Asia (Persia) when Artaxerxes had "lately come to the throne," is supported by the historian Charon, who lived in Asia during the reign of Artaxerxes. Plutarch (1st century A.D.) expresses his confidence in these two ancient writers: "Thucydides, and Charon of Lampsacus, say that Xerxes was dead, and that Themistocles had an interview with his son Artaxerxes; but Ephorus, Dinon, Cltarcus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides" (Plutarch, *Them.* c. 27).

830 Thucydides' accuracy is also upheld by Nepos, a Roman historian of the 1st century B.C. Nepos wrote: "I know that most historians have related that Themistocles went over into Asia in the reign of Xerxes, but I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city [Athens]. Thucydides says that he went to Artaxerxes" (Nepos, *Them.* c. 9).

831 The earliest writer to express the view that Themistocles fled to Xerxes, namely, Ephorus, lived more than a hundred years after Thucydides.

832 The unanimous reliance of modern critics on Thucydides is voiced by the great chronologist, Fynes Clinton (1781-1851): "Thucydides is allowed the praise above all historians of being scrupulously exact and accurate." Mahaffy, also, in *Problems in Greek History*, says: "Thucydides gives us a sketch of the famous 50 years that elapsed between the Persian and Peloponnesian wars. He proposes to correct the inaccuracies of Hellenicus his only predecessor in this field, and there can be little doubt that what he has condescended to give us, is both accurate and valuable."

833 Thucydides himself wrote: "Very likely the strictly historical character of my narrative may be disappointing to the ear. But if he who desires to have before his eyes a true picture of the events which have happened . . . shall pronounce what I have written to be useful, then I shall be satisfied. *My history is an everlasting possession*, not a prize composition which is heard and forgotten" (Book I, chapter 22).

834 That the reader may have before him the causes which led to the flight of Themistocles, and the particulars of the flight itself, we shall briefly summarise the history of that time. We suggest frequent references to the map on page 296. Most of the names are very ancient, and cannot be found in the majority of maps.

835 Darius, the father of Xerxes, after his second unsuccessful attempt to conquer Greece at Marathon in 490 B.C. (his first failure was in 492 B.C.), was preparing for a third expedition when he died. Xerxes on coming to the throne (485 B.C.) carried forward his father's project, and in the year 480 B.C. brought a great army and navy against Greece.

836 The fleet of the Greeks (composed of vessels contributed by the allied Grecian states, and therefore known as the "allied fleet") was stationed in the narrow strait between the island of Salamis and the Attic coast near Athens. It was here that the famous "battle of Salamis" took place, when the Persian armada suffered defeat (479 B.C.).

837 Although nearly two-thirds of the allied fleet was contributed by the Athenians, over whom Themistocles was leader, yet to maintain unity among the allies, who would only follow Sparta the capital city of the Peloponnesians, they agreed that the chief command should be given to a Spartan admiral, Eurybiades. Nevertheless, the successful issue of the battle of Salamis was due to the foresight and ability of Themistocles.

838 Xerxes, afraid of his personal safety, fled back to his country by way of his bridge of boats across the Hellespont

(479 B.C.), leaving his general Mardonius to finish the war. Mardonius was defeated at Platea by the Grecian army under the command of the Spartan Pausanias (479 B.C.), and on the same day the remainder of the Persian fleet was destroyed at Mycale.

839 The Persians still held many places on the Thracian and Asiatic coasts; but in the year 477 B.C., the allied fleet, now under the command of Pausanias, captured Cyprus and Byzantium from them (See map). At this time Pausanias began a treasonable correspondence with Persia. He was recalled to Sparta and another commander was sent to take his place. In the meantime, however, all the allies transferred their allegiance to Athens, being greatly offended at the conduct of Pausanias. They were also now of the opinion that the Athenians, with their superior navy, were the natural leaders and protectors of Greece. This was the beginning of the "Athenian Supremacy," an important landmark in history. (Our knowledge of the date when the Athenian Supremacy began, 477 B.C., which is agreed to by all modern chronologists, enables us to fix the time of Themistocles flight, and hence the date of the accession of Artaxerxes to the throne.)

840 Pausanias was acquitted because of insufficient proof, and immediately returned privately to Byzantium; but the Athenians, now in undisputed command of the fleet, drove him away by force. He went to Troas to live there; but was again summoned back to Sparta on the charge of corresponding with the Persians. Positive evidence against him was still lacking, however, and he was released once more.

841 Soon after his second release Pausanias resumed his communications with the Persians, and at this time he also began a correspondence with Themistocles, who had lately been expelled from Athens by his rivals, and was now living at Argos in the Peloponnesus (See map). Pausanias was betrayed by a servant, who opened and displayed to the authorities a treasonable letter addressed to the Persians. This furnished the evidence necessary for his conviction and death. The complicity of Themistocles was then discovered, and officers were sent from Athens to apprehend him. Themistocles fled from Argos to Corcyra; but unable to remain there he fled to the continent opposite, and took refuge with Admetus, king of the Molossians. On the arrival of his pursuers "very shortly afterwards," Themistocles was conducted across country to Pydna, from which place he sailed in a ship to Asia.

842 In the voyage across the Ægean Sea, the ship was driven southward by a storm and fell in with the Athenian fleet. The Athenians were besieging the island of Naxos,

which had revolted from the alliance. Themistocles persuaded the master of the ship not to betray him; and a few days later he was landed at Ephesus.

843 On his arrival in Asia, Themistocles sent a letter to Artaxerxes who had lately ascended the throne of Persia, asking to be granted an audience, but begging first a year's time in which to learn the language of the Persians, after which he promised to lay before him plans for the subjugation of Greece. Artaxerxes granted his request; and at the end of the year Themistocles appeared at the court. The king was greatly pleased with Themistocles, and conferred upon him great honours, making him governor of Magnesia, besides gives him the revenues of Lampsacus and Myus.

844 Soon afterwards Themistocles was called upon by Artaxerxes to fulfil his promise to lead the Persians against the Greeks, who were now aiding the Egyptians in their revolt against Persia. The Athenian fleet, under the command of Cimon, was then at Cyprus and Cilicia, not far from the river Eurymedon in Pamphylia, and it was at Eurymedon that Artaxerxes' first encounter with the Greeks took place. He was defeated there by Cimon, both by land and sea (470 B.C.). Themistocles, however, fell sick and died before this engagement. It is reported that he died voluntarily by taking poison, rather than fulfil his promise to lead the Persians against his own countrymen. (The portion of history which is directly connected with our subject, is related by Thucydides in Book I, chapters 93-100.)

845 Thucydides did not affix dates to his work; but from the "Universal History" of Diodorus, which was compiled in 8 B.C., we can get the dates of a few of the important events of which Thucydides wrote. Diodorus used the records of the Olympiad games as the basis of his chronology. These games were celebrated at exact intervals of four years. Each year a chief magistrate, called an archon, was elected to office at Athens. Thus, Diodorus indicated his dates by mentioning the names of the archons, together with the Olympiad numbers.

846 According to Thucydides, the flight of Themistocles took place after the beginning of the Athenian Supremacy; and his death occurred before the battles on the river Eurymedon (Book I, Chapters 128-138). From the chronological table of Diodorus (given on next page) it will be seen that the date of the transference of the supremacy from the Spartans to the Athenians, was 477 B.C.; and that the date of the battles on the Eurymedon was 470 B.C. Consequently, between these two dates, 477-470 B.C., Themistocles' flight and death took place.

Artaxerxes, therefore, began to reign *previous* to 470 B.C., because Thucydides states that when Themistocles arrived in Asia, Artaxerxes was on the throne.

Chronology of Diodorus Book XI Chapters I to 13

<i>Olyp.</i>	<i>Year</i>	<i>Archon</i>	<i>Date B.C.</i>	<i>Event</i>
75th	1st	Callias	480	Xerxes' expedition against Greece; and the sea fight at Salamis.
„	2nd	Xantippus	479	Victory of the Greeks over Mardonius at Platea; and, on the same day, the battle of Mycale.
„	3rd	Timosthenes	478	Rebuilding of Athens by the policy of Themistocles.
„	4th	Adimantus	477	The treason of Pausanias, and the transference of the supremacy to the Athenians. The death of Pausanias.
76th	1st	Phedon	476	Hiero, king of Sicily, prepares to besiege Agrigentium, etc.
„	2nd	Dromoclidēs	475	Threatened war between the Athenians and the Spartans for the dominion of the sea.
„	3rd	Acestorides	474	Hiero wars with the Etruscans, etc.
„	4th	Menon	473	War between the Tarentines and the Japygians, etc.
77th	1st	Chares	472	The death of Theron, prince of Agrigentium, etc.
„	2nd	Praxiergus	471	The banishment of Themistocles and his death.
„	3rd	Demotion	470	Battles on the Eurymedon. Cimon, the Athenian general.

847 Diodorus gives the date 471 B.C. for the death of Themistocles, and as the narrative of Thucydides shows that Themistocles was in Asia at least two years before his death, he arrived in Ephesus in 473 B.C. Thus the beginning of Artaxerxes' reign may be assigned to 474 B.C., and hence his 20th year to 455 B.C.

848 While Diodorus gives the date 471 B.C., the year before the battles of Eurymedon, for the death of Themistocles, which is quite in accordance with the sequence of events related by Thucydides; he also appears to confine the ostracism of Themistocles to the same year. Here, however, Diodorus is in error, for according to Thucydides some years must have intervened between Themistocles' banishment from Athens, and his death.

849 Clinton, in a comparison of Thucydides and Diodorus, says: "Formerly the authority of Diodorus was too highly rated. The accuracy of Diodorus is now better estimated, and no critic would make it a matter of doubt or question which of the two writers should be followed. Where the dates of Diodorus

are consistent with the course of events, and confirmed, or at least not contradicted, by other authorities (as for instance the date of the Athenian Supremacy), we may receive them with confidence."

850 The foregoing evidence is decisive that the 20th year of the reign of Artaxerxes is not 445 B.C., but, rather, in agreement with the historical fulfilment of the 70 weeks of Daniel, 455 B.C. Why, then, is the former date so generally accepted? Apparently the first to confuse the chronology of this period was Henry Dodwell, a great theologian who lived between 1641 and 1711 A.D.

851 Dodwell, when compiling his "Annals of Thucydides" from the records of ancient writers, misread a passage in Isocrates' "Panatheniakos" (436-338 B.C.). He misunderstood Isocrates to say that, previous to the transference of the supremacy to the Athenians at Byzantium, the Spartans had held the supremacy for ten years. He thought this ten years commenced at the battle of Salamis in 480 B.C., because the Spartan admiral Eurybiades was then given sole command of the allied fleet. In consequence of this misunderstanding, Dodwell dated the Athenian Supremacy from 470, instead of 477 B.C., and thus Themistocles' flight, and the accession of Artaxerxes to the throne, were assigned to later dates than the records of history warrant.

852 Clinton shows in his large and valuable work on chronology that scholars are now agreed that, the Spartan supremacy of ten years spoken of by Isocrates did not precede, but *followed* that of the Athenians. They support Diodorus, who placed the Athenian Supremacy in 477 B.C. (See table).

853 Dodwell's deductions were thoroughly refuted by Vitringa (1659-1722), and again independently by Kruger (1838). These celebrated writers agreed with Ussher in placing the accession of Artaxerxes in 474 B.C.; but their arguments, and those of Ussher, have been largely overlooked.

854 Archbishop Ussher (1581-1656) held that Artaxerxes ascended the throne in 474 B.C. But although the inscriber (probably Bishop Lloyd, 1627-1717), who undertook to affix dates in reference Bibles, used the chronology of Ussher, he rejected Ussher's date for the 20th year of Artaxerxes, inserting instead the date given by Dodwell, *i.e.*, 445 B.C. Corsini, in his "Greek Chronology," adopted Dodwell's views; and thus many have been misled. Clinton, even, although he successfully opposed Dodwell in a number of his opinions, was unable to shake off his influence in this particular case. The primary cause of the confusion has been: too great reliance upon the

authority of Ptolemy's Canon, and the want of independent research by later writers.

855 In Jerome's Eusebius (264-340 A.D.), the arrival of Themistocles in Asia is placed in the 4th year of the 76th Olympiad, that is, in 473 B.C., thus correctly placing the beginning of Artaxerxes' reign in 474, and hence his 20th year in 455 B.C.

856 Cicero (106-43 B.C.) indicates, though indirectly, the year of Themistocles' flight from Greece to Asia. In "Laelius," XII, 42, he draws an analogy between the actions of Themistocles, and the Roman patrician Coriolanus. Coriolanus was banished from Rome on account of some political matter. Greatly offended at his treatment he fled to the Volscians, and taking sides with them led them in their war against the Romans. Cicero writes:

857 "No person ever possessed a greater share of power, or was more eminently distinguished among the Grecian states, than Themistocles. This illustrious general, who was commander in chief of the Grecian forces in the Persian war, and who by his services upon that occasion delivered his country from the tyranny with which it was threatened; having been driven into exile by the jealousy his great talents had raised, did not acquiesce under the ingratitude of his fellow citizens with the submission he ought; on the contrary, he acted the same traitorous part under this unmerited persecution, as Coriolanus did amongst us [Romans] about twenty years before. But neither the one nor the other found a coadjutor among their respective friends: in consequence of which just dereliction, they each of them perished by their own desperate hands."

858 As the flight of Coriolanus to the Volscians was in 492 B.C., Cicero therefore places the flight of Themistocles in 473 B.C., thus supporting the historical accuracy of Thucydides.

859 That Cicero knew of the time when the flight of Coriolanus took place, is shown by a statement he makes in another place. In Brutus, X, he says: "For the dangerous war with the Volsci, who were headed by Coriolanus, then a voluntary exile, happened nearly at the same time as the Persian war." According to Clinton, the first Persian armament, under Mardonius, was in 492 B.C.

860 This testimony of Cicero is of some force, because he had as his chronological guide the annals of his learned friend Titus Pomponius Atticus, who bestowed much attention on chronology. Although none of the writings of Pomponius are now extant, we have a notice of his "Roman Annals" which

is highly commended for its chronological accuracy and exactness. Cicero himself extols his friend in the words: "Whom I may justly commend as a most exact and scrupulous relator of the Roman history."

861 Aelian (2nd century A.D.) records an incident in his "Varia Historia" (3:21), which enables us to approximate the date of Themistocles' death. He says:

862 "Themistocles, while still a boy, was returning at a certain time from an elementary school, when Pisistratus met them [*i.e.*, the boy and his tutor]. The tutor-slave asked Themistocles to withdraw a little out of the way as the tyrant was getting near. But he quite boldly replied: 'Not a little. Is not this sufficient way for him?' To such an extent did something shine forth from Themistocles even at that time betokening his nobleness and greatness of mind."

863 Plutarch states that Themistocles "died at Magnesia in the 65th year of a life almost entirely spent in great political and military employments" (*Them.*, book 12). According to Clinton, Pisistratus died in 527 B.C. Assuming that the episode narrated by Aelian took place in the last year of the life of Pisistratus, and that Themistocles was then a boy of eight years of age, the date of Themistocles' death during his 65th year would be 471 B.C., thus confirming the chronology of Diodorus (See table, page 301).

864 A modern writer (Kleinert) who supports the views of Dodwell, wants to substitute one of the sons of Pisistratus; because, according to Dodwell's theory, Pisistratus would have been dead some time before the birth of Themistocles. But this is really an acknowledgment of the force of the argument. There can be no doubt that it was Pisistratus himself to whom Aelian referred. Thus the harmony of the Scriptures in connection with the prophetic period of the 70 weeks of Daniel is well supported by reliable history.

865 The famous German exegetist, E. W. Hengstenberg, to whose admirable work, *Christology of the Old Testament*, we are indebted for the arguments in this Section, draws attention to the perplexity of two able writers who endeavoured to reconcile Thucydides' account of the flight of Themistocles, with Ptolemy's Canon.

Wagner, who contended for a twenty-one years' reign for Xerxes on the authority of the Canon, admitted that he was unable to harmonise this with the history of Thucydides. He wrote: "These three things are certain, that Themistocles, before Olympiad 77:3 [*i.e.* 470 B.C., the date given by Diodorus

for the battles of Eurymedon], or certainly not later, was carried by ship to Naxos, that he arrived in Persia [Asia] shortly after the accession of Artaxerxes to the throne, and that Artaxerxes began to reign before Olympiad 78:4 [465 B.C., the date in Ptolemy's Canon].

866 "There is only *one* method" he continued "of reconciling these apparently contradictory facts: That Themistocles when he had embarked on the ship at Pydna, did not immediately come to the king of the Persians [Artaxerxes]; but after the lapse of some five years." And we are to believe that all this time, during which Xerxes is supposed to be reigning, Themistocles remained concealed somewhere in Persia! Hengstenberg remarks: "We need only to read the 137th chapter of Thucydides impartially, to see that this is impossible. To such forced hypotheses are they driven, who are determined to abide by the authority of the Canon."

867 The other writer, Kleinert, makes a candid confession. He says: "The difficulties connected with the view which I have defended, of the period of Xerxes' reign [*i.e.*, that Xerxes reigned 21 years], I am far from overlooking. My efforts to remove them may not always have been successful: and *who knows whether it is possible to remove them at all?*" He goes on to say that he can still imagine the opposite opinion (*i.e.*, that Xerxes reigned for 11 years only) fighting its way to victory, through all the objections that can be brought against it.

868 Hengstenberg suggests a possible reason for the undoubted mistake in Ptolemy's Canon in assigning to Xerxes a reign of 21 years: When compiling his list of kings from the records of ancient chronologists, Ptolemy mistook *ιά* for *κά*, which in the Greek represent the numerals 11 and 21 respectively.

869 We know of two ancient chronologists from whom Ptolemy may have derived his data, namely, Berosus and Manetho. Berosus, a priest of Belus living in Babylon in the 3rd century B.C., added to his historical account of Babylon a list of kings, chronologically arranged. Manetho, an Egyptian priest, also of the 3rd century B.C., wrote in Greek a history of Egypt with an account of its Dynasties. Of these works only fragments now exist.

870 Manetho (in fragments Nos. 68 and 69) confirms Herodotus as to the length of the reign of Darius, the father of Xerxes. It may have been to the lists of these ancient chronologists that Plutarch referred, when he said that "the chronological tables better agree with Thucydides." This would prove that in Plutarch's time (1st century A.D.) the

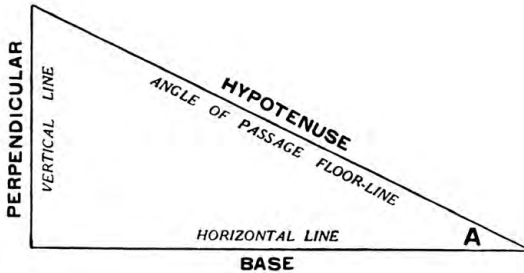
tables of Berosus and Manetho did not show 21, but 11, years for the duration of Xerxes' reign.

The Great Pyramid of Gizeh in the land of Egypt, by its wonderful, and most accurate, Pyramid-inch time-measurements, wholly supports the date 455 B.C. for the 20th year of Artaxerxes, and hence, also, the dates for the first advent of the Messiah, Jesus Christ, pointed forward to by the prophetic period of the 70 symbolical weeks of Daniel. And all the measurements of the Great Pyramid, on which the corroborative time-measurements are based, are conclusively supported by the precise scientific features of the building, as will be shown in Vol. III of *Great Pyramid Passages*.

APPENDIX

TRIGONOMETRY is the science which investigates the relations between the sides and angles of triangles. The name is derived from two Greek words which signify respectively, *Angle* and *Measure*.

In a right-angled triangle, if either of the two acute angles, as, for instance, *A*, in the diagram below, and the length of one of the sides be known, the lengths of the two other sides can be ascertained by means of the trigonometrical values of the known angle. These values vary with the size of the angle; but they are constant with the same angle, no matter what may be the length of the sides, because with the same angle the sides bear the same relative proportion to each other.



The three sides of a right-angled triangle are known as: Base, Perpendicular, and Hypotenuse.

The trigonometrical values are known by the names: Natural Sine, Natural Cosine, Natural Secant, etc.

In order to compute the length of any of the sides of a right-angled triangle, secure a standard book of mathematical tables, and find the trigonometrical values of the known angle. In the Great Pyramid, the angle of the Ascending and

Descending Passages is $26^{\circ} 18' 9''.7$ (Sec. II). By consulting the mathematical tables it is found that the trigonometrical values of the angle $26^{\circ} 18' 9''.7$ are as follows:

Sine	=	.4431134627+
Cosine	=	.8964655370+
Secant	=	1.1154918495+
Cosecant	=	2.2567583341+
Tangent	=	.4942894560+
Cotangent	=	2.0231060720+

RULE:

To ascertain the length of the Perpendicular:

Multiply the length the Hypotenuse by the Sine; or
 Multiply the length of the Base by the Tangent.

To ascertain the length of the Base:

Multiply the length of the Hypotenuse by the Cosine; or
 Multiply the length of the Perpendicular by the Cotangent.

To ascertain the length of the Hypotenuse:

Multiply the length of the Base by the Secant; or
 Multiply the length of the Perpendicular by the Cosecant.

MEASUREMENTS OF THE PASSAGE-WAYS

FOR the dimensions of the exterior of the Great Pyramid, see page 43. And for the measurements connected with the Ancient Entrance floor-beginning, see the diagram on page 114.

The following are the floor-distances down the *Descending Passage*, counting in Pyramid inches from the north-beginning of the floor at the building's Ancient Entrance, that is, from the original line of the casing-stone surface, down to the:

North edge of "Basement-sheet" (See page 138)		124.3980841 +
"Scored-line" on west wall at floor	-	481.5958331+
"Point of Intersection"	- - -	1109.6646503+
North edge of lower Well-opening (See page 177)		3848.1030576 +
Junction of Small Horizontal Passage	-	4144.1656964+

On produced inclined floor-line (See diagram on page 176):

Vertical line of North wall of Pit	- -	4529·4600669+
Vertical line of South wall of Grand Gallery		4534·7274440+
Vertical line of 5-inch projection of floor of Small Horizontal Passage into Pit	- -	4535·0375261+

Floor-lengths of Small Horizontal Passage

From junction of Descending Passage to:

Vertical line of North wall of Pit (See page 176)		345·4031247+
Vertical line of South wall of Grand Gallery		350·1251468+
End of 5-inch projection of floor into Pit	-	350·4031247+

Floor-lengths of First Ascending Passage

From "Point of Intersection" up to:

Lower end of Granite Plug	- - -	74·3284573+
Upper end of Granite Plug	- - -	252·5177554+
Level of produced floor-line of the Queen's Chamber (that is, the 2 B.C. date-point)	-	1510·0089288+
Vertical line of North wall of Grand Gallery		1543·4642457+

For the measurements connected with the three upper "Girdle-stones" in the First Ascending Passage, see the NOTES on pages 226, 240, 242, 246, and 253.

Floor-lengths of the Grand Gallery

From the North wall up to:

Sheer cut-off of floor (See page 98)	- -	223·5521084+
Foot of great "Step"	- - -	1813·5987628+
Vertical line of south wall (that is, the virtual floor-end, which marks the date 1914 A.D.)		1881·5985479+

For the measurements connected with the upper Well-mouth, see Section XLI; and for the measurements of the horizontal floor-line from the "Step" in the Grand Gallery to the Ante, and King's, Chambers, see the diagram on page 76. The dimensions of the Ante-Chamber and King's Chamber are given on page 43.

For detailed measurements of the *Granite Coffin* in the King's

Chamber, see the smaller work entitled: *The Great Pyramid: Its Scientific Features*, by Morton Edgar.

The floor-lengths of the Horizontal Passage leading to the Queen's Chamber

From the North wall of the Grand Gallery to:

Vertical line of sheer cut-off of Grand Gallery floor (See page 98)	-	-	-	200·4067609 +
Drop in floor	-	-	-	1305·4097899 +
Vertical line of North wall of Queen's Chamber				1521·3114215 +

For the details of the dimensions of the Horizontal Passage, see Pars. 588-591 in Vol. I of *Great Pyramid Passages*. For the dimensions of the Queen's Chamber, see page 43.

All the varied dimensions of the Great Pyramid will be given in more detail in Vol. III of *Great Pyramid Passages*.

End of Vol. II

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.

GLASGOW:
MACLURE, MACDONALD & CO.

1924

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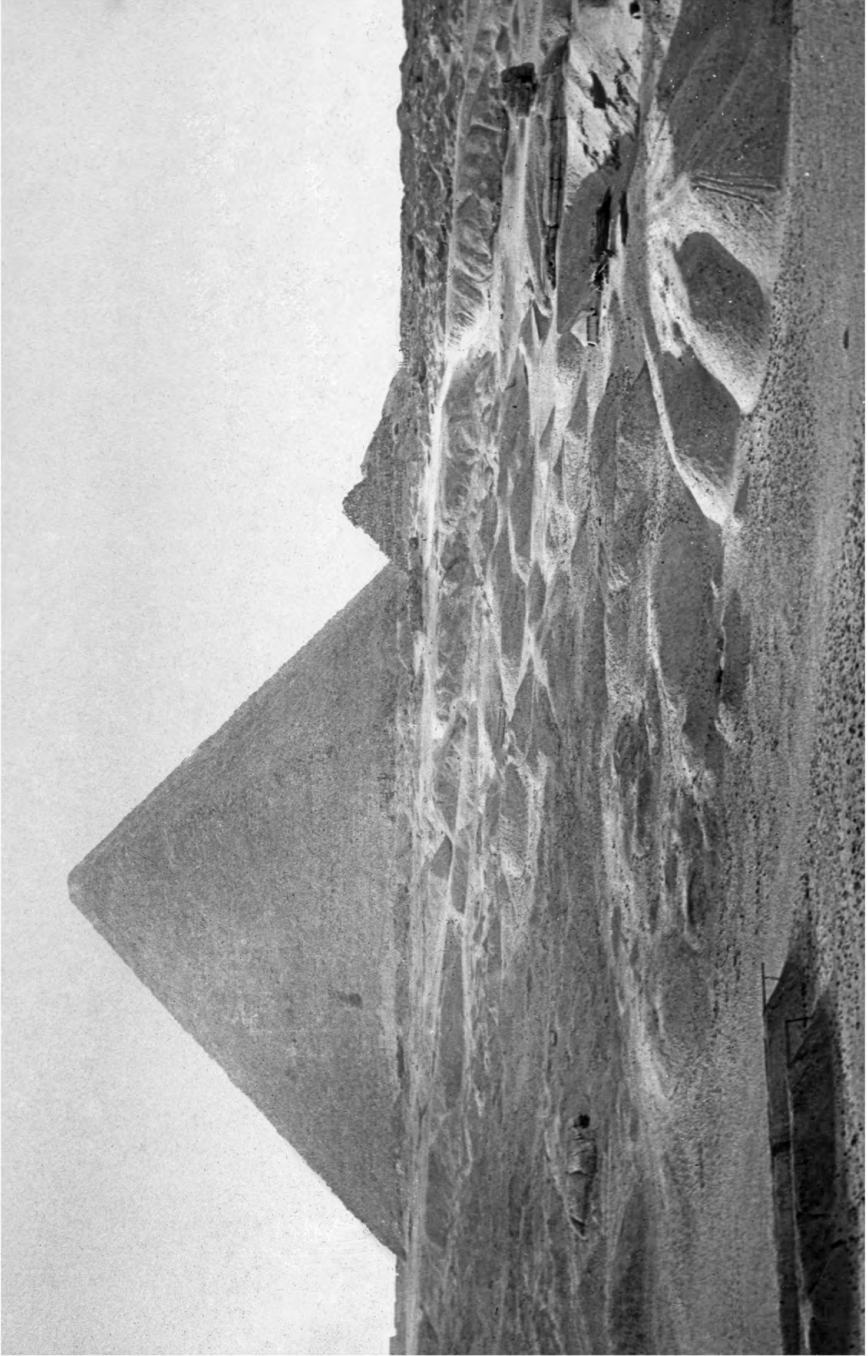
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The Great Pyramid of Gizeh, as viewed from the South-east; showing the Sphinx in the foreground to the right.

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 Philiton, 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 subdued 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 Philiton, 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 uprising 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

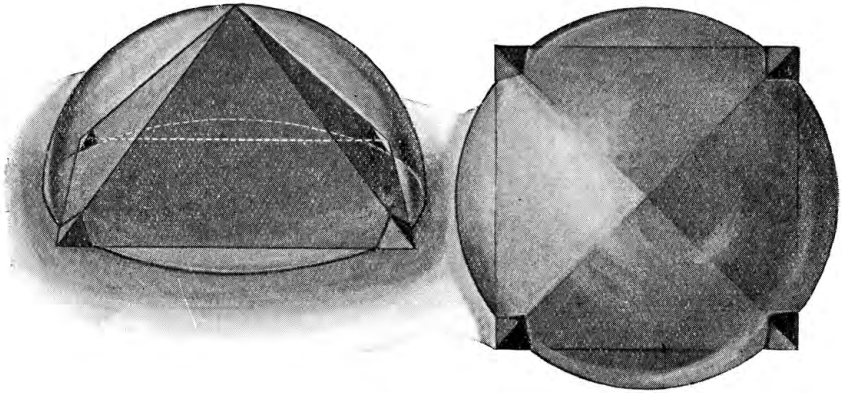
JOHAN TAYLOR of London, to whom Professor C. Piazzzi Smyth dedicated all his works on the Great Pyramid, has the honour of being the first to suggest that the Great Pyramid was intended by its builders to monumentalise important scientific truths. He published a book entitled: *The Great Pyramid: Why 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.

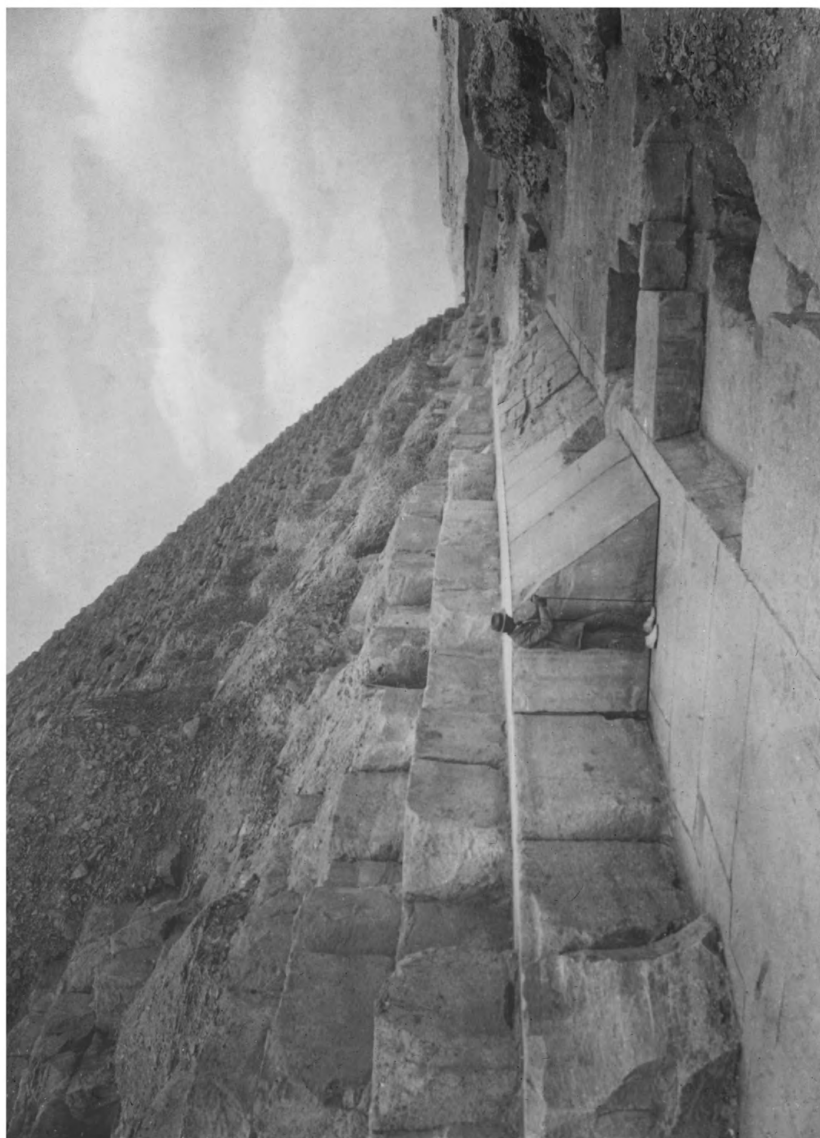
Remarkably enough, the *actual mean* of the two careful estimates given above, both of which are based upon the data supplied by the world's recognised authority on geodesy, namely, 41,708,375 British feet, is the precise polar-axial length required by the Great Pyramid's scientific dimensions; for this 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 Gizeh;
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. Piazzzi 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 $26^{\circ} 18' 9'' \cdot 7$; 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 $26^{\circ} 18' 9''\cdot7$ 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 $26^{\circ} 18' 9''\cdot7$, 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

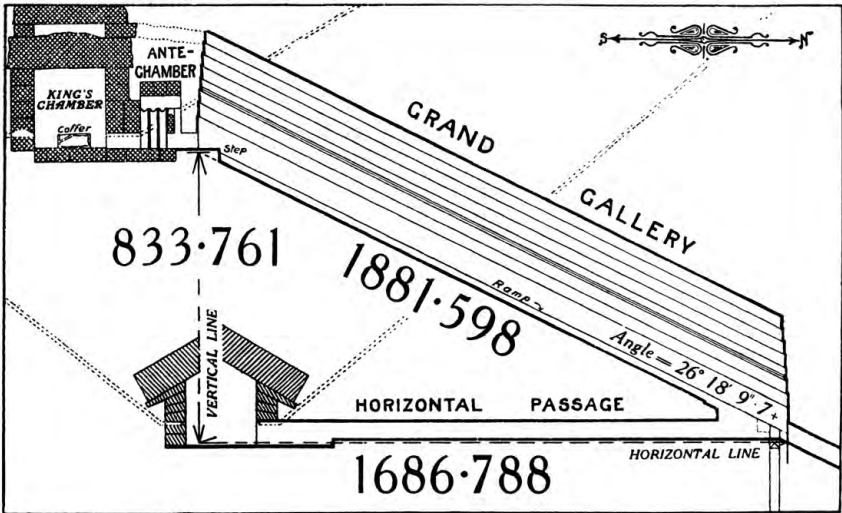
THE KING'S CHAMBER AND THE GRAND GALLERY ARE RELATED PROPORTIONATELY

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 $515 \cdot 1646+$ by $365 \cdot 2421+$, and divide the result by 100, we get $1881 \cdot 5985+$ 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 $3 \cdot 1415926535+$, which is the value of π , equals $833761 \cdot 6480+$ 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

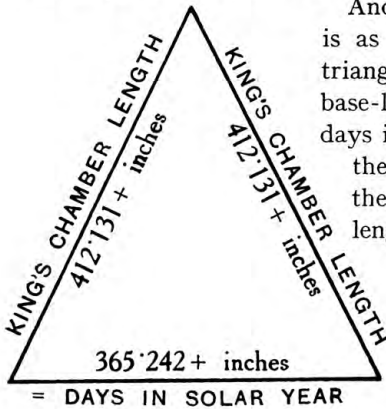
are Q.E.D., that is, absolutely exact. They serve as good examples of the proportionate way in which all parts of the Pyramid are related to each other; and also of the decimal system of the whole building's scientific design.)

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

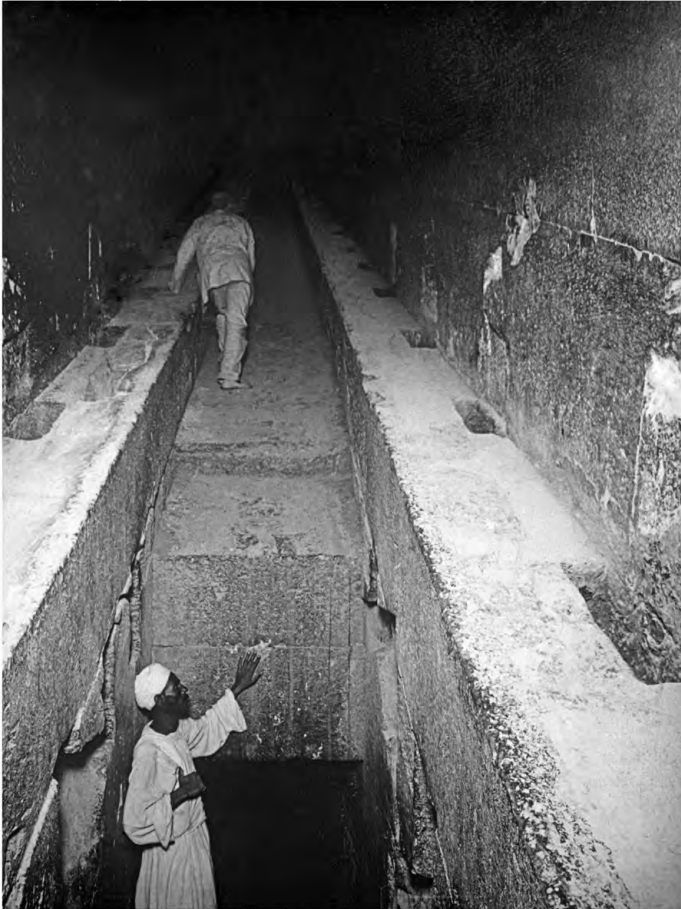
ONE important scientific feature now found to be embodied in the structural proportions of the Great Pyramid (drawn attention to for the first time in Vol. I of *Great Pyramid Passages*, 2nd Edition), is the exact duration in days of the Synodic, or Lunar, Month, or that period which the moon apparently 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

A **N**OTHER 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. Piazzi 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.

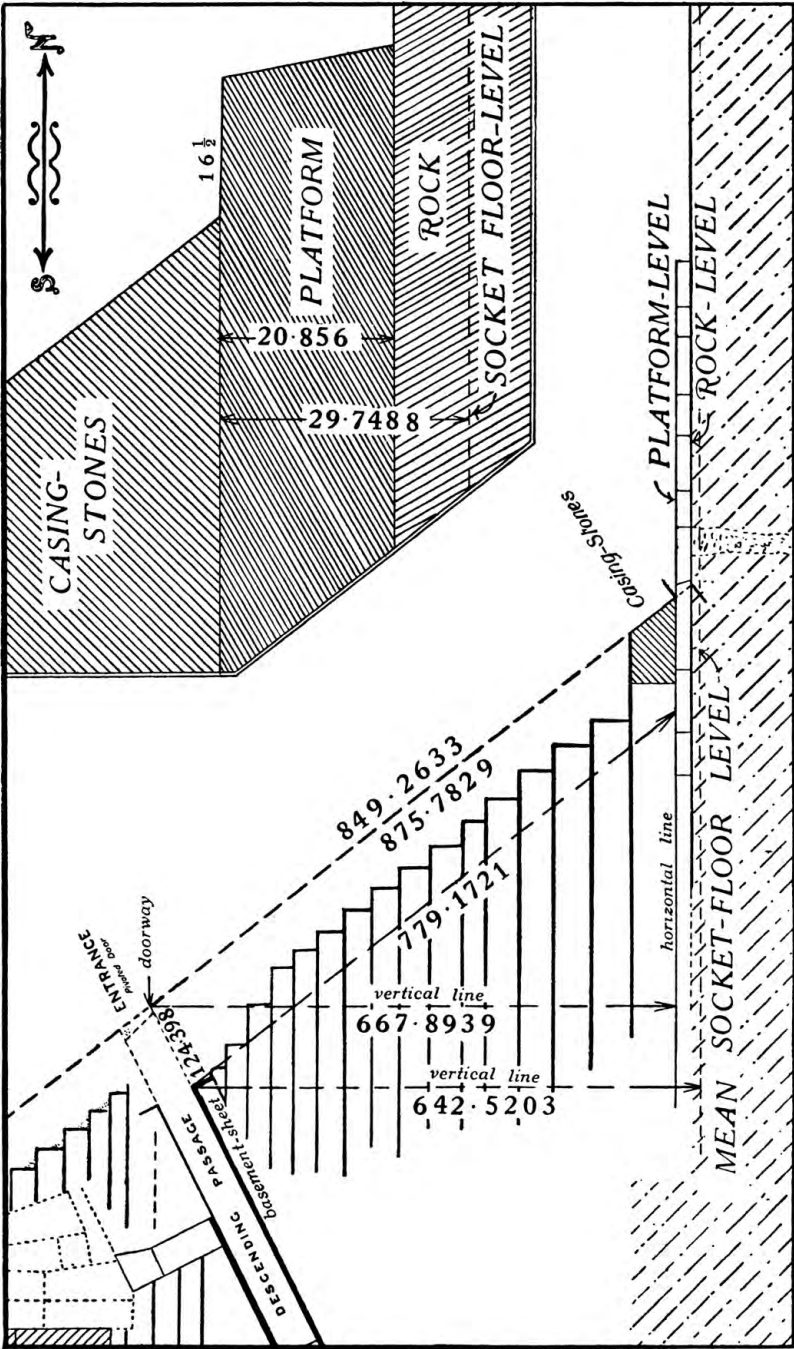
The Levels of the Four Corner Socket-Foundations

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

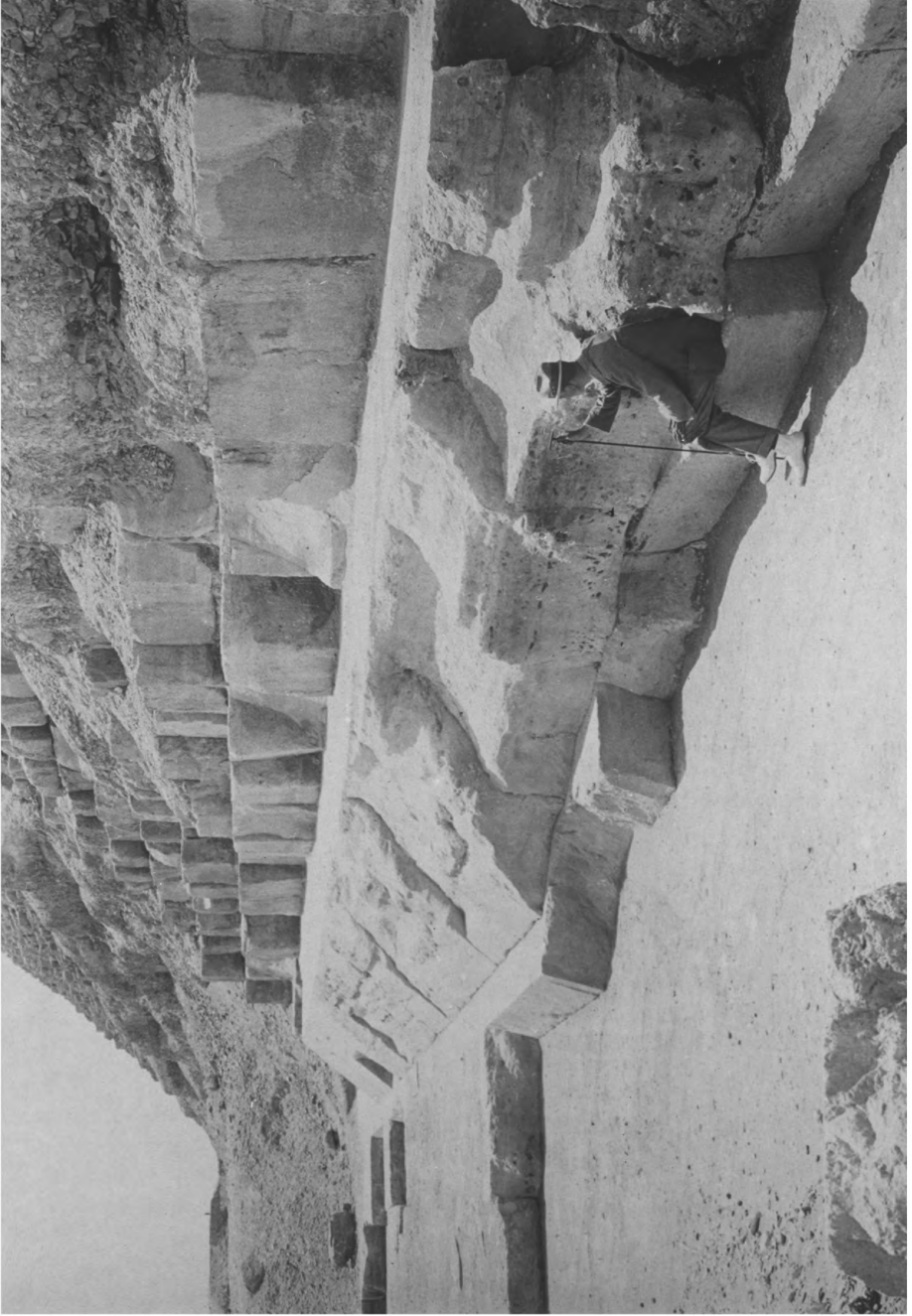
IMPORTANT LEVELS IN THE GREAT PYRAMID

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



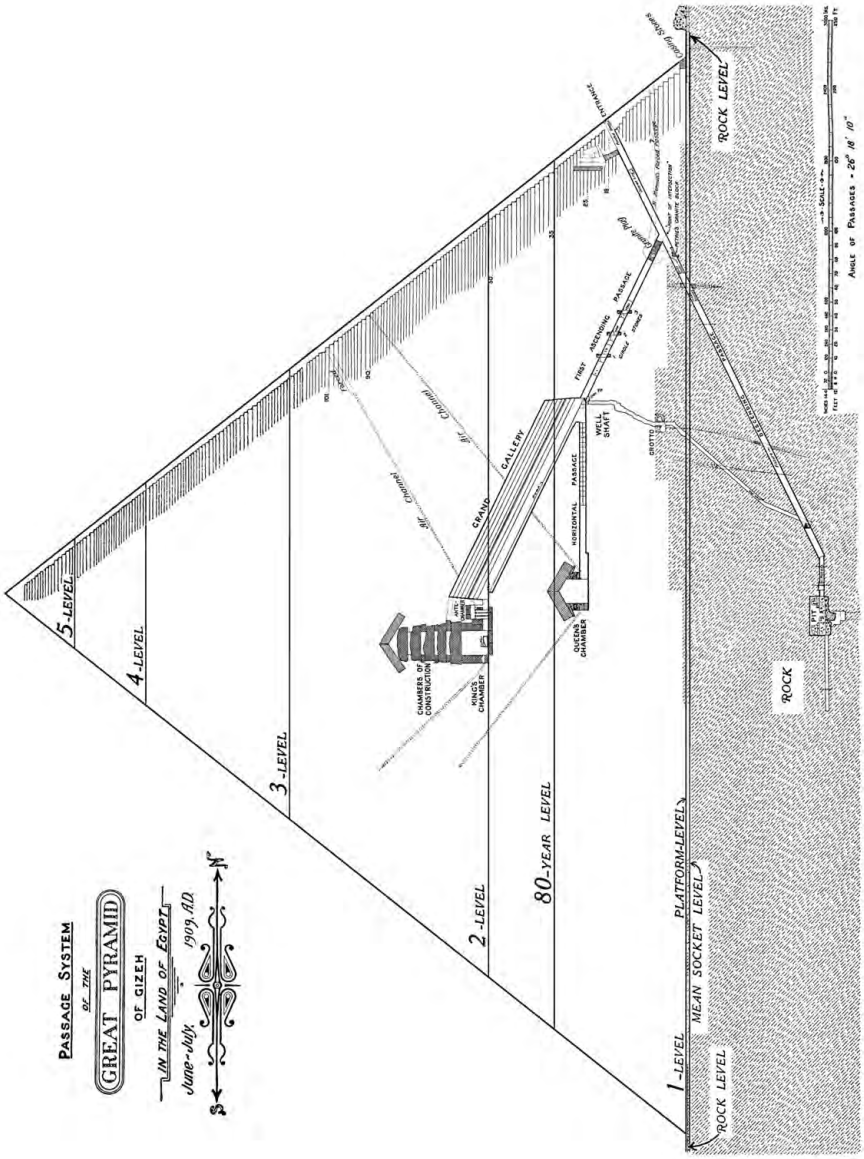
The few ancient Casing-stones at the Northern base of the Great Pyramid of Gizeh; showing the Platform on which they rest; also the section of the levelled natural rock on which the Platform rests

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.

PASSAGE SYSTEM
OF THE
GREAT PYRAMID
OF GIZEH

— IN THE LAND OF EGYPT —
June-July 1909, A.D.



The "Precessional Cycle" levels

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. Piazzì 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!

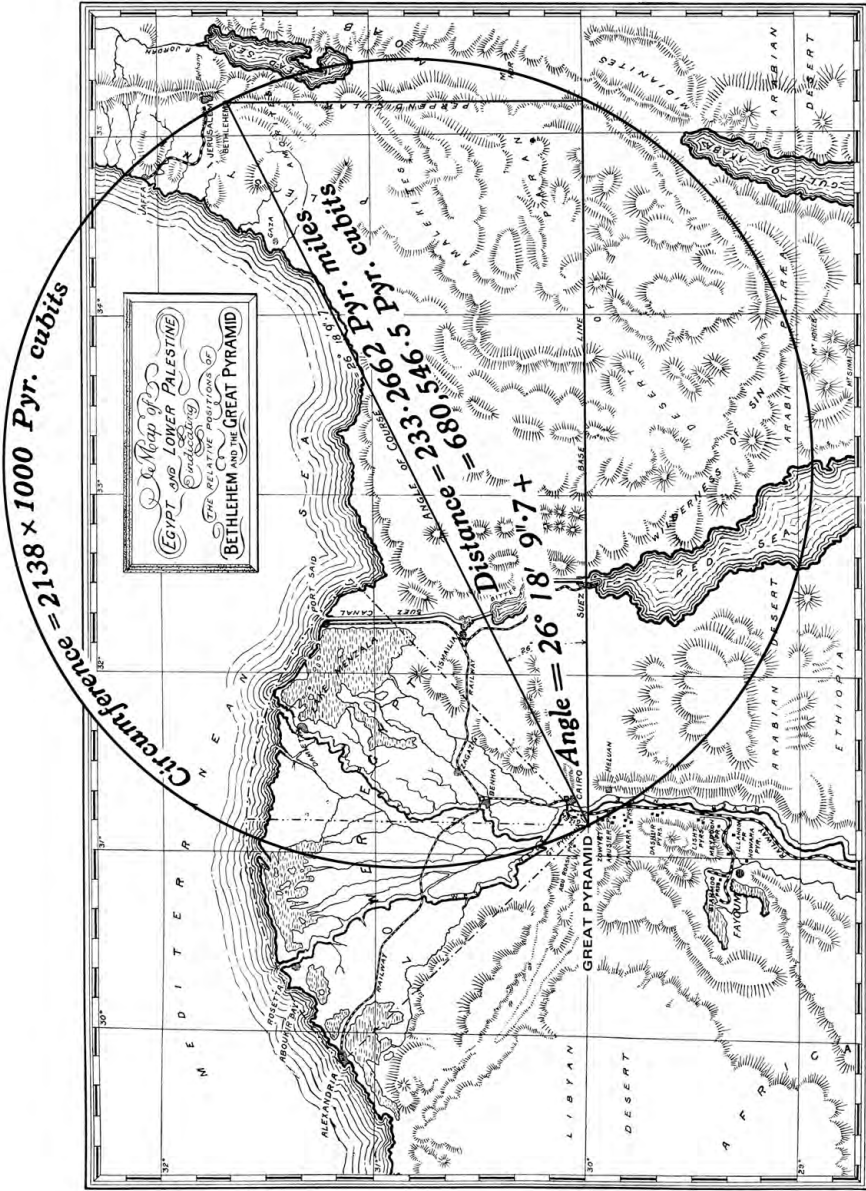
Because thus standing at the sectorial centre of cultivated Lower Egypt, and at the same time on the very edge of the great uncultivated desert which reaches out from it to the south, east and west, the Great Pyramid was seen by Mr. Mitchell to wonderfully fulfil the peculiar requirements of Isaiah's 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. Piazzi 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.

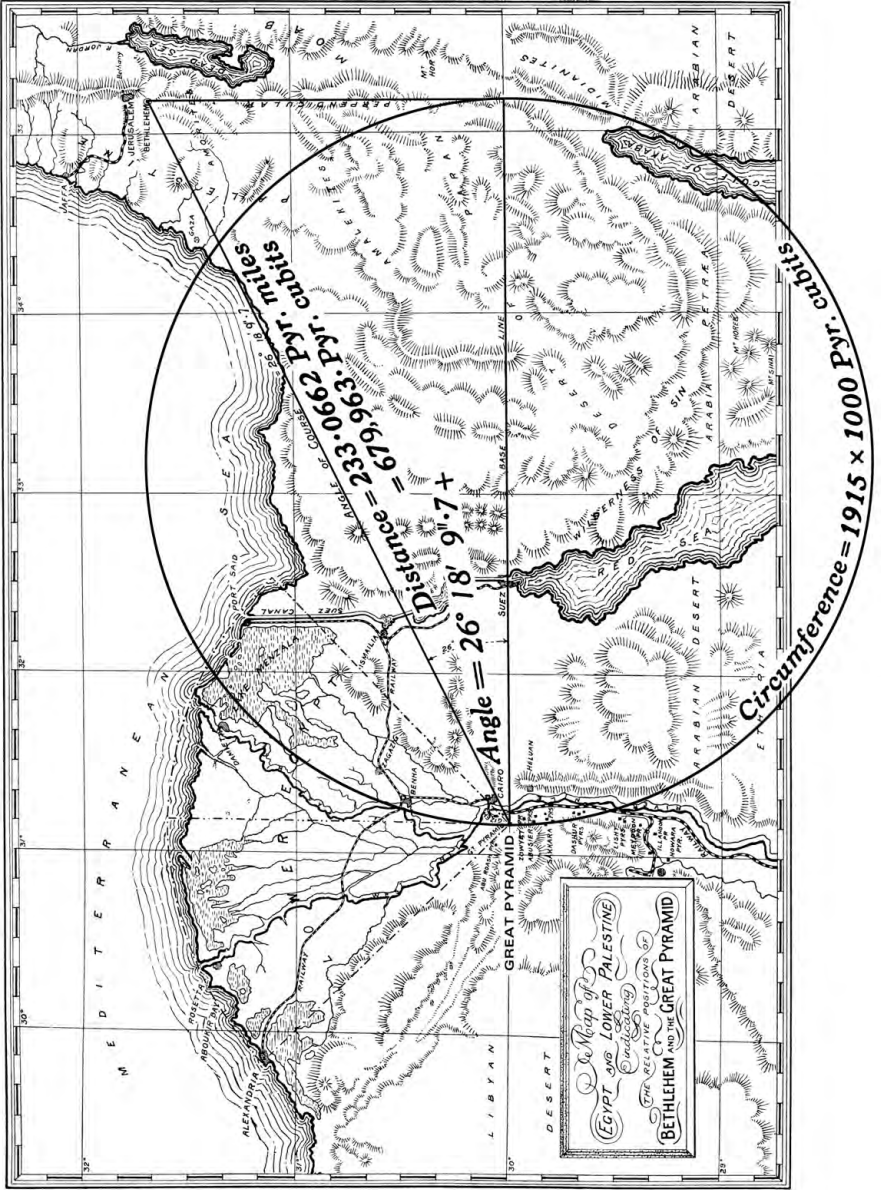
This interesting feature was suggested to us by Sir Charles W. F. Craufurd, Bart., of Ayrshire, Scotland. Its actual solution he left to us, believing that with our more complete data, we might be able to convincingly prove the truth of his idea. Nor was he willing to set aside this idea, but over a 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 $2917\cdot467+$ Pyramid cubits; or $6084\cdot141+$ 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 correspondency 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 $4.8546+$ inches more than the first height, or $235.2432+$ 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 $47.0486+$ 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, $9,989,165.06348+$. (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

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. Piazzzi 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 $116.2602026+$ 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, $365.2421986+$.

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 $1417.468492+$ Pyramid inches. The fourth part of this total is the side-length of the square, namely, $354.367123+$; while the days in the lunar year number

354·367064+. 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. Piazzi 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. Piazzzi 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.)

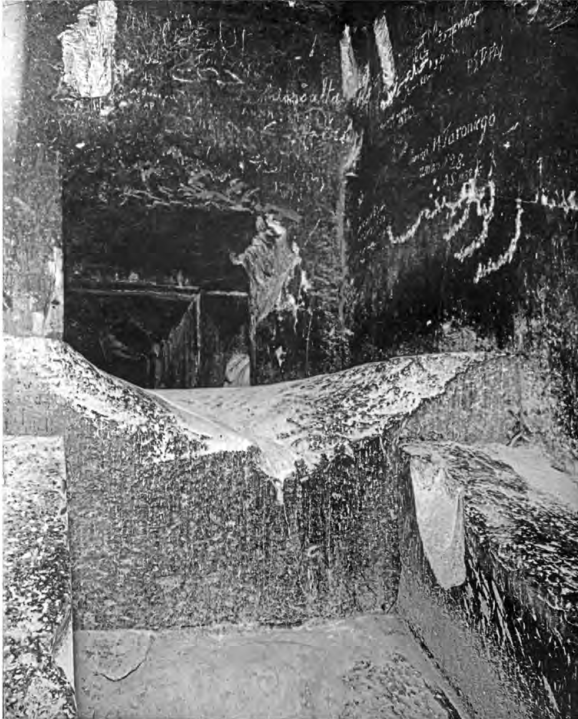
The top-surface level of the Step

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.

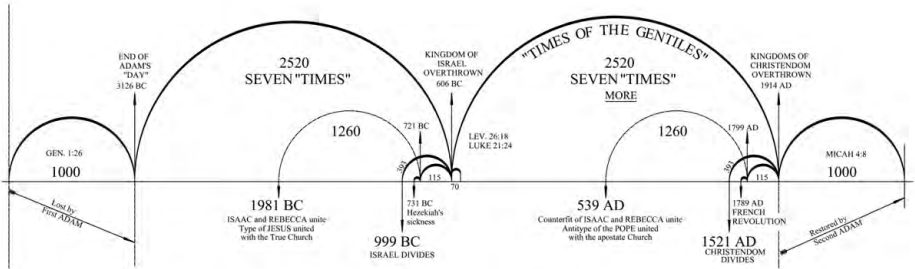
The front-riser of the Step may be said to form the perpendicular of a right-angled triangle, if we produce the inclined floor-line of the Grand Gallery upward through the masonry of the Step, till it reaches the level of the top surface of the Step. The top level of the Step will then be the base-line 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

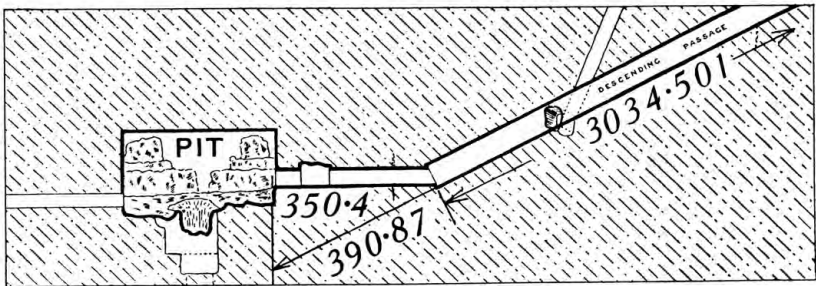
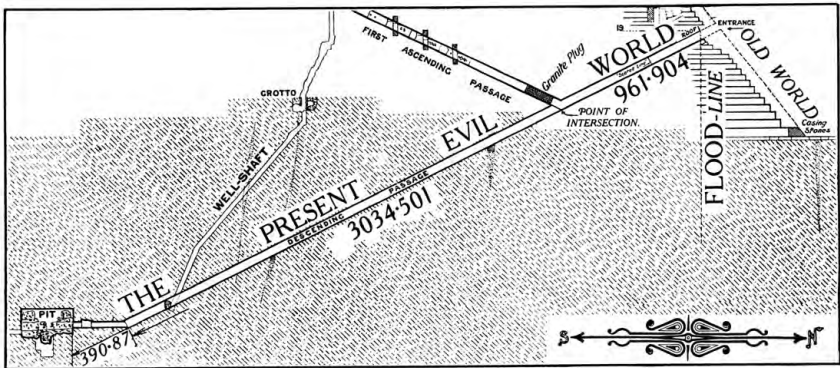


*The Subterranean Chamber, or Pit, hewn in the rock a
hundred feet below the base-level of the Great
Pyramid of Gizeh; showing its very
uneven floor (looking West)*

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.

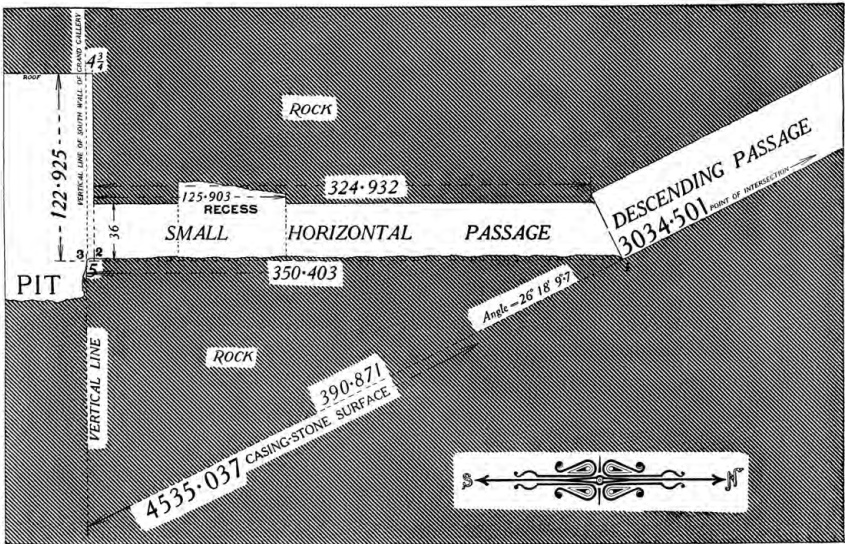
The Scriptures are consistent in declaring that the first part of the work of Christ as King over all the earth, is to bind Satan, the “god of this world,” and destroy the evil kingdoms of this world which have for so many weary centuries oppressed



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).

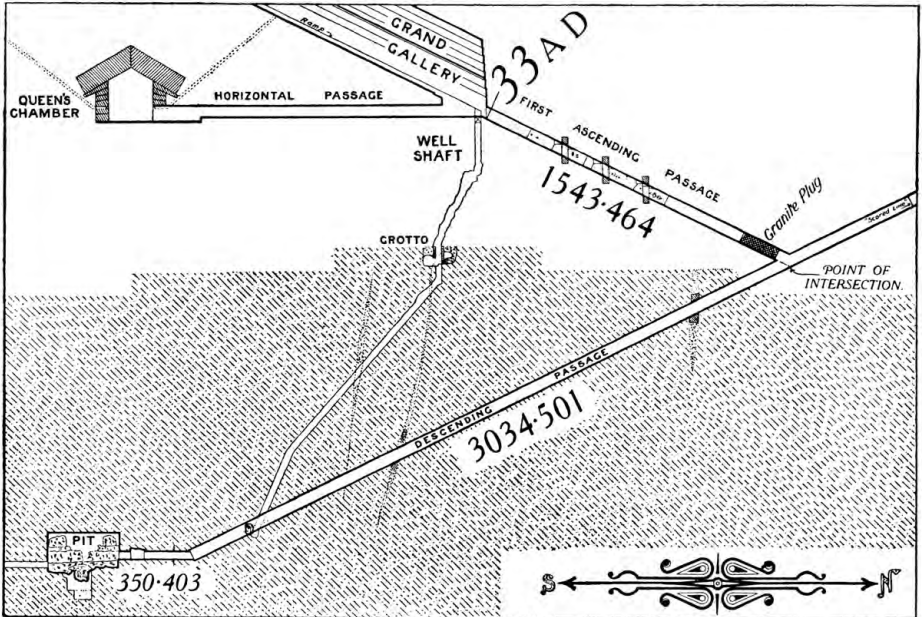
The two dates which witnessed, first, the presence, and, second, the assumption of Kingly power, of Christ, namely, 1874 and 1914 A.D., are connectedly marked by the Subterranean Chamber. We show in the companion brochure entitled: *The Great Pyramid: Its Time Features*, that the length of the Descending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



4

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 $350\cdot4031+$ Pyramid inches. The length of the corresponding produced inclined floor-line of the Descending Passage is $390\cdot8718+$ inches, the precise difference being $40\cdot4687+.$)

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

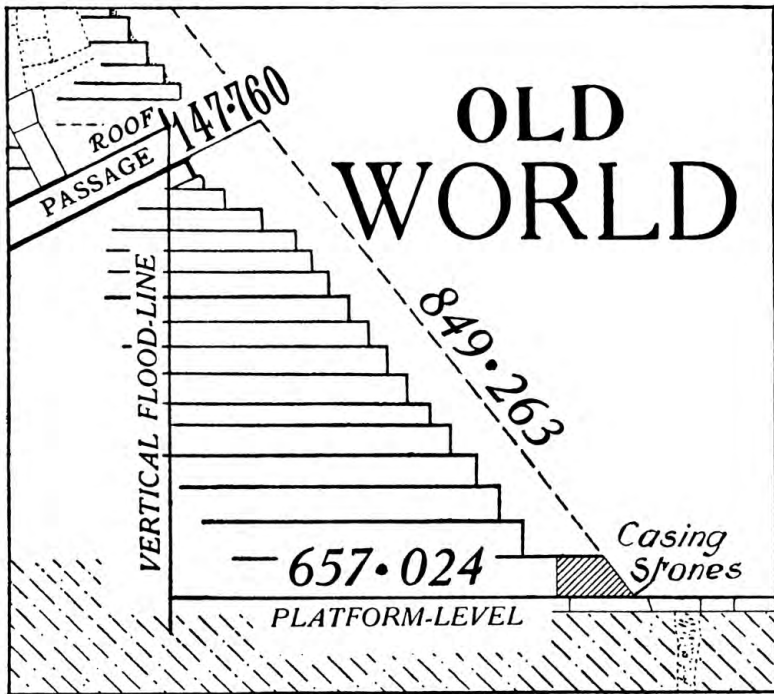


The lower square terminal of the Descending Passage of the Great Pyramid of Gizeh; showing the entrance of the very low Small Horizontal Passage which leads Southward to the Pit

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

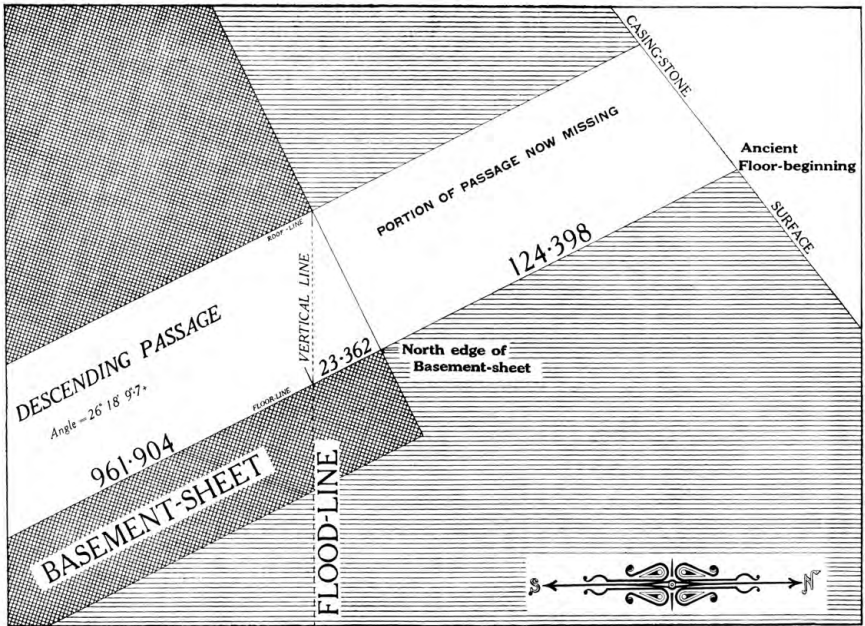
If we now measure backward from the line of demarkation, down the floor-line of the First Ascending Passage till we reach the "Point of Intersection," this point will mark a date B.C. Having now secured a B.C. date at a definite point on

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."

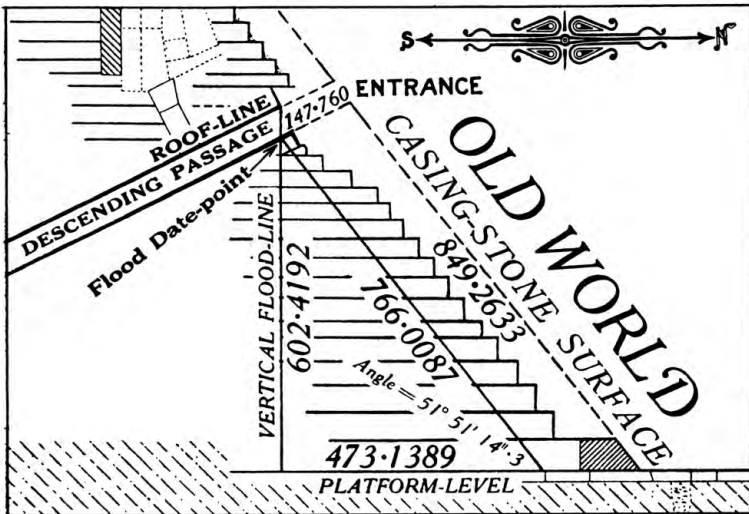
The period of the "world that was" before the flood, from the

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 Coffin 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 Coffin'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. Piazzini 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 89·62	Breadth	{	38·68 38·61	Height	{	41·23 41·13
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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:

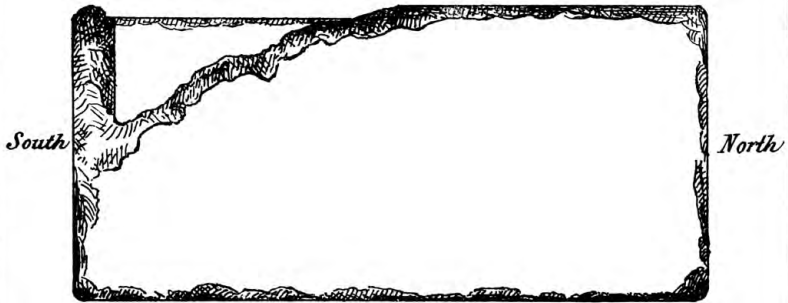
Prof. Smyth:

Side thickness = 5·99 Bottom thickness = 6·92

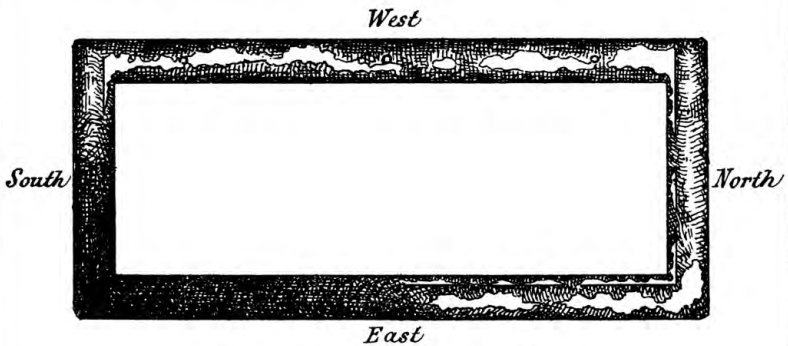
Standard:

Side thickness = 5·9912929 + Bottom thickness = 6·9202431 +

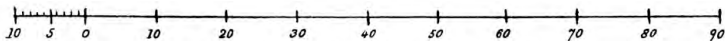
*The Coffin, in
the King's Chamber,*



Elevation, looking West.



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



Scale of British Inches.

Because it is possible to get more than, say, one exterior length for the Coffin, 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 Coffin clearly intended that there should be more than one exterior length, and had the workers made the Coffin 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 Coffin, because no one set of measures could show all of the scientific features connected with this Coffin 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. Piazza Smyth's practical measures. Professor Smyth conducted his measuring-operations in the King's Chamber and its containing Coffin 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 Coffin 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 Coffin 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 Coffin 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 Coffin-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 Coffin 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 Coffin 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 Coffin Presents a Standard for Mean
Density and Weight*

Professor C. Piazzi 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 Coffèr is 71,250 cubic Pyramid inches. If we divide this Coffèr-capacity by 28·5, we shall get the exact weight of water that the Coffèr will hold. 71,250 divided by 28·5 equals 2500. Thus, a Coffèr-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 Coffèr, 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 piint, 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. Piazzì 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 II: 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. Piazzì 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 Coffin-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 Coffin-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 Coffin-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 Coffe 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 Coffe-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 Coffe (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·	Coffe
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 Coffers that practically agree in yielding the same number of cubic Pyramid inches for the interior capacity, Professor C. Piazzzi 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 Coffer 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 Coffer 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 Coffer 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 Coffer, 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 Coffin 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 Coffin 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 Coffin, 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 Coffin 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 Coffin'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 Coffin'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 Coffin, 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 Coffin'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:

515.1646×10 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 Coffin, nearly.

515.1646 , divided by 10, equals (1) the mean length of all the Coffin's aris edges. (2) Diameter of a circle, whose area is equal to the Coffin's inside floor area. (3) The side-length of a square, whose area equals the mean area of the four exterior sides of the Coffin. (4) The diameter of a sphere, whose cubical bulk ($71,587.4+$) comes near to that of the Coffin's interior contents, and does, in a sense, exist there [Note: When we deal with the more exact proportionate features of the Coffin, 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.: $33^\circ 41' 20'' = 34.344$ Pyramid inches = Coffin'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 Coffin.

While the exterior breadth of the Coffin 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 $33^\circ 41' 20''$ mentioned above equals 38.753 Pyramid inches, the exterior breadth of the Coffin. 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 Coffin*

Taking, therefore, the standard set of measures for the Coffin 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 Pyramid's Socket-level square base by the following method: Multiply the interior side area by 50, remembering that this number 50 is the King's 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 Coffin 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 Coffin, 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 Coffin's interior side. (Note: When calculating with the standard set of Coffin 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 Coffin 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 Gallery's total floor-length, to within less than a 100th part of an inch of the Gallery's standard length. (This proportion of the Coffin 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 Coffers were designed, as to their interior size, to correspond with the dimensions of the building which holds them. 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. Piazzi 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 Coffers 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 Coffers, 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 Coffers' 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 Coffin 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 Coffin agree with
the King's Chamber's Dimensions*

The exterior height of the Coffin 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 Coffin's 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 Coffin, 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 Coffin, 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 Coffin's 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 Coffin's indication of the Precessional Cycle

The Coffin's 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 Coffers' 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 Coffers are harmonious with the interior capacity.

Before the interior hollow was drilled and chiselled out, the rectilinear block of granite forming the Coffers 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 Coffers. (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 Coffers' 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 Coffers' 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 Coffers, each area being first reduced by one Pyramid inch. Both exterior and interior areas of the Coffers enter into this calculation; and because they are the principal areas the entire dimensional-size, and shape, of the Coffers 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 Coffers' measures by the following method:

From each of the four areas of the Coffers 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 Coffers' size, we find a very close approximation of the Pyramid's Socket-to-apex vertical height. This calculation is connected with

the Coffers' exterior breadth; and the Pyramid's basic number 10, and sacred number 5, enter as factors.

Add together: 100 times the Coffers' 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 $5813 \cdot 1415+$, while the vertical height is $5813 \cdot 0101+$ Pyramid inches.)

Thus we perceive that by proportions, all based upon the standard set of measures for the Coffers, 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 Coffers' 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 Coffers' exterior horizontal area, *i.e.*, the bottom area.

Divide the exterior bottom area of the Coffers 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 Coffers' exterior horizontal area, minus 5 inches, equals $3034 \cdot 3365+$ square inches; while the Descending Passage standard length for the lower reach is $3034 \cdot 5010+$.)

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 Coffin. This diagonal is $43 \cdot 464503+$ 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 $1521 \cdot 2576+$ Pyramid inches, which is, to within about a 20th part of an inch, the same as the standard length of the Horizontal Passage, $1521 \cdot 3114+$.

The Coffin'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, architectually, 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 Coffin, 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 Coffin'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. Piazzi 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. Piazza 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. Piazzi 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 \cdot 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 $\frac{4}{5}$ ths 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 $\frac{4}{5}$ ths 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 $\frac{4}{5}$ ths of this mass represents the mass of the earth; and thus there are in the earth 4,217,841,304,320,000,000,000. 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. Piazzi 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 $10\frac{1}{3}$ 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 $4079\cdot327+$ times. That is, it would require $4079\cdot327+$ 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: $4079\cdot327+$, the number in question, plus 10, gives $4089\cdot327+$ as the radius of the circle. The circumference of the circle is, therefore, 25,694. (That is, practically, the precise circumference being $25,693\cdot9994+$.)

In other words, the sum of $4079\cdot327+$ 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 $\cdot 75312874438150+$.)

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
		Sum = 148,319,713
Square Pyramid miles in the earth's surface area		= 148,319,713

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 Coffe, presented on page 102, it might seem at first that some of the correspondencies given by Professor C. Piazzì 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 Coffe, 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 Coffe. The precise diameter of this sphere is the 10th part of the cubic diagonal-length of the chamber. But as the capacity of the Coffe 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 Coffe's capacity, the correspondency is merely a rough approximation, and was so recognised by Professor Smyth.

Another proportion of the Coffe'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 Coffer's Bulk is Proportionate to the Cubic
Diagonal of the King's 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 Coffer. As in many of the Pyramid's proportionate features, we require the factor 10, the building's basic number, in the calculations.

First, we regard a 10th part of the King's 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 King's 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 King's 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 Coffer, to within less than $\frac{1}{4}$ of an inch. For double the sphere's bulk, after deducting the Pyramid's basic number '10, is 143,154·8313+ cubic inches; and the exterior bulk of the Coffer, using the standard measures, is 143,155·0727+.

Another Indication of the Sphere's Bulk

The cubical bulk of the above-mentioned Sphere is indicated by another method by the Coffer's dimensions. When we employ any one dimension of the Coffer, 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 $71,582 \cdot 8820+$ square inches, according to the standard measures on page 102. Add the Pyramids sacred number 5 to this area, and we get the sum $71,587 \cdot 8820+$. The bulk of the sphere, the diameter of which is exactly a 10th part of the Kings Chamber's cubical diagonal, is $71,587 \cdot 4156+$ 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 $4 = 17,812 \cdot 5$ 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, $116 \cdot 2602+$ 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 $35,793 \cdot 7354+$ inch-days. If we deduct the Pyramid's sacred number 5 from this total we get $35,788 \cdot 7354+$. This final number is equal to the sum of the two quarters of the Coffin detailed, namely, the quarter of the interior capacity, $17,812 \cdot 5$ plus the quarter of the cubical bulk of the sides and bottom, $17,976 \cdot 2681+$, equalling $35,788 \cdot 7681+$, 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 $71,905 \cdot 0727+$ 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:

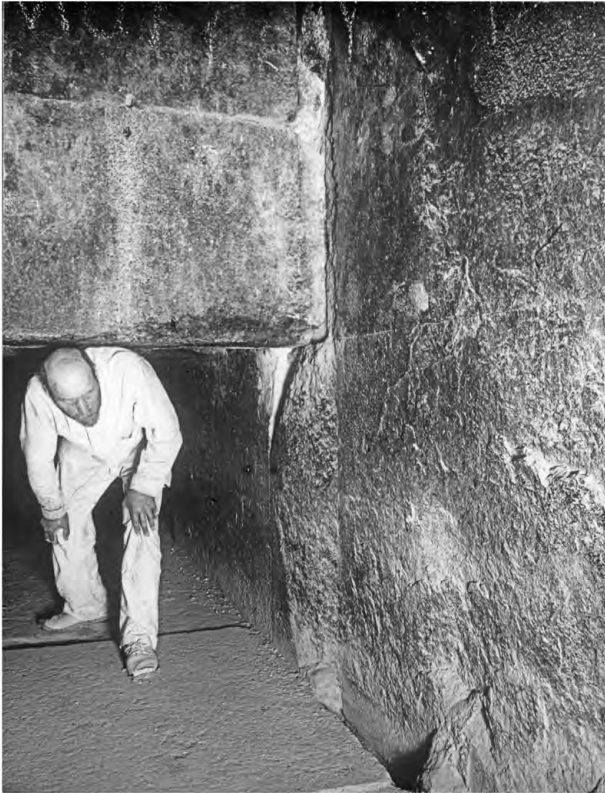
First, we reduce the Coffin's exterior horizontal area by exactly 1 Pyramid inch, and we get $3472 \cdot 52744+$ square inches.

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 $7124 \cdot 94942+$.

Third, multiply this sum by 10, and we get $71,249 \cdot 4942+$; 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-commensuric, 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. Piazzi 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. Piazzi 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 $1/10$ th, and $9/10$ ths, proportion; which factor, as we saw, is monumentalised in the King's Chamber (See page 121).

The proportionate method by which the Coffers 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 Coffer'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 $1/10$ th part; and from the remaining $9/10$ ths 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 Coffers, and the Days in 1000 Solar Tropical Years

There is another feature in the Coffer's dimensions that shows the 10 th and $9/10$ ths proportion, in conjunction with the perfect number 7. The basis of this feature is the Coffer's exterior breadth; and by a proportion it indicates the number of days in 1000 solar tropical years.

Regard the exterior breadth of the Coffer 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 10 th part, the remaining $9/10$ ths 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 Coffers 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. Piazza 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 Coffers 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 Coffers, 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 Coffers *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 Coffers 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 Coffers, 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 $178\cdot2382+$ Pyramid inches, while the standard length of the Granite Plug is $178\cdot1892+$, 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 $\cdot0489+$, 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.)

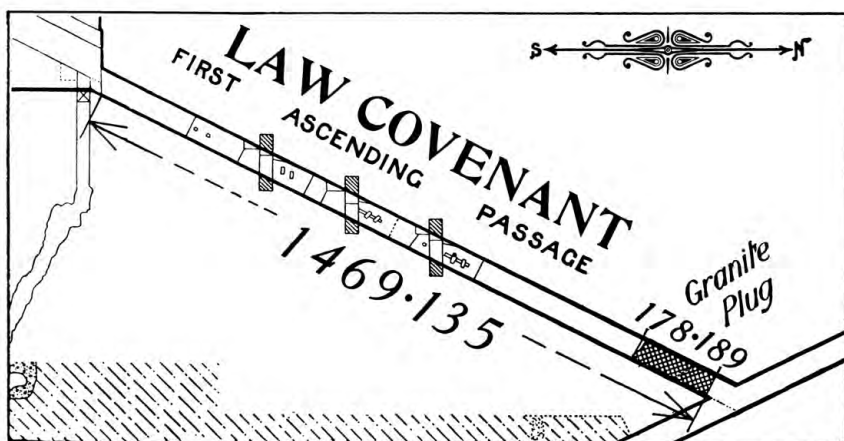
*The First Ascending Passages' "Extended" Measure
of 1647 inches shown in the Coffin's Dimensions*

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 Coffin 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 Coffin's dimensions present both of these periods together, by corresponding inch-measurements: Taking one half of the interior capacity of the Coffin, 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 Coffin's capacity, that is, from 3562.5, the remainder is 1915.1749+, which is a sufficiently close indication of the precise 1915-year period.

Other Coffin Indications of the 1915 and 2915 Periods

But there are other dimensional features in the Coffin 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 Coffin'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 Coffin 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 Coffin indicates the 2915-year period as follows: Take 10 times the interior end area of the Coffin, 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 Coffin'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 Coffin 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

* Edgar: This is correct for interior measure, but exterior is 98.79113096527+

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.)

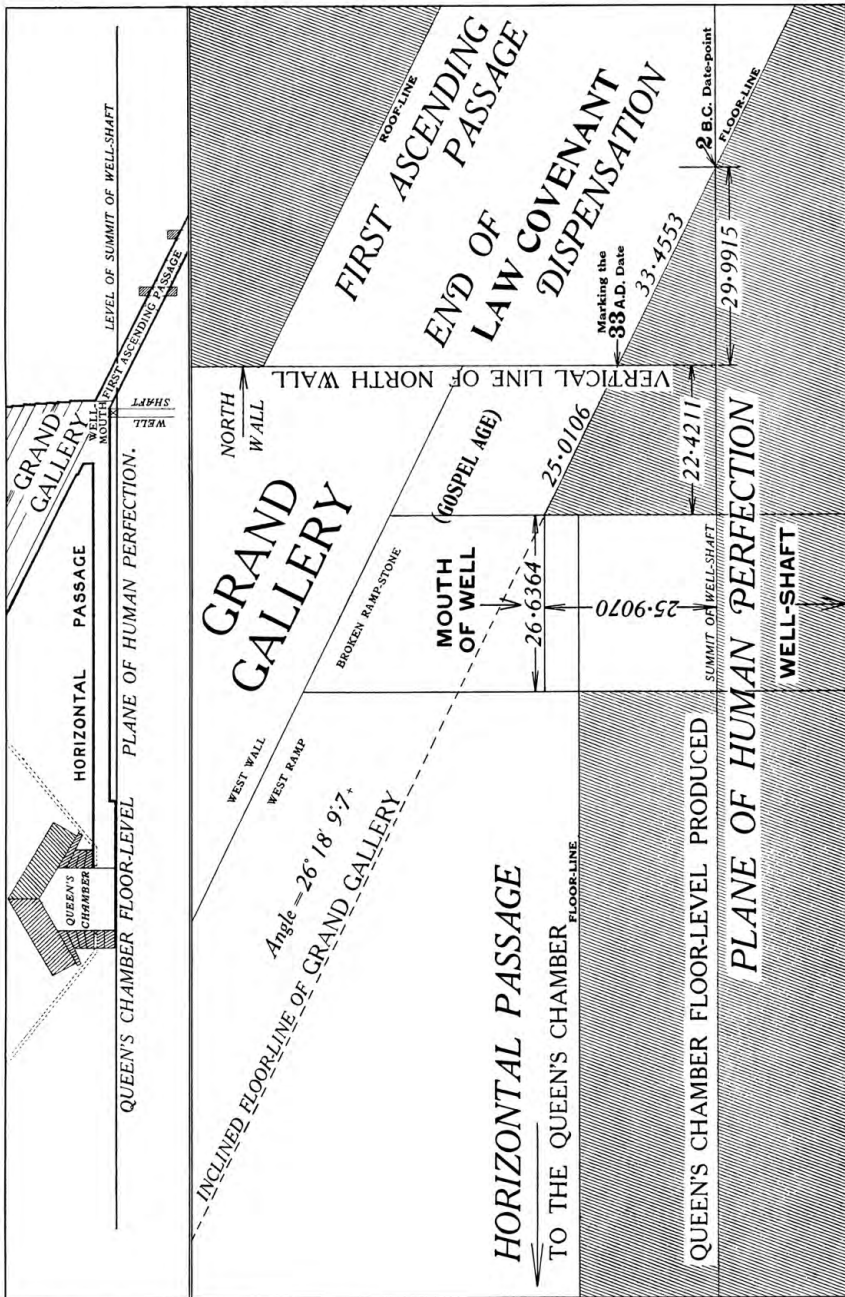
The 33 $\frac{1}{2}$ Years of our Lord's Earthly Sojourn

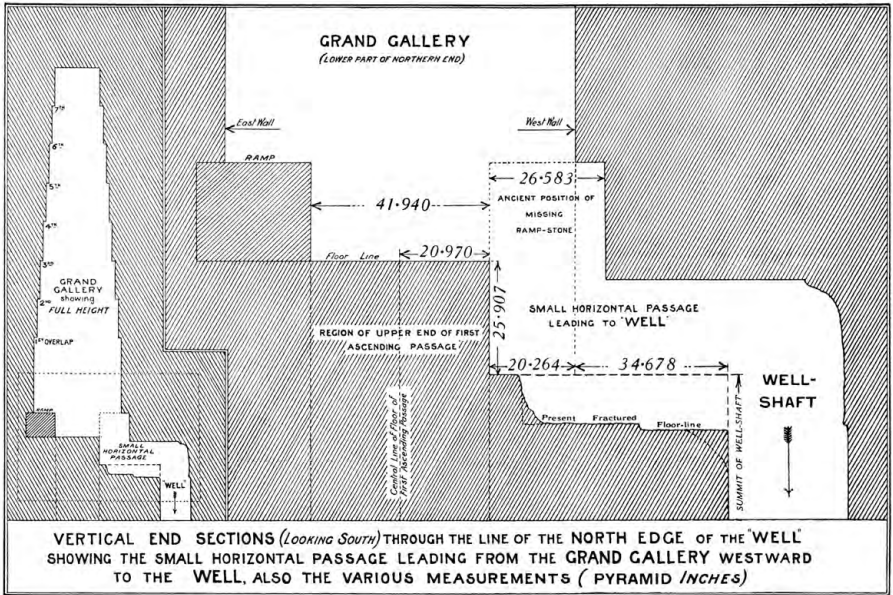
The Coffin, in one of its symbolical meanings, represents the Holy Ark of the Covenant which stood in the Most Holy of the tabernacle and temple. This Ark represented our Lord, and all the Kingly and Priestly glory that are his. It is right, therefore, that the Coffin which stands in the same relationship 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 Coffin 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 Coffin 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 33 $\frac{1}{2}$ years of life as the Man Christ Jesus, in the last 3 $\frac{1}{2}$ 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 33 $\frac{1}{2}$ 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 33 $\frac{1}{2}$ years are corroborated in the Pyramid by the 33 $\frac{1}{2}$ 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





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 $11,323.0373+$, 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 $1881.5895+$. The standard floor-length of the Grand Gallery is $1881.5985+$ inches. The difference is merely $.0089+$ 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, $1915.0538+$ inches, (2) plus 5 times the standard floor-length of the Grand Gallery, $9407.9927+$ inches. The sum of these is $11,323.0466+$.

As the total interior surface area of the Coffin is 11,323·03736+ inches, the difference is less than a 100th part of an inch over all, or ·0092+ 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*

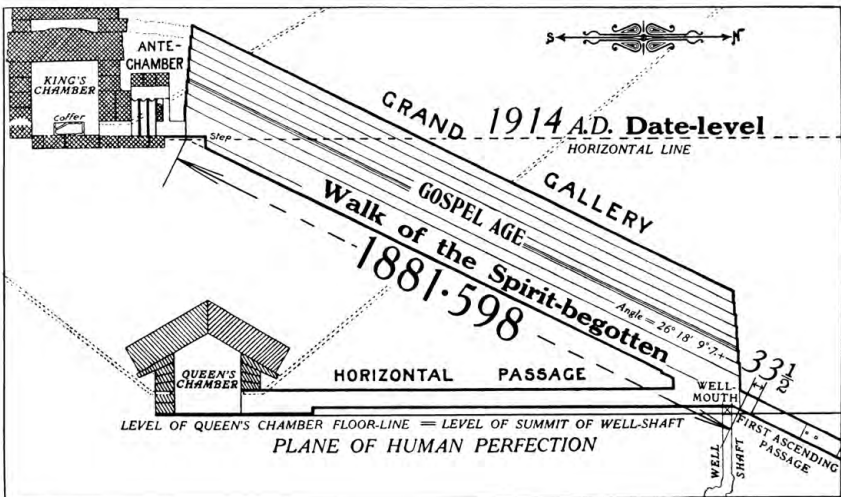
While the Coffin by the above method indicates the length of the Grand Gallery to a very close degree of accuracy, there is another proportionate feature which yields the Gallery length still more precisely. The Gallery is the Pyramid's grand symbol of the Gospel Dispensation or Age, the period set apart 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!

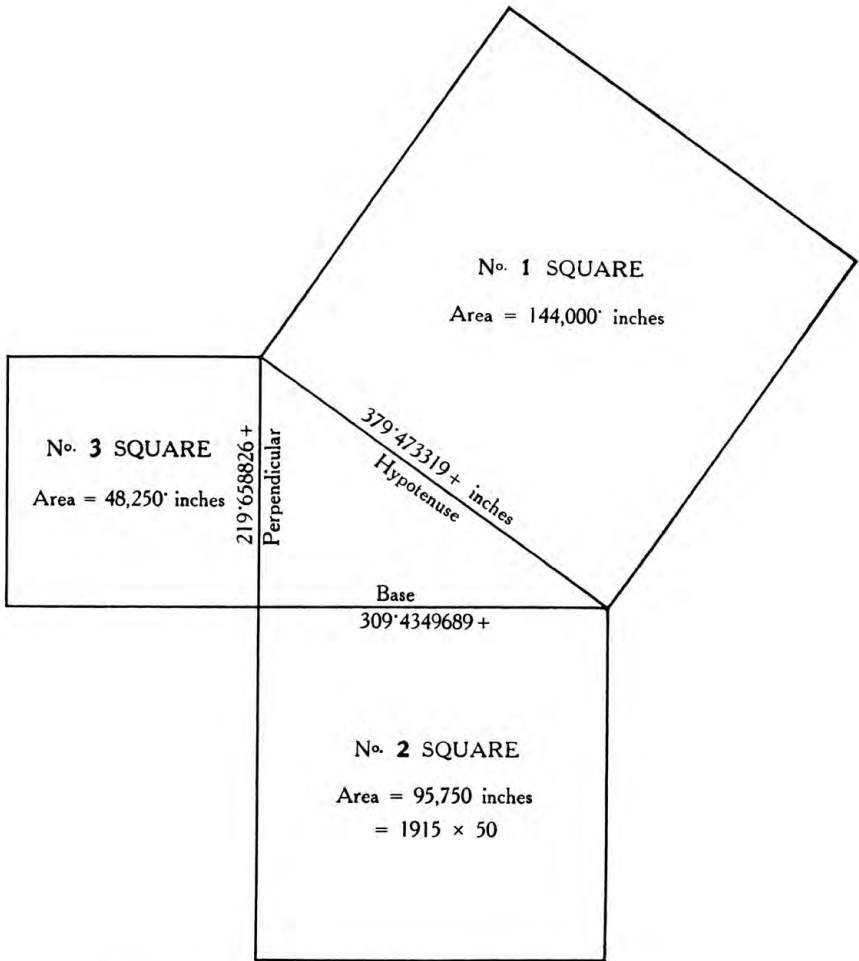


Diagram to Illustrate the Geometrical Connection
between the Numbers
71,250 and 144,000 and 1915

SUM of Nos. 2 and 3 Squares	-	=	<u>144,000</u>	=	No. 1 Square
<i>Difference</i> of Nos. 2 and 3 Squares	=		47,500	=	$\frac{2}{3}$ rds of Coffer's capacity
Add half difference	-	-	= 23,750		
			<u>Sum</u>	=	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 Coffers 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 Coffers, 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 Coffers 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:

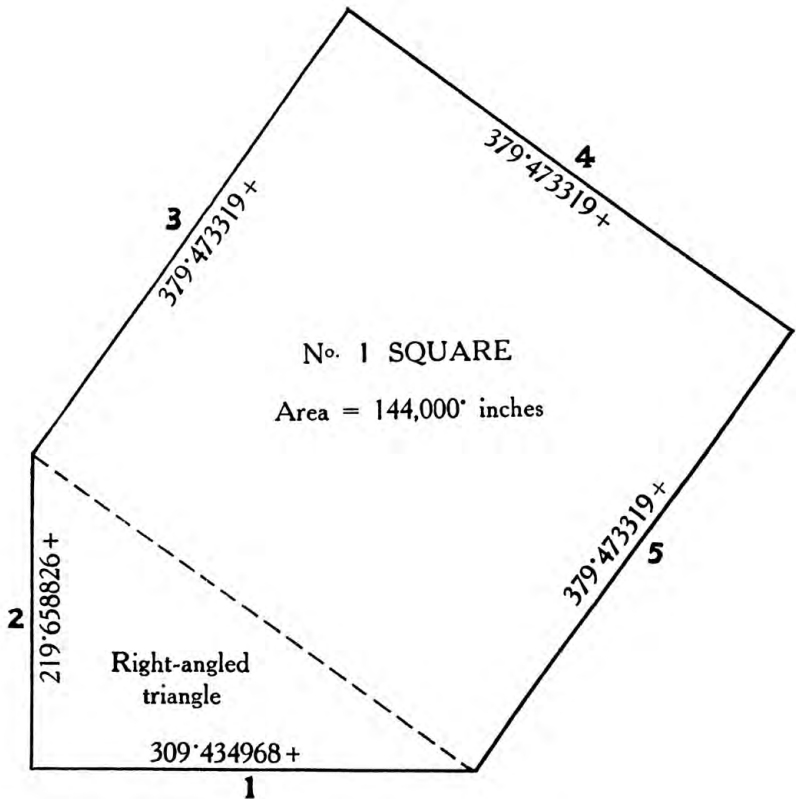


Diagram to Illustrate the Further Development
of the Geometrical Figure

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

The sum of *lines 1* to 5 = 1667·5137+ inches

Divided by 2 = 833·7568+ = Vertical height of Grand Gallery

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

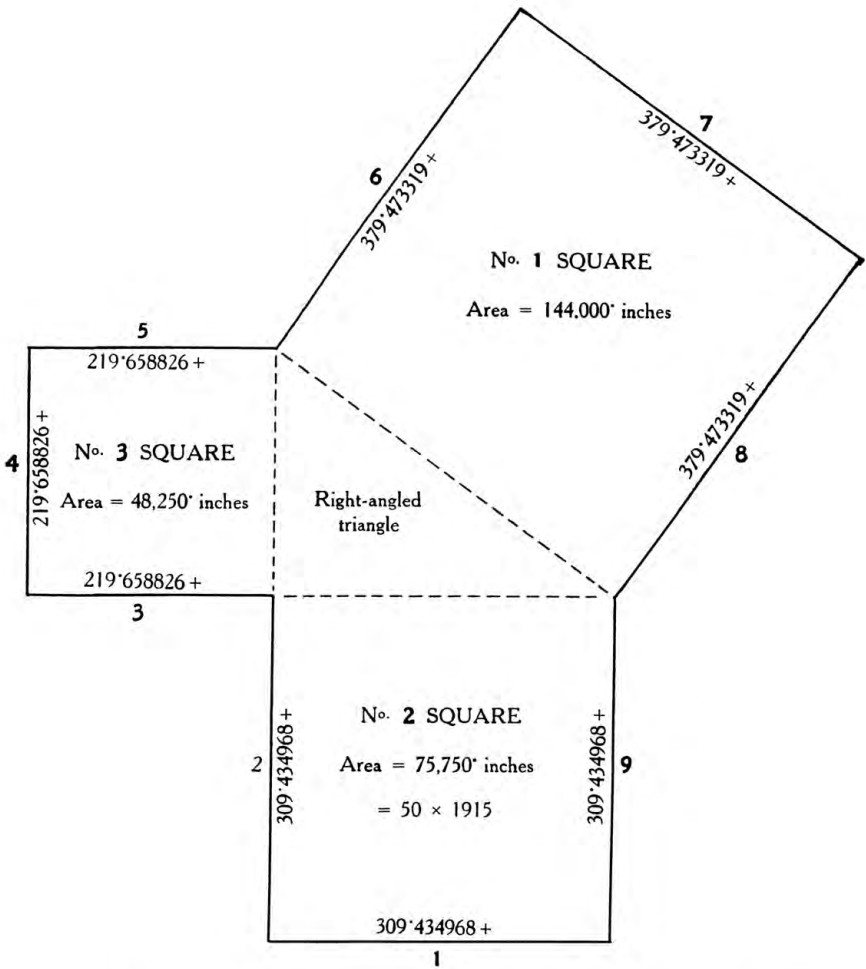


Diagram to Illustrate the Geometrical Figure's Indication of the Precessional Cycle of the Equinoxes

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 Coffer to the size and wall-courses (5 in number) of this chamber, Professor C. Piazzzi 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.

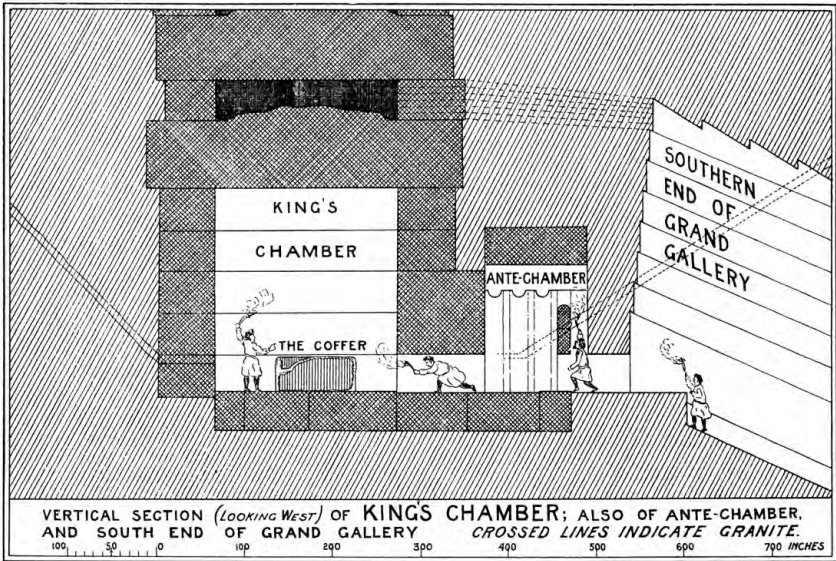
This is true, to a close approximation; but we shall quote Professor Smyth's words, which show the features he attached to this architectural detail: "But the tenth part, nearly, taken off the visible height of the lower granite course of the chamber's walls; what was that for?"

"Its first effect was to make that course, within the fraction of an inch, the same height as the Coffer; 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 Coffer, 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 Coffer'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 Coffer 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 Coffer. This feature was thought by him to be important, as confirming the theory attached to the exact capacity of the Coffer, 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 Coffin*

The two points, therefore, that Professor Smyth desired to impress were: (1) The level of the top of the Coffin 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 Coffin. 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.

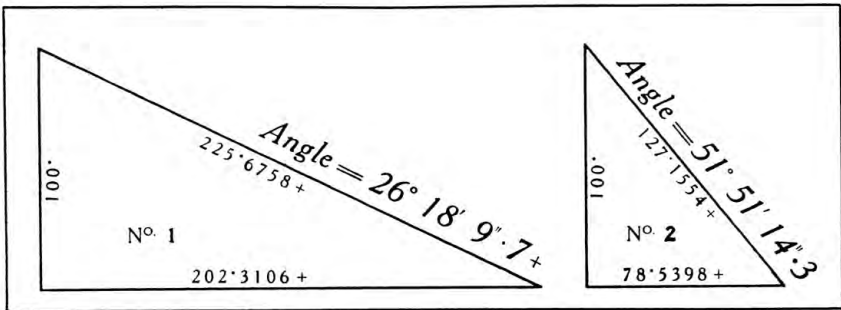
The outstanding feature in the Great Pyramid which shows that that monument indicates the ancient sexagesimal division of the circle is the perimeter of the Rock-level base. As we mentioned before, twice this Rock-level perimeter is the exact length of the Pyramid geographical mile; and in some "great 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. Piazzi 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 $\frac{3}{4}$ 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 were 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 King's 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 $3\frac{1}{3}$ 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

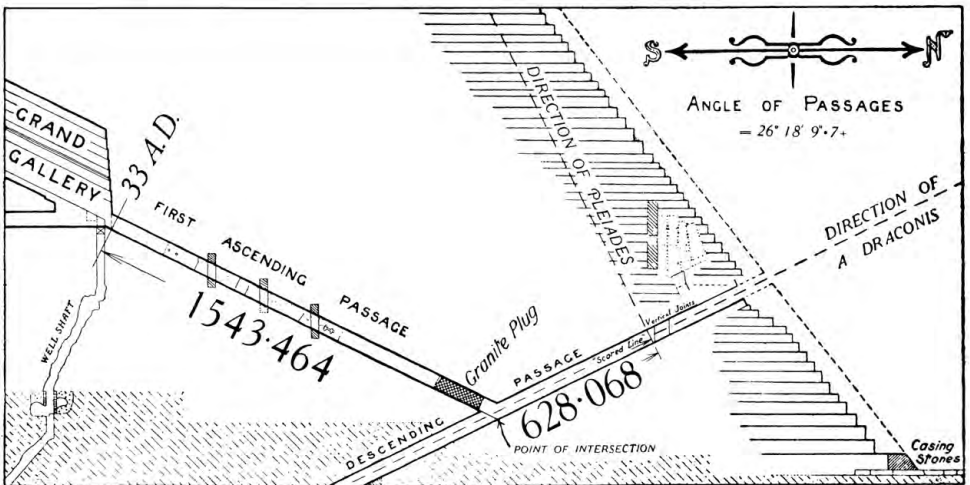
arrangement of the walls must have been intended by the building's Designer to serve some special purpose, whatever that purpose might prove to be. But there was something even more interesting, and unaccountable, than the conspicuous vertical joints. Immediately below each pair a strongly marked, and 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 $2171\frac{1}{2}$ 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, $2171\frac{1}{2}$ 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.

The companion books of this series are entitled:

The Great Pyramid: Its Time-Features

(Part II of 1914 A.D. and the Great Pyramid)

The Great Pyramid: Its Spiritual Symbolism

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Pyramid Calculations

This appendix is compiled from section summaries found in the 1913 edition of Great Pyramid Passages Volume II but not in the 1924 edition. The section numbers correspond but not the page numbers with the 1924 edition. This format will be helpful for the mathematical mind. However, it should be noted that the fractions are only close equivalents of decimal precision.

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Calculations showing how the dates of the birth, baptism, and crucifixion of our Lord Jesus Christ are indicated in the Great Pyramid:

I.	Birth of the "man Jesus Christ" on the Plane of Human Perfection, Autumn, B.C. 2	B.C.	$1\frac{1}{4}$
	Baptism of Jesus, and his begetting to the Plane of Spirit Nature, Autumn, A.D. 29	A.D.	$28\frac{3}{4}$
		Years	<u><u>30</u></u>
	Horizontal distance from the floor of the First Ascending Passage, along the level of the produced line of the Queen's Chamber floor (which symbolizes the Plane of Human Perfection), to the vertical line of the north wall of the Grand Gallery *	Inches	<u><u>30</u></u>
II.	Birth of Jesus as a perfect man subject to the Law of Moses, Autumn, B.C. 2	B.C.	$1\frac{1}{4}$
	Death of Jesus Christ on the cross, by which he was made a "curse" for the Jews, redeeming them from under the "curse of the law," Spring, A.D. 33	A.D.	$32\frac{1}{4}$
		Years	<u><u>33\frac{1}{2}</u></u>
	Inclined distance on the floor of the First Ascending Passage (which symbolizes the Jewish law Age), between the horizontal line of the Queen's Chamber floor, and the vertical line of the north wall of the Grand Gallery † ..	Inches	<u><u>33\frac{1}{2}</u></u>

* The Queen's Chamber floor-level is nearly 21" (say 20.85") below the Horizontal Passage floor, and the level of the Horizontal Passage floor is 6" above the upper terminal of the inclined floor of the First Ascending Passage. Therefore, the First Ascending Passage floor terminal is 14.85" vertically above the level of the Queen's Chamber floor. If we consider this vertical measurement of 14.85" as the perpendicular, and the floor-line of the First Ascending Passage (with its angle of inclination = 26°18'10") as the hypotenuse of a right-angled triangle, then the lengths of the base-line and hypotenuse can be computed by the rules of trigonometry, as below (See Appendix at end of volume).

Cotangent 2.0230994 multiplied by 14.85" = 30.043"

† Cosecant 2.2567524 multiplied by 14.85" = 33.512", i.e., 33½"

Pyramid Calculations

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Calculations showing that the First Ascending Passage indicates the duration of the Law Dispensation:

Giving of the Law at the date of the Exodus, Spring, B.C. 1615	B.C. 1614 ³ / ₄
End of the Law when Christ “nailed it to his cross,” Spring, A.D. 33	A.D. <u>32¹/₄</u> Years <u>1647</u>

Distance from the lower end of the Granite Plug, up the floor-line to the south end of the First Ascending Passage	1470 ³ / ₄
Granite Plug length	<u>178</u>
	British inches 1648 ³ / ₄
	minus <u>1³/₄</u>
	Pyramid Inches <u>1647</u>



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Calculations showing that the north and south walls of the Grand Gallery mark the dates of the beginning and end of the “Call” to sacrifice and thus attain to membership in the Body of Christ:

End of the Call, trial, and testing of the members of the Body of Christ, Autumn, A.D. 1914	A.D. 1913 ³ / ₄
Death and resurrection of Jesus Christ, when the “Call” was first extended to those who had the “hearing ears” of faith, Spring, A.D. 33	A.D. <u>32¹/₄</u> Years <u>1881¹/₂</u>

Length of the Grand Gallery, from the north wall up the floor- line to the front of the Step	1815 ¹ / ₄
Measurement through the Step in upward continuation of the inclined floor, to the vertical line of the south wall *	<u>68</u>
	British inches 1883 ¹ / ₄
	minus <u>1³/₄</u>
	Pyramid inches <u>1881¹/₂</u>

* Secant 1.1154926 multiplied by 61”, the horizontal length of the Step from north to south = 68.045” (See Appendix).



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Calculations showing that the front of the Step at the head of the Grand Gallery indicates the date 1846 A.D., when the “Evangelical Alliance” was organized, and thus formed the beginning of the last great trial of the true Church, or “Sanctuary” class:

Organization of the Evangelical Alliance	A.D. 1845 ³ / ₄
Inauguration of the true Church after the resurrection of her Lord, Spring, A.D. 33	A.D. <u>32¹/₄</u> Years <u>1813¹/₂</u>

Length of the Grand Gallery from the north wall, up the floor line
to the front of the Step British Inches $1815\frac{1}{4}$
minus $1\frac{3}{4}$
Pyramid inches $1813\frac{1}{2}$

As the front of the Step marks the date, Autumn of the year 1846 A.D., the further upward measurement of 68 inches through the Step from this point (See note at foot of page 70) will indicate the date 68 years later-
 $1845\frac{3}{4}$ plus 68 equal $1913\frac{3}{4}$, i.e., Autumn of the year 1914 A.D.



p.87

Calculations showing how the north edge of the floor of the King's Chamber indicates Spring of the year 33 A. D., the date when Jesus Christ was resurrected as the beginning of the New Creation, the first to receive the Divine nature symbolized by the King's Chamber:

Date of the Fall of Adam B.C. $4126\frac{1}{4}$
Date of the Resurrection of Jesus Christ A.D. $32\frac{1}{4}$
 $4158\frac{1}{2}$
Period of years from the Fall of Adam, to the first year of the fifth
1000-year "day" 4001
Years $157\frac{1}{2}$

Distance from south edge of raised granite floor-stone in the Ante-
Chamber, to north edge of raised floor of the King's Chamber $156\frac{3}{4}$
Floor raised in the two chambers respectively, $\frac{1}{4}'' + \frac{3}{4}''$ 1
British inches $157\frac{3}{4}$
minus $\frac{1}{4}$
Pyramid inches $157\frac{1}{2}$



p.91

Calculations showing that the north wall or entrance of the King's Chamber marks the date of the return of the Lord Jesus:

Death of Jacob, when the looking forward to the coming of
Shiloh, the great Deliverer, began, Spring, B.C. 1813 B.C. $1812\frac{1}{4}$
Return of our Lord (See No. 8, page 25), Autumn, A.D. 1874 A.D. $1873\frac{3}{4}$
Years $3686\frac{1}{2}$

Length of the First Ascending Passage, up from the "Point of
Intersection" 1545
Length of the Grand Gallery, up to the front of the Step $1815\frac{1}{4}$
Distance from the north edge of the Step, in to the north wall of
the King's Chamber 330
British inches $3690\frac{1}{4}$
minus $3\frac{3}{4}$
Pyramid inches $3686\frac{1}{2}$

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Calculations showing that the extreme south end-wall of the Ante-Chamber, the "School of Christ," marks the date of the end of the "Double," Spring, 1878 A.D., when those that slept in Christ arose; and since which time all who die in the Lord are "changed in a moment" to the Divine Spirit Nature symbolized by the King's Chamber:

Death of Jacob, when favor to the Fleshly house of Israel began, Spring, B.C. 1813	B.C. 1812 ³ / ₄
End of the Jewish "Double" of disfavor, when the resurrection of Christ's Body was due to begin, Spring, A.D. 1878	A.D. <u>1877¹/₄</u>
	Years <u>3690</u>
Length of the First Ascending Passage, up from the lower end of the Granite Plug	1470 ³ / ₄
Length of the Granite Plug	178
Length of the Grand Gallery, up to the front of the Step	1815 ¹ / ₄
Distance from the north edge of the Step, in to the south end-wall of the Ante-Chamber (See diagram, page 84)	<u>229³/₄</u>
	British inches 3693 ³ / ₄
	minus <u>3³/₄</u>
	Pyramid inches <u>3690</u>



p.109

Calculations showing how the dates of the beginning and end of the resurrection of the "Body" of Christ, 1878-1914 A.D., are indicated by the two parts of the cutoff in the floor of the Grand Gallery, thus symbolizing the completion of the "First Resurrection" which began with the resurrection of Jesus the "Head":

I. Beginning of the resurrection of the "Church of the firstborn," or the "Body" of Christ	A.D. 1878
Resurrection of Jesus, the "firstborn from the dead," or the "Head" of the Christ	A.D. <u>32¹/₄</u>
	* Years <u>1845³/₄</u>
Length of First Ascending Passage, from the lower end of the Granite Plug	1470 ³ / ₄
Length of the Granite Plug	178
Horizontal distance from south end of First Ascending Passage, southward to the first part of the <i>cut-off</i> , in the Grand Gallery floor†	<u>199</u>
	British inches 1847 ³ / ₄
	minus 2
	* Pyramid inches <u>1845³/₄</u>

II. Completion of the First Resurrection, Autumn, A.D. 1914	A.D. 1913 ³ / ₄
Beginning of the resurrection of the members in Christ's Body,	
Spring, A.D. 1878	A.D. <u>1877³/₄</u>
	Years <u>36¹/₂</u>
Horizontal distance from the first, to the second, parts of the cut-off in the Grand Gallery floor ‡	Inches <u>36¹/₂</u>

* The exact period of the Jewish "double" is 1845 years, and therefore this time-measurement indicates the year of the beginning of the resurrection of the Body of Christ, but not the exact season of the year, which is Spring—the "time of life" (Gen. 18:14).

† This measurement of 199" is that published by Prof. C. Piazzi Smyth in "Life and Work," Vol. II. Our own measure came out at an inch more.

‡ The *inclined* distance between the two parts of the cut-off in the Grand Gallery floor is, by actual measurement, 40%". This, by the calculations of trigonometry (See Appendix), gives a *horizontal* distance of 36¹/₂"; for the Cosine of the passage angle, multiplied by 40% (or 40.62"), equals 36.414", or practically 36¹/₂".



p.113

Calculations showing how the Pyramid illustrates the coincidence of the "fullness" of the Gentiles, with the completion of the "times" of the Gentiles:

Period of the "Seven times" of the Gentiles (See No. 3, page 24)	Years <u>2520</u>
Horizontal length of the Grand Gallery *	1688 ¹ / ₄
Vertical height of the Grand Gallery †	834 ¹ / ₂
	British inches 2522 ³ / ₄
	minus 2 ³ / ₄
	Pyramid inches <u>2520</u>

* The inclined floor-length of the Grand Gallery is 1815¹/₄ plus 68 = 1883¹/₄ British inches (See footnote, page 70).

The *horizontal* length is found by multiplying the Cosine of the passage angle, by the inclined floor-length: .8964648 × 1883.25" = 1688.267", or 1688¹/₄".

† The *vertical* height is found by multiplying the Sine of the passage angle by the inclined floor-length: .4431146 × 1883.25" = 834.495", or 834¹/₂". (See Appendix.)



p.163

Calculations showing how the dates of the flood, and the commencement of its Spiritual Antitype when Jesus was baptized with the Holy Spirit, are indicated in direct connection with each other in the Great Pyramid, as they are in the Scriptures.

Date of commencement of the flood (See diagram, page 136)	B.C. 2473
Date of Christ's baptism, Autumn, A.D. 29	A.D. <u>28³/₄</u>
	Years <u>2501³/₄</u>
Horizontal distance on the level of the Queen's Chamber floor, from the vertical line of the Grand Gallery north wall, to the floor of the First Ascending Passage (See calculation on page 64)	30
Length of First Ascending Passage, downward from the level of the Queen's Chamber floor (1545 – 33 ¹ / ₂)	1511 ¹ / ₂

Pyramid Calculations

Length of Descending Passage, from the “Point of Intersection,”
 upward to the vertical line of the roof-commencement
 (986¼ – 23¼) *

<u>962¾</u>
British inches 2504¼
minus 2½
Pyramid inches <u>2501¾</u>

* See diagram on page 162. The right-angled height of the roof above the floor of the Descending Passage is between 47” and 48”, or say 47.6”

Geometrically, the angle at the roof between the vertical line of the roof-commencement, and the line of the square north edge of the “basement-sheet,” is the same as the downward angle of the passage, viz.: 26°18’10”. To get the *floor*-distance between the vertical line of the roof-commencement, and the north edge of the “basement-sheet,” multiply the tangent of this angle by the height of the passage:

Tangent .4942911 multiplied by 47.6” = 23.528”, *i.e.*, 23½” (See Appendix).



p.165

Calculations showing how the Great Pyramid indicates the First Adam's 1000 year “day” of condemnation, in which he was driven out from the light and freedom of God's favor, and thus started the whole human family on the downward course to death, symbolized by the Descending Passage:

Date of Adam’s transgression, two years after his creation . . .	B.C. 4126¼
Date of the end of Adam’s “day” of condemnation	B.C. <u>3126¼</u>
	Years <u>1000</u>
Inclined distance from the levelled rock-base of the Pyramid, up the face of the casing to the ancient Entrance *	876½
Distance from the ancient Entrance, down to the north edge of the “basement-sheet”	<u>124½</u>
	British inches 1001
	minus 1
	Pyramid inches <u>1000</u>

* See Section 21, calculation No. II (page 132) [transcribed on A26], where this inclined distance is proved to be 875.782 Pyramid inches, that is, 876½ British inches.



p.172

Calculations showing how the long period from the end of the First Adam's 1000-year “day” of condemnation, till the date of the First Resurrection from the Descending Passage condition of death in the beginning of the Second Adam's 1000-year “day,” is indicated in the Great Pyramid:

End of First Adam’s 1000-year “day”	B.C. 3126¼
Date of the First Resurrection in the Second Adam’s 1000-year “day,” Spring, A.D. 1878	A.D. <u>1877¼</u>
	Years <u>5003½</u>

Vertical distance from the north edge of the “basement-sheet,”
 down to the level of the Well-opening, *i.e.*, at the level of that
 point on the Descending Passage floor which is in line with the
 north edge of the Well-opening in the west wall of the passage* 1651½
 Thence horizontally to the exact centre of the Well-opening (See
 first diagram, Sec. 35) † 3357
British inches 5008½
minus 5
Pyramid inches 5003½

* The inclined length of the Descending Passage, from the north edge of the
 “basement-sheet,” down to the north edge of the Well-opening, is $986\frac{1}{4}'' + 3037\frac{1}{2}'' - 296\frac{1}{2}''$, that is $3727\frac{1}{4}''$

Sine .4431146 multiplied by $3727.25'' = 1651.598''$, *i.e.*, $1651\frac{1}{2}''$.

† To find this horizontal distance, multiply the cosine of the passage angle by $3727\frac{1}{2}''$
 (Compare previous note); and to the result add half the width of the Well-opening. The
 Well-opening, which appears on the west wall of the passage, is $31\frac{1}{4}''$ square, according
 to our deductions based upon our measurements taken at the Pyramid in 1909 (See further
 in Section 35). Half of this is $15.625''$

Cosine .8964648 multiplied by $3727.5'' = 3341.348''$

And $3341.348''$ plus $15.625'' = 3356.973''$, *i.e.*, $3357''$



p.176

*Calculations showing how the year in which the human life-rights sacrificed by
 Jesus Christ were first due to be directly extended to the world, is indicated in
 the Great Pyramid:*

Resurrection of the Ancient Worthies, say Autumn, A.D. 1915	A.D. 1914¾
Date when the “man Christ Jesus” laid down his human life-rights on behalf of the world, Spring, A.D. 33	A.D. <u>32¼</u>
	Years <u>1882½</u>

Vertical distance from the Queen’s Chamber floor-level (the
 Plane of Human Perfection), down to the floor of the
 Descending Passage at the north edge of the Well-opening (See
 first diagram, Sec. 35) * British inches 1884¼
minus 1¾
Pyramid inches 1882½

* To get this vertical distance, multiply the total inclined floor-length of the passages,
 between the Queen’s Chamber floor-level and the north edge of the Well-opening, by the
 sine of the passage angle:

$(1545 - 33\frac{1}{2}) + (3037\frac{1}{2} - 296\frac{1}{2}) = 4252\frac{1}{2}''$, which is the inclined floor-length required.

Sine .4431146 multiplied by $4252.5'' = 1884.344''$, *i.e.*, $1884\frac{1}{4}''$.

p.178

Calculations showing how the period of the "Old World" is indicated in the Great Pyramid:

Beginning of the old "World of the ungodly," from the fall of Adam	B.C. 4126¼
End of the Old World, which perished in the flood	B.C. 2472¼
	Years <u>1654</u>
Horizontal distance along the top surface of the Platform, from the vertical line of the Descending Passage roof-beginning northward to the front edge of the casing-stones *	657¾
Inclined distance up the face of the casing, from the Platform level to the ancient Entrance †	850
Length of the missing outer portion of the Descending Passage floor	124½
Distance from the north edge of the "basement-sheet," down the Descending Passage floor to the vertical line of the roof-beginning ‡	<u>23½</u>
	British inches 1655¾
	minus 1¾
	Pyramid inches <u>1654</u>

* See footnote on page 131 [transcribed on A26], where the horizontal distance from the front edge of the casing-stones, to the vertical line of the ancient Entrance doorway, is proved to be 524.562 Pyramid, or 525 British, inches. To this add the further horizontal distance between the vertical line of the ancient doorway, and the vertical line of the Descending Passage roof-beginning. To find this additional horizontal distance, multiply the inclined floor distance between these two points ($124\frac{1}{2}'' + 23\frac{1}{2}'' = 148''$ — Compare footnote, page 163), by the cosine of the Passage angle:

Cosine .8964648, multiplied by 148'', = 132.676'', *i.e.*, 132¾''.

And $132\frac{3}{4}''$, plus 525'', = $657\frac{3}{4}''$.

† See footnote on page 131 [transcribed on A26], where this inclined distance is proved to be 849.264 Pyramid, or 850 British inches.

‡ See footnote on page 163



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Calculations showing how the Great Pyramid corroborates the astronomically proved date, 2140 B.C., for its building foundation:

Date for the foundation of the Great Pyramid, as fixed by astronomical calculations, Autumn, B.C. 2140	B.C. 2139¼
Date indicated by the north wall of the Grand Gallery in the Great Pyramid (See Sec. 10), Spring, A.D. 33	A.D. 32¼
	Years <u>2171½</u>
Length of the First Ascending Passage, from the north wall of the Grand Gallery, northward to the "Point of Intersection"	1545
Distance from the "Point of Intersection," up the floor-line of the Descending Passage to the "scored lines" on the walls *	<u>628¾</u>
	British inches 2173¾
	minus 2¼
	Pyramid inches <u>2171½</u>

* This distance is, according to Prof. C. Piazzi Smyth, 628.6", while according to Prof. Flinders Petrie it is 629.05". Our own measurement came out at 628.65" In the above calculation we adopt the *mean* of these three measures, 628.77", or 628¾".



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Calculations showing how the complete duration of this Present Evil World, and the short period of its dissolution, 1874 to 1914 A.D., is indicated in the Great Pyramid:

I. Date of the commencement of the flood, when the Old World came to an end (Compare diagram on page 136)	B.C. 2473
Return of our Lord, and beginning of the binding of Satan, and God's "day of wrath" upon the nations, Autumn, A.D. 1874	A.D. <u>1873¾</u>
	Years <u><u>4346¾</u></u>

Length of the Descending Passage, from the vertical line of the roof-commencement (See diagram on page 162), down the floor-line to the lower terminal (962¾ + 3037½)	<u>4000¼</u>
Length of Small Horizontal Passage leading to the Pit	<u>350¾</u>
	British inches <u>4351</u>
	minus <u>4¼</u>
	Pyramid inches <u><u>4346¾</u></u>

II. Date of the flood (as in Calculation I)	B.C. 2473
Complete binding of Satan, and the end of this Present Evil World in the great time of trouble	A.D. <u>1914</u>
	Year <u><u>4387</u></u>

Length of Descending Passage (as in Calculation I)	<u>4000¼</u>
Additional produced length of the Descending Passage floor, to the vertical line of the south terminal of the Small Horizontal Passage floor *	<u>391¼</u>
	British inches <u>4391½</u>
	minus <u>4½</u>
	Pyramid inches <u><u>4387</u></u>

* To find this length, multiply the length of the Small Horizontal Passage floor, by the secant of the Descending Passage angle:
 $1.1154926 \times 350.75" = 391.259"$, *i.e.* 391¼" (See Appendix).

Pyramid Calculations

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Calculations showing that the vertical line of the Small Horizontal Passage floor-terminal in the Pit, indicates the period of God's "day of vengeance" against this Present Evil World, and against the "prince of this world," Satan:

Length of the First Ascending Passage, northward from the north wall of the Grand Gallery, in Pyramid inches, each inch representing a year Years 1543½
 Date of Christ's death and resurrection, indicated by the north wall of the Grand Gallery, Spring, A.D. 33 A.D. 32¼
 ∴ "Point of Intersection" indicates the date B.C. 1511¼

III. Date indicated by the "Point of Intersection," Autumn, B.C. 1512 B.C. 1511¼
 Christ's return, when the period of God's wrath upon the kingdoms of this world began, Autumn, A.D. 1874 A.D. 1873¾
 Years 3385

Length of Descending Passage, down from the "Point of Intersection" to the lower extremity of the floor 3037½
 Length of the Small Horizontal Passage, to its floor-terminal in the Pit 350¾
 British inches 3388¼
 minus 3¼
 Pyramid inches 3385

IV. Date indicated by the "Point of Intersection" Autumn, B.C. 1512 B.C. 1511¼
 Crisis of the "day of wrath," when the "prince of the power of the air" is fully bound, and the "kingdoms of this world" are destroyed A.D. 1914
 Years 3425¼

Length of Descending Passage, down from the "Point of Intersection" to the lower extremity of the floor 3037½
 Additional produced length of the Descending Passage floor, to the vertical line of the south terminal of the Small Horizontal Passage floor (See note, page 189) 391¼
 British inches 3428¾
 minus 3½
 Pyramid inches 3425¼

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Calculations showing that the south wall of the Grand Gallery, is vertically half an inch to the north of the floor-terminal of the Small Horizontal Passage. As the Grand Gallery south wall indicates the date 1914 A.D. (Sec. 12), the floor-end of the Small Horizontal Passage, half an inch further to the south, will indicate 1915 A.D.:

Length of the Ascending Passages, to the line of the south wall of Grand Gallery (See diagram, page 70), $1545 + 1815\frac{1}{4} + 68$	$3428\frac{1}{4}$
Length of the Descending Passage, from the "Point of Intersection," down to the junction of the Small Horizontal Passage leading to the Pit	<u>$3037\frac{1}{2}$</u>
Difference in lengths of Ascending over Descending Passages	<u>$390\frac{3}{4}$</u>
Horizontal length of this inclined difference *	<u>$350\frac{1}{4}$</u>
Length of floor of the Small Horizontal Passage	<u><u>$350\frac{3}{4}$</u></u>

* Cosine .8964648 multiplied by $390.75'' = 350.293''$, or $350\frac{1}{4}''$ (See Appendix).



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Calculations showing how the period during which the second death will be operative, is indicated in the Great Pyramid:

Duration of Christ's reign of righteous judgment (2 Pet. 3:7-9) Years	<u><u>1000</u></u>
Distance from the floor-terminal of the Small Horizontal Passage, which indicates the date 1915 A.D. (See Sec. 33), horizontally to the south wall of the Pit ($325\frac{1}{4}$ minus 5)	$320\frac{1}{4}$
Vertical distance from the floor-level of the Small Horizontal Passage, down to the level of the floor of the little south blind passage	$37\frac{3}{4}$
Length of little south blind passage	<u>643</u>
British inches	<u>1001</u>
minus	<u>1</u>
Pyramid inches	<u><u>1000</u></u>

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Calculations showing how the dates of the three prominent events which constituted the dawn of the Reformation, are indicated at the lower opening of the Well-shaft:

I. Final destruction of "Babylon the Great," which is the last phase of this Present Evil World, Autumn, A.D. 1915	A.D. 1914 ³ / ₄
Accession of Pope Boniface VIII, whose excessive arrogance was the primary cause of the decline of Papal power	A.D. <u>1295</u>
	Years <u>619³/₄</u>

Roof-length of Small Horizontal Passage leading to the Pit, the Great Pyramid's symbol of destruction	325 ¹ / ₄
Distance up Descending Passage roof-line, to the vertical reference-line below the Well-opening *	278 ¹ / ₂
Thence up to the point at right-angles to the lower <i>north edge</i> of the Well-opening, 2 ¹ / ₂ + 14 *	<u>16¹/₂</u>
	British inches 620 ¹ / ₄
	minus <u>¹/₂</u>
	Pyramid inches <u>619³/₄</u>

II. Final destruction of "Babylon the Great"	A.D. 1914 ³ / ₄
Beginning of the "Babylonish Captivity" of the Papacy	A.D. <u>1309</u>
	Years <u>605³/₄</u>

Distance along the roof-line from the north wall of the Pit, up the vertical reference-line, 325 ¹ / ₄ + 278 ¹ / ₂ *	603 ³ / ₄
Thence up to the point at right-angles to the <i>centre</i> of the lower line of the Well-opening *	<u>2¹/₂</u>
	British inches 606 ¹ / ₄
	minus <u>¹/₂</u>
	Pyramid inches <u>605³/₄</u>

III. Final destruction of "Babylon the Great"	A.D. 1914 ³ / ₄
Advent of the first active Reformer, Marsiglio, who forged the bolts which were used by subsequent Reformers, A.D. 1324, say the beginning of the year	A.D. <u>1323</u>
	Years <u>591³/₄</u>

Distance along the roof-line from the north wall of the Pit, up to the point which is at right-angles to the lower <i>south edge</i> of the Well-opening, 325 ¹ / ₄ + 278 ¹ / ₂ - 11 ¹ / ₂ *	British inches 592 ¹ / ₄
	minus <u>¹/₂</u>
	Pyramid inches <u>591³/₄</u>

* See diagrams, Section 35.

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Calculations showing that the north edge of the upper Well-mouth marks the date when Wycliffe came out as the great Doctrinal Reformer, and exposed the error of Transubstantiation, and pointed men to the true and meritorious ransom-sacrifice of Jesus Christ:

The north wall of the Queen’s Chamber, which symbolizes the condition of human perfection, indicates the date when this perfect state will be attained, namely, at the end of the “Times of Restitution,” or say	A.D. 2875
Date of the end of the “Babylonish Captivity of the Papacy,” when Wycliffe came out as the great Doctrinal Reformer, and directed men to Christ’s ransom-sacrifice, which is the only way by which the Queen’s Chamber condition of human life may be attained, either reckonedly, or actually, Spring, A.D. 1378	A.D. <u>1377¹/₄</u> Years <u>1497³/₄</u>
Length of the Horizontal Passage to the Queen’s Chamber . . .	1521 ³ / ₄
Distance from the north wall of the Grand Gallery, horizontally to the north edge of the Well-mouth (See further in Sec. 41)	<u>22¹/₂</u>
	British inches 1499 ¹ / ₄
	minus <u>1¹/₂</u>
	Pyramid inches <u>1497³/₄</u>



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Calculations showing that the point on the floor at the lower end of the Descending Passage, which is horizontally in line with the lowest level of the Small Horizontal Passage floor, marks the date of the great division of “Babylon the Great” into Catholicism and Protestantism:

Date indicated by the “Point of Intersection,” as proved in the calculation on page 190, Autumn, B.C. 1512	B.C. 1511 ¹ / ₄
Date of the division of Christendom, under the leadership of A.D. Martin Luther, middle of the year A.D. 1521	A.D. <u>1520¹/₂</u> Years <u>3031³/₄</u>
Distance from the “Point of Intersection” down the floor-line of the Descending Passage, to the level of the Small Horizontal Passage floor-line, 3037 ¹ / ₂ minus 2 ³ / ₄ *	British inches 3034 ³ / ₄ minus <u>3</u> Pyramid inches <u>3031³/₄</u>

* See diagram, page 201

Pyramid Calculations

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Calculations showing that the north wall of the Recess in the Small Horizontal Passage leading to the Pit, marks the date of the French Revolution:

Destruction of the Present Evil World, Autumn, A.D. 1915	A.D. 1914 ³ / ₄
Date of the French Revolution, A.D. 1789, say Spring	A.D. <u>1788¹/₄</u>
	Years <u><u>126¹/₂</u></u>

Distance from the north wall of the Recess, along the roof-line of the Small Horizontal Passage to the north wall of the Pit (See diagram, page 201)	British inches 126 ³ / ₄
	minus <u><u>1/₄</u></u>
	Pyramid inches <u><u>126¹/₂</u></u>



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Calculation showing how the Jewish Nation's period of separation from the other nations of earth, is indicated in the Great Pyramid:

Exodus of the Jewish Nation from Egypt, Spring, B.C. 1615	B.C. 1614 ³ / ₄
End of the Jewish "harvest" of 40 years, which was followed by the dispersion of the Jews at the overthrow of Jerusalem by the Romans, Autumn, A.D. 69	A.D. <u>68³/₄</u>
	Years <u><u>1683¹/₂</u></u>

Length of the First Ascending Passage, up from the "Point of Intersection"	1545
Distance from the north wall of the Grand Gallery, to the edge of the shaft of the Well. * Add 25, 13 ¹ / ₄ , 21, 26, 55, =	<u>140¹/₄</u>
	British inches 1685 ¹ / ₄
	minus <u><u>1/₄</u></u>
	Pyramid inches <u><u>1683¹/₂</u></u>

* See diagram in Section 41



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Calculations showing how the south end of the First Ascending Passage, at the line of the north wall of the Grand Gallery, indicates the dates of the birth and baptism of Jesus Christ:

I. The Jewish Nation entered Canaan, Spring, B.C. 1575	B.C. 1574 ³ / ₄
Birth of the Savior, Autumn, B.C. 2	B.C. <u>1¹/₄</u>
	Years <u><u>1573¹/₂</u></u>

Length of the First Ascending Passage	1545
Additional <i>axial</i> length, to the floor of the Descending Passage*	<u>30</u>
	British inches 1575
	minus <u><u>1/₂</u></u>
	Pyramid inches <u><u>1573¹/₂</u></u>

II. The Jewish Nation entered Canaan, Spring, B.C. 1575	B.C. 1574 ³ / ₄
Baptism of Jesus, when he became the Messiah, Autumn, A.D. 29	A.D. <u>28³/₄</u>
	Years <u>1603¹/₂</u>

Length of the First Ascending Passage	1545
Additional <i>roof</i> length, down to the floor of the Descending Passage *	<u>60</u>
	British inches 1605
	minus <u>1¹/₂</u>
	Pyramid inches <u>1603¹/₂</u>

* By trigonometrical computation, on the basis that the angle of the passages is 26° 18' 10", and their transverse or right-angled height 47.6" (See footnote, page 163), the extra length of the produced roof-line of the First Ascending Passage to the floor of the Descending Passage, is 59.913", *i.e.*, 60 inches. This is practically the same as the actual measurements of Professors Smyth and Petrie. The extra axial-length is, of course, half the extra roof length.



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Calculations showing how the First Ascending Passage indicates the long period of waiting, from the time of the birth of the typical seed of promise, till the birth of the Head of the great antitypical Spiritual Seed:

Date of the birth of Isaac, the typical seed, Autumn, B.C. 2021	B.C. 2020 ¹ / ₄
Date of the Resurrection of Jesus Christ, the Head of the great antitypical seed, Spring, A.D. 33	A.D. <u>32³/₄</u>
	Years <u>2052¹/₂</u>

Vertical height from the "Point of Intersection" up to the level of the Queen's Chamber floor *	669 ³ / ₄
Horizontal length from thence to the line of the north wall of the Grand Gallery †	<u>1385</u>
	British inches 2054 ³ / ₄
	minus <u>2¹/₄</u>
	Pyramid inches <u>2052¹/₂</u>

* To get this vertical height, the sine of the passage angle must be multiplied by the length of the First Ascending Passage, *minus* the 33¹/₂ inches by which the Queen's Chamber floor-level is lower than the upper terminal of the passage (See diagram, page 62): .4431146 × 1511.5" = 669.767", *i.e.*, 669³/₄".

† To get this horizontal length, multiply the cosine of the passage angle, by the length of the passage: .8964648 × 1545" = 1385.038" (See Appendix.)

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Calculations showing how the third Girdle-Stone in the First Ascending Passage, and the east edge of the Well-shaft, mark the dates of the commencement, and end, of God's typical Kingdom, i.e., the Kingdom of Israel:

Date of the Jewish Nation's entrance into Canaan, when their kingdom was set up with Jehovah as King (1 Sam. 12:12), Spring, B.C. 1575	B.C. 1574 ³ / ₄
Date of Zedekiah's dethronement, and the consequent fall of the Kingdom of Israel (2 Kings 25:2-4, 22-26), Autumn, B.C. 607.	B.C. 606 ¹ / ₄
	Years <u>968¹/₂</u>

Distance from the <i>lower edge</i> of the <i>third</i> Girdle-stone, up the floor-line to the upper or south end of the First Ascending Passage *	831
Distance from thence to the east edge of the perpendicular shaft of the Well (See diagrams on pages 234 and 235). Add 25, 11 ¹ / ₂ †, 21, 26, 55, =	138 ¹ / ₂
	British inches 969 ¹ / ₂
	minus 1
	Pyramid inches <u>968¹/₂</u>

* These are the figures of Mr. Waynman Dixon. Prof. Flinders Petrie's measurement is 830.9"

† See footnote on page 255.



p.263

Calculations showing how the periods of the first and second "Seven Times" shown in the diagram on page 148, are represented in the Great Pyramid:

I. The first "Seven Times" or 2520 years, beginning at the end of the First Adam's 1000-year "day" of condemnation (See Sec. 25)	B.C. 3126 ¹ / ₄
Zedekiah's dethronement, and the end of the kingdom of Israel, and the beginning of the "Times of the Gentiles" in the 7th month	B.C. 606 ¹ / ₄
	Years <u>2520</u>

Vertical distance from the north edge of the Descending Passage "basement-sheet," which marks the date of the end of Adam's "day," up to the level of the summit of the Well-shaft *	232 ³ / ₄
Thence horizontally southward at this level to the line of the south end of the First Ascending Passage †	2269 ¹ / ₄
Horizontal distance from the north wall of the Grand Gallery, to the north edge of the Well-shaft, minus 1 ³ / ₄ inches (See diagram, page 234)	20 ³ / ₄
	British inches 2522 ³ / ₄
	minus 2 ³ / ₄
	Pyramid inches <u>2520</u>

II. Beginning of the second “Seven Times” or 2520 years B.C. 606¼
 Completion and glorification of the Church, which, as God’s
 agency, shall destroy the “kingdoms of this world,” and thus
 terminate the lease of the Gentile dominion A.D. 1913¾
 Years 2520

Horizontal distance from the north wall of the Grand Gallery, to
 the vertical line of the south wall of the Grand Gallery, minus
 the measurement of 20¾ inches referred to in Calculation I ‡ 1667½
 Thence vertically up to the top surface of the Step at the head of
 the Grand Gallery § 855¼
British inches 2522¾
minus 2¾
Pyramid inches 2520

III. Beginning of the second “Seven Times” or 2520 years B.C. 606¼
 Overthrow of Christendom and consequent end of the “Times of
 the Gentiles,” when “Jerusalem” shall no longer be trodden
 down of the Gentiles (Luke 21:24) A.D. 1913¾
 Years 2520

Direct measurement from the point which is 1¾ inches to the north
 of the north edge of the Well-shaft, at the level of the summit
 of the shaft, down to the roof of the Pit, at the point which is
 vertically in alignment with the south wall of the Grand Gallery
 (See Sec. 33, also diagram on page 201) ¶ British inches 2522½
minus 2½
Pyramid inches 2520

* For this vertical distance, see the note on page 167. Notice that the level of the summit of the Well-shaft, is also the level of the Queen’s Chamber floor (See upper diagram on page 234).

† For this horizontal distance, multiply the cosine of the passage angle, by the total lengths of the passage floors: $986¼ + 1545 = 2531¼$ British inches.
 $.8964648 \times 2531.25" = 2269.176"$, i.e., $2269¼"$

‡ See diagram on page 112, and first footnote on page 113. $1688¼"$ minus $20¾"$ = $1667½"$

§ To get this vertical height, multiply the sine of the passage angle, by the floor-distance between the level of the summit of the Well-shaft (which is $33½$ inches down the floor-line of the upper end of the First Ascending Passage—see upper diagram on page 234), and the foot of the Step at the head of the Grand Gallery; and to this add the height of the Step (See diagram, page 70).

$33½" + 1815¼" = 1848¾$ British inches. $.4431146 \times 1848.75" = 819.208"$
 And $819¼"$ plus $36" = 855¼"$.

¶ This inclined measurement is found by, *first*, getting the vertical height between the level of the summit of the Well-shaft, and the roof-level of the Pit. To get this vertical height, multiply the sine of the passage angle, by the total floor-length between the Well-shaft summit, and the lower terminal of the Descending Passage; and subtract from the result the 123 inches by which the Pit roof-level is above the Descending Passage floor-terminal (See diagram, page 201; also page 202). $1511\frac{1}{2}'' + 3037\frac{1}{2}'' = 4549$ British inches. $.4431146 \times 4549'' = 2015.728''$, *i.e.*, $2015\frac{3}{4}''$. And $2015\frac{3}{4}''$ minus $123'' = 1892\frac{3}{4}''$. The vertical height required is therefore $1892\frac{3}{4}$ British inches.

Second, We require to find the horizontal distance between the point which is $1\frac{1}{4}$ inches to the north of the north edge of the upper end of the Well-shaft, and the point on the roof-level of the Pit which is vertically in alignment with the south wall of the Grand Gallery. This horizontal distance we have already found to be $1667\frac{1}{2}$ British inches (See the third footnote on page 264).

Now that we know the vertical and horizontal distances between the two points mentioned, it is an easy matter to compute the inclined distance between them by means of the rule referred to in the footnote on page 131 [transcribed on A26]. The vertical height of $1892\frac{3}{4}''$, and the horizontal distance of $1667\frac{1}{2}''$, form two sides of a right-angled triangle. We desire to find the length of the third side, which is the inclined distance required. Therefore, square the vertical height, and horizontal distance, and add these two squares together. The third side of the triangle is equal to the square root of this sum. This square root is 2522.51 British inches, which is 2520 Pyramid inches.



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Calculations showing how the third Girdle-stone, and the King's Chamber, indicate the dates of the completion of the typical and of the antitypical Temples respectively:

Completion of the typical temple in the 11th year of Solomon's reign, B.C. 1028, say Autumn	B.C. 1027 $\frac{1}{4}$
Completion of the great Spiritual Temple, Autumn, A.D. 1914	A.D. 1913 $\frac{3}{4}$
	Years 2941

Distance from the <i>upper</i> edge of the <i>third</i> Girdle-stone, up the floor-line to the south end of the First Ascending Passage *	798 $\frac{1}{2}$
Length of the Grand Gallery, up to the front of the Step	1815 $\frac{1}{4}$
Distance from the north edge of the Step, to the north wall of the King's Chamber	330
	British inches 2943 $\frac{3}{4}$
	minus 3 $\frac{3}{4}$
	Pyramid inches 2941

* This distance, according to Mr. Wayman Dixon, is 799 inches, but according to Prof. Flinders Petrie it is 798 inches. We have adopted the *mean* of these two measures.

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Calculations showing how the lower edge of the second Girdle-stone indicates the date of the last typical jubilee year:

End of the last typical jubilee year	B.C. 625½
End of the period of 51 cycles of 49 years, which was the beginning of the Lord's great 1000-year Sabbath, the Times of Restitution of all things, Autumn, A.D. 1874	A.D. <u>1873¾</u>
	Years <u>2499</u>

Distance from the lower edge of the second Girdle-stone up the floor-line to the north wall of the Grand Gallery	625½
Thence up to the foot of the Step	1815½
Horizontal length of the Step, to the south wall of the Grand Gallery	<u>61</u>
	British inches 2501½
	minus 2½
	Pyramid inches <u>2499</u>



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Calculations showing how the upper edge of the first Girdle-stone in the first Ascending Passage, indicates the date of the beginning of the 70 weeks of Israel's favor:

Nehemiah's commission to build the walls of Jerusalem in the 20th year of Artaxerxes, which, according to the Prophet Daniel, formed the beginning of the period of 70 weeks of years, Autumn, B.C. 455	B.C. 454½
End of the 70 weeks of exclusive Gospel favor to the Jewish people, and conversion of Cornelius, the first Gentile to receive the opportunity of the high calling (Acts 10), Autumn, A.D. 36	A.D. <u>35¾</u>
	Years <u>490</u>

Distance from the south or upper edge of the first Girdle-stone, up to middle of the First Ascending Passage floor-line to the north wall of the Grand Gallery *	385
Thence to the vertical line of the west wall of the Grand Gallery, in the little passage leading to the Well-shaft (See diagrams in Sec. 41). Add 25, 13¼, 21, 26, 20¼	<u>105½</u>
	British inches 490½
	minus ½
	Pyramid inches <u>490</u>

* This is the measurement of both Mr. Wayman Dixon, and Prof. Flinders Petrie.

Pyramid Calculations

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Calculations showing how Daniel’s prophecy of the “2300 days” is indicated in the Great Pyramid:

The date of Nehemiah’s commission to build the walls of Jerusalem, in the 20th year of Artaxerxes, Autumn, B.C. 455 . . .	B.C. 454½
End of the “2300 days” when the Sanctuary was cleansed from all defiling errors, Autumn, A.D. 1846	A.D. <u>1845¾</u>
	Years <u>2300</u>
Horizontal distance from the <i>upper</i> or south edge of the <i>first</i> Girdle-stone, to the vertical line of the King’s Chamber north wall *	
	British inches 2302⅓
	minus <u>2⅓</u>
	Pyramid inches <u>2300</u>

* To get this horizontal distance, multiply the floor-distance by the cosine of the passage angle, and add to the result the horizontal distance from the front of the Step in to the north wall of the King’s Chamber.

$$385'' \text{ plus } 1815.25'' = 2200.25''. \text{ And } .8964648 \times 2200.25'' = 1972.446''$$

This result added to 330" equals 2302.446", *i.e.*, 2302⅓ British inches (See Appendix).



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Calculations showing how the prophetic period of “1335 days” is indicated in the Great Pyramid:

Date of Nehemiah’s commission to build the walls of Jerusalem, when the “2300 days” began, Autumn, B.C. 455 (See further in Section 59)	B.C. 454½
Date of the setting up of the “abomination of desolation,” when the “1335 days” began, Autumn, A.D. 539	A.D. <u>538¾</u>
	Intervening years <u>993</u>
The prophetic period of 1335 symbolic days	<u>1335</u>
	Years <u>2328</u>
Horizontal distance from the <i>lower</i> north edge of the <i>first</i> Girdle-stone in the First Ascending Passage, southward to the vertical line of the King’s Chamber north wall *	
	British inches 2330½
	minus <u>2½</u>
	Pyramid inches <u>2328</u>

* To get this horizontal distance, multiply the floor distance by the cosine of the passage angle, and add the measurement of 330 inches between the north edge of the Step, and the King’s Chamber north wall.

According to Mr. Wayman Dixon, the lower edge of the first Girdle-stone is 417 inches down from the upper end of the passage; while Prof. Flinders Petrie’s measurement is 416½ inches. If we adopted 416½ inches as the correct measurement, then the total floor-length from the lower edge of the first Girdle, up to the foot of the Step at the head of the Grand Gallery, is 2231¾ inches; and this multiplied by the cosine of the passage angle equals 2000.685", *i.e.*, 2000½". Thus, the total horizontal distance to the vertical line of the King’s Chamber north wall is 2330½ British inches. The first portion of this horizontal measurement, namely, 994 British, or 993 Pyramid, inches equals the period of 993 years from Autumn 455 B.C., to Autumn, 539 A.D.

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Calculations showing how the prophetic period of the "1260 days" is indicated in the Great Pyramid:

Overthrow of the sovereign power of the Papacy by Napoleon, the "man of destiny," Autumn, A.D. 1799	A.D. 1798 ³ / ₄
Date of the setting up of the "desolating abomination," Autumn, A.D. 539	A.D. <u>538³/₄</u>
	Years <u><u>1260</u></u>

Vertical distance from the horizontal line on which the 539 A.D. "date-point" is indicated, down to within <i>one inch</i> of the Descending Passage floor-line, at the north edge of the lower Well-opening, 1713 ³ / ₄ " minus 1 *	1712 ³ / ₄
Deduct 451 ¹ / ₂ inches, in order to transfer the 539 A.D. "date-point" from the horizontal line, down to the vertical line (See diagram, page 282) †	451 ¹ / ₂
	British inches <u>1261¹/₄</u>
	minus <u>1¹/₄</u>
	Pyramid inches <u><u>1260</u></u>

(NOTE: If the exact months are to be indicated in this time-measurement, and in other two time-measurements in Sections 55 and 56, then the horizontal line on which the 539 A.D. "date-point" is indicated, must be lowered ³/₄" vertically below the north edge of the first Girdle-stone.)

* To get this vertical distance, multiply the total floor-length (*i.e.*, from the lower edge of the first Girdle-stone, down to the north edge of the lower Well-opening = 3869¹/₂"), by the sine of passage angle:

$$.4431146 \times 3869\frac{1}{2} = 1714.631", \text{ i.e., } 1714\frac{1}{2} \text{ British inches.}$$

From this deduct ³/₄" in order to lower the horizontal line—See NOTE above.

† The horizontal distance from the lower edge of the first Girdle-stone, to the north edge of the lower Well-opening, is found by multiplying the floor-distance between the vertical lines of each of these two points, by the cosine of the passage angle. The floor-distance is 1612¹/₂ inches:

$$.8964648 \times 1612.5" = 1445.569", \text{ i.e., } 1445\frac{1}{2} \text{ British inches.}$$

The "date-point" 539 A.D. on the horizontal line is already proved to be 994 British inches from the lower edge of the first Girdle-stone (See footnote, page 279). Therefore, 1445¹/₂" minus 994" = 451¹/₂".

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Calculations showing how the period of the "time of the end" is indicated in the Great Pyramid:

Overthrow of the sovereign power of the Papacy by Napoleon,	
Autumn, A.D. 1799	A.D. 1798 $\frac{3}{4}$
"Desolating abomination" set up in power, Autumn, A.D. 539	A.D. 538 $\frac{3}{4}$
Period of Antichrist's persecuting power, years	1260
Period of the "time of the end," till Autumn, A.D. 1915	116
	Years <u>1376</u>

Direct inclined distance from the point on the horizontal line where the time-measurement of the "1260 days" begins (Sec. 54), down to the roof level of the Pit, at the point which is vertically in alignment with the south wall of the Grand Gallery (See diagram, page 201) *	1829
Deduct 451 $\frac{1}{2}$ inches, in order to transfer the 539 A.D. "date-point" from the horizontal line, down to the inclined line †	<u>451$\frac{1}{2}$</u>
	British inches <u>1377$\frac{1}{2}$</u>
	minus <u>1$\frac{1}{2}$</u>
	Pyramid inches <u>1376</u>

* This inclined distance is found by the mathematical rules referred to in the footnote on page 131 [transcribed on A26]. The *vertical* distance between the horizontal line, and the roof-level of the Pit, is found by multiplying the floor-distance (*i.e.*, from the lower edge of the first Girdle-stone, down to the lower terminal of the Descending Passage floor = 4166"), by the sine of the passage angle: $.4431146 \times 4166" = 1846.015"$; and deducting from this result the 123" by which the Pit roof-level is above the level of the lower terminal of the Descending Passage floor, we get 1723". But in order to get the exact months of the years in this time-measurement, as in Sec. 54, we require to lower the horizontal line $\frac{3}{4}"$. Therefore, the vertical distance desired is 1722 $\frac{1}{4}$ British inches.

The *horizontal* distance between the vertical lines of the north edge of the lower Well-opening, and the south wall of the Grand Gallery (which is 4 $\frac{1}{2}"$ beyond the north wall of the Pit—See diagram on page 201), is found by multiplying the floor-distance (*i.e.*, 296 $\frac{1}{2}"$) by the cosine of the passage angle: $.8964648 \times 296.5" = 265.801"$. Add to this result the floor-length of the Small Horizontal Passage leading to the Pit, minus $\frac{1}{2}"$ (See Sec. 33): 265.801" plus 350.25" equals 616.051", *i.e.*, 616 British inches.

The vertical distance of 1722 $\frac{1}{4}"$, and the horizontal distance of 616", form two sides of a right-angled triangle. The length of the third side is the inclined distance required. This is found by the mathematical rule explained in the footnote on page 265. The answer is 1829.09 British inches.

† See second footnote, page 283.

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Calculations showing how the prophetic period of “1290 days,” is indicated in the Great Pyramid:

Beginning of the “Millerite movement,” when the time-prophecies first began to be properly understood A.D. 1828³/₄
 “Desolating abomination” set up in power A.D. 538³/₄
 Years 1290

Direct inclined distance from the point on the horizontal line which is vertically in alignment with the north edge of the lower Well-opening, up to the floor-line of the Ante-Chamber at the base of the south end wall * British inches 1291¹/₂
 minus 1¹/₂
 Pyramid inches 1290

*The *vertical* distance of the Ante-Chamber floor, above the horizontal line of the lower edge of the first Girdle-stone, is found by multiplying the sine of the passage angle by the floor-distance (*i.e.*, from the lower edge of the first Girdle, up to the foot of the Step at the head of the Grand Gallery = 2231³/₄’): .4431146 × 2231.75” = 988.921”. Add to this the height of the Step, 36” = 1024.921”. But in order to get the exact months of the years, we require to lower the horizontal line ³/₄”, (as in Sections 54 and 55), so that the full vertical distance is 1025.671 British inches.

The *horizontal* distance between the vertical lines of the north edge of the lower Well-opening, and the south end wall of the Ante-Chamber, is found by first multiplying the cosine of the passage angle by the floor-distance (mentioned above as 2231³/₄’): .8964648 × 2231.75” = 2000.685”. Add to this the horizontal distance from the north edge of the Step, to the south wall of the Ante-Chamber, 229.75” (See diagram, page 84) = 2230.435”. From this deduct the horizontal distance between the lower edge of the first Girdle-stone, and the vertical line of the north edge of the lower Well-opening, *i.e.*, 1445.569” (See second footnote on page 283). 2230.435” minus 1445.569” equals 784.866 British inches.

The vertical distance of 1025.67 and the horizontal distance of 784.86”, form the two sides of a right-angled triangle. The length of the third side is the *inclined* distance required. This is found by the mathematical rule explained in the footnote on page 265. The answer is 1291.51 British inches.



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I. Calculations showing how the Great Pyramid indicates the long period of 7040 years, between the fall of Adam, and the final restoration of the human race to the “Plane of Human Perfection”:

Fall of Adam from the “Plane of Human Perfection” on which he was created B.C. 4126¹/₄
 End of the “harvest” period of 40 years, the “little season” at the end of the Millennial Age, when all mankind will have fully regained human perfection, and dominion over the earth, as the result of the ransom-sacrifice of Jesus Christ (Compare Nos. 2 and 3 on page 24) A.D. 2913³/₄
 Years 7040

Vertical distance from the level of the Queen’s Chamber floor, <i>i.e.</i> , the “Plane of Human Perfection,” down to the level of the top edge of the lower Well-mouth (Compare diagram on page 200) *	1853
Horizontal distance from vertically under the north edge of the Descending Passage “basement-sheet,” southward to the north edge of the lower Well-opening †	3341¼
Vertical distance from the top edge of the lower Well-opening, up to the level of the Queen’s Chamber floor *	<u>1853</u>
British inches	7047¼
minus	<u>7¼</u>
Pyramid inches	<u><u>7040</u></u>

* † For footnotes see end of next section.



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II. Calculations showing how the two main periods into which the whole Plan of Salvation is broadly divided by the first Advent of Christ, are indicated in the Great Pyramid:

Fall of Adam from the “Plane of Human Perfection”	B.C. <u>4126¼</u>
First Advent of the Messiah, <i>i.e.</i> , the baptism of Jesus	A.D. <u>28¾</u>
	Years <u><u>4155</u></u>

Vertical distance from the level of the Queen’s Chamber floor, down to the line of the top edge of the Well-opening (Compare diagram on page 200) *	1853
Horizontal distance from the vertical line of the north edge of the Descending Passage “basement-sheet,” southward to the vertical line of the middle of the upper Well-mouth ‡	<u>2306¼</u>
British inches	4159¼
minus	<u>4¼</u>
Pyramid inches	<u><u>4155</u></u>

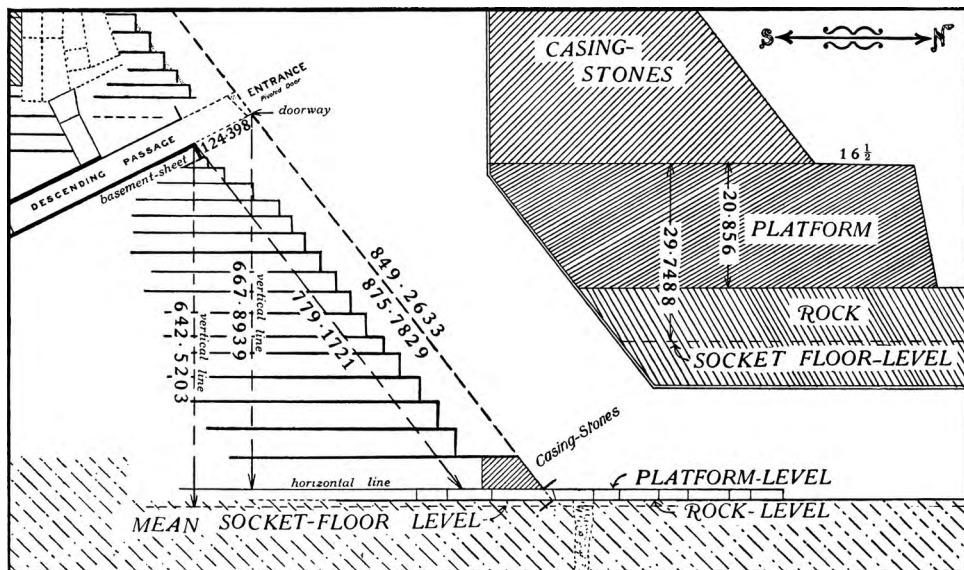
* See footnote on page 176, which gives the calculations for the vertical distance to the bottom of the north edge of the lower Well-opening, 1884¼”. Subtract from this the height of the Well-opening, 31¼”, in order to get the vertical distance down to the top edge (See diagram, page 200).

† See second footnote, page 173. The horizontal distance to the north edge of the Well-opening is there found to be 3341.348 ”, *i.e.*, 3341¼ British inches.

‡ See second footnote, page 264, where the horizontal distance to the vertical line of the north wall of the Grand Gallery is proved to be 2269¼”. The further horizontal distance from the north wall of the Grand Gallery, to the *centre* of the Well-mouth, is 35¾” (See upper part of the diagram on page 234); but to get the exact months of the years, we require to terminate the horizontal measurement 1¼” beyond, or south of the exact centre. Thus, 2269¼” + 35¾” + 1¼” = 2306¼ British inches.

This diagram occurs on page 128 of the 1913 edition of volume II, and is referenced in the following calculations and footnotes.

The same diagram from the 1924 edition on page 114 is here used with a few slightly updated decimal fractions.



The following is transcribed from pages 131 - 133

Three levels, namely (1) the upper surface of the Platform, (2) the levelled natural rock under the Platform, and (3) the mean level of the four corner-socket floors, are related to each other and to the doorway of the ancient Entrance, and also to the "basement-sheet" of the Descending Passage, by a connecting system of harmonious measurements. They are all required in the calculations of the time-features of the Pyramid.

Prof. Flinders Petrie computed the direct vertical height of the lower north edge of the ancient and now missing doorway of the Entrance, above the level upper surface of the Platform, to be, as nearly as he could determine, 668.3 British inches. The theoretical height is only about 1/4" more than this, or when expressed accurately in Pyramid inches the total vertical height is 667.894. The length of the missing outer portion of the Descending Passage we have already stated to be 124 1/2 British inches. This could be more correctly stated in Pyramid inches as 124.378. With these measurements, and with the known angles of the casing-stone surface, and Descending Passage, we can find the other measurements, with the harmonious correspondences based upon them, as follows:

I. While the vertical height of the lower north edge of the doorway of the ancient Entrance, above the upper surface of the Platform, is 667.894 Pyramid inches, the inclined height up the face of the casing-stone covering of the building measuring from the Platform level, is practically 849.264 Pyramid inches.*

(a) The *inclined* height of 849.264 inches is equal to twice the length of the King's Chamber (See page 48), plus a Pyramid cubit:

King's Chamber length, 412.132, multiplied by 2	= 824.264
One Pyramid cubit, of 25 Pyramid inches	= <u>25.000</u>
Total Pyramid inches	<u>849.264</u>

(b) The *vertical* height of 667.894 inches, is equal to twice the first height of the King's Chamber (*i.e.*, from floor to ceiling), plus the height of the Queen's Chamber, plus a Pyramid cubit:

King's Chamber height, 230.388, multiplied by 2	= 460.776
Queen's Chamber height, north and south walls	= 182.118
One Pyramid cubit, of 25 Pyramid inches	= 25.000
Total Pyramid inches	<u>667.894</u>

II. If to the vertical height of 667.894, we add the thickness of the Platform 20.855 inches, we shall obtain the vertical height of the ancient doorway above the levelled natural rock – 688.749 Pyramid inches. The inclined height from the rock level is, therefore, 875.782 Pyramid inches.*

This *inclined* height of 875.782 inches is equal to twice the first height, plus the *mean* of the first and second heights, of the King's Chamber, plus the height of the Queen's Chamber:

King's Chamber height, 230.388, multiplied by 2	= 460.776
King's Chamber <i>mean</i> height, <i>i.e.</i> , the height which is midway between 230.388 and 235.388 (See page 48)	= 232.888
Queen's Chamber height, north and south walls	= 182.782
Total Pyramid Inches	<u>875.782</u>

III. The north edge of the "basement-sheet" of the Descending Passage is 124.378 Pyramid inches from the lower north edge of the doorway of the ancient Entrance. The vertical height between these two points is, therefore, 55.114 inches.† This means that the vertical height of the north edge of the "basement-sheet" is 612.780 Pyramid inches above the upper level surface of the Platform (for 667.894 minus 55.114 = 612.780). The inclined height of the "basement-sheet" above the Platform level, when taken along a line parallel to the casing-stone angle, is 779.183 Pyramid inches.*

(a) The *inclined* height of 779.183 inches is equal to thrice the length of the Queen's Chamber, plus four Pyramid cubits:

Queen's Chamber length, 226.394, multiplied by 3	= 679.182
Four Pyramid cubits, of 25 Pyramid inches each	= 100.000
Total Pyramid inches	<u>779.182</u>

(b) If we add to the vertical height of 612.780 inches, the extra depth to the mean level of the four corner socket floors, 29.740 Pyramid inches, we shall obtain the total vertical height of the "basement-sheet" above the mean corner-socket level = 642.520 Pyramid inches. This *vertical* height of 642.250 inches is equal to the length, plus the height, of the King's Chamber:

King's Chamber length	= 412.132
King's Chamber height (floor to ceiling)	= 230.388
Total Pyramid inches	<u>642.520</u>

* See diagram, page 128. To calculate this inclined height, we must first find the horizontal distance along the level of the Platform, from the front edge of the casing-stones, southward to the point which is vertically or perpendicularly in line with the lower north edge of the ancient doorway above. This we get by multiplying the vertical height of 667.894 inches, by 3, 14159265359 etc. (*i.e.*, the "π" angle of the casing), and dividing the result by 4. The answer is 524.56272 inches. As we now know the lengths of the two shorter sides of a right-angled triangle; it is easy to calculate the length of the third side by the usual mathematical rule (based on Euclid's well-known Proposition 47, Book I), namely, by squaring each of the known sides (multiplying each by itself), adding these squares together, and extracting the square-root of the resultant sum; which in the present case is 721248.4424. The square-root of this sum, 849.2634 Pyramid inches, is the *inclined* height desired.

† This vertical height is found by multiplying the Sine of the passage angle, by the inclined measurement:
.4431146 × 124.378 = 55.144".

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THE PAPYRUS PLANT.