

The Great Pyramid Portrayal Of Creation

Lantern Lecture

By

Morton Edgar

The Pyramid Portrayal of Creation

By

MORTON EDGAR

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Preface

THE GREAT PYRAMID illustrates the successive steps of the eternal plan by which Jehovah is bringing into being His New Creation. It portrays the establishment of the New Heavens and Earth, and the regeneration of mankind. Picturing in detail the various features of "all His works from the foundation of the world," the Great Pyramid is truly God's "Chart of the Ages." The Bible is the key which deciphers the symbolism of the Pyramid; and the Pyramid witnesses to the truth of the Bible. The Scriptures tell us of our Father's plan of salvation, and His great stone "Sign" and "Witness" in the land of Egypt corroborates His written Word.

This lecture, "The Pyramid Portrayal of Creation," is issued in the hope that the Great Pyramid may speak forth in a concise, comprehensive manner its message of peace and goodwill toward men. The purpose of this "Miracle in Stone" is to deepen conviction of the truth of the Glad Tidings.

The numerous drawings are faithful reproductions of the original photographs shown in the lantern slides. The drawings and diagrams illustrate the text of the lecture, so that, while primarily arranged to accompany a lantern display of slides, the general reader will find the perusal of these pages to be interesting and instructive. The subject-matter is continuous from start to finish, and gives a connected description of the monument, and also an explanation of its wonderful symbolical message.

May the Lord add His blessing,

Morton Edgar.

224 West Regent Street,
Glasgow, Scotland.



Drawn by R. Vaughan

The South-east angle of the Great Pyramid of Gizeh; shewing the Sphinx in the foreground on the right



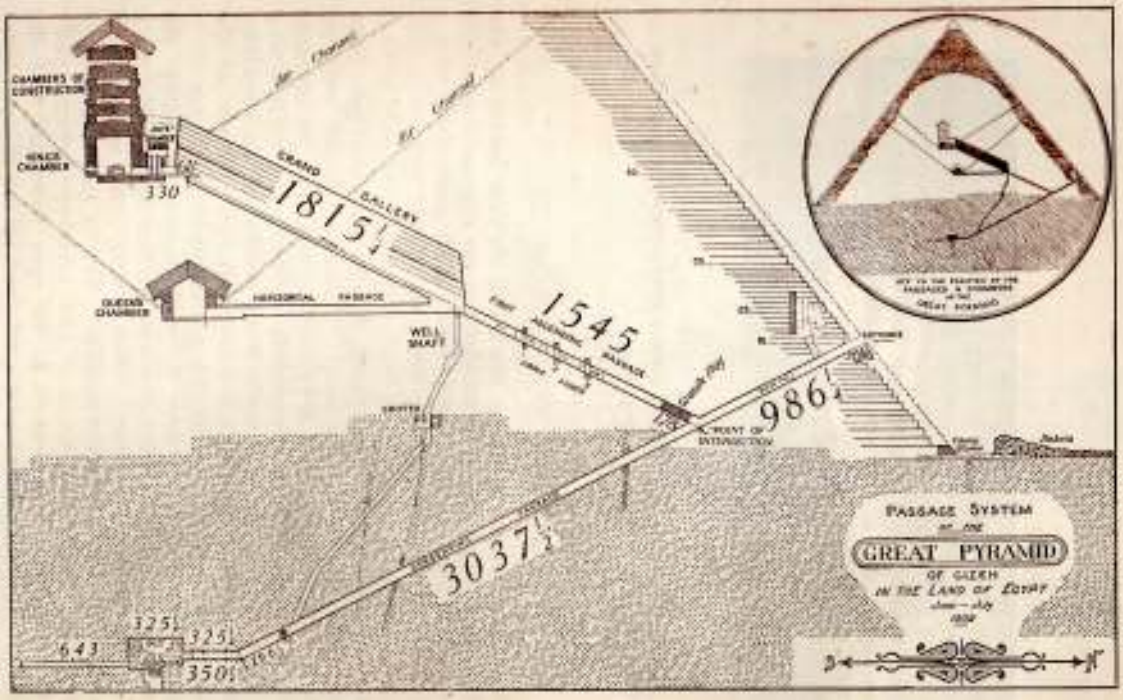
The Great Pyramid is referred to in the Bible

READ ISAIAH XIX, VERSES 19 AND 20

"In that day there is an altar to the Lord in the midst of the land of Egypt, even a pillar at the border thereof; and it shall be for a SIGN and WITNESS unto the Lord of Hosts in the land of Egypt."

DURING the past number of years much attention has been directed to the Great Pyramid. That wonderful building always commands respect, if by nothing else than its immense size and antiquity. The thousands of intelligent visitors who yearly invade the land of the Pharaohs have awakened an enquiring interest in the monument, and called for the descriptive pen of the newspaper article-writer, as well as the photographic recorder.

Unfortunately, much that appears in newspapers regarding the Great Pyramid is unreliable. Articles are written apparently more with the object of exciting wonder, and drawing forth a feeling of mystery, than of giving real information. Yet in the truest sense the Great Pyramid *is* full of wonder and mystery: when rightly understood this "wonder" is proved to be very practical, and the "mystery" is of the same order as that contained in the Bible—it can be comprehended by every sane and sanctified mind.



The Measurements in this diagram, and in the others, are in British inches. In the Time-measurements, and also in the Scientific features, it is PYRAMID-INCH measures that are used. A Pyramid inch is one-thousandth part of an inch longer than a British inch. Thus, 1000 British inches equal 999 Pyramid inches.

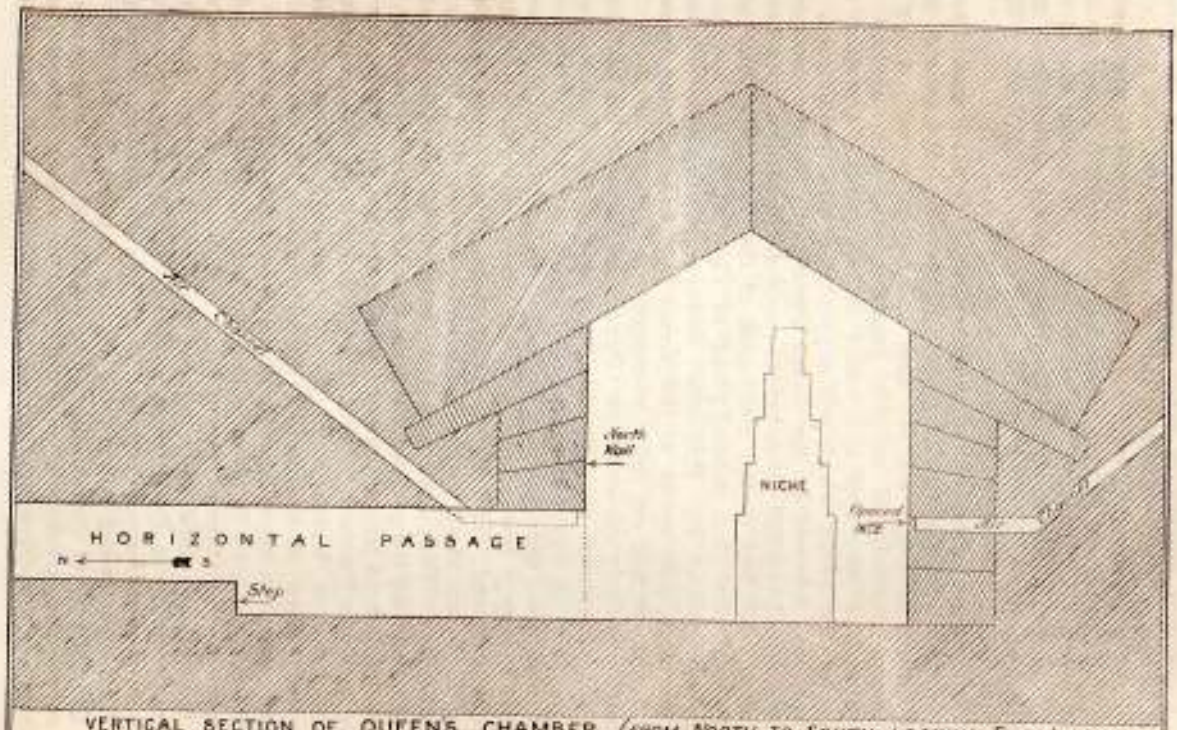
It is a common mistake of many writers to speak of the Great Pyramid as being 5,000 or 6,000 or even more years old. While it is certain that the Pyramid is by far the oldest building in the world, not excepting the ancient Sphinx which lies close to it, it is not so old as 5,000 years. Professor C. Piazzi Smyth, Astronomer Royal for Scotland, demonstrated that the building contains within itself the evidence which establishes the date of its erection as 2140 B.C. The Great Pyramid is therefore a little over 4,000 years old.

Another common mistake is to assume that the Great Pyramid was erected as a tomb for Cheops, the reigning Pharaoh at the time of the building's construction. We say that this is an assumption, for in the numerous records of reliable explorers and investigators of ancient days (the only ones who could tell us about the matter) no trace can be discovered which will support the idea that Cheops, or any other, was interred in the Great Pyramid. On the contrary, Herodotus, who lived 500 years before our era, refers to a rock-hewn tomb about 1,000 feet to the south-east of the Pyramid, which was without doubt the final resting-place of Cheops. This has been conclusively proved by Professor Greaves and other scholars. Those therefore who speak of the Great Pyramid as being merely Cheops' tomb are not yet fully informed.

Although popularly known as the "Pyramid of Cheops," the historical records (of Herodotus and Manetho) prove that this Pharaoh was merely the ruler of Egypt at the time of the Pyramid's erection, and that, far from being the honoured originator, he and his subjects were *compelled* to engage in the work—a work the purpose of which they could not understand. The *real* Pyramid designers and master-builders were not Egyptians at all, but a mysterious people named Hyksos, or Shepherd Kings. They came from the East; and invading the country of Egypt compelled the people of the land, ruler and subjects alike, to close their idolatrous temples, and engage in the stupendous labour of building the Great Pyramid. After this the Shepherd Kings evacuated the land of Egypt, leaving their great monument standing complete on the very edge of the Sahara desert; sealed up; an object of reverential wonder; an inscrutable mystery for forty long centuries!

What was it built for? This is the question that has puzzled the world from the very time of its erection. The tombic theory does not satisfy the seriously inquiring mind, for although it appears clear that the *other* pyramids of Egypt were used as sepulchres, there are too many points of difference between *their* interior arrangements and that of their great model. (See the diagrams on pages 22 and 23.)

The Great Pyramid was the first to be built; and the builders of the other, subsequent, pyramids, imagining that the Great Pyramid was made for a tomb, constructed their own for this purpose. But notice



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

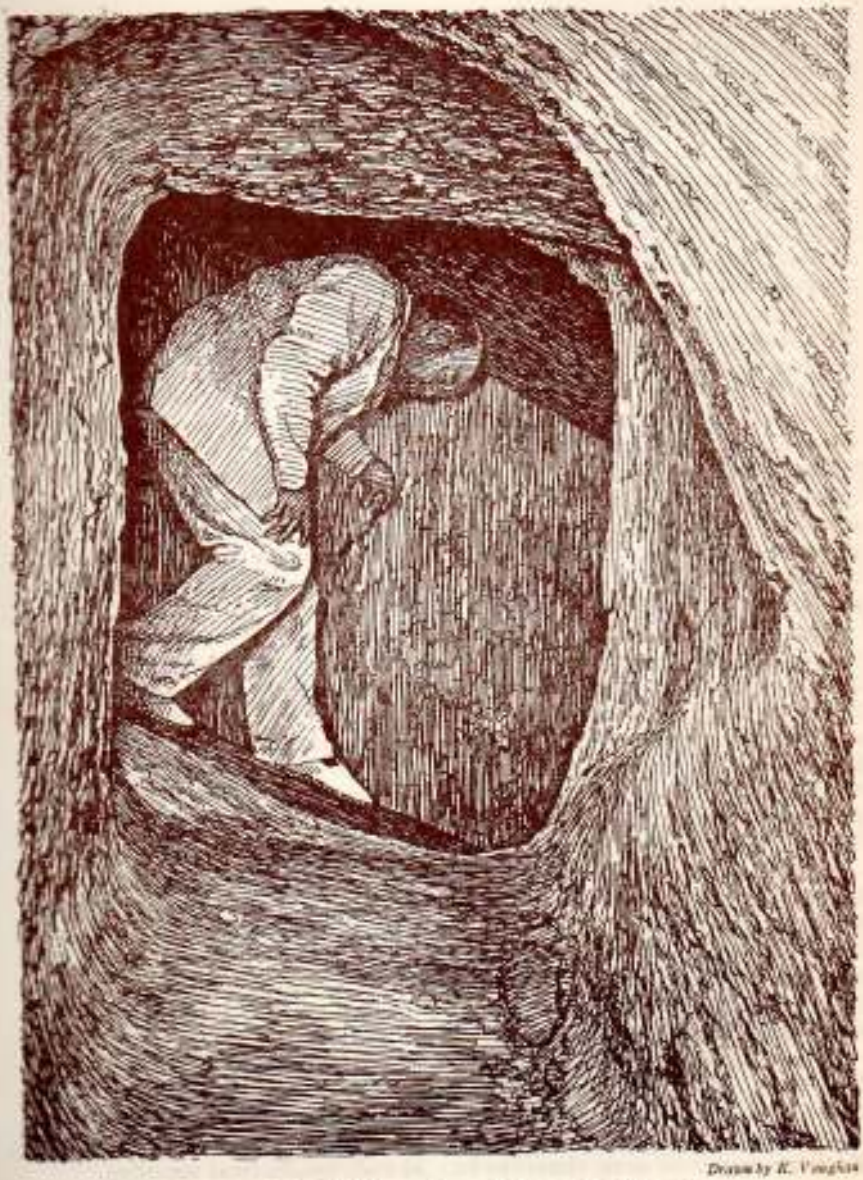
the differences in the internal designs: the Great Pyramid, besides having in common with the others a Subterranean Chamber hewn out in the solid rock far below the base, and approached by a steep Descending Passage, has also an *upper* system of passages and chambers constructed high up in the body of the building. Not one of the other pyramids has an upper passage arrangement like that in the Great Pyramid. If the Great Pyramid were merely a sepulchre, why this distinction? Then again, the upper chambers of the Great Pyramid are *ventilated*. Long and carefully-constructed air-channels connect the King's and Queen's Chambers with the outside, and so cause a current of pure life-sustaining air to circulate throughout the interior of the building. None of the other pyramids are provided with air-channels. And the long peculiar Well-shaft which connects the lower end of the Descending Passage with the upper passages—nothing like it is to be seen in the other pyramids. This shaft, which is about 200 feet long, has been carefully measured. It is drawn true to scale in the diagram on page 6. What was it made for?

These contrasts are apparent to every casual observer; but there are other differences of a scientific nature which distinguish the Great Pyramid as in a class by itself. The more one studies this monument, the more convinced he becomes that its designer was inspired by a higher motive than that of constructing a mere tomb for a dead monarch.

Men of learning have remarked upon the Pyramid's scientific wonders, and believe that its builder was endowed with more than ordinary wisdom. Bible students are persuaded that the monument is of Divine origin, that its architect was inspired by God, as were Moses and David in the construction of the Tabernacle in the wilderness, and the Temple in Jerusalem. The opinion is gaining ground that the Great Pyramid is a highly symbolic structure, erected for the purpose of corroborating the glorious Plan of Salvation as presented in the Word of God! In other words, the Great Pyramid is a *Bible in Stone*.

Egypt is pre-eminently the land of the hieroglyph. This writing is found in all the temples, tombs, sphinxes, and obelisks throughout that ancient country. These buildings and their hieroglyphics speak largely of the idolatrous worship of the Egyptians. So, also, we find that the Lord in His Holy Word (in Isaiah xix, 19, 20) refers us to *His* great "sign" and "witness" in Egypt, which tells forth in no uncertain voice the only true, saving religion.

It is an important fact that there are no hieroglyphics in the Great Pyramid. It is by its symbolism, as well as by its measures and angles, that the Lord's stone "Witness" speaks to us; and by this means more convincingly than by any system of sculptural inscriptions. Each passage and each chamber has its own symbolical meaning.



Drawn by K. Vaughan

Walking down the low, steep, Descending Passage

It was a young Scotsman of Leith, Robert Menzies, who first voiced the religious theory of the Great Pyramid. Others had discerned the purely scientific aspect of the building; and some, notably John Taylor of London, had divined its sacred character; but none had hitherto applied a definite religious meaning to its dark passage-ways.

The theory of Robert Menzies was this: The Grand Gallery symbolises the Gospel Age or Dispensation. (See diagrams on pages 30 and 31.) The lofty height of this passage (28 feet) suggests the great mental freedom of the Christian during the Age of Grace in which we now live; and yet the steepness of its upward inclination, and the narrowness of its floor (only 3½ feet), accord well with the fact that the Christian's upward progress toward life is a difficult, slippery, and narrow one to the flesh.

The mysterious Well-shaft symbolises the ransom-sacrifice of our Lord Jesus Christ; for did not our Lord's death and resurrection provide an open way of escape from the condemnation of death which rests upon mankind? that all who believe in Christ's atoning work might not perish but have everlasting life? Yes indeed! And if any structure could be designed to illustrate the *condemned* condition of the world, the low, narrow Descending Passage, leading steeply downward to the dark Subterranean Chamber or Pit, could not be surpassed. (See the drawing of the Descending Passage on page 10.)

Just as the Descending Passage graphically symbolises the covenant of death through the god of this world, Satan, who has the power of death, so, by contrast, the Ascending Passages symbolise the covenants of life through Christ the Prince of life. And just as the Subterranean Chamber symbolises the death-state to which all the condemned world are hastening, so the upper chambers are symbolical of the conditions of life. The high granite King's Chamber represents that Divine spirit life to which the followers of the Lord during the Gospel Age are invited. And the Queen's Chamber, made of limestone, represents the *perfect* human life to which all mankind will ultimately attain by the completion of the Millennial reign of Christ. For after the special selection of the followers of Jesus Christ during the Gospel Age is ended, all the world will also escape the condemnation because of the ransom-sacrifice of Christ, that under the terms of the New Covenant they may attain to that perfect human life lost for them by Father Adam's disobedience. In other words, man's covenant with death shall not stand, for Christ, by means of death, has destroyed the works of the Devil.

It is true that the First Ascending Passage appears to be an easier way of reaching the Grand Gallery and Horizontal Passage than by the almost perpendicular Well-shaft. But it will be noticed by a careful



The open WELL-MOUTH in the north-west corner of the Grand Gallery; showing the upper end of the First Ascending Passage to the right

reference to the diagram on page 27 that this upward way is effectually blocked by the Granite Plug at the lower extremity of the passage. (See also the drawing on page 34 of the lower end of this Granite Plug as it appears in the ceiling of the Descending Passage.) The Granite Plug is firmly wedged into its place, preventing all access to the upper chambers by means of the First Ascending Passage.

As the Grand Gallery with its lofty height represents the Covenant of Grace during the Gospel Age, so the First Ascending Passage with its low ceiling (only 4 feet above the floor), well represents the exacting Mosaic Covenant during the Jewish Age which preceded and led up to the Gospel Age. The nation of Israel were offered life under the Law Covenant of Moses, provided they would observe every requirement of the law, for the man who would do the deeds of the law would live by them. But none were able to keep the law inviolate and so gain life, because the law was perfect, and none but a perfect man could observe it in every particular. The Israelites, in common with all nations, were tainted with sin through the fall of Father Adam, and therefore, as the Apostle says, there are "none righteous, no, not one." Thus, the First Ascending Passage, which represents the Law Covenant, was rendered impassable by the insertion of the Granite Plug, that it might faithfully illustrate the ineffectiveness of the Covenant of Moses. The obstructing Granite Plug represents the perfect Divine Law of God, blocking the way of life to every imperfect human being.

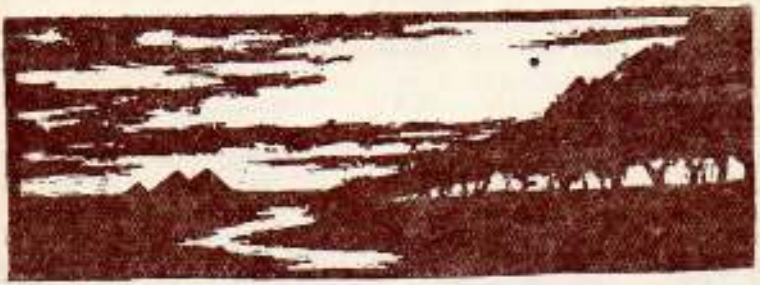
Therefore, the open Well-shaft is the only way of gaining access to the upper chambers which represent life; and belief in the ransom-sacrifice of Jesus Christ, which this shaft symbolises, is the only possible way of escaping the condemnation of death, and attaining life. And this life may be the spirit life offered to the followers of Christ during the Gospel Age; or the perfect human life which will be offered to the remainder of mankind during the Millennial Age under the terms of the New Covenant. The New Covenant is represented by the Horizontal Passage leading to the Queen's Chamber. (See Jeremiah XXXI, 31–34.)

John Taylor of London (to whom Professor Smyth dedicated all his Pyramid works) first recognised the truly sacred, as distinct from the religious, character of the building. He it was who pointed out the evident allusion to the Great Pyramid in the book of Job, chapter XXXVIII, 4–7 (marginal reading). In this passage in Job reference is made to "socket foundations," "made to sink," and also to a "head-stone" at the laying of which the sons of God are said to have shouted for joy. The "socket foundations" are the four large base corner-stones which were made to sink into corresponding sockets cut into the living rock on which the Great Pyramid stands. None of the other pyramids possess such socket-foundations—they are distinctive of the

Great Pyramid. Then the allusion to the *head* corner-stone makes the picture complete; for a pyramid, in addition to having four foundational corner-stones at the base, must also have a fifth, and chief, corner-stone, namely, that at the *head* of the structure. The fact that Jesus Christ is frequently referred to in the New Testament as a "chief corner-stone," proves that the sacred writers were fully aware of the aptness of the Pyramid-illustration of the pre-eminence of our Lord. The top-stone of a pyramid is a complete pyramid in itself, and all the other stones built up in line with the top-stone beautifully illustrate the members of the true Church, the "living stones," fitly joined to their heavenly head, and made complete in Him. (See Ephesians II, 20, 21; and 1 Peter II, 4, 8.)

Not only do the passage-ways of the Great Pyramid symbolise the various Covenants in the Divine Plan, but their lengths, when measured in Pyramid inches, correspond to the durations of those Ages when the Covenants were in force, at the scale of an inch for a year. Indeed, the whole of the time-features of the Bible are corroborated by the Pyramid-inch measurements, and the correspondences are so exact that we know they were intended by the Divine Architect to confirm our faith in the times and seasons of the Scriptures. The Pyramid measurements, therefore, corroborate the Bible chronology. The fact that this monument foretold, by means of its symbolism and time-measurements, that autumn of the year 1914 would witness the beginning of the great time of trouble now in progress, should prove of absorbing interest to all—See Pars. 94–96.

Built, as it was, before the Bible began to be written by Moses, the Great Pyramid proves that God foreknew every detail of His glorious Plan of the Ages, by causing these details to be monumentalised in stone. The Great Pyramid is God's sign and witness to the Christian now, and to the world in the coming Age. The Great Pyramid is truly a "Miracle in Stone."



PART I

1 View of the Great Pyramid, North and West flanks (See page 4).

THE GREAT PYRAMID is the chief of the "Seven Wonders" of the ancient world. It is the only one of the seven which has survived the ravages of time. For forty-one centuries that mighty monument has kept silent watch over the delta of the Nile. Its majestic appearance commands the respect of all who visit Egypt. A veil of mystery seems always to have shrouded the Great Pyramid from the day of its erection. The builders themselves did not appear to understand the purpose of the work they were engaged upon.

2 Near view of the lower part of the Northern flank of the Great Pyramid.

Even the architect, if we are to believe the records of history, directed operations under "sealed orders" from a higher authority. As the result of this general lack of knowledge, many theories have been advocated to account for the existence of the Great Pyramid, some reasonable, and some fanciful. The early Egyptians evidently regarded the structure as a great sepulchre; for in most of *their* later-built pyramids the familiar sarcophagi have been discovered. So recently as 1837, Col. Howard Vyse found mummies in a few of these stone coffins.



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



MERIDIAN SECTION THROUGH THE GREAT PYRAMID AND ITS HILL *(Looking West)*

3 North-west Angle of the Great Pyramid, showing full height of Monument.

The tombic theory of the Great Pyramid has thus naturally received most favour. But however true it may be that some, probably all, of the other pyramids were intended to serve as tombs, careful modern investigation has demonstrated that the Great Pyramid, at all events, was not erected for this purpose. Owing principally to the learned researches of Professor C. Piazzi Smyth, Astronomer Royal for Scotland, it is fully recognised that the Great Pyramid contains numerous scientific truths.

4 North flank of Great Pyramid, showing Edgars' Tents in the near foreground.

It is not generally known that this ancient monument is referred to in the Bible. Few realise that the Scriptural plan of salvation is corroborated by the symbolism of the building. Our claim is that the Great Pyramid, while constructed by man, is like the Bible, of Divine origin. Like the Tabernacle in the wilderness, and the Temple in Jerusalem, we believe that the Great Pyramid was designed for the purpose of testifying to the truth of God's infinite justice, power, love, and wisdom. The more complete our knowledge of the plan of salvation becomes, the more our appreciation of the Great Pyramid increases.

5 Map of the Pyramids, Temples, and Tombs of the Hill of Gizeh (See page 16).

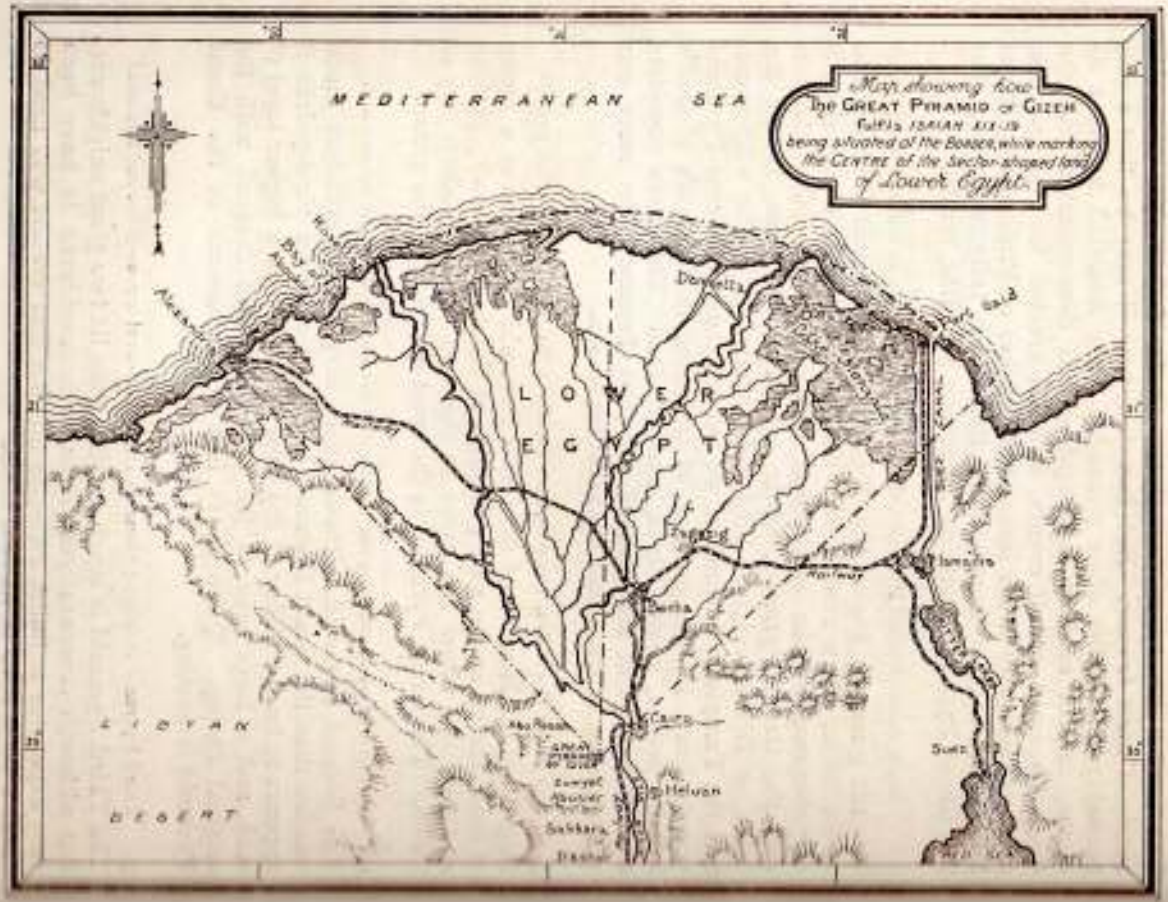
Regarding the location of the Great Pyramid : It is one of a group of nine, known as the nine pyramids of Gizeh. The rocky plateau of Gizeh lies about ten miles to the west of the modern city of Cairo. The Great Pyramid is the most northern of the group.

6 Second Pyramid, showing the remnant of the Casing-stones at the summit.

The Second Pyramid, although very large, is nevertheless much smaller than the Great Pyramid. Yet, from some view-points it appears to be the higher of the two. It stands on a higher level of rock, and a large area of the summit is still covered with the original casing. Quite thirty feet of the summit of the Great Pyramid is missing.

7 Third Pyramid of Gizeh; showing also North-west corner of Second Pyramid.

The Third Pyramid is much smaller than its two giant neighbours. But although comparatively little, it is considered to have been very expensive to build, owing to the fact that granite was used to cover a large area of its four sides.


MEDITERRANEAN SEA
Map showing how
the GREAT PYRAMID of GIZEH
fulfils ISAIAH XIX 19
being situated at the Bosses, while marking
the CENTRE of the Sector-shaped land
of Lower Egypt.
LOWER EGYPT
LIBYAN
DESERT
Cairo
Helwan
Suez

8 The Pyramids of Gizeh, as viewed from South of the Third Pyramid.

It is not possible to accurately judge of the true sizes of the Gizeh Pyramids by simply looking at them. When viewed from the south, the Third Pyramid and the Great Pyramid appear to be the same height. The perspective gives a false impression.

9 Near view of the Sphinx, showing the Great Pyramid in the background.

That great "dumb idol," the Sphinx, is generally depicted in such a way as to make it appear to be almost as huge as the Great Pyramid. Here again the perspective gives a false impression: most pictures are taken close up to the Sphinx, and thus its relative proportion is unduly magnified.

10 The Great Pyramid and the Sphinx, as viewed from a distance (See page 4).

When we view these two monuments from a distance, however, the contrast in size is more apparent. By this method of comparison one can form a truer conception of the immense bulk of the Great Pyramid; for the Sphinx is itself very large.

11 Very near view of the Sphinx, showing its great size.

Chambers have not yet been found inside the Sphinx. Col. Howard Vyse, at much expense, pierced its huge body with a boring rod in the hope of discovering chambers, but without success. Since his day no competent investigator has examined this monument. Nothing of value has been learned from it. The Sphinx was carved in the rock centuries after the Great Pyramid was built.

12 Bird's-eye view of Lower Egypt, showing the Nile, Pyramids, etc.

We believe that the Great Pyramid is referred to in the Bible. In Isaiah xix, 19, 20 we read: "In that day there is an altar to Jehovah in the midst of the land of Egypt; even a pillar at the border thereof to Jehovah, and it shall be for a sign and witness to Jehovah of hosts in the land of Egypt." This utterance of the prophet fully applies to the Great Pyramid.

13 Map showing the symmetrical position of the Great Pyramid (See page 18).

The Great Pyramid is in the hub or geometric centre of Egypt's curved shore-line. It thus may be said to stand in the "midst of the land." Yet it is also "at the border thereof," for it is situated at the edge of the desert, on the southern limit of the cultivated land of Lower Egypt.

14 Map of the World, showing the Great Pyramid's central position on the Earth.

Geographically, the Great Pyramid stands in the centre of the land-surface of the earth. The area of land north and south, and also east and west, of the building, are equal. The ancient Greeks claimed that their city Athens marked the centre of the earth; but with our better knowledge of geography, we find that the facts really favour the Great Pyramid with this honour.

15 Diagram of the Great Pyramid on its Rock Foundation (See page 6).

Professor Smyth discovered that the exact dimensions of the Pyramid bear a proportionate ratio to the size of the earth and to the solar system. The *Pyramid cubit* is the even 10-millionth part of half the earth's polar axis. This is much more scientific than the unit of the modern French metric system, which is based upon the even 10-millionth part of the curved surface-line from the North Pole to the Equator. The *Pyramid inch* is the 25th part of a *cubit*. Pyramid inches, measured along the building's passage-ways, represent years in the scrolls of history.

16 A Solid Pyramid, with the Top-stone detached, illustrating Christ's Headship.

We now direct attention to the fact that, in the imagery of the Bible, the pyramidal structure is used to illustrate the exalted pre-eminence of our Lord Jesus Christ. Jesus himself alluded to this 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 marvellous in our eyes'?" (Matt. xxi, 42). The figurative language of Jesus can properly apply only to a pyramid; for in this type of building we find one stone which is distinctive as *the* corner-stone, the *head* of the corner.

17 An Example of one of the Ruined Pyramids of Abusir.

There are 38 pyramids in Egypt, most of which are now merely ruinous mounds. None of the other pyramids show such fine workmanship as the Great Pyramid. It is the Great Pyramid, and not the others, which was erected under God's supervision.

18 An Example of one of the Ruined Pyramids of Sakkara.

The numerous other pyramids are entirely ignored by the Scriptures. The Great Pyramid is referred to in the Bible, though in hidden language. In Job xxxviii, 4–7, we read: "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?"

19 The Ground Plan of the Great Pyramid, showing the four Corner Sockets.

Notice how the Lord speaks to Job about foundation "sockets" "made to sink." When we examine the foundations of the Great Pyramid we find that the stones at the four base corners were made to sink into corresponding sockets in the rock. None of the other pyramids throughout Egypt possess such socket-foundations. Thus, although the passage in Job speaks of the earth, it is also referring to the Great Pyramid. Professor Smyth has pointed out that there are scientific connections between the size of the earth and the dimensions of the Great Pyramid.

20 Diagram showing Vertical Sections of all nine Pyramids of Gizeh (See page 22).

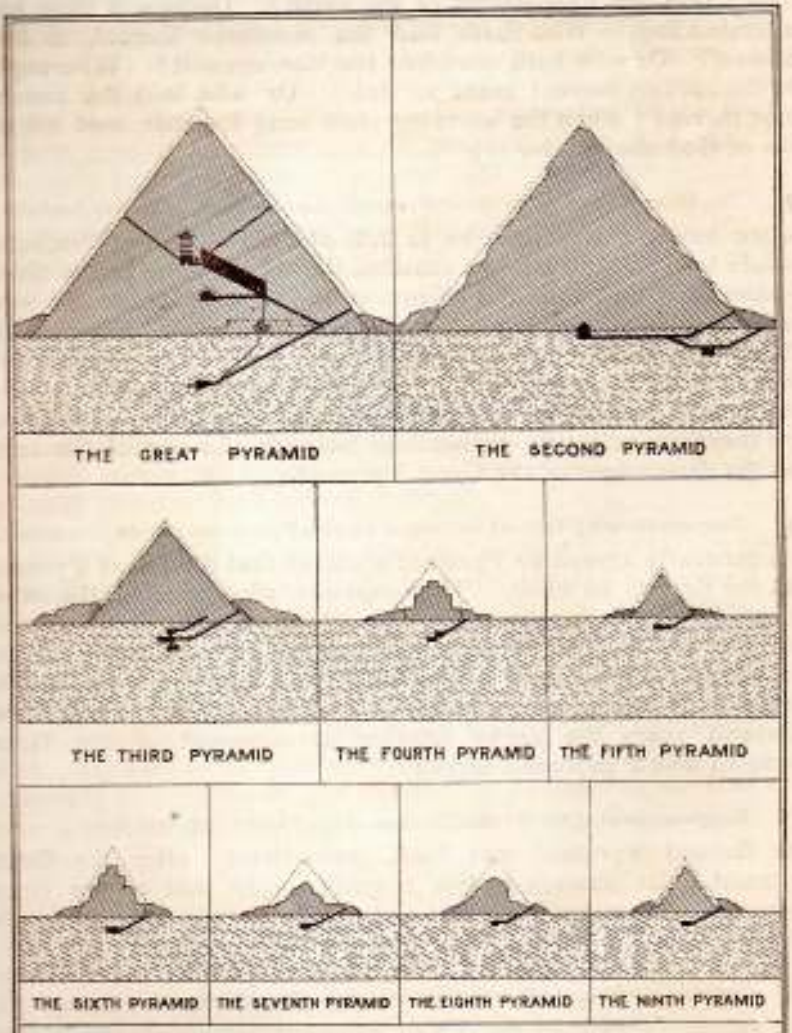
It is generally agreed by Pyramid students that the Great Pyramid was the first to be built. This explains why none of the other pyramids possess an upper system of passages. History shows that the builders of the other pyramids were unaware of the ascending passages and chambers constructed high up in the masonry of their great model. And for no less than three thousand years the upper interior arrangement of the Great Pyramid was a profound secret.

21 Diagram showing the Vertical Section of the Second Pyramid.

The Second Pyramid was built immediately after the Great Pyramid. Its passage-system is quite unlike that of the Great Pyramid. It has two entrance passages, and only two chambers, all cut out in the rock for the most part.

22 Diagram showing the Vertical Section of the Third Pyramid.

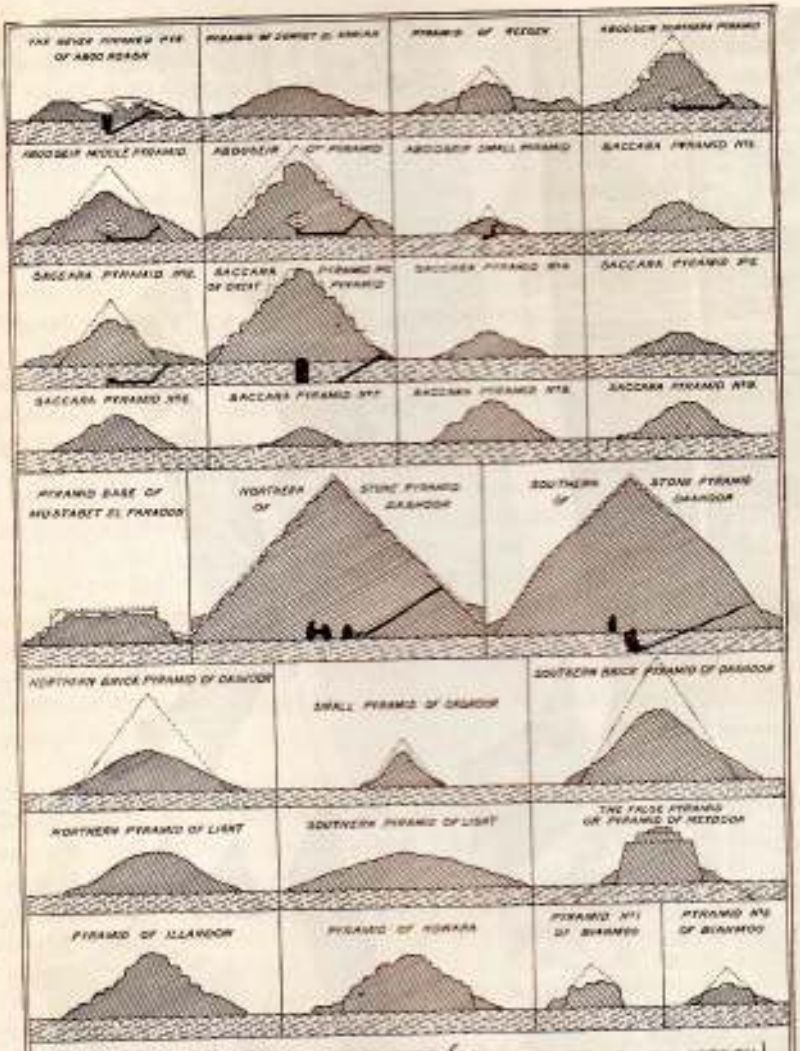
The passage-system of the Third Pyramid, which was built soon after the Second Pyramid, is arranged in a totally different style, without any attempt at symmetry. It has three chambers, two of which were used as tombs. The large ornamental stone coffin which Col. Howard Vyse found in the Third Pyramid was lost at sea during transit to Britain.



ALL THE PYRAMIDS OF JEEZEH IN VERTICAL AND MERIDIAN SECTION

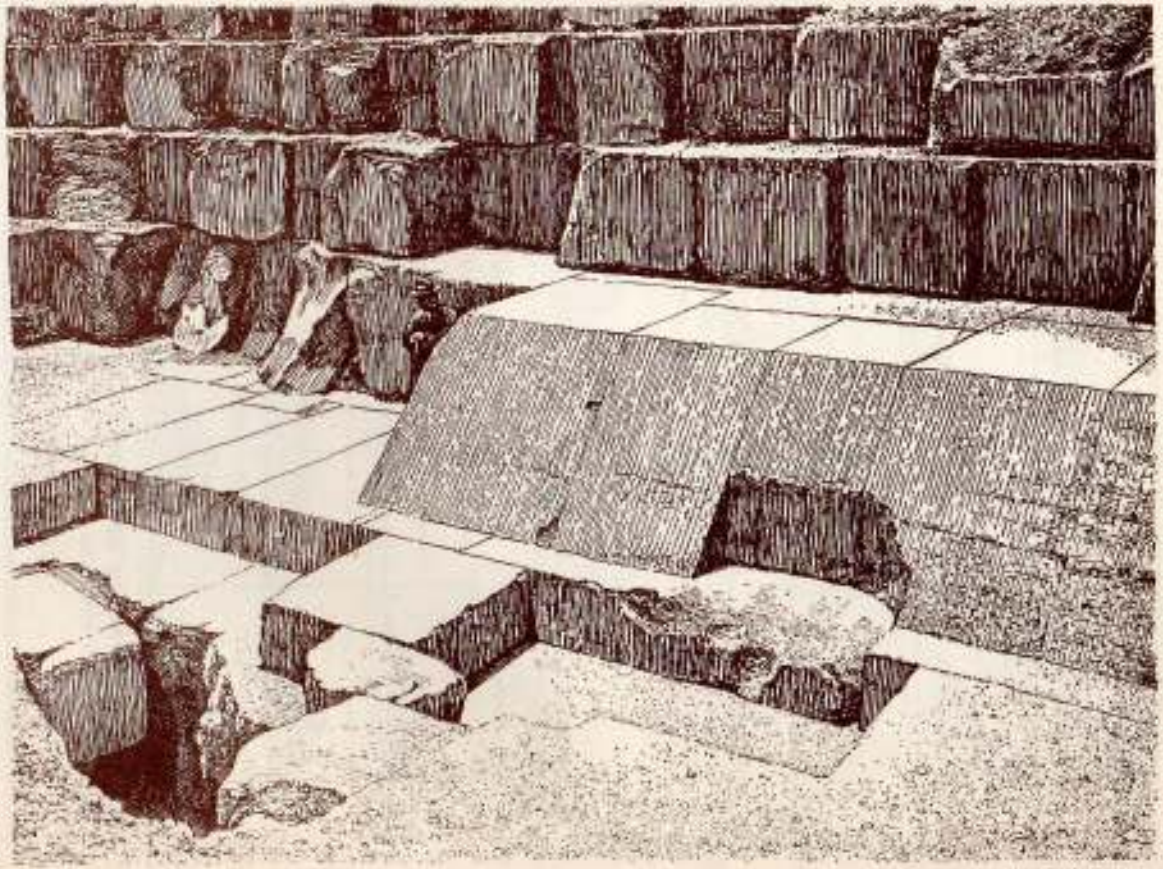
THEIR ANCIENT SIZE AND SHAPE BEING SHEWN BY THE DOTTED TRIANGLES OVER THEM

SCALE $\frac{1}{5000}$ OF NATURE



ALL THE PYRAMIDS OF EGYPT (OTHER THAN THOSE OF JEEZEH)
BEGINNING FROM THE NORTH AND GOING TO THE SOUTH OF THE COUNTRY

SCALE 5000 OF NATURE



Drawn by R. Vaughan

Remnant of the Casing-stones, at the northern base of the Great Pyramid

23 Diagram of Vertical Sections of all other Pyramids of Egypt (See page 23).

As with the Second and Third Pyramids of Gizeh, so with all the other pyramids of Egypt, their internal arrangements do not display any definite design. They are apparently without meaning. The passage-ways and chambers of these other pyramids, also, are mostly hewn in the rock.

24 Diagram of Vertical Section of the Great Pyramid (See page 6).

In these respects, therefore, the Great Pyramid stands unrivalled. Its Descending Passage is by far the longest of any, measuring nearly 350 feet. Its large Subterranean Chamber lies 100 feet vertically below the base-line. The whole internal arrangement of the Great Pyramid is very symmetrical, highly scientific, and full of significance. As we have mentioned, the upper system of the Great Pyramid was a profound secret for three thousand years. It was discovered by accident. It is recorded that in the year 820 A.D., a Caliph of Bagdad, Al Mamoun by name, journeyed to Egypt with a company of men, intent upon plundering the treasure supposed to be hidden in the Pyramid.

25 Casing-stone Remnant at Northern base of Great Pyramid (See page 24).

At that time the four sides of the building were encased with beautiful smooth casing-stones. All of these casing-stones have long since been stripped off by the Arabs to build houses. The Entrance of the low narrow Descending Passage was then closed by a stone door.

26 Casing-stone Remnant of the Great Pyramid : the principal four, front view.

There is no door now, but we know there was one originally, because the ancient geographer, Strabo, who lived in the first century before Christ, saw it and wrote about it. This stone door was the same size as many of the casing-stones, and hence very difficult to detect.

27 Casing-stone Remnant of the Great Pyramid : end view of largest three.

In passing, we point out that the few casing-stones which now remain at the northern base of the monument, serve the useful purpose of indicating the exact ancient height of the Pyramid. The angle of their outer face, which is clearly defined, proves that the Great Pyramid is endowed with many wonderful scientific features.

28 The Entrance of the Great Pyramid.

In its present dilapidated condition, the Entrance of the Great Pyramid can easily be discerned even from a distance. But, as we have said, in the days of Caliph Al Mamoun, it was extremely difficult to locate. Casing-stones covered all the Pyramid at that time, and the stone door which closed the Entrance looking like another casing-stone. The Caliph seems to have known that the door was situated somewhere near the central line of the northern flank, but it is evident that he did not know of its exact position.

29 Outer opening of Al Mamoun's forced passage into the Great Pyramid.

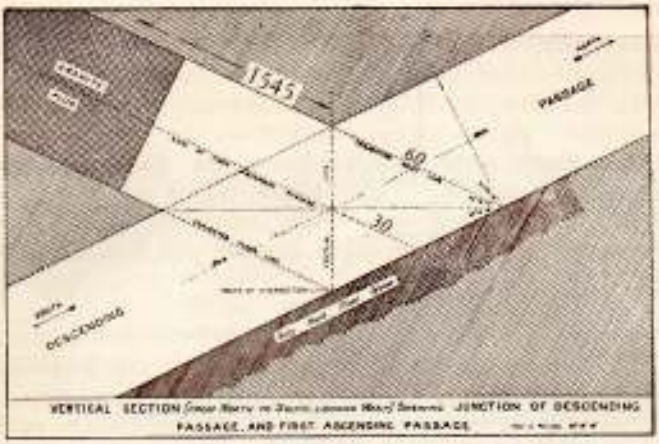
Not being able to find the Entrance, the Caliph directed his men to force a passage into the building. The large dark outer opening of this forced passage is very conspicuous. It lies nearly midway between the ground and the true Entrance above, but several feet further to the west.

30 Near view of the outer opening of Al Mamoun's forced passage.

After working their way inward for about 120 feet without making any hopeful discovery, the men were nearly giving up their labour in despair, when one day they heard a noise. It sounded as if some heavy object had fallen inside the building. They immediately worked with renewed energy in the direction of the noise, and soon broke into the Descending Passage. This was a happy chance, for they did not know they were working so near the building's Entrance Passage.

31 Diagram: Junction of the Descending and Ascending Passages (See page 27)

There, lying on the floor of the Descending Passage, they saw an angular-shaped stone. On examining the roof they observed an opening from which, apparently, the stone had fallen, thus causing the noise. This stone had been fitted in even with the general line of the roof of the Descending Passage, and looked like the other roof-stones. It had, therefore, effectually concealed the lower opening of the First Ascending Passage. Thus all the earlier explorers in the centuries before the Caliph, although they apparently possessed knowledge of the swinging stone door of the outside Entrance, and were therefore able to make their way down the Descending Passage to the Subterranean Chamber, were nevertheless ignorant of the Ascending Passages and upper Chambers.



32 The lower Butt-end of the Granite Plug (See page 34).

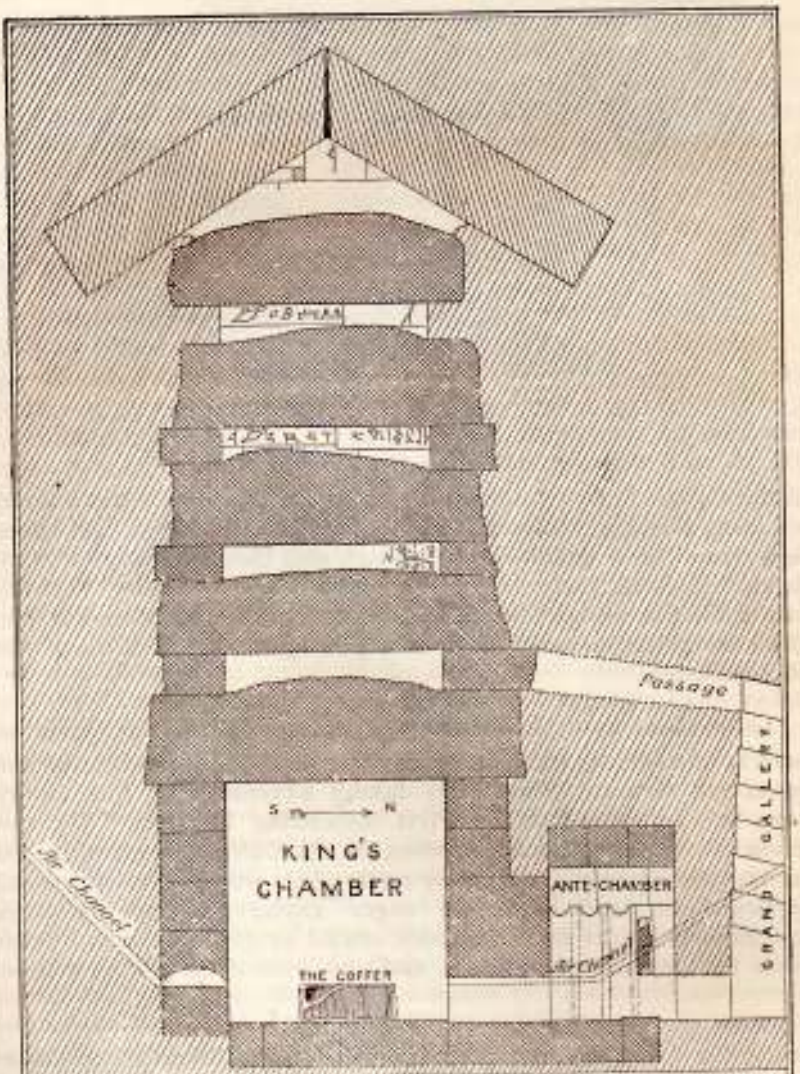
But the Caliph found it impossible to go up this newly discovered Ascending Passage. Immediately behind the dislodged roof-stone is a series of three granite stones which still block the way. They are known collectively as the "Granite Plug." Seeing that the Granite Plug is wedged into its place, and cannot be taken out, the Caliph instructed his men to force a passage round it through the soft limestone.

33 Al Mamoun's Cavity, showing the West side of the Granite Plug (See page 36).

There is now, therefore, a large cavity round the west side of the obstructing Granite Plug. By taking advantage of this cavity access is now gained to the First Ascending Passage. We can picture to ourselves the expectation of the Caliph's men when, on reaching the passage above, they made their way up its steep and slippery floor, and began an eager exploration of the dark mysterious passages and chambers, sealed up three thousand years before by the ancient builders, and now visited for the first time.

34 Near view of the West side of the Granite Plug, in Al Mamoun's Cavity.

Surely, they would think, great hoards of wealth must lie somewhere in this wonderful place! But their expectations were doomed to disappointment; the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are the treasures of wisdom and knowledge.



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



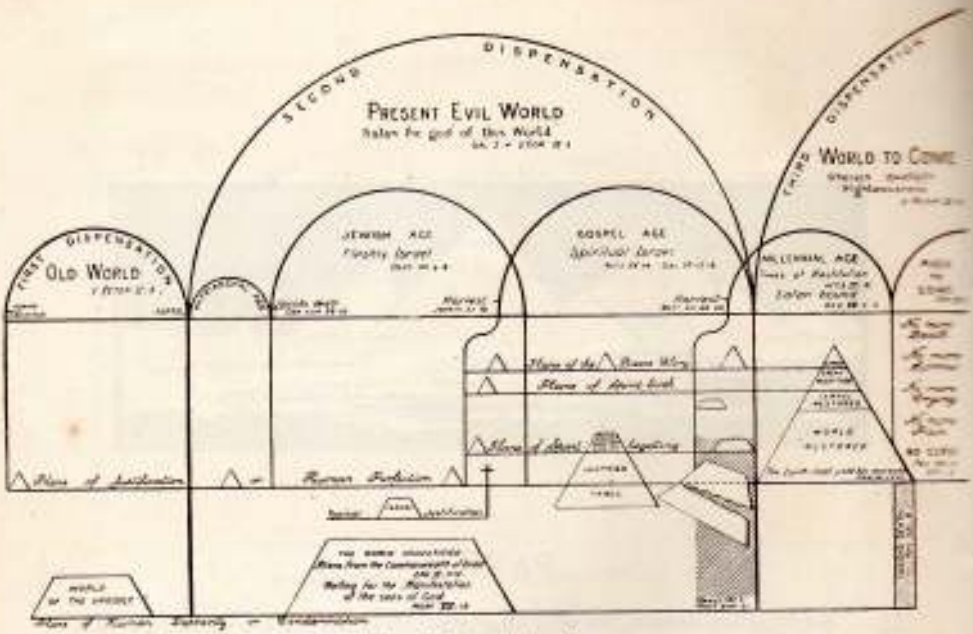
PART II

35 An Egyptian Temple, showing Hieroglyphics carved on the walls and pillars.

HAVING thus drawn attention to the Great Pyramid's special claim to our consideration, we now desire to direct our thoughts to the higher and more vital phase of our subject, namely, the monument's wonderful portrayal of the Lord's glorious plan of salvation. By what method is the plan of salvation declared by the Great Pyramid? Did the Lord cause His message to be inscribed in hieroglyphics upon its walls? Egypt is pre-eminently the land of hieroglyph, and we would not, therefore, be surprised if the walls of the interior parts of the Great Pyramid were also covered with this strange writing. But we do not so find it.

36 Diagram of the King's Chamber, showing the "Quarry-marks" (See page 28).

With the exception of a few quarry-marks on the walls of the narrow spaces above the King's Chamber, the Pyramid is devoid of any kind of ancient script. These "quarry-marks" are roughly painted. They are quite unlike the usual finely carved hieroglyphics. They were merely intended to guide the workmen in their placing of the stones. It is not, therefore, by hieroglyphics that the Lord's "Pillar" witnesses to the Divine Plan of the Ages, but by symbol, measure and angle.

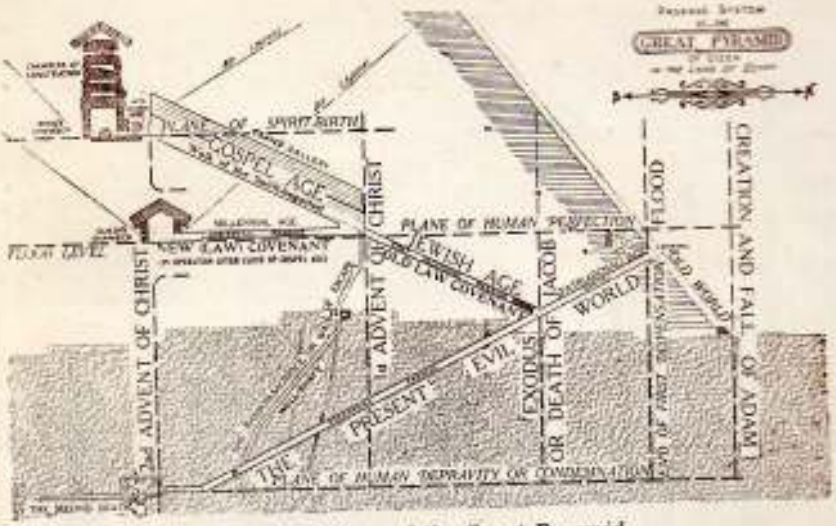


The Chart of the Ages

37 Chart of the Ages, showing the Plan of Salvation in Symbol.

As each feature of the plan of salvation unfolds from the Scriptures, we find that the Great Pyramid contains corroborative evidence. This chart shows in a comprehensive manner how orderly the Lord has arranged his great scheme of the Ages.

NOTE—The Lecturer may here briefly explain the chart; but as the slide cannot remain long in the lantern without danger of cracking or burning with the heat, it is advisable not to enter into too many details. It should be sufficient merely to draw attention to the three "Worlds," and the different "Ages." Then to the various "planes" of being; how Adam fell from the plane of human perfection, how Jesus Christ came and took the same human nature for the suffering of death, and how, ultimately, the whole world will regain that perfect plane in the Millennial reign of Christ.



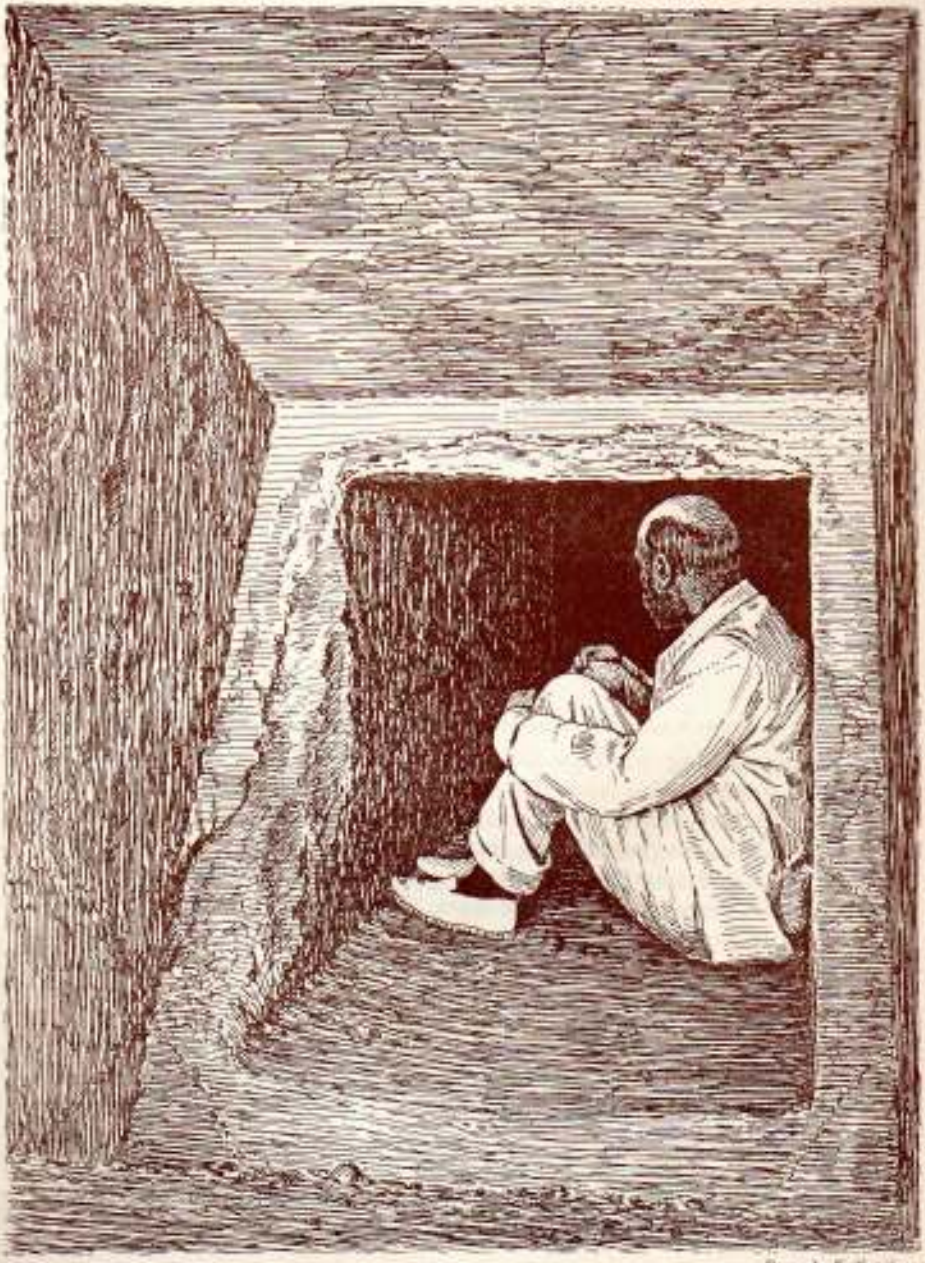
The Symbolism of the Great Pyramid

38 The symbolical significance of the Great Pyramid's system.

The Descending Passage illustrates the downward course of the human race. The final destruction in death is symbolised by the Subterranean Chamber or "Pit." In the beginning, Adam is pictured standing outside on the solid rock, enjoying the full light of heaven. Immediately he transgresses he enters the night of sin and death, represented by the dark Descending Passage. Toward the end of his "day" of condemnation Adam dies; and his children, born in degradation, and powerless to retrace their steps, have perforce to continue on the downward way.

39 The Small Horizontal Passage leading to the Pit (See page 32).

The lower they descend the dimmer becomes their path, until there is barely sufficient illumination to enable them to find their way. When they finally reach the Small Horizontal Passage at the lower end, and are compelled to traverse this on hands and knees, they lose all light. They must now go on in complete darkness till they fall into the "pit of death."



Drawn by K. Vaughan

The Lower Terminal of the Descending Passage; showing the entrance of the Small Horizontal Passage leading to the Pit

40 The large Subterranean Chamber, looking West.

The large Subterranean Chamber, or Pit, appropriately symbolises the condition of death. When pronouncing the sentence of death, God did not leave our first parents without a little hope. The Lord intimated that the seed of the woman would bruise the serpent's head. This judgment upon the tempter inspired hope in Adam and Eve that there might be a reversal of their death-sentence. Thus God was pleased to reveal that the great "Seed of the woman," Christ, would by means of the truth bruise the head of the "father of lies," Satan, and destroy him for ever.



41 Chart showing the Abrahamic Covenant Parallel.

God did not then state, however, that when the Adversary was destroyed the human race would be released from condemnation. It was not until 2081 years had passed that anything was said respecting favour. To Abraham this promise was made, that in his seed all the families of the earth would be blessed. The promise was renewed with Isaac and Jacob. This promise remained exclusively with the natural seed of Abraham for 2081 years, a parallel period to the first interval of 2081 years. After this second period the promise was extended to the Gentiles, that the Gentiles might henceforth be fellow-heirs with Israel in the promise of God (Eph. ii, 11–22).

42 Chart of the Worlds and Ages.

When Jacob was 130 years old he entered Egypt, and there his descendants multiplied greatly, in fulfilment of what God had said: "I will there make of thee a great nation" (Gen. xlvi, 2, 3). At the time of Moses this nation was called out of Egypt, and a cove-



Drawn by K. Vaughan

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

nant was made with them. If they observed God's law it would give them life; but if they failed the "curse of the law" would come upon them. They thought they could render obedience and so gain life; but they little understood the imperfection of their flesh (Rom. vii, 18). They soon found it impossible to pass the requirements of God's perfect law—the Divine Law blocked the way of life.

43 Diagram of the First Ascending Passage, as symbolising the Law Covenant.

By what method does the Great Pyramid corroborate the Scriptural plan stated thus far? As the Descending Passage illustrates the downward course of mankind to the Pit, the "Chamber of death," so, by contrast, the Ascending Passages illustrate the upward ways of life. It was to the people of Israel, separated from the world at the Exodus, that the first offer of attaining life was given. The First Ascending Passage, therefore, represents the Law Age.

44 Walking down the low Descending Passage (See page 10).

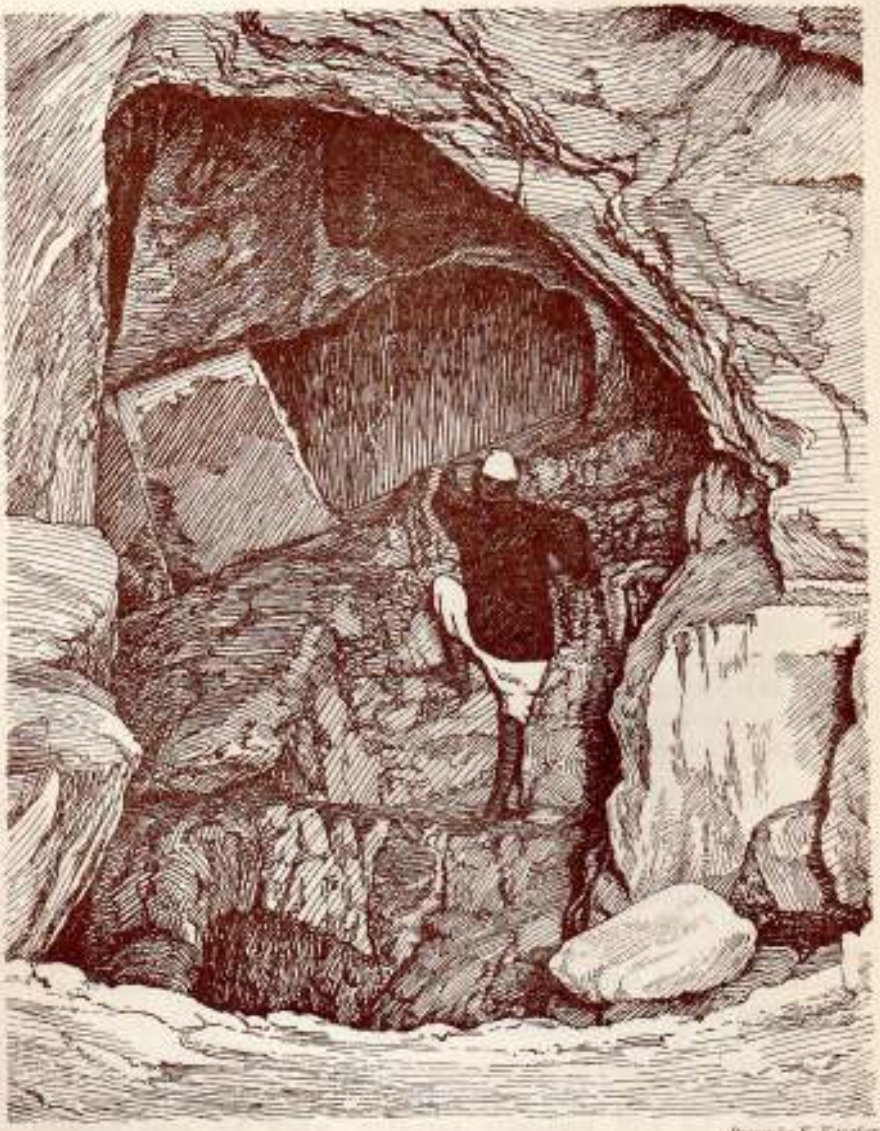
One requires, when walking down the Descending Passage, to keep his head and back bowed very low, for the passage is only four feet in height. It is so steep that progression down its slippery floor is both painful and dangerous. The visitor cannot fail to realise how aptly this descending way illustrates the groaning condition of mankind burdened under the yoke of sin, sickness, and pain, and labouring downward to death.

45 The lower Butt-end of the Granite Plug, showing Prof. J. Edgar measuring.

But when he reaches the junction of the First Ascending Passage and finds he does not here require to stoop, but can stand upright; and no longer being compelled to look down the way of death can throw back his head and look up the passage which symbolises the upward way of life, he can experience the joy of the Israelites when God covenanted with them through Moses that law which was "ordained to life."

46 Another view of the lower Butt-end of the Granite Plug (See page 34).

But the visitor's joy will be short-lived, for, looking more intently above him he will presently perceive, when his eyes become accustomed to the darkness of the place, the lower end of the Granite Plug. It will be forcibly impressed upon him that the



Drawn by K. Vaughan

Al Mamoun's Cavity: climbing round the Granite Plug to the First Ascending Passage

upward passage is closed. In an experimental way he will now understand the keen disappointment of the covenant nation, which, when it had leisure to consider the perfect law of God, found that law to be an impassable obstacle in the path of life.

47 The upper end of the Granite Plug, showing its West side (See page 36).

How effectually, therefore, does this Granite Plug, barring all progress up the Ascending Passage, symbolise the Divine Law blocking the way of life! As Israel could not attain life by the law, why did the Lord deal with them for so many centuries? The Apostle states one reason: "The law was our schoolmaster to bring us to Christ" (Gal. iii, 24). The nation, during its Age, nominally observed the law, which, like a schoolmaster, taught and disciplined the people, and prepared them to receive the Messiah. Thus the nation of Israel is typically represented as ascending this passage, ignoring for the time being the Granite Plug which, in reality, prevents any possibility of going up this way; even as the people could not pass the test of the Divine Law and gain life.

48 Diagram showing the Great Pyramid's "Seven Times" Measurements.

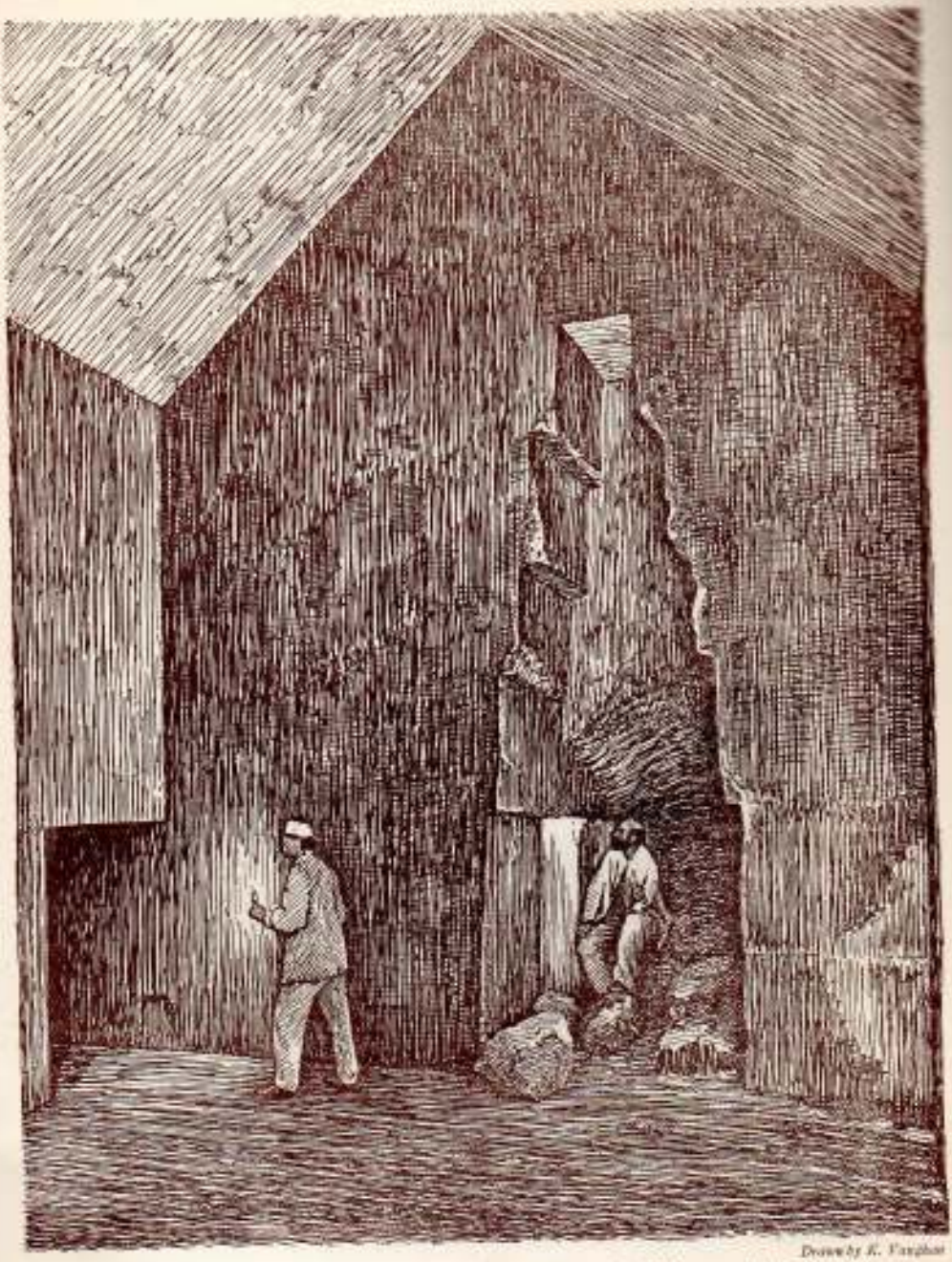
The full significance of the passage-ways of the Pyramid will be more clearly understood if we first notice the symbolical meaning of the building's chambers. We have recognised that the Subterranean Chamber represents the condition of death; so, we understand, life is represented by the upper chambers. The lowest form of life which can be attained and retained by man is human life in its perfection, as possessed by father Adam before his fall. This condition of human life is symbolised by the Queen's Chamber.

49 The low Doorway of the Entrance of the King's Chamber.

The highest form of life to which man may aspire, under certain arrangements laid down by the Lord, is the spirit life. This condition of spirit life is symbolised by the King's Chamber.

50 Inside the King's Chamber.

The King's Chamber is very large and beautifully constructed. The walls are dark granite, and hence it is difficult to obtain a photograph which can show the chamber to advantage. The large "Coffer" in this chamber is the only movable article in the Pyramid.



Drawn by K. Vaughan

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

51 The "Coffer" in the King's Chamber.

Although now much broken and damaged, the original dimensions of the Coffer are, nevertheless, wonderfully preserved, considering its great age of over 4000 years. These dimensions are scientifully accurate, and prove that the Coffer is intended to serve as a standard of capacity measure.

52 The Queen's Chamber, showing the "Niche" in the East wall (See page 38).

The Queen's Chamber symbolises the condition of perfect human life. It is made of limestone. Limestone is inferior to granite; the fact, therefore, that this Queen's Chamber is of limestone, whereas the King's Chamber, which symbolises the spirit life, is of granite, figuratively agrees with the Scriptural declaration : "Thou hast made him [man] a little lower than the angels" (Psa. viii, 5).

53 The Mouth of the South Air-channel in the King's Chamber.

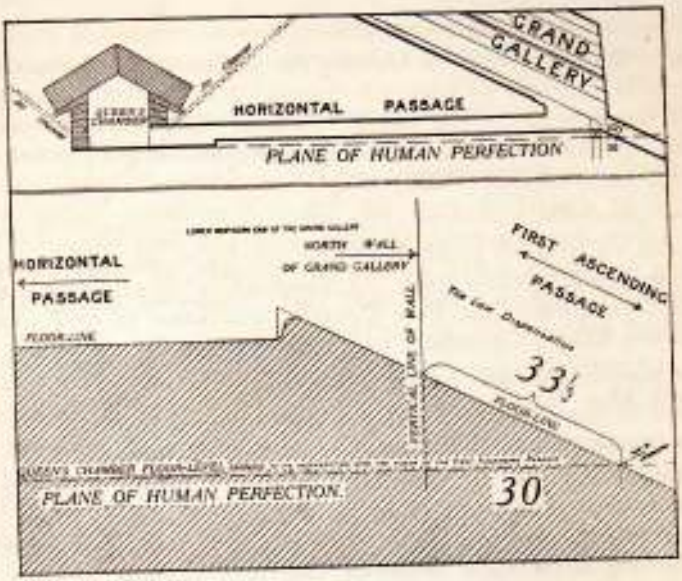
Air is necessary for life ; and as both the King's and Queen's Chambers are ventilated, this is further evidence that these two apartments represent conditions of life. But there is an important difference between the air-channels of the two chambers. The air-channels of the King's Chamber were always open ; but those of the Queen's Chamber were originally sealed at their inner ends.

54 Diagram of the Queen's Chamber, looking East (See page 8).

The Queen's Chamber's air - channels originally ended five inches short of the chamber's wall-surfaces. This difference between the air-channels of the two chambers is illustrative of the difference between the Divine spirit life and the perfect human life. The Divine spirit life, represented by the King's Chamber with its open air-channels, is from everlasting. The perfect human life, on the contrary, is not from everlasting; but even as air-channels were provided for the Queen's Chamber, though sealed for a time, so God has made provision whereby human life will become eternal, though death reigns at present.

55 The Mouth of the North Air-channel of the Queen's Chamber.

The date 1872 is roughly marked over the mouth of the Queen's Chamber north air-channel. That is the date when the channels were discovered, over 4000 years after the Pyramid was built. It is not without significance that the date 1872 is exactly 6000 years from the creation of Adam.



56 Diagram of the Passages, showing their principal measures (See Page 6).

If the First Ascending Passage symbolises the "law-schoolmaster" leading the Jews to Christ, then the Pyramid should, by some reasonable method, represent Christ standing, as it were, at the upper end of the passage ready to receive them. The symbolism does show this. As the Scriptures say, Jesus was "made of a woman," He was "made flesh" (Gal. iv, 4 ; John i, 14). But He was not born on the downward course of the Descending Passage, but in the Queen's Chamber condition of human perfection; for He was "separate from sinners" (Heb. vii, 26).

57 The Queen's Chamber Floor-level produced to the First Ascending Passage.

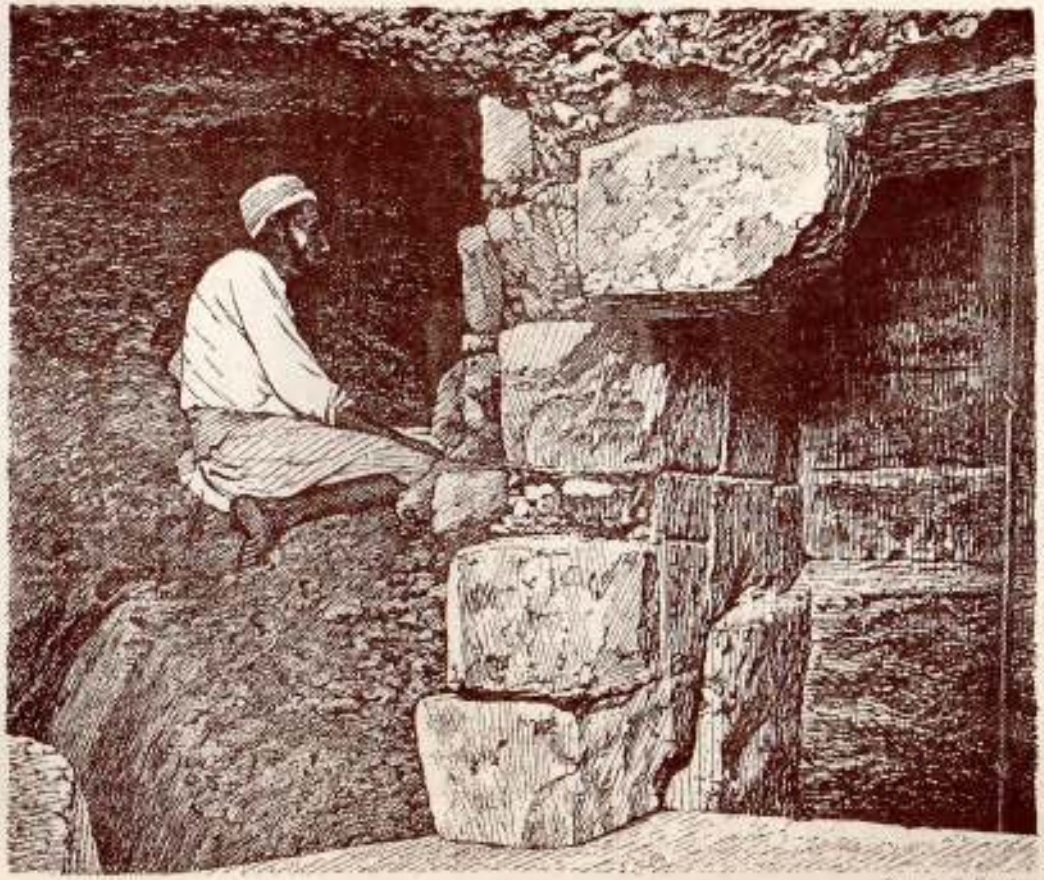
While perfect human life is particularly symbolised by the Queen's Chamber, the "Plane" of human perfection is represented by the level of the floor of that chamber. Thus the further truth that Jesus was "made under the law" (Gal. iv, 4) is shown in the Pyramid by the fact that the line of the floor of the Queen's Chamber, when produced northward, intersects the floor of the First Ascending Passage 33½ inches exactly from the upper extremity. These 33½ inches represent the 33½ years of our Lord's life on earth as a Jew under the law.

58 Diagram of the Passage-system, showing the end of the Second Dispensation.
What was God's purpose in leading the nation of Israel to Christ? The Apostle informs us that the "seed of Abraham" which is to bless all the families of the earth, is Christ (Gal. iii, 16). And he also explains that this "Seed" is not Jesus alone, but the followers of Christ as well, who are called "members in particular" of the body of Christ (1 Cor. xii, 12). The Jews, being led to Christ under the law-schoolmaster, had the first opportunity of becoming members. But as only a remnant of that nation had the necessary faith, we read that God "did visit the Gentiles to take out of *them* a people for his name."

59 Diagram of the First Ascending Passage, showing the "Double" Measurement.
How was it possible for the Gentiles to become members in the Body of Christ, seeing that *they* were not led to him under the law? The Scriptures state that there was really no difference between Jew and Gentile, for all alike came short of the glory of God (Rom. iii, 9). Not only did the death of Jesus redeem the Jews from the "curse of the law," it redeemed all men from the original curse of death placed upon Adam; for "He, by the grace of God, tasted death for every man" (Heb. ii, 9).

60 Diagram of Passage-system, showing the Well-shaft as the Ransom-sacrifice.
But how is it possible for alien nations to reach Christ, who is depicted standing far above on the level of the Queen's Chamber, while these Gentiles are stumbling down the Descending Passage? Here we see the necessity for that mysterious shaft named the "Well," which connects the downward passage with the upper system. The Well-shaft represents the ransom-sacrifice of Christ; that is, it symbolises the death and resurrection of our Lord. In the Pyramid's figurative language, Jesus Christ falls down from the Queen's-Chamber plane of human nature, into the Well-shaft condition of death; then, as it was not possible that He should be holden of it, God burst the bonds of death and raised His dear Son. He was raised a glorious spirit of the Divine nature, having given His flesh for the life of the world. Therefore the Gentiles were "made nigh by the blood of Christ" (Eph. 2 : 13).

61 The Well-mouth in the Grand Gallery (See page 12).
The broken surroundings of the upper mouth of the Well-shaft suggest the thought of the bursting of the bonds of death. It is



Drawn by E. Vaughan

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

important to notice that the Scriptures declare that, during this present Age, it is only those who have faith in the ransom-sacrifice of Christ who can pass from death unto life.

62 The lower opening of the Well-shaft in the Descending Passage.

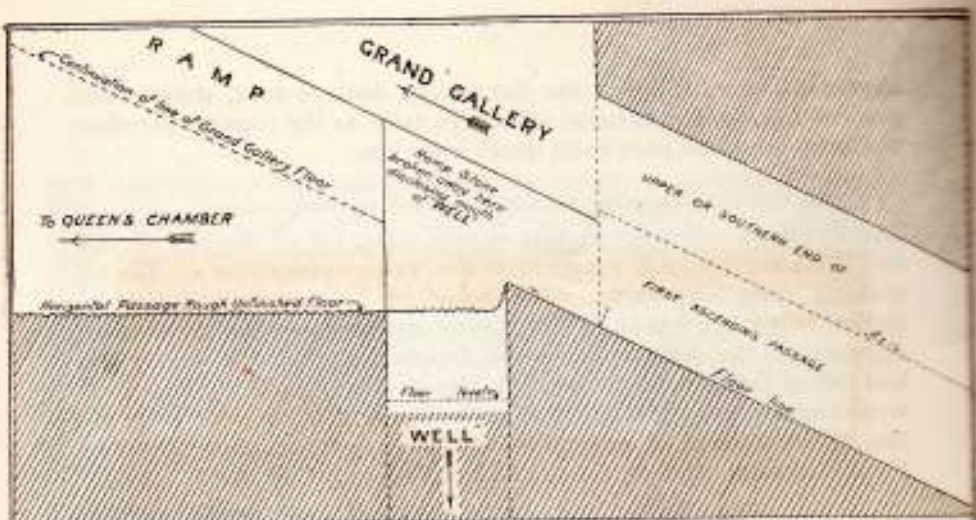
The Pyramid corroborates this requirement, for no one can ascend the Well-shaft which symbolises the ransom-sacrifice of Christ, without exercising faith. We refer, of course, to the average visitor to the Pyramid. The lower opening of the Well-shaft appears in the west wall of the Descending Passage nearly 200 feet below the passage above. A slip and fall in that long shaft would surely prove fatal. Yet it is the only open way to reach the upper system of passages; for we must remember that the First Ascending Passage is closed by the Granite Plug.

63 The lower opening of the Well-shaft, showing a man beginning the ascent.

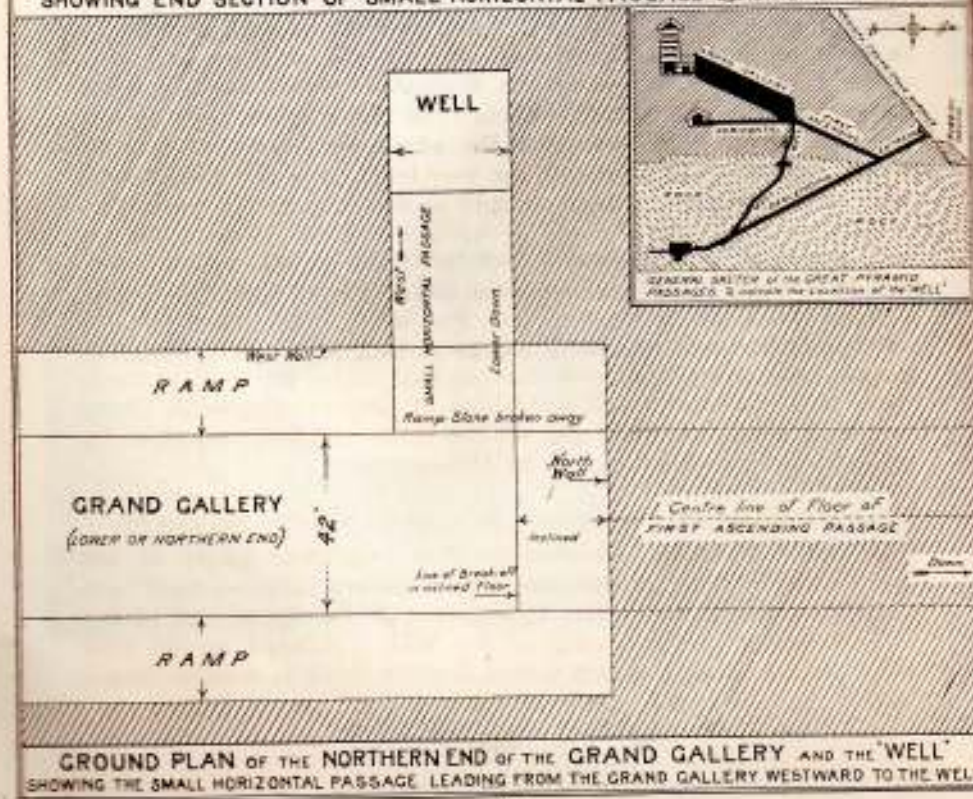
All who enter the Pyramid must be accompanied by Arab guides. These men are strong and nimble and well accustomed to climbing in the numerous well-like tomb-shafts of the neighbourhood. One of them might offer to go up the Well-shaft and lower a rope to assist the visitor to ascend. Should the latter agree, and binding the rope round him commence the ascent, it is evident that he would be exercising faith all the way to the upper end—that is, faith in the strength of the rope, and in the integrity of the guide.

64 The "Grotto," showing part of the Well-shaft (See page 42).

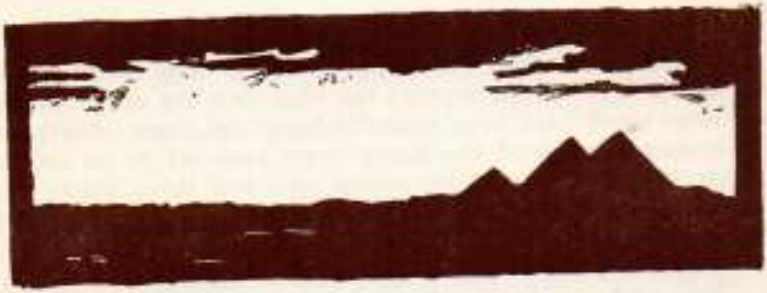
The Well-shaft passes through a peculiar little "Grotto," which is a natural fissure in the rock. The shaft of the Well is built with small dressed limestone blocks at that part where it passes through the Grotto.



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



PART III

65 Diagram of lower portion of the Passage-system of the Great Pyramid.

RETURNING to our subject of the Pyramid's symbolism: What about the majority of the Jewish nation whom the Lord cast off because of their unbelief? "Blindness in part" was passed upon them, until God makes with them the New Covenant which He foretold by the prophet Jeremiah (Jer. xxxi, 31). While the Jewish nation waits for the New Covenant, the Gentiles have been filling up the membership of the Body of Christ. And when the full membership has come in, the High Calling will close; then the temporarily blinded Jewish nation will have its eyes opened. They will see that the High Calling to joint-heirship with Christ is closed; but they will also see the New-Covenant way open by which human perfection may be attained.

66 Diagram showing a Plan of the upper end of the Well-shaft (See page 44).

The Great Pyramid corroborates this important phase of the Lord's plan. But to appreciate the symbolism fully, we must have clearly before us the actual appearance of the lower end of the Grand Gallery. The mouth of the Well is situated on the west side. On each side of the Grand Gallery there is a stone bench which runs the entire length of the floor.

67 Diagram of Vertical Section of the upper end of the Well-shaft, looking South.

These benches are called "Ramps." The distance between the Ramps is three and a half feet. The mouth of the Well is formed by a portion of the west Ramp having been broken away as if by an explosion.

68 The Well-mouth in the Grand Gallery, looking West.

As we mentioned before, the appearance of the masonry surrounding the Well-mouth conveys the idea that the once covering Ramp-stone must have been violently burst out from underneath. If the broken portion of the Ramp were restored to its original condition, the Well would be sealed up; and there would then be no possibility of gaining access to the upper parts of the Pyramid's interior by means of the Well-shaft.

69 The abrupt "cut-off" in the Grand Gallery floor.

In addition to the removal of the Ramp-stone, part, also, of the floor of the Grand Gallery is missing. It appears as if another explosion had torn away a length of about 17 feet of the floor at the lower end. Thus two violent explosions have occurred in the Great Pyramid; or, rather, the appearance of the northern end of the Grand Gallery gives that impression. We believe that the ancient builders arranged the masonry of this part to suggest explosions for figurative purposes. If the missing portion of the Grand Gallery floor were restored, the Horizontal Passage leading to the Queen's Chamber would be concealed, and the existence of the Queen's Chamber would be unsuspected.

70 Another view of the Well-mouth in the Grand Gallery (See page 12).

The breaking away of the Ramp-stone which covered the Well-mouth graphically suggests the resurrection of Jesus Christ. This provided an open way by which the Gentiles, who had "ears to hear," could have access from the Descending-Passage condemnation to the Grand-Gallery privileges.

71 Near view of the "cut-off" in the Grand Gallery floor.

The Scriptures declare that when the last member of the Body of Christ has passed beyond the veil to the King's-Chamber condition of spirit life, another way of life for the temporarily blinded Jews, as well as for the "residue" of the Gentiles, will open (Acts xv, 13-18).

72 Drawing: The Grand Gallery, and the Horizontal Passage (See page 49).

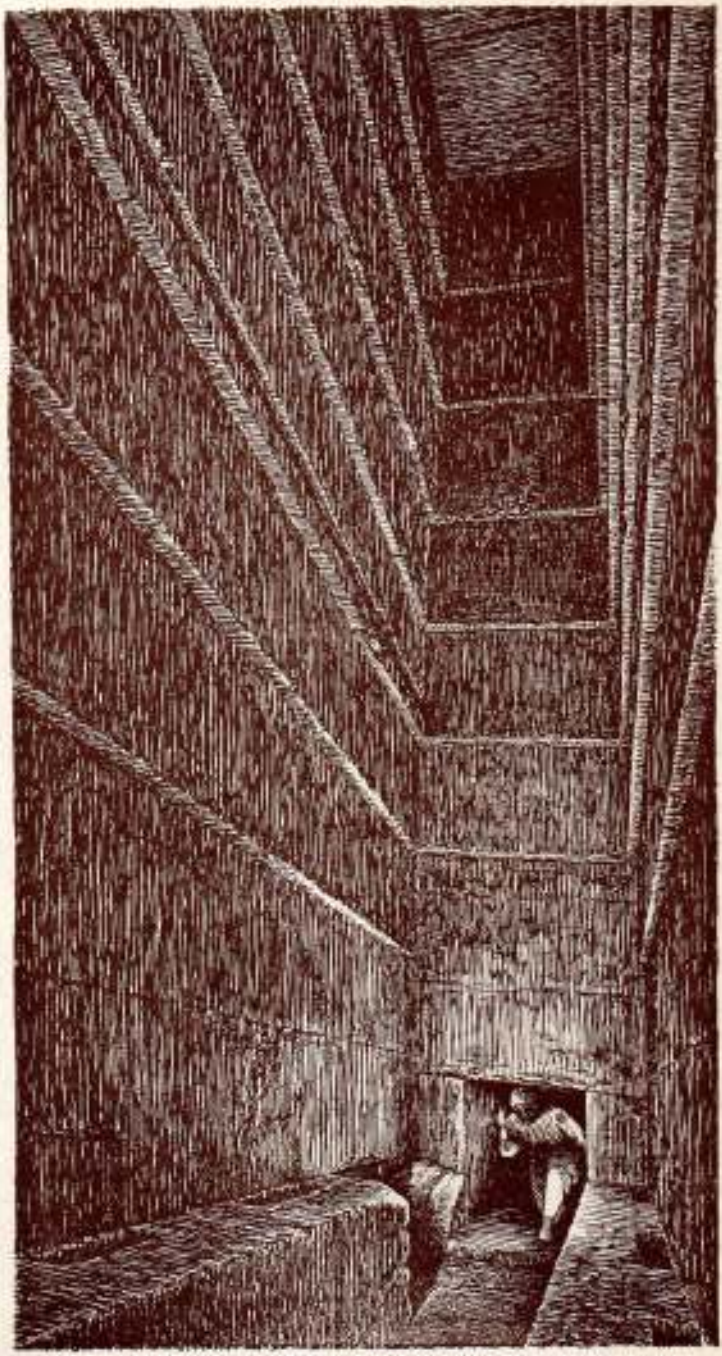
While the breaking away of the Ramp-stone represents the resurrection of Jesus Christ, the bursting away of the lower part of the Grand Gallery floor represents the resurrection of the members of the Body of Christ (Matt. xvi, 18). As will be readily seen, when the floor of the Grand Gallery is removed at the lower end the "walk" of this passage is closed; but the "walk" of the Horizontal Passage is opened. Therefore, the closing of the upward passage leading to the King's Chamber, means the opening of the Horizontal Passage leading to the Queen's Chamber.

73 Diagram of the First Ascending Passage and Grand Gallery.

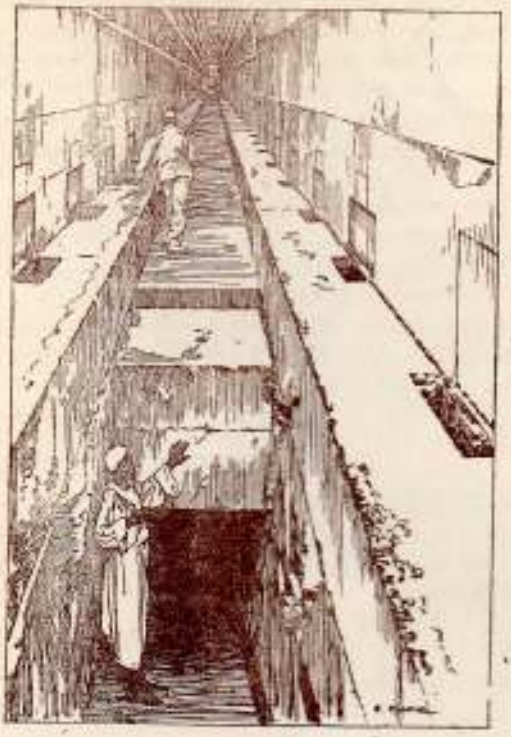
We understand that, originally, the floor of the Grand Gallery was complete. Thus the passage to the Queen's Chamber was at one time closed up at the Grand Gallery end. All the faithful Jews and Gentiles who accepted Christ are pictured walking with their Lord along the floor of the Grand Gallery, upward to the King's-Chamber condition of the Divine spirit nature. Figuratively speaking, the Israelites emerge from the low First Ascending Passage, into the lofty Grand Gallery; that is, by the exercise of faith in Christ they escape from the bondage of the law, and experience the liberty wherewith Christ makes free. All the unbelieving Jews are still standing, as it were, with bowed heads in the First Ascending Passage, waiting for the time of the New Covenant; and during the time they wait the Gentiles are coming up through the open Well-shaft from the Descending Passage to the Grand Gallery, and filling in the membership of the Body of Christ.

74 The Grand Gallery, showing the full height of the Northern end (See page 48).

The Grand Gallery is far higher in the roof than the First Ascending Passage. This illustrates a great difference between the two Ages which these two passages represent. The First Ascending Passage represents the Jewish Law Age; and the exacting requirements of the law in that Age are illustrated by the very low roof. The Grand Gallery represents the Gospel Age; the lofty roof illustrates the great liberty of all who are in Christ. Christ became an end of the law for righteousness to every Israelite who believed the Gospel message; and thus the righteousness of the law is fulfilled in them that walk not after the flesh, but after the spirit.



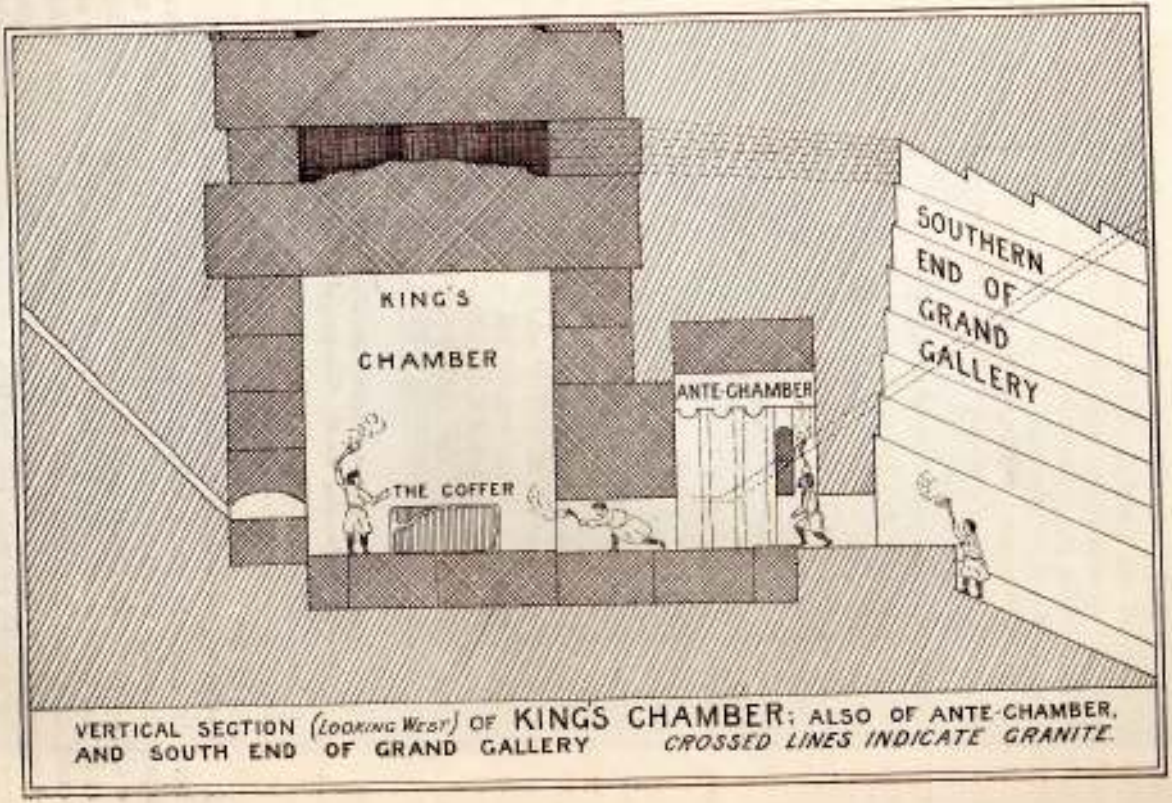
The GRAND GALLERY: full height of the northern end



Professor Edgar Ascending the Grand Gallery; and Judah standing on the Horizontal Passage floor

75 Ascending the Grand Gallery with the aid of the side Ramps.

There is another great difference between the two passages. Should one slip when ascending the Grand Gallery, he can cling to the side Ramps, and so 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 difference illustrates an important contrast between the two Ages. During the Jewish Age, those who sought to gain life by the law had no promise of aid should they slip in any of the commandments (James ii, 10).



VERTICAL SECTION (*looking West*) OF KINGS CHAMBER: ALSO OF ANTE-CHAMBER, AND SOUTH END OF GRAND GALLERY *CROSSED LINES INDICATE GRANITE.*

76 Diagram of the Grand Gallery, showing the Gospel Age Measurement.

The followers of the Lord during the Gospel Age, on the contrary, although they occasionally slip from their steadfastness through lack of faith, have the "exceeding great and precious promises" of the Lord's Word, symbolised by the side Ramps in the Grand Gallery, to sustain and reinstate them on their upward way to the King's-Chamber condition of the Divine nature.

77 Vertical Section of the King's and Ante-Chambers, looking West (See page 50).

The sole purpose of the Grand Gallery is to lead to the Ante-Chamber and King's Chamber. The ascent of the Grand Gallery represents the walk of faith ; but the sole purpose of faith is to lead the believer to santification, and afterwards to joint-heirship in the Kingdom with Jesus Christ. The Ante-Chamber represents the sanctified condition; the King's Chamber represents the heavenly inheritance.

78 The "Step" in the Grand Gallery (See page 52).

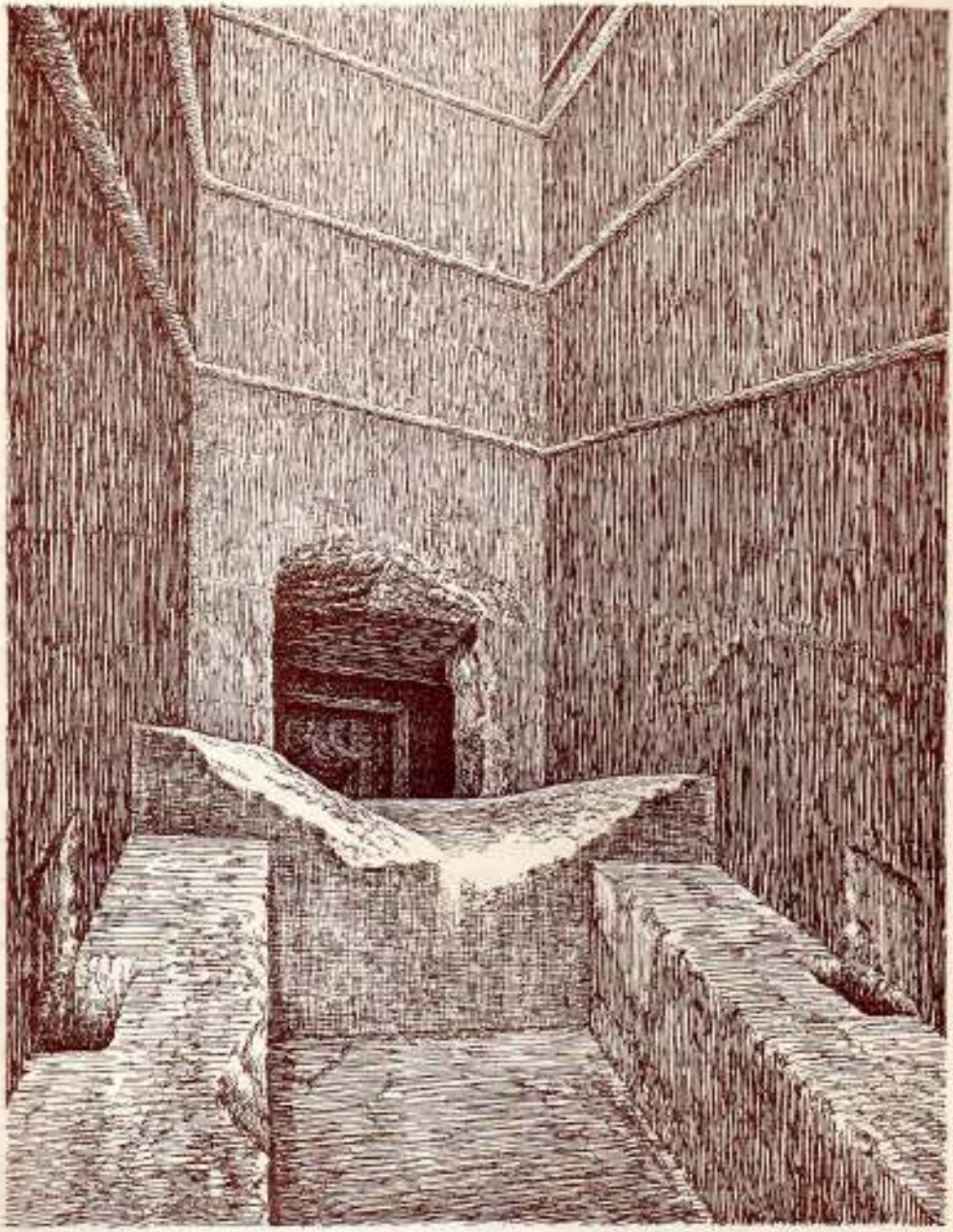
But before we can reach the Ante-Chamber from the Grand Gallery, we must first surmount the high 36-inch Step at the upper end. This Step represents the natural dislike of the human mind to entertain the thought of self-denial. But the believer must deny himself before he can reach the sanctified condition. By the grace of God the natural difficulty can be overcome ; just as by taking advantage of the side Ramps the difficult Step can be surmounted.

79 Prof. J. Edgar standing in front of the Granite Leaf in the Ante-Chamber.

After the visitor enters the Ante-Chamber through the low passage, and stands erect, he finds his further progress barred by the "Granite Leaf," 15 inches thick. He will, therefore, require again to bow very low in order to pass under this block of granite, before he can gain the full freedom of the symbolical Ante-Chamber.

80 Stooping under the Granite Leaf in the Ante-Chamber (See page 54).

Stooping under the Granite Leaf represents bowing to the will of God ; for granite in the Great Pyramid is symbolical of things Divine. When the believer denies himself and bows to the will of God, he becomes sanctified, he is begotten of the Holy Spirit. Those in this Ante-Chamber condition are in an attitude of waiting to be ushered into the large granite King's Chamber beyond.



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

81 Ante-Chamber, showing the low passage to the King's Chamber (See page 55).

Before they can reach the King's Chamber, however, the second low passage must be traversed. This symbolises the fact that, before the spirit-begotten can enter the heavenly condition, they must bow down into death, for "Flesh and blood cannot inherit the kingdom of God."

82 The junction of the Passages at the lower end of the Grand Gallery.

After the membership of the Spiritual Body of Christ is complete, the Lord will graciously reveal to the Jews the New-Covenant opportunity for life on the perfect human plane. As we have pointed out, the breaking away of the floor at the lower end of the Grand Gallery represents the closing of the High Calling to joint-heirship with Christ.

83 North beginning of the Horizontal Passage to the Queen's Chamber.

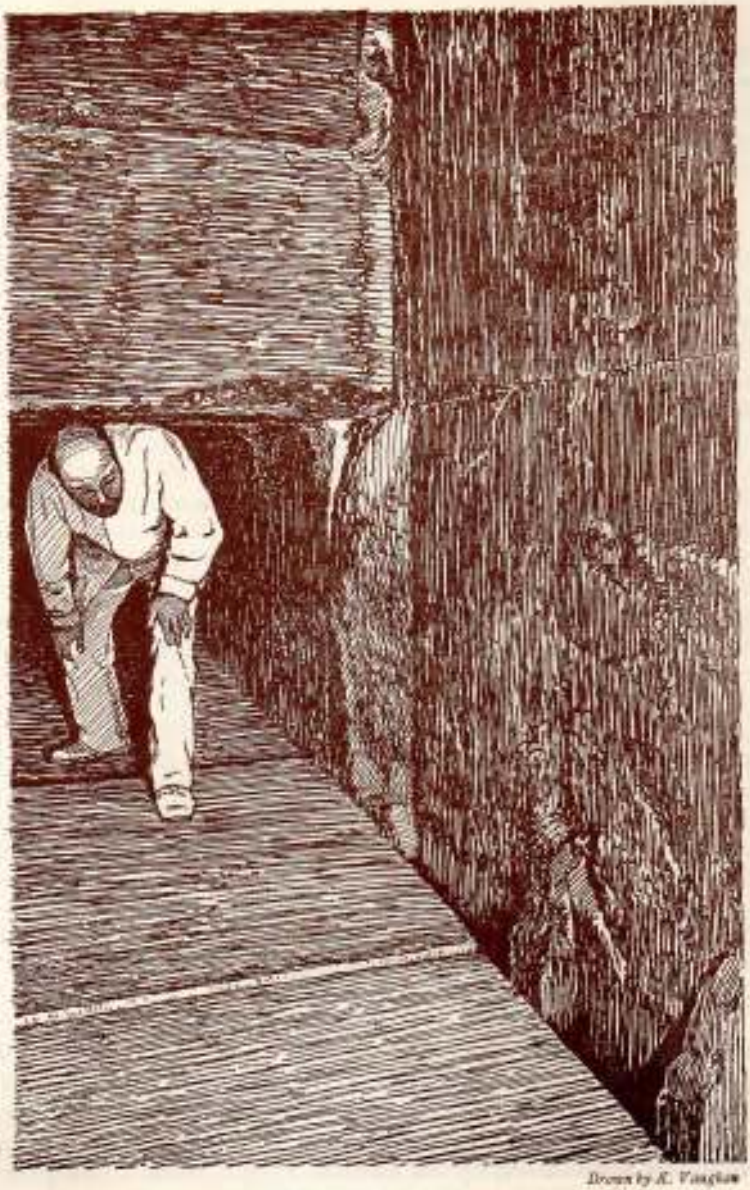
The Horizontal Passage illustrates the New Covenant. The New Covenant will be based upon better Sacrifices than the old Jewish Law Covenant. It will have a better Mediator and a better Priesthood. Therefore, under the New Covenant all mankind, the Jew first and then the Gentile, will learn to observe God's righteous law, and so gain the Queen's-Chamber condition of perfect human life (Isa. xxvi, 9).

84 Upper end of the Ascending, and beginning of the Horizontal, Passages.

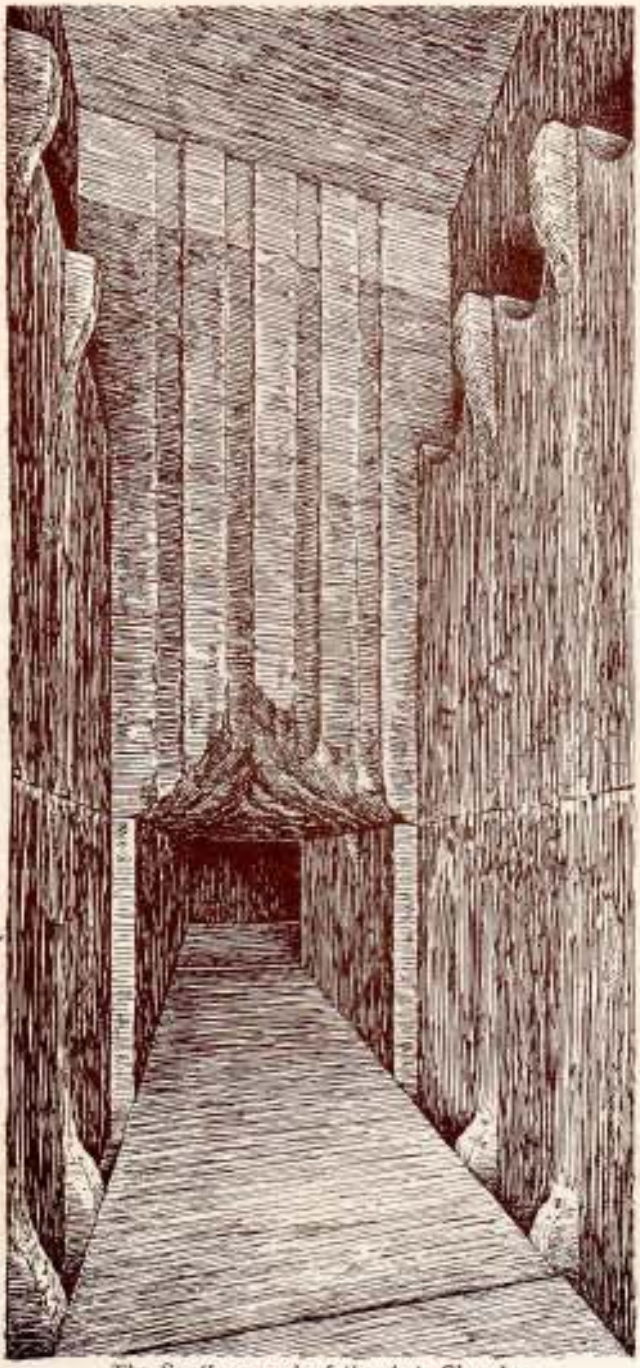
The distinction between the Old and New (law) Covenants is well illustrated by the difference between the First Ascending Passage and the Horizontal Passage. Should one slip in the Ascending Passage he cannot prevent himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realise, as did the Jews who were born under the Old Covenant, that this upward way, although "ordained to life," was, after all, a way to death (Rom. vii, 10).

85 The upper Butt-end of the Granite Plug (See page 36).

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; and we remember that the perfect law is particularly symbolised by the Granite Plug. None could gain life by means of the Old Law Covenant.



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



The Southern end of the Ante-Chamber

86 Diagram showing the special "Resurrection" Measurements.

One walking in the Horizontal Passage requires to stoop as in the First Ascending Passage, showing that he is under law. But the passage, though low, is not dangerous. A person falling while walking in it may be bruised, but after he rises he can continue on his way to the Queen's Chamber. There is hope under the New Law Covenant arrangement. This is the "highway of holiness" spoken of by the prophet Isaiah. It will be traversed by all mankind, the Jew first, then all nations (Hosea xiii, 14).

87 The North wall of the Pit, showing the Doorway (See page 60).

During that glad time Satan will be lying bound in the "bottomless pit," which is well symbolised in the Pyramid by the Subterranean Chamber with its very rough floor. Speaking of the "highway of holiness," the prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there" (Isa. xxxv, 8–10). Satan, who is called a "roaring lion" (1 Peter v, 8), will, therefore, not be able to deceive mankind during the time of the New Covenant.



88 The South-east corner of the Pit, showing the very deep hole in the floor.

And all the evil institutions of the "Present Evil World," the "ravenous beasts" referred to by Isaiah, 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 1000 years of Christ's reign.

89 Diagram of Vertical Section of the Pit and its Passages, looking West.

While the Subterranean Chamber symbolises the "bottomless pit," where Satan is to lie for a thousand years, it also represents the "lake of fire and brimstone," which is the Second Death (Rev. xxi, 8). The exact period of the 1000-year "day" of judgment, during which the Second Death will be operative, is indicated by the complete measurement from the north wall of the Pit to the far end of the little south blind passage, one thousand Pyramid inches.

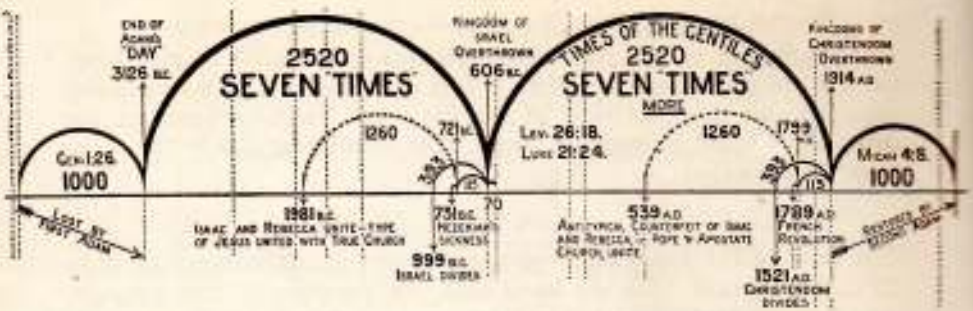
90 The full extent of the East Wall of the Pit, showing the two doorways.
The doorways of the two little passages which lead to and from the Pit are opposite each other. The east walls of both run in the same line as the east wall of the Pit; but the floor-level of the little south blind passage is more than three feet lower than the floor of the other.

91 The Doorway of the little South Blind Passage in the South Wall of the Pit.
The bore of the southward passage is very small, measuring only 29 inches square. As we have said, the purpose of this passage, which is about 53 feet long, is to carry on the symbolical significance of the Pit, so as to fill out, by its Pyramid-inch measurement, the complete period during which the Second Death will be operative, namely, the 1000 years of Christ's rule.

92 The North-west corner of the Pit, showing the "Trench."
The whole appearance of the Subterranean Chamber gives the impression of its being a rock-cut tomb, except for its very uneven floor. Some parts of the floor reach to within a foot of the ceiling. Other parts are 17 feet from the ceiling. We know that the Subterranean Chambers of the other pyramids were intended to serve as tombs, for in most of them a large stone coffin has been found. The "Pit" of the Great Pyramid only *symbolises* the condition of everlasting death, and never was actually used as a tomb; nor could it be so used while in its present state.

93 Diagram showing the "Present Evil World" Measurement.
While the downward course of mankind is illustrated by the Descending Passage, we find that this passage more particularly represents the "Present Evil World," which, according to the Scriptures, began after the flood (Gal. i, 4). Several time-measurements prove that the vertical line of the roof-beginning of the Descending Passage marks the date of the flood. The full length of the passage corresponds in inch-years to the period of the "Present Evil World," according to the Bible chronology.

94 Chart of the "Seven Times" Parallel, showing the prominent date 1914 A.D.
Bible students have for many years recognised the time-prophecies which indicate that the destruction of the "kingdoms of this world" was due to begin at the end of 1914 A.D. We regard the dreadful world-war, which broke out in August, 1914, as the beginning of

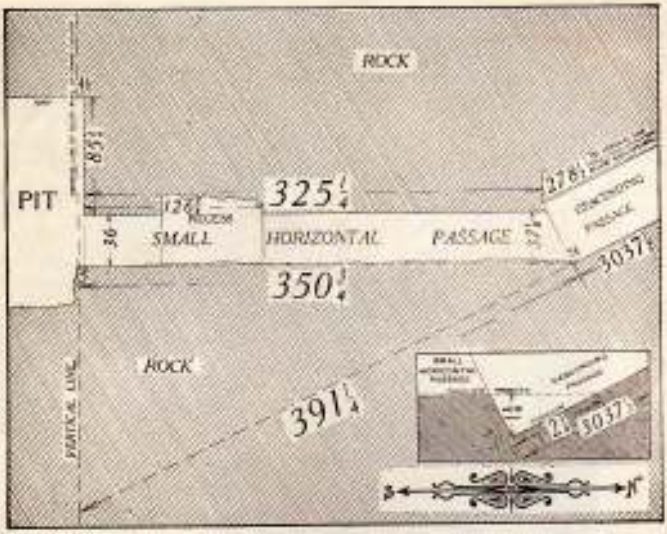


the fulfilment of these Scriptural indications. The period of the "Seven Times" of Gentile rule ended in Autumn, 1914, as foretold by the time-features of the Bible. We are now entered into the "time of trouble such as never-was since there was a nation," predicted by the prophet Daniel, and referred to by our Lord himself (See Dan. xii, 1; and Matt. xxiv, 21). The chart shown on the screen, which, as you will notice, particularly points to the year 1914 A.D., was first published in 1906; but the time-feature called the "Seven Times of the Gentiles" was known many years before that date. The foretold destruction is going on apace. He that hath an ear, let him hear!

95 Diagram of the Small Horizontal Passage, with Measurements (See page 59)

The Scriptures show that the preparation for the fiery destruction of the Present Evil World began in 1874 A.D. During the 40-year period between 1874 and 1914, the Lord has been assembling the nations to pour upon them His fierce anger (Zeph. iii, 8). The time-measurements demonstrate that both of these prominent Biblical dates are indicated connectedly in the Pyramid by the vertical line of the north wall of the symbolical Pit.

NOTE—It is best to point out the two places on the picture which mark the dates 1874 and 1914 respectively. Draw attention to the symmetry of this time-measurement, and how appropriate the two points are, being just in vertical line with the north beginning of the symbolical "Pit of Destruction."



96 The Doorway of the Small Horizontal Passage, in the Pit (See page 60).

To more accurately state the matter, these two dates, 1874 and 1914, are indicated by the vertical line of the floor-terminal of the Small Horizontal Passage in the Pit. This floor-terminal juts into the Pit five inches beyond the line of the north wall. Well may the foremost thinkers pronounce the present crisis in Christendom as more momentous than the Reformation, or the French Revolution.

97 Junction of the Descending Passage, with the Small Horizontal Passage.

In the time-measurements of the Pyramid, the lower end of the Descending Passage, where the Small Horizontal Passage branches off to the south on the way to the Pit, indicates the date of the great Reformation of Luther, 1521 A.D. Chistendom was then divided into two great camps, Protestantism and Catholicism.

98 The Recess in the Small Horizontal Passage, showing the Pit beyond.

The Recess, in the west wall of the Small Horizontal Passage which leads to the Pit, symbolises the comparatively greater freedom gained by mankind as the result of the French Revolution and American War of Independence. The measurements of the Recess, also, indicate the date of the French Revolution, 1789. Christendom was then greatly shaken; but the final destruction



Drawn by R. Vaughan

The North-east Corner of the Subterranean Chamber; showing the doorway of the Small Horizontal Passage

of the Present Evil World was reserved till after the end of the "Gentile Times"; and, as we have said, this final destruction is appropriately symbolised by the rough dark Pit, which lies further to the south of the Recess.

99 Diagram of the Horizontal Passage leading to the Queen's Chamber.

"Weeping may endure for a night, but joy cometh in the morning." The permission of evil is for a wise purpose. Because of God's foreknowledge that His obedient Son would delight to do His will, and die as Adam's substitute, the Heavenly Father at the very beginning subjected the whole creation in hope that ultimately there would be a reversal of the death-sentence (Rom. viii, 20). Christ was the "Lamb slain from the foundation of the world."



The "Hopeful" state of mankind is illustrated by the Horizontal Passage leading to the Queen's Chamber. This passage, in addition to symbolising the New Covenant arrangement, represents also, from another standpoint, the complete 7000 years of mankind's preparation for the Queen's-Chamber condition of perfect life. The first six-sevenths of the length of the passage being only four feet in height, illustrates the bowed condition of man under sin and degradation during the first six 1000-year periods.

100 The Drop in the floor of the Horizontal Passage (See page 62).

The final one-seventh of the passage has greater headroom owing to the lower level of the floor at this part (21 inches). An average man is able to stand upright. It represents the freedom of the seventh millennium. After the final "little season" of testing, the whole human family will be ushered into the "glorious liberty of the children of God," represented by the high seven-sided and ventilated Queen's Chamber.



Drawn by K. Vaughan

Horizontal Passage leading to the Queen's Chamber, looking north; showing the drop in the floor

101 The Doorway of the Queen's Chamber.

Before the glorious liberty is granted to mankind, the judgments and training of the whole thousand years of Christ's reign will be necessary to bring men to that perfection which will enable them to stand the final test of obedience. God is not willing that any should perish, but that all should come to repentance. In the meantime the creation "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. viii, 22, 19). These "Sons of God" are the members in particular of the great spiritual Seed of Abraham. They shall come forth to bless the world with the knowledge of the truth, and opportunity for life everlasting.

102 Diagram of the Passage-system, showing the 7040 years Measurement.

We have had time to mention only a few of the numerous time-measurements of the Great Pyramid. We desire to draw attention to one which is very exact and convincing when properly understood. This time-measurement indicates the exact period of salvation, from Adam's fall, till the end of the "little season" of final testing when Christ's Millennial reign is complete. The importance of the Well-shaft in the building's symbolical system is strikingly apparent in this time-measurement. As will be noticed, the lower opening of the Well-shaft in the Descending Passage forms the turning-point of the long and symmetrical measurement of 7040 Pyramid inches. The level of the summit of the Well-shaft, also, which represents the "Plane of Human Perfection," forms the beginning and end of the measurement. NOTE—It is best to point out this feature on the screen.

103 A picture of the Pyramids of Gizeh, showing a canal in the foreground.

Thus that mighty and mysterious Monument in Egypt, the Great Pyramid, which has for so many thousands of years kept silent, at last speaks forth its wonderful message; in hidden language like the Bible, yet clearly understood by all who have "ears to hear."

FINIS

Great Pyramid Passages

By JOHN EDGAR
M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.
and MORTON EDGAR

For full information on the subject of the Great Pyramid procure the volumes of "Great Pyramid Passages." These volumes were specially alluded to and recommended to all searchers after truth by the late Pastor Charles T. Russell of Brooklyn and London Tabernacles. They are noticed in the "Watch Tower" for 1910 and 1913. Vol. II is quoted in Vol. VII of "Studies in the Scriptures" as an authoritative work.

Vol. I, now reprinted and in stock, describes the exterior and interior of the building very minutely, and contains numerous photographs, drawings, and diagrams. The symbolism of the Great Pyramid is dealt with in this volume.

Vol. II, which is now being reprinted, (and will be again in stock about March, 1924), fully demonstrates how the Great Pyramid corroborates the Bible Chronology and time-features, by means of the Pyramid-inch measurements. This 2nd volume also explains all the Scriptural time-features. A portion of this 2nd volume appeared in the "Watch Tower" for Nov. 15th, 1904, and for June 15th, 1905, and in other issues.

Vol. III, now in course of preparation, will appear in print later. This 3rd volume will deal largely with the scientific features of the Great Pyramid. These scientific features establish the correctness of the various measurements of the building, and hence corroborate the time-features which are based upon the measurements. (Announcement will be made when the 3rd volume is in print.)

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