

THE GREAT PYRAMID AND THE BIBLE

What are Some of the Remarkable Facts about the Great Pyramid?

Was It Divinely Provided to Testify in our Day in Corroboration of the Bible?

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THE GREAT PYRAMID AND THE BIBLE

by

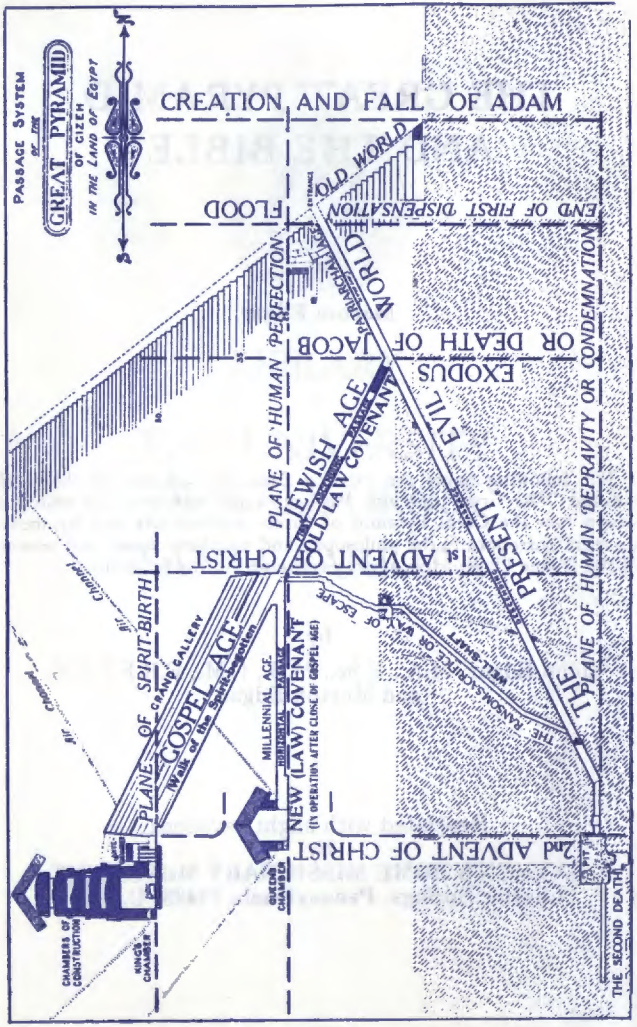
Morton Edgar

The following pages are extracts from the volumes of the work entitled *"The Great Pyramid Passages and Chambers,"* in which is shown how the Great Pyramid of Gizeh, symbolically and by measurement corroborates the philosophy and prophetic times and seasons of the Divine Plan of the Ages as contained in the Scriptures

by

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THE GREAT PYRAMID AND THE BIBLE

"In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt" (Isa. 19:19,20).

IT has for long been recognized that the Great Pyramid contains numerous scientific truths, but it is not so generally known that this ancient monument is referred to in the Bible, and few realize that the Scriptural plan of salvation is corroborated by the *symbolisms* of the building. However true it may be that some, probably all, of the other pyramids of Egypt were intended to serve as tombs, careful investigation has demonstrated that the Great Pyramid, at all events, was not erected for this purpose. While constructed by human agencies it is, like the Bible, of Divine origin, designed for the purpose of testifying to the truth of God's infinite wisdom, justice, love and power.

The more complete our knowledge of the plan of salvation becomes, the more our appreciation of the Great Pyramid increases. Then the wonder which may have been evoked in us by the building's immense proportions, the marvelous 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 God, when we reflect how the great Architect, by means of a few simple passages and chambers, could portray in it the whole of His glorious "Plan of the Ages"—not merely the philosophy of that plan, but even also the time features marked off in the outworking of it.

THE BIBLE REFERS TO PYRAMIDAL STRUCTURE

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 beautiful symbolism when addressing the rulers of Israel: "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. 21:42). While every edifice of importance has its cornerstone, the figurative language of Jesus can properly apply only to a pyramid; for in this type of building we find one stone which is distinctively apparent as *the* cornerstone, the *head* of the corner.

The geometrical definition of a pyramid is a solid with a regular rectilinear base, and plane triangular sides meeting in a point exactly above the center of the base. This point is contained in the head cornerstone. We thus perceive how apt is the Scriptural simile which likens Jesus Christ to a "chief corner stone" (Eph. 2:20), for in Him the spiritual "pyramid" of God's plan of redemption is complete.

St. Peter also spoke of our Lord under the figure of a head cornerstone (Acts 4:10-12; 1 Pet. 2:1-8). The Apostle knew that God had centered all hope of salvation in His well-beloved Son, and he reasoned therefore that all who would be saved must of necessity come under and be built up in line with that great spiritual headstone—there could be salvation under no other name, for a pyramid has only one headstone, and "this is the stone," *Jesus!*

The Apostle further intimated that those who reject the Word of the Lord, being disobedient, will be confounded, for they will ultimately find themselves outside the pale of salvation, because they have not come in under the shelter of that heavenly topstone—they have had no faith in Jesus as the only name under heaven, given among men, whereby they must be saved. They are like the ancient workmen whom the inspired Prophet David had in mind when he penned the words:

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

THE BUILDERS AND THE HEAD CORNERSTONE

History informs us that Egypt was at one time invaded by an Eastern nation called Hyksos, or Shepherd Kings, who compelled the people of the land to close their idolatrous temples and enlisted them to erect the Great Pyramid. The Egyptians had therefore no personal interest in the work.

In the opinion of Prof. Flinders Petrie, a recognized authority on Egyptian archeology, the stones used in all important parts of the Great Pyramid were carefully cut to size at the quarries, and specially marked to fit their allotted places before being conveyed to the site of the building.

During the erecting operations, which the Greek historian Herodotus says took thirty years, the workmen would find one stone lying among the others, namely, the head cornerstone, the purpose of which must have been for some time incomprehensible; for the Great Pyramid was the first example of that style of architecture, and the workmen cannot have known of its *finished* design. We can imagine these men conjecturing and puzzling over this stone, and as it did not then appear what place it could occupy, rejecting it as of no use. It doubtless became, as the Apostle indicates, a "stone of stumbling" and a "rock of offence" (1 Pet. 2:7,8).

Apparently the workmen did not understand that this peculiarly shaped stone was a little model of the monument they were erecting; it contained the angles to which the outer stones were required to be cut. When the building was nearing completion, however, they saw with wonder that the very stone they had rejected as useless was the *only* one which could crown their work!

Thus the stone which the builders rejected or refused

or disallowed, the same became the head cornerstone. This is the Lord's doing, it is marvelous in our eyes! The similarity between the refusal and final receiving of the topstone of the Great Pyramid, and the rejection and ultimate recognition of Jesus Christ by the Jewish nation, is obvious. The inspired prophets and Apostles and Jesus Himself state that the material prefigured the spiritual.

GREAT PYRAMID REFERRED TO IN THE BIBLE

Having satisfied ourselves that the pyramidal form of building is referred to in the Bible, we naturally turn to Egypt, the land of pyramids. The so-called pyramids of Mexico, Babylonia and Assyria do not conform to the geometrical definition of a pyramid, for they are usually stepped or terraced, with an altar on the summit where human sacrifices were offered to the sun god.

There are 38 pyramids in Egypt, most of which are now merely ruinous mounds. Although we might be attracted to the Great Pyramid more than to the others because of its immense size and the finer workmanship which it displays, and also because of its most distinctive and unique arrangement of passages and *ventilated* chambers, the Scriptures aid us to identify this Pyramid as the one erected under God's supervision. He in His Word refers us directly, but in hidden language, to the Great Pyramid as His "sign" and "witness" in the land of Egypt.

In Job 38: 4-6 God calls to Job from the whirlwind: "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).

In v. 6 we notice reference to 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. (These foundation stones were removed many centuries ago, and the sockets in the rock are exposed to view.) None of the other pyramids throughout Egypt possess such socket foundations. This Scriptural reference to a construction feature so distinctive of the Great Pyramid, justifies us to expect to find in this Pyramid the details of God's Plan set forth in symbol.

Although the utterance in Job 38 is in reference to the earth, it is obvious that this is only to screen the true meaning, for the earth has no sockets or cornerstone. It is important to notice, however, that a number of patient investigators, prominent among whom was Prof. C. Piazzi Smyth, Astronomer Royal for Scotland, have discovered many distinct and wonderful analogies between the earth and the Great Pyramid, proving that the Author of the Bible was also the Lawgiver to the courses of nature, and that He caused the truths of both the Bible and science to be memorialized in the structure of this "Miracle in Stone."

THE GREAT PYRAMID'S DISTINCTIVE ARRANGEMENT OF PASSAGES AND CHAMBERS

It is generally agreed to by competent authorities that the Great Pyramid was the first true pyramid to be built. This explains why none of the other pyramids possess an *upper* system of passages and chambers; history shows us that their builders were unaware of the existence of the ascending passages and chambers constructed high up in the masonry of their great model. For 3,000 years these were a profound secret. They were discovered by accident.

If it should seem incredible that the entrance of the First Ascending Passage could have remained unknown for so long as 3,000 years, let it be remembered that

another important part of the Pyramid's system remained secret for over 4,000 years, namely, the air channels of the Queen's Chamber, the existence of which was not known until 1872. The builders had channeled out air conductors for this chamber similar to those for the King's Chamber, but had abruptly terminated their inner ends five inches short of the wall surfaces. Mr. Waynman Dixon's investigations of a crack in the south wall accidentally led to their discovery. The motive of the builders in so laboriously constructing two long air channels which could not conduct air because of the incompleted inner ends, is unaccountable on any other grounds than that of symbolism. The Great Pyramid stands unique in respect to its *ventilated* chambers, for none of the other pyramids are provided with air channels.

The following brief account of how the long-sealed upper system of passages and chambers of the Pyramid were discovered, will serve to familiarize the reader with the general arrangement of the monument's interior: It is recorded that in the year 820 A.D., a Caliph of Baghdad, Al Mamoun by name, journeyed to Egypt with a company of men, intent upon plundering the great treasure supposed to be hidden in the Pyramid. At that time the four flanks of the building were encased with beautiful smooth casing-stones (all of which, with a few exceptions, have since been stripped off by the Arabs to build mosques and houses); and the entrance of the low narrow Descending Passage appears to have been closed by a stone door, which was balanced on side pivots, and could be swung open in an upward direction.

The geographer Strabo, who lived in the first century B.C., spoke of this door: "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." Evidence still exists at the south stone pyramid of Dashur that its entrance was originally

closed by a stone door swinging on its side pivots.

At the time of Al Mamoun's expedition, the exact location of the entrance of the Great Pyramid had become lost, and there was only an indistinct tradition to the effect that it was situated on the northern flank. We may well imagine that Al Mamoun would search carefully for the door; but as the entrance of the Descending Passage is situated nearly 60 feet vertically above the ground level, we are not surprised that he was unsuccessful.

Al Mamoun seemed determined to find the treasure which he was persuaded lay somewhere within that huge bulk, for he *excavated* an entry into the building. He chose a point midway between the ground and the entrance for the beginning of his forced passage. After penetrating horizontally inward for about 120 feet without making any hopeful discovery, Al Mamoun's men were nearly giving up in despair, when one day they heard a noise, as if something had fallen in an interior cavity. They immediately worked with renewed energy in the direction indicated by the noise, and soon broke into the Descending Passage a little below the junction of the First Ascending Passage.

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. It was this stone, fitted in even with the general line of the roof of the Descending Passage, and looking much like all the other roofstones, which had for so long effectually concealed the lower opening of the First Ascending Passage.

The ancient Egyptians, Grecians and Romans who had ventured down the low and very steep Descending Passage, never imagined that at a certain spot above their heads there was a stone, which with a little forcing they could have dislodged from its setting, and so have

revealed the entrance to a wonderful upper system of passages and chambers. Had it not been for the jarring caused by Al Mamoun's men working their way through the masonry a short distance to the west (for the plane of the Pyramid's passages lies about 24 feet to the east of the central line of the building), and thus causing the stone to loosen and fall, it is probable that the Pyramid's great secret system would have remained sealed up many centuries longer.

We believe, nevertheless, that the First Ascending Passage would have been discovered by a more scientific method than forcing, when in due time the right man, imbued with the conviction that the great stone edifice was of more than human origin, would have visited and carefully investigated every accessible part of the building.

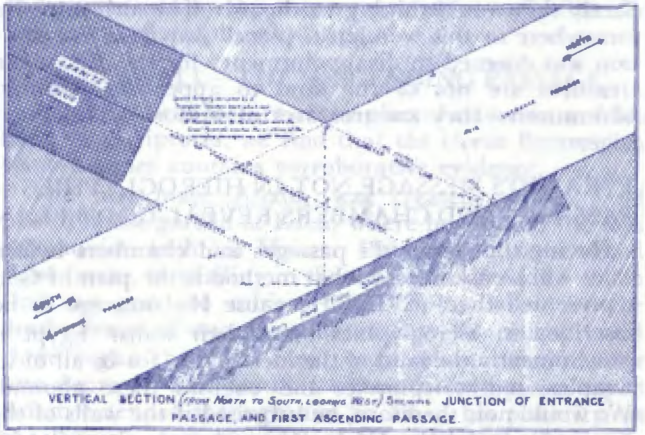
PROF. PIAZZI SMYTH'S DISCOVERY

When Prof. C. Piazzi Smyth, during his extensive operations at the Great Pyramid in 1865, was measuring in the Descending Passage, he noticed that the portion of the floor immediately underneath the Ascending Passage entrance is exceedingly hard; he could hardly make a mark upon it with a steel tool. The soft nature of the remainder of the floor is evident by its worn, dilapidated condition, contrasting greatly with the smooth appearance of the hard portion, the surface of which is only slightly hollowed by the traffic of centuries. Below this hard part of the floor the passage is bored through the natural rock, which is comparatively soft.

Prof. Smyth noticed, additionally, that the joints between the stones of the hard portion are diagonal, whereas the joints between all the other floorstones run square across the passage.

This hard part of the Descending Passage floor with its diagonal joints is situated so conspicuously opposite the entrance of the First Ascending Passage, that Prof.

Smyth rightly judged it must sooner or later have served as a "pointer" to that entrance, had the concealing roofstone not prematurely fallen out.



VERTICAL SECTION (from North to South, looking West) SHOWING JUNCTION OF ENTRANCE PASSAGE AND FIRST ASCENDING PASSAGE.

Al Mamoun, however, found it impossible to go up this newly discovered passage; for immediately behind the dislodged roofstone is a series of three granite stones which, unlike the limestone block that once concealed them, are *wedged* into place and can never fall out. These stones are still in position and are now known collectively as the "Granite Plug."

So tightly fitted is the Granite Plug that Al Mamoun soon saw it would be with extreme difficulty that it could be removed; but as he was determined to penetrate to the as yet unknown interior of the Pyramid in the direction indicated by the lower end of the revealed passage, he instructed his men to force their way round through the soft limestone to the upper end of the Plug. We can picture to ourselves the expectation of these men, when, on gaining access to the passage above and making their way (as well as they could) up its steep and slippery floor, they 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. Surely they would think great hoards of wealth must lie somewhere in this wonderful place! But their expectation was doomed to disappointment; for the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are treasures of wisdom and knowledge.

PYRAMID'S MESSAGE NOT IN HIEROGLYPHICS—PASSAGES AND CHAMBERS REVEAL GOD'S PLAN

Having the Pyramid's passages and chambers before us, it will be asked: By what method is the plan of God represented therein? Did He cause His message to be inscribed in hieroglyphics upon their walls? Egypt is pre-eminently the land of the hieroglyph, for in all of its temples, tombs, sphinxes and obelisks these abound. We would not, therefore, be surprised if the walls of the interior parts of the Great Pyramid were covered with this strange writing. But we do not so find it.

With the exception of a few red marks on the walls of the *four* upper "Chambers of Construction," discovered by Col. Howard Vyse in 1838 when he *excavated* his way upward to these low spaces, the Pyramid is devoid of any kind of ancient script. The markings referred to by Col. Vyse are ill-defined, and quite unlike the finely carved hieroglyphics everywhere to be found in Egypt, being merely "quarry marks" roughly executed with red paint, and intended to guide the builders in their placing of the stones. Among these rude figurings are the cartouches or royal ovals of two kings, named Khufu, or Cheops, and Nu-shufu. Nu-shufu is said to have been a brother of Cheops, and was co-regent with him in the fourth dynasty, when the Great Pyramid was constructed.

There are no markings in the *lowest* of the Chambers of Construction, to which access seems to have always

been possible. It is not, therefore, by hieroglyphics that God's "pillar" witnesses to the Divine Plan of Salvation as contained in the Holy Bible, but by symbol, measure and angle, and by this means more effectually than by any system of sculptured writing.

MAN'S FALL—THE DESCENDING PASSAGE

As each salient feature of the plan of salvation unfolds from the Scriptures, we find that the Great Pyramid in some manner contains corroborative evidence.

The first man, Adam, was created perfect, and placed in the garden of Eden, where he enjoyed life and communion with his Maker. He could have retained these favors, but failing in the test of obedience to which God saw good to subject him, he lost all. "By the disobedience of one, sin entered into the world," and there began the downward course of mankind deeper into depravity and death; for the sentence passed upon Adam extended through him to all of his posterity, as the Apostle declares: "In Adam all die" (Rom. 5:12-19; 1 Cor. 15:22).

In the Pyramid the Descending Passage illustrates the downward course of the human race, and the final destruction in death is symbolized 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, when he transgressed, he entered the night of sin and death, represented by the dark Descending Passage in the interior of the Pyramid. Toward the end of his "day" of condemnation, Adam died. When God pronounced the sentence of condemnation against Adam, saying, "In the day that thou eatest thereof, dying thou shalt 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. For the Pyramid's method of indicating Adam's 1,000-year "day" of condemnation,

see Vol. 2 of *Great Pyramid Passages*. And his children, born in degradation and powerless to retrace their steps, have perforce continued on the downward way.

The lower mankind descend the dimmer becomes their path, until there is barely sufficient illumination to remind them of the brightness and freedom originally enjoyed by father Adam. When they pass the bend at the lower end of the passage, they lose even that little trace of light, and are compelled to go in complete darkness till they fall into the Pit of death.

THE OATH-BOUND COVENANT

When passing the sentence of death, God did not leave our first parents without a little hope. He stated the seed of the woman would bruise the serpent's head (Gen. 3:15). This judgment upon the tempter inspired hope in Adam and Eve that there might be a reversal of their death sentence; for the vulnerable part of a serpent is its head. Thus God was pleased to reveal that the great "seed of the woman," Christ, would eventually by means of the Truth bruise the head of the "father of lies" and destroy him forever (Heb. 2:14).

God did not then state, however, that when the Adversary would be destroyed the human race would be free from the power of sin. It was not until 2,081 years had passed that anything was said respecting favor. To Abraham this promise was made, that in his seed all the families of the earth would be blessed (see *Great Pyramid Passages*, Vol. 2, p. 244). It is recorded that Abraham believed God and his faith was accounted to him for righteousness (Rom. 4:3). In due time Isaac, the seed, was born; yet during the lifetime of Abraham, God did not manifest His pleasure. The promise was renewed with Isaac and later with Jacob, but even in *their* days the world was still far from being blessed. Nevertheless, Abraham, Isaac and Jacob died in firm belief that the promise would be fulfilled—for

God had sworn by an oath, and because He could swear by no greater He had sworn by Himself, that all nations would surely receive a blessing (Gen. 22:16-18; Heb. 6:13-19). The Ancient Worthies believed in the resurrection of the dead (Heb. 11:17-21, 35, 39, 40).

THE LAW AGE—FIRST ASCENDING PASSAGE

When Jacob was about 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. 46:2, 3). At the time of Moses this nation was called out of Egypt to be separated to Jehovah. He then made a covenant with the Israelites, that if they observed His Law it would give them life; but if they failed, the "curse of the law" would be visited upon them. This opportunity of attaining life was new, for the Apostle tells us that "death reigned from Adam to Moses" (Rom. 5:14).

We can thus appreciate the feelings of elation with which the Israelites exclaimed when Moses gave the commandments: "All that the LORD hath spoken we will do" (Ex. 19:1-8). They thought they could render obedience and so gain life; but they little understood the imperfection of their flesh (Rom. 7:18) and they soon found it impossible to pass the exacting requirements of God's perfect law—the Divine Law blocked the way of life.

By what method does the Great Pyramid corroborate the Scriptural plan stated thus far? As the Descending Passage illustrates the downward course of the human race to the Pit, or "chamber of death," so, by contrast, the ascending passages illustrate the upward ways to 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 Jewish Dispensation.

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; and it is so steep that progression down its slippery floor is both painful and dangerous. The visitor cannot fail to realize how aptly this descending way illustrates the groaning condition of mankind burdened under the yoke of sin, sickness and pain, and laboring downward to death.

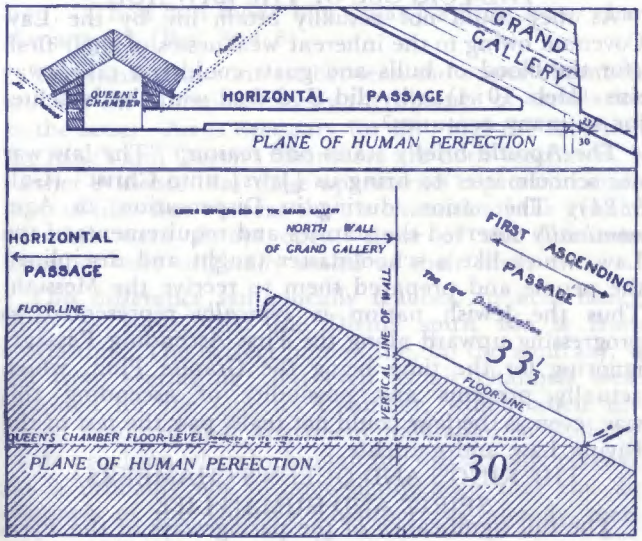
But when he reaches the junction of the First Ascending Passage, he finds that he is not here required to stoop, but can stand upright, and so relieve his aching back and head. No longer being compelled to look down the way of death, he can throw back his head and look up the passage which symbolizes the upward way of life, and can experience the joy of the Israelites when God covenanted with them through Moses the Law, which was "ordained to life" (Rom. 7:10). The hard portion of the Descending Passage floor, on which he now stands, symbolizes the firm footing which the Jewish nation then had with God (see diagram, p. 11).

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, and it will be forcibly impressed upon him that this upward way is closed; even as the Jewish nation when they had leisure to consider the perfect law of God, found it an impassable obstacle in the path of life. How effectually, therefore, does this Granite Plug, barring all progress up the Ascending Passage, symbolize the Divine Law blocking the way to life!

Remember how, when Moses was in the mount, the people made a golden calf and worshiped it, thus transgressing one of the most important requirements of God's Law—Ye shall have no other gods before me. Ye shall not bow down before graven images. God in anger threatened to blot out the nation, but Moses interceded and besought God rather to blot him out and spare the

people (Deut. 9:14; Ex. 32:30-32). It was not possible for Jehovah to accept the offer of Moses, who was himself imperfect; but we see how this was used by Jehovah as a figure or type of Jesus Christ offering Himself on behalf of the Jews and becoming a "curse" for them (Gal. 3:13).

Thus Moses inaugurated the Law, while 1,647 years later Christ, the antitypical Moses, "took it out of the way, nailing it to his cross" (Col. 2:14). If we measure 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 exactly agrees with the length of the Law Dispensation until Christ became the end of the Law Covenant for believers.



By this time measurement, the line of demarcation between the First Ascending Passage and the Grand Gallery is proved to indicate the date of Christ's death and resurrection, *i.e.*, Spring, 33 A.D. A large number of distinct time measurements demonstrate that the line of the north wall of the Grand Gallery indicates the date of the death and resurrection of Christ, when the Jewish Law Age ended, and the Gospel Age began. (These time measurements, and many others, are fully dealt with in *Great Pyramid Passages,* Vol. 2.)

The Jewish nation was permitted to exist; but as it is impossible for God to overlook sin, sacrifices were instituted which year by year made atonement. These oblations served as types and shadows of the better and everlasting sacrifices to come and gave that people a typical standing with God (Heb. 10:1).

THE PURPOSE OF THE LAW AGE

As they could not actually attain life by the Law Covenant owing to the inherent weaknesses of their flesh (for the blood of bulls and goats could not take away sins—Heb. 10:4), why did God deal with the Israelites for so many centuries?

The Apostle briefly states one reason: "The law was our schoolmaster to bring us [Jews] unto Christ" (Gal. 3:24). The nation, during its Dispensation, or Age, *nominally* observed the statutes and requirements of the Law, which like a schoolmaster taught and disciplined the people and prepared them to receive the Messiah. Thus the Jewish nation is *typically* represented as progressing upward along the First Ascending Passage, ignoring for the time being the Granite Plug, which actually prevents any possibility of ascending this way, even as the Jews could not really pass the test of the Divine Law and gain life.

THE KING'S AND QUEEN'S CHAMBERS— SPIRIT AND HUMAN LIFE

The full significance of the passageways of the Pyra-

mid will be more clearly understood, if we first notice the symbolical meaning of the building's chambers.

We have recognized 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 maintained by man is human life in its perfection, as possessed by Adam before his fall. This condition of human life is symbolized by the Queen's Chamber. The highest form of life to which man may aspire, under certain arrangements ordered of the Lord, is the spirit life. This condition of spirit life is symbolized by the King's Chamber.

The King's Chamber is constructed entirely of granite, and the Queen's Chamber of limestone. Both of these materials are perfect, but the limestone is inferior to the granite in hardness and durability and also in value, thus figuratively agreeing with the Scriptural declaration: "Thou hast made him [man] a little *lower* than the angels" (Psa. 8:4,5).

The symbolical contrast between the upper chambers and the Pit is emphasized by the absence of ventilation in the latter. Air is necessary for life, and the fact that the King's and Queen's Chambers are both ventilated, is further evidence that these apartments represent conditions of life. But whereas the air channels of the granite chamber were always open, those of the limestone chamber were originally sealed at their inner ends.

This difference symbolically teaches, in accordance with the Bible, that the Divine spirit life 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, which when unsealed rendered that apartment habitable, so God has made provision whereby human life will become eternal. (It is probably not without significance that the air channels of the Queen's Chamber, as already men-

tioned, were discovered and opened in 1872, *exactly* 6,000 years from the creation of Adam.

CHRIST'S FIRST ADVENT

If the First Ascending Passage symbolizes 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. This feature of the Lord's Plan is shown in the following manner:

The Scriptures clearly teach that Jesus was "made of a woman," that He was "made flesh" (Gal. 4:4; John 1:14). But He was not born with fallen mankind on the downward course of the Descending Passage, but in the "Queen's Chamber" condition of human perfection; for in Him was no sin; He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

While perfect human *life* is particularly symbolized 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. 4:4) is shown in the Pyramid by the fact that the line of the floor of the Queen's Chamber, when projected northward, intersects the floor of the First Ascending Passage 33½ inches exactly from its upper extremity (see diagram on p. 17).

By the Pyramid method of indicating time, these inches represent the 33½ years of our Lord's earthly life, during which He was subject to the Law (Luke 2:27; Matt. 5:17). He was therefore ready to receive the Israelites at the end of their Dispensation, as the Scriptures state: "He came unto his own" (John 1:11).

At thirty years of age Jesus was baptized at Jordan. His immersion in water symbolized His consecration unto death, and His raising out of the water His resurrection in "newness of life." John the Baptist declared that he saw the holy Spirit descend upon Jesus in the form of a dove, and heard a voice from heaven saying: "This is

my beloved Son, in whom I am well pleased" (Matt. 3:16,17).

Jesus had always been a son of God, but now He was a Son in a special sense, begotten to the same nature as the Father (John 5:26). During the 3½ years from His begetting of the Spirit at Jordan, Christ as the New Creature laid down His human life in sacrifice until it was consummated at Calvary. The third day after His crucifixion He was "born from the dead" a glorious spirit being of the Divine nature (1 Pet. 3:18).

Just as the full 33½ years of our Lord's life as an *Israelite* subject to the Law is indicated by the corresponding number of inches at the upper end of the passage which represents the Law Age, so His 30 years as a *perfect man* separate from the world, is indicated by the connected measurement of 30 inches along the line of the Queen's Chamber floor level, the "Plane of Human Perfection" (for this measurement see p. 17).

THE SEED OF PROMISE

What was God's purpose in leading the Jewish nation to Christ? From Gal. 3:16 we learn that the "seed of Abraham" which is to bless the world is Christ—"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." Although Isaac was the seed of promise (for God had said: "In Isaac shall thy seed be called"), yet he was not *the* seed; he merely prefigured the great Spiritual Seed of God.

But why, if Christ is the Seed, were the Jews the only nation led to Him? God had sworn by an oath that *all* the families of the earth would receive a blessing, yet the other nations were aliens and strangers, having no hope and without God in the world (Eph. 2:12).

The Apostle reveals the purpose of God in specially dealing with the Israelites. In Gal. 3:29, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs

according to the promise." St. Paul seems to contradict himself when, in Gal. 3:16 he is so careful to impress the thought that Abraham's Seed is only *one*, while in v. 29 he addresses the Church: "If *ye* be Christ's, then are *ye* Abraham's seed."

But in 1 Cor. 12:12 the Apostle explains: "For as the body is one and hath many members, and all the members of that one body, being many, are [nevertheless] one body: so also is Christ." It was for this purpose, that they might become "members in particular" of the great antitypical Seed of Abraham of which Jesus is the "Head," that God led the Jews under the "law-schoolmaster" to Christ.

Every member of this Seed must also become, like his "Head," a spirit being; and thus we read that to as many of the Jews as received Jesus, "to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). As Christ is the Son of God, so those who exercise faith in Him are called His brethren, sons of the Heavenly Father (Heb. 2:11). The faithful Israelites presented their bodies a living sacrifice after the example of Jesus, and God *begat* them to the spirit nature (Rom. 6:3,4; 12:1; James 1:18). This important change is stated in John 1:13—"Which were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Compare John 3:1-12.)

One would have expected that the Jews, laboring under the yoke of the Law in their vain endeavor to gain life, would have gladly embraced the proffered aid of Jesus when, at the end of their Age, He stretched forth His hands and said (Matt. 11:28): "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On the contrary we read that when He came to His own "his own received him not" (John 1:11). The religious leaders of the people had become self-righteous, and their traditions had made void the plain teaching of

the Scriptures, so that the majority were unable to recognize the meek and lowly Nazarene as God's Anointed.

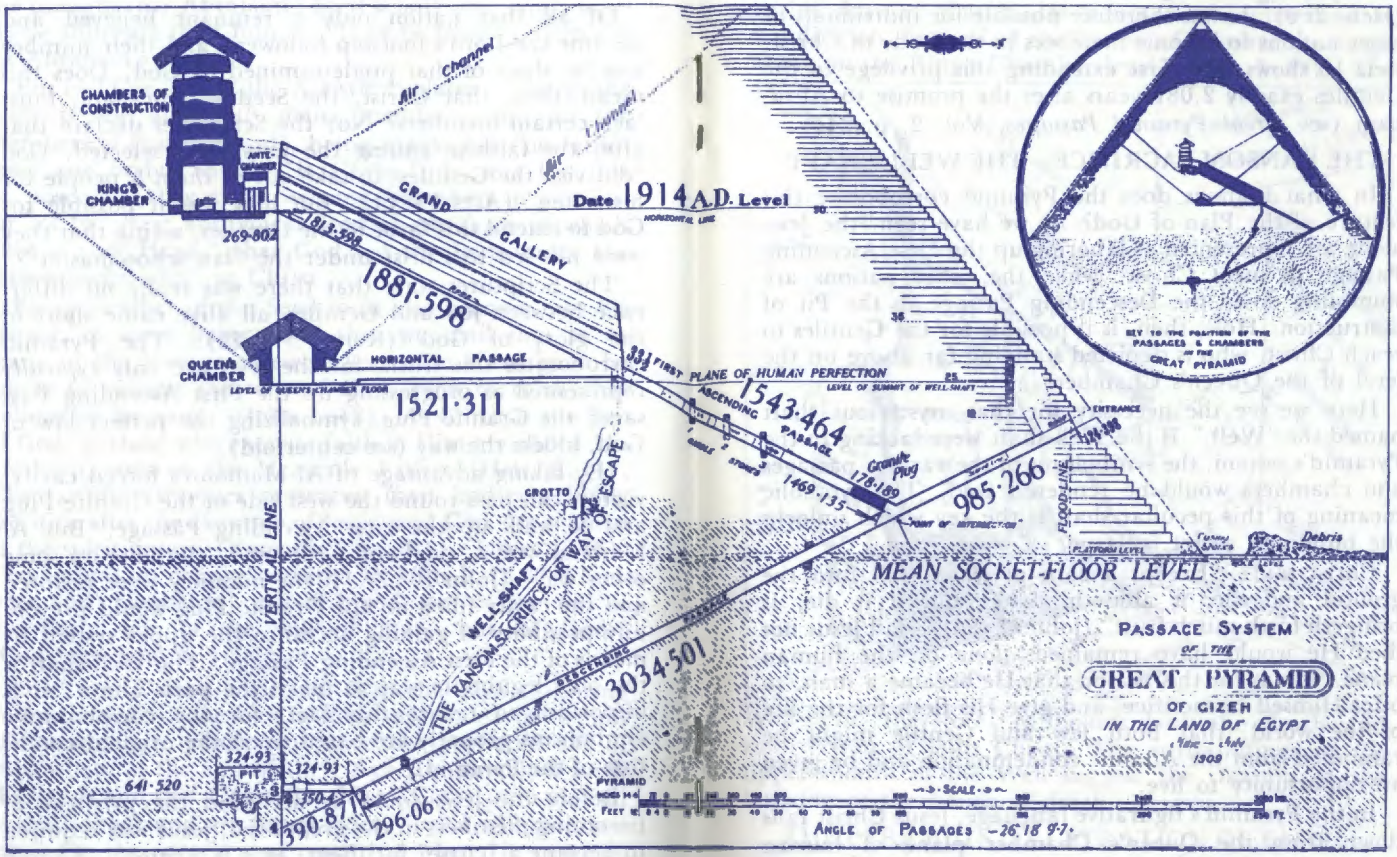
Of all that nation only a remnant believed and became the Lord's footstep followers, and their number was far short of that predetermined by God. Does this mean, then, that Christ, the Seed of Abraham, must lack certain members? No; the Scriptures declare that after the faithful among the Jews were selected, God "did visit the Gentiles, to take out of *them* a people for his name" (Acts 15:14). But how was it possible for God to extend this favor to the Gentiles, seeing that they were not led to Christ under the "law-schoolmaster"?

The Scriptures state that there was really no difference between Jew and Gentile; all alike came short of the glory of God (Rom. 3:9,23). The Pyramid corroborates this truth, for the Jews are only *typically* represented as progressing up the First Ascending Passage; the Granite Plug, symbolizing the perfect law of God, blocks the way (see centerfold).

(By taking advantage of Al Mamoun's forced cavity, visitors can pass round the west side of the Granite Plug and so walk up the First Ascending Passage. But Al Mamoun was a "thief and a robber," "climbing up some other way" (John 10:1). If the masonry were restored and the cavity filled in, the Granite Plug would prevent any possiblity of gaining access to the upper system by means of the First Ascending Passage. The Well-shaft is the only legitimate way to reach the parts above. It is important to realize this fact, for the corroborative symbolisms properly are based upon the original condition of the Pyramid.)

Before the Jews could be accorded the privilege of becoming members in the great Seed, Jesus was required to become a "curse" for them, as it is written: "Cursed is every one that hangeth on a tree" (Gal. 3:13).

But not only did the death of Jesus redeem the Jews


CHAMBERS OF CONSTRUCTION
KING'S CHAMBER
ANTE-CHAMBER
Air Channel
Air Channel
GRAND GALLERY
Date 1914 A.D. Level
HORIZONTAL LINE
269·802
1813·598
1881·598
QUEEN'S CHAMBER
LEVEL OF QUEEN'S CHAMBER FLOOR
HORIZONTAL PASSAGE
1521·311
FIRST PLANE OF HUMAN PERFECTION
LEVEL OF SUMMIT OF WELL-SHAFT
ASCENDING PASSAGE
1543·464
GRANITE PLUG
1469·135
178·189
985·266
ENTRANCE
194·196
FLOOD-LINE
"JOINT OF INTERSECTION"
GROTTO
THE RANSOM-SACRIFICE OR WAY OF ESCAPE
VERTICAL LINE
WELL-SHAFT
STEERING PASSAGE
3034·501
MEAN SOCKET-FLOOR LEVEL
PLATFORM LEVEL
Debris
324·93
PIT
324·93
641·520
350·4
390·871
296·06
PASSAGE SYSTEM
OF THE
GREAT PYRAMID
OF GIZEH
IN THE LAND OF EGYPT
1909
PYRAMID
SCALE
ANGLE OF PASSAGES – 26° 18' 9·7'
KEY TO THE POSITION OF THE PASSAGES & CHAMBERS IN THE GREAT PYRAMID

from under the "curse of the law"; it was sufficient also to redeem *all* men from the original curse of death; for "he by the grace of God tasted death for every man" (Heb. 2:9). It was therefore possible for individuals of other nations to become members in the Body of Christ. Acts 10 shows God first extending this privilege to the Gentiles exactly 2,081 years after the promise to Abraham (see *Great Pyramid Passages,* Vol. 2, p. 244).

THE RANSOM-SACRIFICE—THE WELL-SHAFT

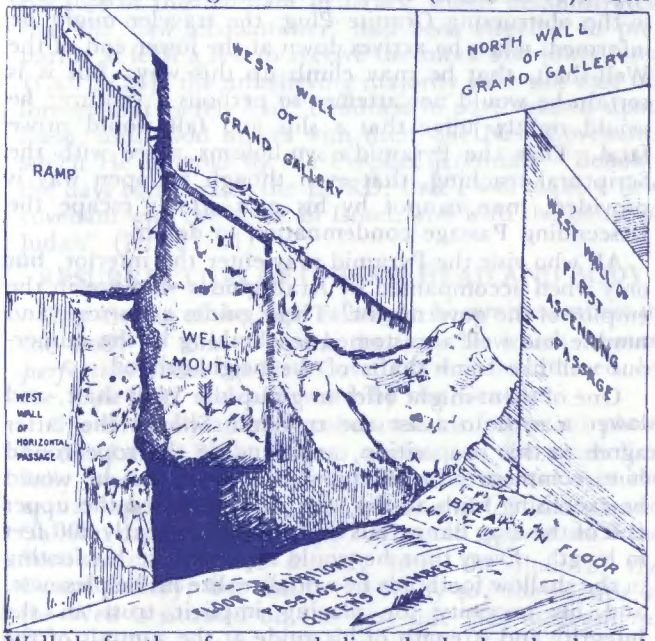
In what manner does the Pyramid corroborate this feature of the Plan of God? As we have seen, the Jews alone are represented as laboring up the First Ascending Passage to meet Christ, while the other nations are stumbling down the Descending Passage to the Pit of destruction. How, then, is it possible for the Gentiles to reach Christ, who is depicted standing far above on the level of the Queen's Chamber?

Here we see the necessity for that mysterious shaft named the "Well." If the Well-shaft were lacking in the Pyramid's system, the symbolisms of the various passages and chambers would be rendered void. The symbolic meaning of this peculiar shaft is the key which unlocks the building's secret message.

Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Had Jesus not died He would have remained *alone* on the human plane. It was for this reason that He became a man, to offer Himself in sacrifice, and give His flesh for the life of the world, that both Jew and Gentile might be ransomed from the Adamic condemnation and be given an opportunity to live.

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, the innocent One, should be

holden of it, God burst the bonds of death and raised His dear Son, no longer flesh but a glorious spirit of the Divine nature; that is, He is not now represented as standing on the level of the Queen's Chamber, but high above on the King's Chamber level (1 Pet. 3:18). The



Well-shaft, therefore, symbolizes both the death and resurrection of Jesus Christ. The surroundings of the upper mouth of the Well suggest the thought of the bursting of the bonds of death.

THE PYRAMID'S ILLUSTRATION OF FAITH

The Scriptures declare that only those who have faith in the Ransom-sacrifice of Christ can pass from death unto life. The Pyramid corroborates this requirement,

for no one can ascend the Well-shaft, which symbolizes Christ's Ransom-sacrifice, without exercising faith.

We refer, of course, to the average visitor to the Pyramid. Finding that he cannot reach the upper system by means of the First Ascending Passage owing to the obstructing Granite Plug, the traveler might be informed, when he arrives down at the lower end of the Well-shaft, that he may climb up this way. But it is certain he would not attempt so perilous a venture; he would rightly judge that a slip and fall would prove fatal. Thus the Pyramid's symbolisms agree with the Scriptural teaching, that even though an open way is provided, man cannot by his *own efforts* escape the Descending Passage condemnation to death.

All who visit the Pyramid may enter the interior, but only when accompanied by Arab guides who are in the employ of the government. These guides are strong and nimble and well accustomed to climbing in the numerous well-like tomb-shafts of the neighborhood.

One of them might offer to go up the Well-shaft, and lower a rope to assist the traveler. Should the latter agree to this proposition, and binding the rope round him, commence the ascent, it is evident that he would be exercising faith all the way till he reached the upper end of the long dangerous shaft, which is nearly 200 feet in length. Every time he would slip and lose his footing in the shallow footholds he would realize his helplessness, and his necessity for placing implicit trust in the integrity and strength of his guide at the summit of the Well. Thus does the Pyramid illustrate the necessity for our reposing absolute faith in *our* great Guide, the Lord Jesus, who opened a way of escape for us.

THE ISRAELITES AWAIT THEIR NEW COVENANT

But what about the majority of the Jewish nation, whom God cast off because of their unbelief? Has He rejected them forever? No; but had He not found a faithful remnant, the Apostle says that the nation would

have been destroyed like Sodom and Gomorrah (Isa. 1:9; Rom. 9:29).

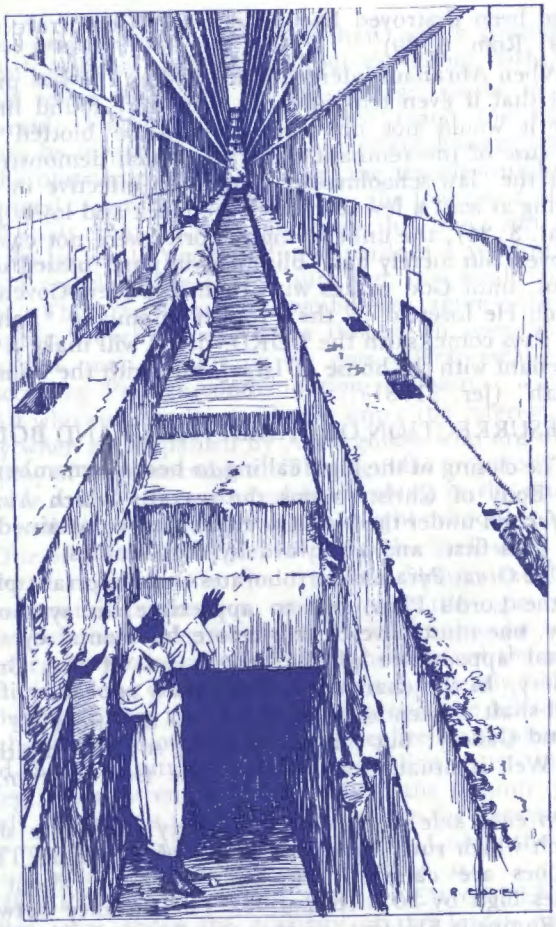
When Abraham interceded for Sodom, he was promised that if even ten righteous men were found in the city it would not on *their* account be blotted out. Because of the remnant of Israel, which demonstrated that the "law-schoolmaster" had been effective in preparing at least a few to receive the meek and lowly Jesus (Gal. 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).

RESURRECTION OF CHRIST, HEAD AND BODY

The closing of the high calling to become members in the Body of Christ, opens the way by which *human perfection* under the New Covenant may be attained, by the Jews first, and afterward by the Gentiles.

The Great Pyramid corroborates this important phase of the Lord's Plan; but to appreciate the symbolism fully, one must have clearly before his mental eyes the actual appearance of the lower end of the Grand Gallery. In the chart on p. 2 it would appear as if the Well-shaft descended directly from the floor of the Grand Gallery; but this is not really so; the mouth of the Well is situated on the west side (see diagram, p. 27).

On each side of the Grand Gallery there is a stone bench which runs the entire length of the floor. These benches are called Ramps and measure about 21 inches high by 20 inches wide. The distance between the Ramps is 3½ feet, so that the floors of the Grand Gallery and First Ascending Passage are the same width. The mouth of the Well is formed by a portion of the



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

west Ramp having been broken away; and, 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 (see drawing on p. 27). If the missing portion of the Ramp were restored the Well would be sealed up.

In addition to the removal of the Ramp-stone at the head of the Well-shaft, part also of the *floor* of the Grand Gallery is missing. It appears as if the floor of the passage originally extended upward in an unbroken line from the north wall, and that an explosion had torn away a length of about 17 feet 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; for we believe the ancient builders arranged the masonry at this part to *suggest* 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 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.

The apparent bursting away of the Ramp-stone which covered the Well-mouth graphically suggests the resurrection of Jesus Christ, when God burst the bonds of *hades* and raised His beloved Son from the death state (Acts 2:22-24). 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.

The Scriptures teach that after the last member of the Body of Christ would pass beyond the veil to the King's Chamber condition of life, *another* way of life for the temporarily blinded Jews, as well as for the "residue" of the Gentiles, would open (Acts 15:13-18). This (sec-

ond) bursting of the bonds of death by the Church, the Body of Christ, is symbolized by the violent breaking away of the lower part of the Grand Gallery floor, which, as the reader will readily see, while necessarily closing the "walk" of the Grand Gallery, opens and reveals, as a consequence, the Horizontal Passage leading to the Queen's Chamber.

THE LAW AGE AND GOSPEL AGE CONTRASTED

The faithful among the Jews passed directly from Moses into Christ. They partook of the high or heavenly calling to joint-heirship with God's Son, 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).

Although both passages rise at the same steep angle, and although their floors are equally slippery, yet there is a 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 Covenant were 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 (John 8:32,36). 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 God's Word to sustain and reinstate them on their upward way. They have promises that He 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.

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" (James 2:10) and is therefore under the curse of the Law.

To the remainder of the Jews who refused to believe and follow the Lord up the Grand Gallery high calling, God pronounced the sentence: "Let their eyes be darkened, that they may not see, and bow down their back alway" (Rom. 11:10).

The Israelites have been, in effect, standing with bowed heads and backs in the low First Ascending Passage, with their eyes blinded that they cannot see in front of them the lofty Grand Gallery. Nor can they perceive that the Gentiles, who "sometimes were far off are made nigh by the blood [the Ransom-sacrifice] of Christ" (Eph. 2:13), and during the Gospel Age come up, figuratively speaking, through the Well-shaft and broken Ramp into the Grand Gallery "walk" of the high calling, filling up the membership of the Body of the great Seed of Abraham.

It is interesting to notice, at this juncture, that not

only does the length of the First Ascending Passage agree with the period of the Jewish Law Age, but the duration of the succeeding Gospel Age is corroborated by the Pyramid-inch length of the Grand Gallery.

THE NEW COVENANT—HORIZONTAL PASSAGE

After the completion of God's selection of Body members from among the Gentiles (Acts 15:14), not one more member in the Body of Christ is required. The Jews will then have their blindness fully removed and they will see that the walk of the high calling is forever closed, that the First Resurrection is accomplished—the lower part of the Grand Gallery floor is burst away. But the Lord will graciously reveal to mankind the other way of life. He will make with them the New Covenant, with its opportunity for life on the plane of human perfection.

The Horizontal Passage illustrates the New Covenant. Like the First Ascending Passage, which represents the Old Covenant, the newly revealed Horizontal Passage is low in the roof, and one has to stoop considerably when walking in it. This is in symbolical agreement with the Bible, which shows that the exacting requirements of the New Law Covenant will be operative in the Millennial reign of Christ.

The Law was holy, just and good (Rom. 7:12); but the sacrifices, mediator and priesthood of the the Old Covenant were incapable of reclaiming fallen men. 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 learn to observe God's righteous law and thus gain the Queen's Chamber condition of perfect human life (Isa. 26:9).

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 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 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 (Jer. 31:31,32; Ezek. 16:60-62).

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 directly from under the Old Law Covenant (for they are still under this Covenant, as Christ became the end of the Law only to those who *believed*) into the New Law Covenant. After the Jewish nation, the Gentiles will be brought in 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

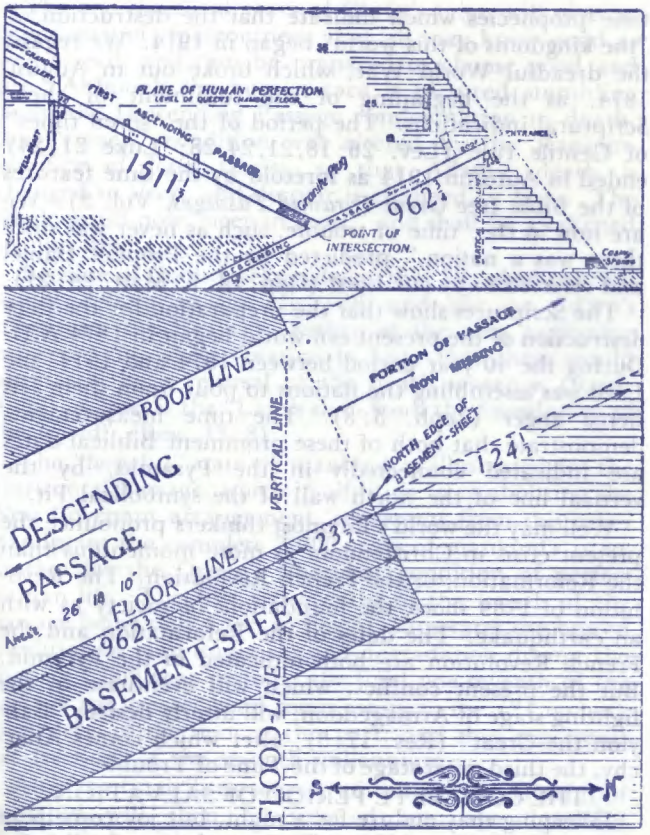
the graves shall hear his voice, and shall come forth" (John 12:32; 5:28,29). By the power that Christ will exert, the Gentiles shall figuratively be raised from the Descending Passage condition of death, up through the Well-shaft to the Horizontal Passage condition of the New Covenant; for through the Ransom-sacrifice of Christ all mankind shall be redeemed (Hosea 13:14) and placed upon that "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. 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 will then be fully bound and cast into the "bottomless pit," symbolized in the Pyramid by the Subterranean Chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the evil institutions of the "present evil world" (Gal. 1:4) 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, to test mankind.

"PRESENT EVIL WORLD" & ITS DESTRUCTION —THE DESCENDING PASSAGE AND THE PIT

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 began after the old world of the ungodly perished in the flood (2 Pet. 2:4; 3:6). Several Pyramid-inch time measurements demonstrate that the vertical line of the *roof*-commencement of the Descending Passage marks the date of the flood. The full length of the passage from the beginning of the roof down to the Pit, corresponds in inch-years to the complete duration of the present evil world (see calculations in *Great Pyramid Passages,* Vol. 2).

Bible students have for many years recognized the



time prophecies which indicate that the destruction of "the kingdoms of this world" began in 1914. 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 (Lev. 26:18,21,24,28; Luke 21:24) ended in Autumn 1914 as foretold by the time features of the Bible (see *Great Pyramid Passages,* Vol. 2). We are now in the "time of trouble, such as never was since there was a nation," predicted by the Prophet Daniel and referred to by our Lord (Dan. 12:1; Matt. 24:21).

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 was assembling the nations to pour upon them His fierce anger (Zeph. 3:8). 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.

Well may the world's foremost thinkers pronounce the present crisis in Christendom as more momentous than the Reformation, or the French Revolution. The Revolution of 1789 shook the foundations of society as with an earthquake. The dates of the Reformation and the French Revolution are both indicated in the Pyramid. But the present conflict, which will eventuate in the fighting stage of Armageddon, will utterly destroy "Babylon the Great" (Rev. 17:5), after which comes Anarchy, the third great stage of the Time of Trouble.

THE COMPLETE PERIOD OF SALVATION

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). The permission of evil is for a wise purpose. The loving Heavenly Father designed earth's bitter experiences during the past 6,000 years as part of mankind's training, making them ready to appreciate and enjoy that glorious condition of human perfection symbolized by the Queen's Chamber.

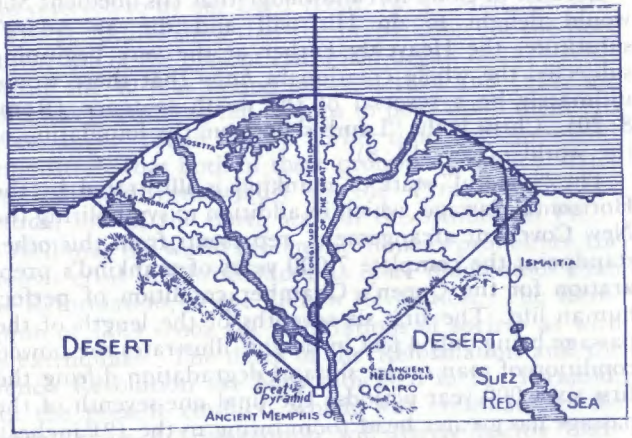
The one thousand years of Christ's reign will give an experience of righteousness, that all may know good as well as evil, and thus be prepared to choose good and live. Although the human race is pictured stumbling down the Descending Passage condemnation to death, this "cursed" condition was altered by the Ransom-sacrifice of Jesus Christ, so that Adamic death is changed to *sleep*, and despair is changed to *hope*. The whole world now "sleep in Jesus," and shall be awakened in due time.

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 there would ultimately be a reversal of the death sentence (Rom. 8:20). Christ is the "Lamb slain from the foundation of the world" (Rev. 13:8).

The "hopeful" state of mankind is illustrated by the Horizontal Passage, which in addition to symbolizing the New Covenant arrangement, 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 first six-sevenths of the length of the passage being only 4 feet in height, illustrates the bowed condition of man under sin and degradation during the first six 1,000-year periods; the final one-seventh of the passage has greater head room owing to the (21 inches) lower level of the floor at this part, and thus represents the freedom of the seventh millennium.

After the final "little season" of testing, the faithful of mankind will then be ushered into the "glorious liberty of the children of God" (Rom. 8:21). In the meantime the creation "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. 8:22,19), who as members in particular of the great spiritual Seed of Abraham shall come forth and bless them with life everlasting on earth.

QUESTIONS ON THE GREAT PYRAMID



PYRAMID IN EGYPT'S MIDST, YET AT BORDER

Question: How can the Great Pyramid be said to be "an altar to the LORD *in the midst* of the land of Egypt," and also "a pillar *at the border* thereof to the LORD" (Isa. 19:19)?

Answer: The reference here is not to a *literal* altar, but to a *symbolic* altar; hence only symbolic sacrifices, not literal sacrifices, belong to it. The Christ is the literal altar of God, *typed* by the tabernacle's altars and *symbolized* by the Pyramid.

The Pyramid is on an elevated rocky plain, overlooking the Nile River, not far from Cairo, Egypt. A remarkable thing in connection with its situation is that the Nile delta forms a seacoast which in shape is a true quarter-circle, with the Pyramid marking the inner angle.

This relationship of the Pyramid to the coast was discovered by Mr. Henry Mitchell, Chief Hydrographer of the U.S. Coast Survey, who visited Egypt in 1868 to report the progress of the Suez Canal. His observation of the regularity of the curvature along the whole of Egypt's northern coast led him to conclude that some central point of physical origination was indicated. On searching for this grand center, he found it marked by the Great Pyramid, which led him to exclaim: "That monument stands in a more important physical situation than any other building erected by man."

A line drawn from the entrance passage due north would pass through the northernmost point of Egypt's coast; and lines drawn in continuation of the northeast and northwest diagonals of the structure would enclose the delta's either side, so embracing the fan-shaped country of Lower Egypt (see illustration). Built upon the northernmost edge of the Gizeh cliff, and looking out over this sector, or open-fan-shaped land of Lower Egypt, it may be truly said to be at the very border and in its nominal center, as described in Isa. 19:19.

We should keep in mind that two Egypts are mentioned in the Bible—Lower and Upper Egypt. When only *one* is meant, the Hebrew word *Mazor* is used (Isa. 19:6; 37:25; 2 Kings 19:24; Mic. 7:12; see ASV, margin); but when both are meant, as in Isa. 19:19, the Hebrew word *Mizraim, two Egypts,* is used (Gen. 50:11, *etc.*). The Great Pyramid is on the boundary between these two Egypts and thus is on the border of these two Egypts and is also "in their midst," *i.e., between* them. The Hebrew word *betoch* is frequently

in the Bible translated by the words *between, in* and *within*. Thus it is *in, within,* both of these Egypts and on the border which separates them.

DATE OF GREAT PYRAMID'S BUILDING

Question: When was the Great Pyramid built?

Answer: Prof. C. Piazzi Smyth originally concluded that the Pyramid was built in 2170 B.C. He based his conclusion primarily on astronomical calculations. By computing the position of the stars in relation to the Pyramid, he calculated that in 2170 B.C., *Alpha Draconis,* the chief star of the Dragon constellation, a symbol of sin and Satan, shone down the central axis of the Descending Passage at midnight of the autumnal equinox. He calculated that at precisely this same instant *Alcyone,* a notable star of the Pleiades group, a symbol of God and the center of the universe, stood exactly on the meridian of the Pyramid, at that point in the heavens which is at right angles to the downward inclination of the Descending Passage.

Prof. Smyth claimed that if 2170 B.C. was not absolutely correct, then the correct date would be "at least closer thereto than the beginning or end of the duration of the Pyramid's building can be to its middle date." The relative positions of *Alpha Draconis* and *Alcyone* with reference to the Pyramid's meridian and Descending Passage, were very carefully recalculated by the eminent astronomer, Richard A. Proctor, and 2140 B.C. was pronounced by him as more likely to be correct. To this Prof. Smyth agreed, saying in later editions of *Our Inheritance in the Great Pyramid* that 2140 B.C. might be considered as fairly well established.

Thus the autumn of 2140 B.C. probably saw the completion of the building operations on the Pyramid, whereas 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 also marked internally in the Pyramid by means of a time measurement in Pyramid inches. On each sidewall of the Descending Passage there is a perfectly straight, deeply scored line, evidently drawn with a metal tool by the ancient workmen. These scored lines, opposite each other, are exactly at right angles to the incline of the passage. Measuring down the First Ascending Passage from the north wall of the Grand Gallery to the point of intersection with the Descending Passage yields 1543.5 Pyramid inches. Measuring up the Descending Passage from this point of intersection to the scored lines is 628 Pyramid inches. This total distance is 2171.5 Pyramid inches. Recognizing that the north end of the Grand Gallery represents our Lord's death in the spring of 33 A.D., then 2171½ years prior to this takes us to the autumn of 2140 B.C. Thus the Pyramid itself, by means of these scored lines, indicates the date of its own completion!

SCIENTIFIC FEATURES OF THE GREAT PYRAMID

Question: What are some of the scientific features of the Great Pyramid?

Answer: The first work of importance on the subject, proving the Great Pyramid has *scientific features,* was in 1859 by John Taylor of England. Since then the attention of many able men, including Prof. C. Piazzi Smyth, Robert Menzies, Col. Howard Vyse, Sir Flinders Petrie, Dr. Joseph A. Seiss, Dr. John A. and Morton Edgar, *etc.,* has been given to the further study of the testimony of this wonderful structure and witness. Many such features have been discovered; a few of the simpler ones are presented here.

Pyramid measurements are based on the Hebrew cubit, which is 25.027 British inches in length. One Pyramid cubit equals 25 Pyramid inches. Modern calculations have shown that the Pyramid inch is the one-

half billionth part of the earth's polar diameter.

The length of each side of the base of the Pyramid is 365.2422 cubits. Our astronomical or tropical year has a mean length of 365.2422454 mean solar days. Also the perimeter of the base of the Pyramid is 36524.22 Pyramid inches, the length of 100 years expressed in days. Determinations of such accuracy were not possible to man before the 20th century.

The angle of slope of the sides of the Pyramid is such that they meet at an apex with a height of 232.52 cubits. The perimeter of the base divided by twice this height produces 3.14159+ or *pi, i.e.,* the ratio of the circumference to the diameter of a circle. This relationship was supposedly first discovered by the Greeks, 2500 years after the Pyramid was built.

The mean distance from the earth to the sun is variously estimated as between 91 and 93 million miles. The vertical distance between the Pyramid's apex and the socket base level is 5813.0101 Pyramid inches. This distance converted to British miles is .091837578 miles. The Pyramid's height is the one-billionth part of the distance to the sun.

The precession of the equinoxes is caused by the gyration of the earth's axis—the slow, orderly, progressive change in the position of its axis of rotation. Due to the tilting of this axis the sun appears to cross the earth's equator twice during the earth's revolution around the sun. These two times are called the vernal and autumnal equinoxes, *i.e.,* equal periods of day and night. Since the earth's gyration is opposite to the earth's revolution around the sun, the equinoxes occur every year a little before each complete revolution is made and are therefore said to *precede* themselves. The period of years in which the complete cycle is accomplished is called the "precessional cycle of the equinoxes."

The length of the precessional cycle is variously given

because the rate of precession is not constant. In popular reference works a period of 25,800 years is given, which approximates its length based on the current rate. However, the figure for the average length of a complete precessional cycle is a mean between its greatest and least possible lengths. These figures are based on computations covering 2,000,000 years, which show the limits of the fluctuation in the precessional rate.

John N. Stockwell, M.A., in his *Memoir of the Secular Variations,* published in *Smithsonian Contributions to Knowledge,* Vol. 18, states: "The mean value of the precession . . . in a Julian year, is equal to 50".438239; whence it follows, that the equinoxes perform a complete revolution in the heavens in the average interval of 25,694.8 years." This figure stated in Julian years of 365.25 days, is equal to 25,695.3 of the true tropical years.

Sir Robert Stawell Ball, in his *Elements of Astronomy,* p. 365, shows that the duration of the precessional cycle is 25,694 to 25,695 years.

The Great Pyramid of Gizeh in a number of ways records this cycle as being between 25,694 and 25,695 years. For example, Dr. John and Morton Edgar, well-known pyramidologists, after their many visits to and accurate measurements of the Great Pyramid, pointed out that the sum of the lengths of the two diagonals of the Pyramid's base at the platform level (each being 12,847.1764 Pyramid inches) is 25,694.3528 Pyramid inches, thus indicating that many years; also the same number of inches is found again as the Pyramid's perimeter at the level of the Grand Gallery's floor terminal.

The position of the Pyramid marks the center of the land surface of the whole earth. There is more land surface in both its meridian (31st degree) and its latitude (30th degree) than in any other meridian or latitude of the globe. Its orientation to true astronomical north deviates only 5 minutes of arc to the west.

Such positioning many thousands of years ago required a knowledge of the entire world that could not be humanly ascertainable at that time.

Some of the other earth-commensurable proportions of the Pyramid which have been worked out include the spheroidal shape of the earth, the proportion of the land and ocean surface of the earth, the average density and cubical bulk of the earth, the obliquity of the ecliptic, the length of the synodic month, *etc.*

Indeed, such knowledge evidenced at such an early age confirms the Divine authorship of the Great Pyramid (Job 38:4-7).

Aside from these various earth-commensurable proportions, the Pyramid also demonstrates various mathematical proportions. The Pythagorean theorem is demonstrated in the King's Chamber. Named after Pythagoras, the Greek mathematician who supposedly discovered it, the theorem states that the sum of the squares of the two legs of a right-angled triangle equal the square of its hypotenuse. "Pythagorean numbers" are so related, for example, $3^2 + 4^2 = 5^2$.

In the King's Chamber, the dimension of the end wall diagonal, the length of the chamber and the cubic diagonal are in the exact relationship of 3, 4 and 5. Also, when half the King's Chamber width (103.0329+ Pyramid inches, denoted by ½W below) is taken as a unit of measurement, then the other dimensions of the chamber are proportionately related through the multiplication of square roots, as follows:

½W x square root of	4	equals the width
½W x square root of	5	equals the height
½W x square root of	9	equals the end diagonal
½W x square root of	16	equals the length
½W x square root of	20	equals the floor diagonal
½W x square root of	21	equals the side diagonal
½W x square root of	25	equals the cubic diagonal
Totaling	100	

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