



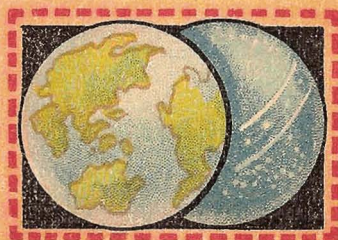
THE GREAT PYRAMID



*Its
Time Features*

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

BY MORTON EDGAR



THE
GREAT PYRAMID

ITS TIME FEATURES

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PART II OF
1914 A.D. AND THE GREAT PYRAMID

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

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

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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.

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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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The north-west angle of the Great Pyramid of Gizeh, showing the roadway

THE GREAT PYRAMID

ITS TIME FEATURES

PART II OF

1914 A.D. AND THE GREAT PYRAMID

SECTION I

INTRODUCTORY

WHAT if all the great doctrines of Revelation, all the prominent characteristics of the ages, and all the mightiest facts in human and sacred history should be found monumentalised in the masonry of the Great Pyramid? What if we should hear from out its dark and long misunderstood passages and chambers just where we are in the stream of time, what scenes are next to be expected in the affairs of earth, and what unexampled changes presently await us? What if it should turn out to be a clear and manifest prophecy of man's fall and degradation, and of his subsequent redemption and restoration to the everlasting favour of God, indelibly written in measures and angles? What, indeed, if this wonderful edifice, reared more than forty centuries ago, should at last prove itself an earlier and independent Revelation from the Lord of heaven and earth, a duplicate of His volume of inspiration, the Bible?

“Nor is it an extravagant anticipation to expect even thus much from this marvellous pillar of stone,” writes that far-seeing author, the Rev. Joseph A. Seiss, in his valuable little work on the Pyramid, *A Miracle in Stone*, published about fifty years ago. “Once admit,” he continues, “as I believe it will yet have to be admitted, that superhuman intelligence is in it, and there is then every reason to count on finding the whole

story." "I shall be much mistaken if it does not turn out, without forcing of facts or dealing in fancies, that in these rocks and their emplacements are treasured up from hoar antiquity the whole Plan of God in grace and miracle, as well as in the universe of nature."

The Rev. Joseph Seiss concludes with these poetical words : "With all of man's workmanship that went before it in utter ruin, it stands only the more readable from the damages of time, the grand indestructible monument of the true primeval man. Upon its pedestal of rock, battered by the buffetings of forty centuries, it stands, upspringing like a tongue of fire kindled of God to light the course of time down to its final goal and consummation."

The Great Pyramid Commands Attention

"Old Time, himself so old, is like a child,
And can't remember when these blocks were piled
Or caverns scooped; but, with amazed eye,
He seems to pause, like other standers-by,
Half thinking how the wonders here made known
Were born in ages older than his own."

Men of thoughtful and reverential minds, when once their attention has been drawn to the scientific and religious claims of the Great Pyramid, always have been impressed with the reasonableness of these claims; and some have felt impelled to pursue investigations still further into this fruitful subject, and knowledge of it has thus steadily increased. It is no longer true, as the poet would have us believe, that "Old Time" is unable to tell us when this ancient building was erected; for the Pyramid itself declares the date, and this in so many ways, astronomical and by measures, that we are not left in doubt. And the truths it teaches by its spiritual symbolism, and scientific and prophetic features are convincingly clear, demonstrating beyond question to all who pay heed that this primeval monument is none other than the "Sign" and "Witness" to the Lord of hosts, built four millenniums ago, that it might speak to the world in this day, proclaiming the great Jehovah's foreknowledge and wisdom, no less than his omnipotent power, justice, and love.

Speaking of the Great Pyramid of Gizeh, the learned Rev. Joseph T. Goodsir wrote: "The number and importance of the lessons which its disclosed mystery teaches is indeed very striking. Thus it testifies to the state of the stellar heavens at the time of its building, and teaches at the same time its own age. It helps also to determine the date of the flood, and to give consistency to the chronology and history of diluvian and post-diluvian times. It testifies to the importance of the exact and of the physical sciences, terrestrial and cosmical, not merely from the utilitarian, but from the religious point of view. . . . It thus seals, as with a Divine impress left on adamantine materials, the truth that sound science is not only a handmaid but a defender of sound religion."

"Such are the things taught us at this day by the Great Pyramid, as there are noble men of science sufficiently animated with Christian truthfulness and courage manfully to proclaim. We thus see a united science, righteousness, and religion testifying from the Great Pyramid with a reawakened mien, just as they were intended to do more than four thousand years ago. The oldest and noblest building is thus seen to be at one in testimony and in spirit with the oldest and noblest book. God is making that great name for Himself, I believe, by the Great Pyramid at this day."

John Taylor, one of the most thoughtful of men, and who had the honour to begin investigations as to the sacred origin of the Pyramid, says in his well-known work: "When so many evidences of the scientific knowledge of the founders of the Great Pyramid present themselves, these facts cannot be disregarded. The difficulty may be great in supposing a people to have been in existence at that early period, who were capable of executing a work of so vast a magnitude on purely scientific principles, but is it not also probable, that to some individuals God may have given the knowledge, even at that early age of the world, for which we are now contending?"

"Moses, we are told, was *admonished of God* when he was about to make the Tabernacle, which was to serve as the example and shadow of heavenly things, 'For see, saith he, that thou make all things according to the pattern shewed to thee in the Mount.' There is an originality in the character of these early

revelations, which shows them to have a higher source than that of man's present intelligence, great as it may seem."

Another gifted writer, also, quoted by Professor C. Piazza Smyth, says: "In our opinion the idea of a Divine interposition in the planning and construction of the Great Pyramid, when closely contemplated as springing from all the facts and relations of the case, is perfectly rational and credible in the estimation of a rightly-instructed mind."

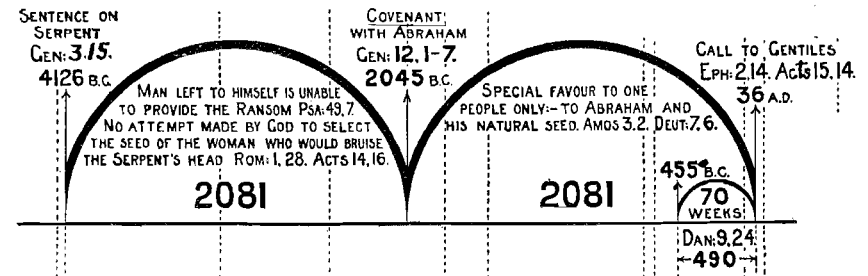
The Great Pyramid is a Prophet

The foregoing quotations from the writings of students of the Pyramid, which will serve as examples of similar expressions by many authors, show that this building is recognised to be not only a scientific monument, but a *prophetic* one also. This remarkable claim is well sustained by the numerous time-measurements which are found to be embodied in the scientific dimensions of the Pyramid. When the method by which the building was made to show forth time periods is understood, and when we remember that this monument was constructed even before Abraham was born, and long before the Books of the Old Testament were written, we can agree that the title "Prophet" is a fitting one to apply to it.

In the beginning, when Adam fell into sin through his disobedience, the Lord declared that the seed of the woman would bruise the serpent's head, and that the serpent would bruise the heel of the seed. This declaration, while it foretold trouble for the seed, gave rise to hope, for it promised that in the due time the seed would gain the victory over Satan.

But it was not until the time of Abraham, 2081 years later, that God began in a definite way to work out his plan for the reclamation of the human family from death, for it was to Abraham that the Lord made his promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12: 2, 3). And later, when Abraham had demonstrated his willingness to sacrifice even his only begotten son Isaac because God had

commanded it, the promise was confirmed by an oath, as we read: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22: 16-18).



For another long period of 2081 years (according to the accurate chronology of the Scriptures), this promise remained the exclusive privilege of the natural seed of Abraham. At the end of it, in the year 36 A.D., when the prophetic "70 weeks" of Daniel were fulfilled, this exclusive favour to the natural seed ceased, and the Gentiles were given the opportunity to become members in the great spiritual Seed of Abraham; as it is written: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise" (Ephesians 2: 19, 20; Galatians 3: 27-29).

From the time that the remnant of the natural seed of Abraham received Christ, and were given the privilege of

becoming the "sons of God" (John 1: 11-13; Romans 11: 4-7), and from the time that Cornelius the first Gentile convert received the "spirit of adoption" into the spiritual family of God (Acts 10: 24-45; Romans 8: 14-17), the "members in particular" of the Body of Christ, all of whom together constitute the promised Seed of Abraham, have been selected from amongst all nations (1 Corinthians 12: 12-14, 27; Galatians 3: 16). For this purpose, that membership in the Body of Christ might be completed, the whole Gospel Age was set apart by the Lord (2 Corinthians 6: 1, 2).

We read that "known unto God are all his works from the beginning of the world," and that therefore every detail of the times and seasons which, the Scriptures say, "the Father hath put in his own power," was forearranged by Him, the mighty "King of the Ages" (Acts 1: 7; 15: 14-18). When we reflect that all these many features of Jehovah's "Plan of the Ages," each having its due time for fulfilment, were monumentalised in the Great Pyramid of Gizeh before the birth of Abraham, it is impossible for us to doubt the prophetic nature of the building. While many of these things are now in the past, yet in the light of the past we may read the future. The Apostle, addressing the members of the Body of Christ, said: "Now we, brethren, as Isaac was, are the children of promise"; and on the strength of the sure Word of Prophecy, and the testimony of the corroborating Great Pyramid, we can listen with a new understanding to his utterance: "And the God of peace shall bruise Satan under your feet shortly" (Galatians 4: 28; 2 Peter 1: 19; Romans 16: 20; Isaiah 19: 19, 20).

SECTION II

THE CHRONOLOGICAL DATES OF THE SCRIPTURES

BEFORE we can appreciate clearly the time features of the Great Pyramid, it is essential that we should establish the fact that, in the Scriptures we can trace from the time of Adam a connected chain of chronological dates. This is what we should rightly expect, for if God "hath spoken by the mouth of all his holy prophets since the world began," as the Apostle tells us in Acts 3: 21, and thus declares Himself as the Author of the Holy Word, and if, as Jesus said, "the Father hath put in his own power" the "times and seasons," then the "Word of Truth" will be consistent in every particular.

We need only let the Bible instruct us in this important feature, accepting what we find in it without qualification; and when we do so we shall have a chronology of the world from the very beginning of man's advent into it, which has withstood the test of every adverse criticism. In the next Section we shall examine some of the supposed difficulties and show that they are not insuperable, but that all reasonable objections are explained by the Scriptures themselves.

Opposite each date we append the text, and suggest that the reader consult the Bible, and thus prove for himself that these things are so.

BIBLE DATES

God created Adam	- - -	B.C.	<u>4128</u>	Gen. 2:7; 5:1.
had a son at			130	" 5:3.
Seth born	- - -	B.C.	<u>3998</u>	
had a son at			105	" 5:6.
Enos born	- - -	B.C.	<u>3893</u>	
had a son at			90	" 5:9.

Cainan born - - - -	B.C.	<u>3803</u>	
had a son at		<u>70</u>	Gen. 5 : 12.
Mahalaleel born - - -	B.C.	<u>3733</u>	
had a son at		<u>65</u>	.. 5 : 15.
Jared born - - - -	B.C.	<u>3668</u>	
had a son at		<u>162</u>	.. 5 : 18.
Enoch born - - - -	B.C.	<u>3506</u>	
had a son at		<u>65</u>	.. 5 : 21.
Methuselah born - - -	B.C.	<u>3441</u>	
had a son at		<u>187</u>	.. 5 : 25.
Lamech born - - - -	B.C.	<u>3254</u>	
had a son at		<u>182</u>	.. 5 : 28.
Noah born - - - -	B.C.	<u>3072</u>	
Age of Noah at Flood		<u>600</u>	.. 7 : 6; 8 : 13.
Date of FLOOD - - - -	B.C.	<u>2472</u>	
Shem had a son after Flood		<u>2</u>	.. 11 : 10.
Arphaxad born - - - -	B.C.	<u>2470</u>	
had a son at		<u>35</u>	.. 11 : 12.
Salah born - - - -	B.C.	<u>2435</u>	
had a son at		<u>30</u>	.. 11 : 14.
Eber born - - - -	B.C.	<u>2405</u>	
had a son at		<u>34</u>	.. 11 : 16.
Peleg born - - - -	B.C.	<u>2371</u>	
had a son at		<u>30</u>	.. 11 : 18.
Reu born - - - -	B.C.	<u>2341</u>	
had a son at		<u>32</u>	.. 11 : 20.
Serug born - - - -	B.C.	<u>2309</u>	
had a son at		<u>30</u>	.. 11 : 22.
Nahor born - - - -	B.C.	<u>2279</u>	
had a son at		<u>29</u>	.. 11 : 24.
Terah born - - - -	B.C.	<u>2250</u>	
Terah died at		<u>205</u>	.. 11 : 32.
ABRAHAMIC COVENANT	B.C.	<u>2045</u>	.. 12 : 1-7.
Abraham in Canaan		<u>25</u>	[Acts 7 : 2-4. .. 12 : 4.
When Isaac was born - -	B.C.	<u>2020</u>	.. 21 : 5.
Isaac had a son at		<u>60</u>	.. 25 : 26.
Jacob born - - - -	B.C.	<u>1960</u>	
Age of Jacob		<u>130</u>	.. 47 : 9.
When Jacob entered Egypt	B.C.	<u>1830</u>	
Jacob was in Egypt		<u>17</u>	.. 47 : 28.

Jacob died, beginning of the NATION of ISRAEL	B.C.	<u>1813</u>	Gen. 46 : 3 ; 49 : 28. Deut. 26 : 5.
Date of Abrahamic Covenant	B.C.	<u>2045</u>	
Children of Israel sojourned		<u>430</u>	Exod. 12 : 40-43 ; [Gal. 3 : 17.
EXODUS from Egypt - -	B.C.	<u>1615</u>	.. 12 : 40-43.
Wandering in the Wilderness		<u>40</u>	Deut. 8 : 2.
Enter land of CANAAN -	B.C.	<u>1575</u>	[Acts 13 : 18, 19 ; Num. 33 : 3 ; 9 : 1 ; 10 : 11, 12 ; 13 : 1-3, 25, 26 ; 32 : 8 ; Josh. 14 : 5-7, 10.
Division of the land		<u>6</u>	
Beginning of JUDGES - -	B.C.	<u>1569</u>	Acts 13 : 20.
Period of Judges		<u>450</u>	
Saul enthroned - - - -	B.C.	<u>1119</u>	
Years of reign		<u>40</u>	.. 13 : 21.
David enthroned - - - -	B.C.	<u>1079</u>	
Years of reign		<u>40</u>	1 Chron. 29 : 27.
Solomon enthroned - - -	B.C.	<u>1039</u>	
Years of reign		<u>40</u>	2 Chron. 9 : 30.
Rehoboam enthroned - - -	B.C.	<u>999</u>	
Years of reign		<u>17</u>	.. 12 : 13.
Abijah enthroned - - - -	B.C.	<u>982</u>	
Years of reign		<u>3</u>	.. 13 : 2.
Asa enthroned - - - -	B.C.	<u>979</u>	
Years of reign		<u>41</u>	.. 16 : 13.
Jehoshaphat enthroned -	B.C.	<u>938</u>	
Years of reign		<u>25</u>	.. 20 : 31.
Jehoram enthroned - - -	B.C.	<u>913</u>	
Years of reign		<u>8</u>	.. 21 : 20.
Ahaziah enthroned - - -	B.C.	<u>905</u>	
Years of reign		<u>1</u>	.. 22 : 2.
Athaliah enthroned - - -	B.C.	<u>904</u>	
Years of reign		<u>6</u>	.. 22 : 12.
Joash enthroned - - - -	B.C.	<u>898</u>	
Years of reign		<u>40</u>	.. 24 : 1.
Amaziah enthroned - - -	B.C.	<u>858</u>	
Years of reign		<u>29</u>	.. 25 : 1.
Uzziah enthroned - - - -	B.C.	<u>829</u>	
Years of reign		<u>52</u>	.. 26 : 3.
Jotham enthroned - - - -	B.C.	<u>777</u>	
Years of reign		<u>16</u>	.. 27 : 1.
Ahaz enthroned - - - -	B.C.	<u>761</u>	
Years of reign		<u>16</u>	.. 28 : 1.

Hezekiah enthroned - - -	B.C.	745	
Years of reign		29	2 Chron. 29 : 1.
Manassch enthroned - - -	B.C.	716	
Years of reign		55	„ 33 : 1.
Amon enthroned - - -	B.C.	661	
Years of reign		2	„ 33 : 21.
Josiah enthroned - - -	B.C.	659	
Years of reign		31	„ 34 : 1.
Jehoiakim enthroned - - -	B.C.	628	
Years of reign		11	„ 36 : 5.
Zedekiah enthroned - - -	B.C.	617	
Years of reign		11	„ 36 : 11.
Zedekiah dethroned—beginning of TIMES of the GENTILES DESOLATION OF LAND	B.C.	606	„ 36 : 20, 21.
		70	Jer. 25 : 11, 12 (marg.).
EDICT OF CYRUS - - -	B.C.	536	Jer. 29 : 10 ; 2 Chron. 36 : 22, 23.
Birth of the Man Christ Jesus	B.C.	2	(See Section VII).
Baptism of Jesus Christ -	A.D.	29	„ „
Death and Resurrection of Christ - - - - -	A.D.	33	„ „
End of 6000 years from the creation of Adam - - -	A.D.	1872	
6000 years from the fall of Adam - - - - -	A.D.	1874	
End of the Seven Times of the Gentiles - - - -	A.D.	1914	

SECTION III

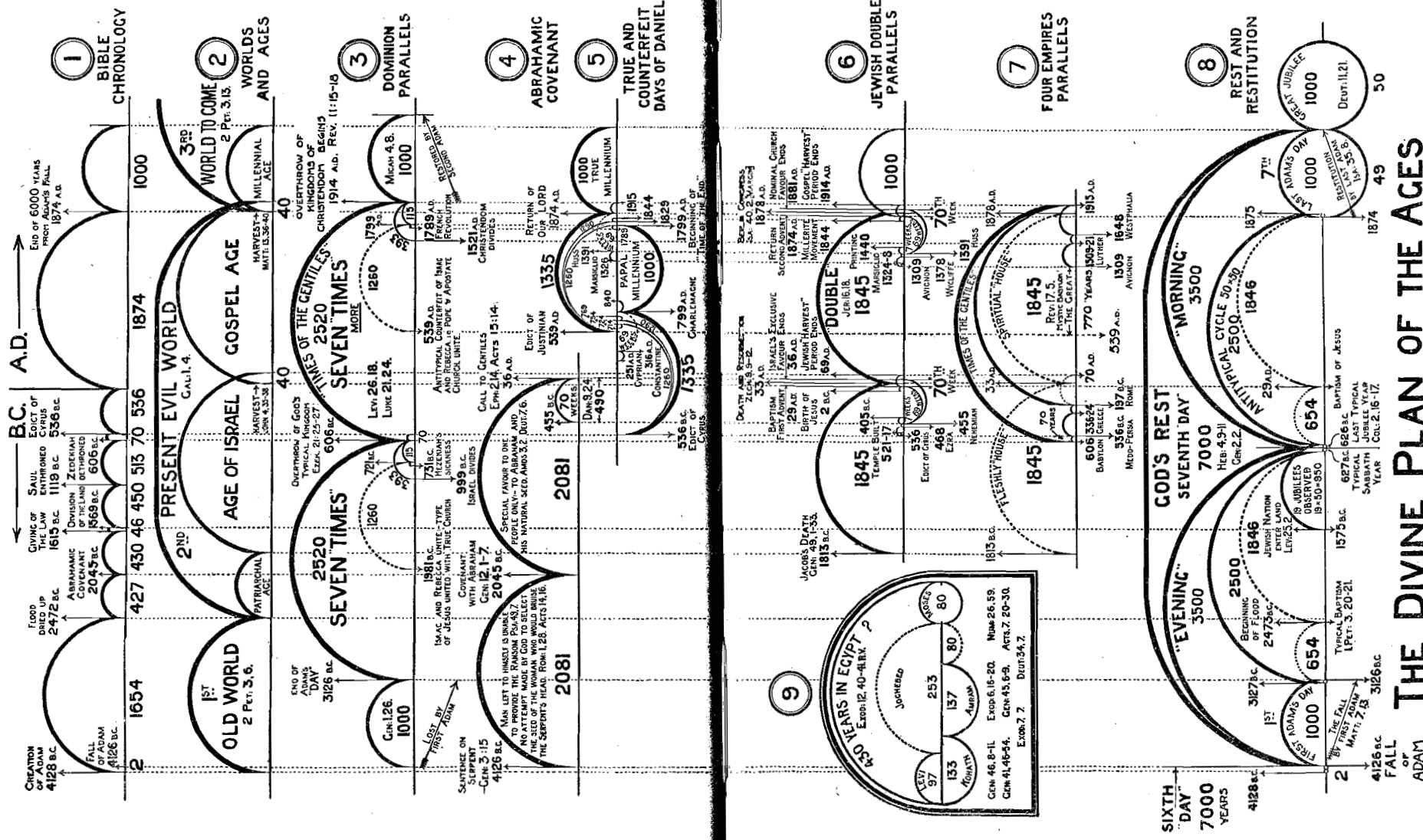
CHRONOLOGICAL PERIODS EXAMINED

FROM the foregoing list of Bible Dates (Sec. II), we find that the chronological chain is composed of nine main periods or links of varying lengths. Each link will stand close investigation, when examined in the light of the Scriptures themselves. It is important that they should be thoroughly tested, for the correct interpretation of the time-prophecies entirely depends upon the true chronology.

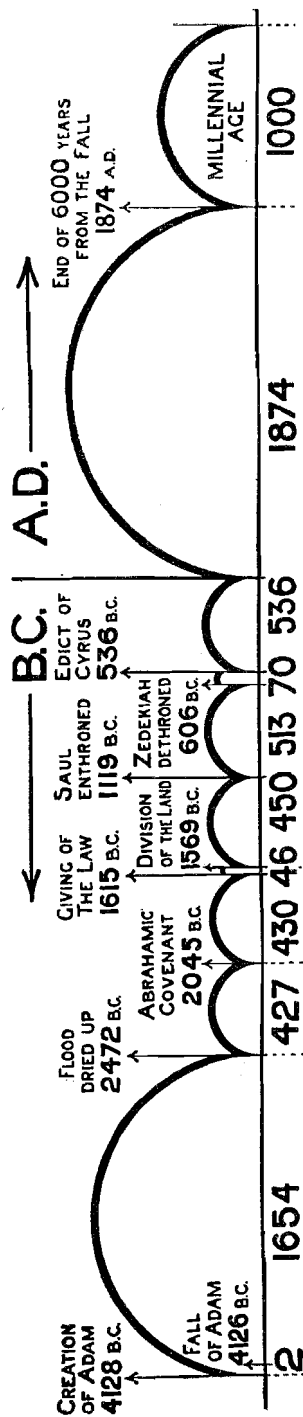
We believe that the Great Pyramid is an added witness, Divinely arranged, to confirm the faith of the Lord's people in the chronology of the Bible as here presented, that they may surely know where they are in the stream of time, and thus be enabled to co-operate with Him in the outworking of His grand Plan of the Ages.

The Period of 1656 Years

From the creation of Adam to the flood the chronological period of 1656 years is based upon the records of the original *Hebrew* Scriptures. As has been pointed out by many eminent chronologists, the addition in the Greek Septuagint version of the Old Testament of exactly 100 years to the ages of most of the patriarchs, is quite evidently a forgery. We could not imagine a reason why the Hebrews in Palestine should desire to *shorten* their ancient chronological records ; but it is easy to see why the Greek Jews in Egypt were induced to *lengthen* them when translating the original Hebrew into Greek. They desired to make their history appear as ancient as possible in their Greek translation, in order to compare favourably with their Egyptian neighbours ; for the Egyptian historians claimed immensely long eras for their past records.



THE DIVINE PLAN OF THE AGES



It is well to note that Egyptologists admit that Egyptian historic chronology is a difficult subject, owing chiefly to an insufficiency of facts in connection with the reigns of the kings of the 7th to 11th, and 13th to 17th dynasties. The original list of kings compiled by the Egyptian priest and historian, Manetho, in the first half of the 3rd century B.C., is lost; and the copies of it which are preserved in the writings of Julius Africanus and Eusebius (both of the 3rd century A.D.) are conflicting. Nor do any of the later excavated tablets and papyri records contain a complete chronological list of kings. For many of the kings of Egypt neither the order of succession, nor length of reign is known, and therefore it is impossible for an accurate chronological history of Egypt to be compiled.

Many systems of chronology, of course, have been put forward; but the difficulty of arriving at any reliable conclusion is apparent from the diversity of opinion. The uncertainty which attends Egyptian chronology, equally applies to that of Assyria and all other ancient countries. We therefore have great confidence in the *Hebrew* chronology, which gives us a connected history from the time of Adam down to the year 536 B.C. where secular history begins to be reliable.

The period of 427 years from the Flood to the date of God's Covenant with Abraham

Like the period already considered, the next link in the chronological chain, the 427 years, is based upon the ancient Hebrew Scriptures. It has been supposed that this period should be reduced 60 years because of the statement in Gen. 11: 26, that "Terah lived seventy years, and begat Abram, Nahor, and Haran." This would give a period of 145 years between the birth of Terah, and the covenant with Abraham; for Abraham was 75 years of age, according to Gen. 12: 4-7, when he entered Canaan and so secured the promise, and $70 + 75 = 145$.

But those who contend for the shorter period overlook the clear statement of Stephen (Acts 7: 2-5), that it was after Terah, Abraham's father, was dead, that Abraham entered Canaan. According to Gen. 11: 32, Terah died at 205 years of age. We must not, therefore, understand that the three sons of Terah were all born in the same year, but that the begetting of these sons began when he was 70. Abraham although the youngest was the most important of the three, and is therefore mentioned first.

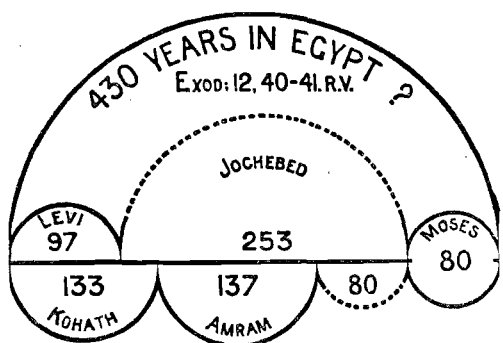
The period of 430 years from the Abrahamic Covenant to the Exodus from Egypt and the giving of the Law

The third definite period is expressly stated by the Apostle in Gal. 3: 17 as 430 years. From this inspired statement we know that the 430 years' sojourn of the children of Israel, mentioned by Moses in Exodus 12: 40, 41, *includes* the sojourning of Abraham, Isaac and Jacob in the land of Canaan, which, although promised to them for an inheritance, was still a "strange land"—Acts 7: 4, 5.

As the Bible dates show a period of 215 years between the Abrahamic Covenant and Jacob's entrance into Egypt, it is evident that the children of Israel's actual residence in Egypt was 215 years ($215 + 215 = 430$). Most authorities think that a period of 215 years is too short for the great multiplication of the Israelites during their residence in Egypt, forgetting that

the Scriptures indicate that this increase was miraculous (See Exod. 1: 1-22; Psa. 105: 23, 24, 37, 38). Rejecting the inspired testimony of the Apostle Paul in Gal. 3: 17, the translators of the Revised Version changed the sense of Exod. 12: 40, in order to increase the number of years in Egypt. They made the passage to read: "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years."

In thus altering the text the R.V. translators fell into a peculiar error as is demonstrated by the accompanying diagram, which shows the genealogy of Moses. Moses was 80 years old at the



Exodus (Exod. 7: 7). His mother, Jochebed, was the daughter of Levi (Num. 26: 59). Levi lived for 137 years (Exod. 6: 16), but he cannot have spent more than the last 97 of them in Egypt for he was older than Joseph (Gen. 37: 3), and Joseph was 39 when Jacob and his sons entered Egypt (Gen. 41: 46-54, compare with Gen. 45: 3-11). It follows from these facts that if the period of the Israelites' residence in Egypt was 430 years, Jochebed must have been 253 years old when Moses was born! Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of those who entered Egypt with Jacob. Kohath lived 133 years, and Amram lived 137 years (Gen. 46: 8, 11-; Exod. 6: 18, 20). If, now, we were to allow that Kohath was a new born babe when he entered Egypt,

and that Amram was born the year his father died, there would still remain a gap of 80 years between the death of Amram and the birth of Moses!

The statement made by Jehovah to Abraham (Gen. 15: 13, 15), quoted by Stephen (Acts 7: 6, 7) that Abraham's seed would be afflicted 400 years, is often taken to mean that the affliction in Egypt was to be 400 years. The Apostle Paul, however, points out that this foretold affliction began when Ishmael "mocked" or "ill-treated" Isaac at the time of the feast when Isaac was weaned (Gal. 4: 28-30; Gen. 21: 5-12). As the Bible dates show that Isaac was born 405 years before the Exodus, he must have been five years of age when he was weaned.

That Isaac was not "weaned from the milk" till he had reached the age of five years seems unaccountable to people of Western countries, but in Palestine this is the common practice even at the present day. The women of Palestine believe that the longer the child is suckled the stronger he will grow, and the weaning never takes place under two years, but frequently in the case of a favourite man-child such as Isaac was, he is kept at the breasts for four or five years, and even longer. The "babes and suckling" of the Bible are old enough to sing, and are ready to be taught knowledge (Matt. 21: 15, 16; Isa. 28: 9; 1 Sam. 1: 21-23).

Jehovah's further intimation to Abraham that his seed would come out of bondage in the fourth generation, and that the nation who had held them in bondage would be judged (Gen. 15: 14-16; Acts 7: 7), was fulfilled when Moses delivered the Israelites after inflicting the ten plagues upon the Egyptians.

The four generations began with Jacob when he entered Egypt, Levi and Jochebed being the second and third, and Moses the fourth generation.

The Samaritan and Septuagint versions of the Old Testament render Exod. 12: 40 emphatically in support of the inspired Apostle's statement in Gal. 3: 17,— "the dwelling of the sons of Israel, and of their fathers, which they dwelt in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

The period of 46 years from the Exodus to the division of the land among the twelve tribes of Israel

The fourth interval is made up from two periods of 40 and 6 years. The 40 years from the Exodus until the nation crossed the river Jordan to take possession of the promised land, is exact to a day (Exod. 12: 42-51; Deut. 29: 5; Josh. 4: 19; 5: 10; Num. 14: 34).

The period following the forty years in the wilderness, during which the Israelites conquered seven nations and then divided the land of Canaan among the tribes (Acts 13: 17-19), is proved to be 6 years by the following texts:

(1) Num. 33: 3.

3 And they departed from Ramases in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

(2) Num. 9: 1.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

(3) Num. 10: 11, 12.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

(4) Num. 13: 1-3.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

(5) Num. 13: 25, 26.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

(6) Num. 32: 8.

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

(7) Josh. 14: 5-7.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land: and I brought him word again as it was in mine heart.

(8) Josh. 14: 10.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

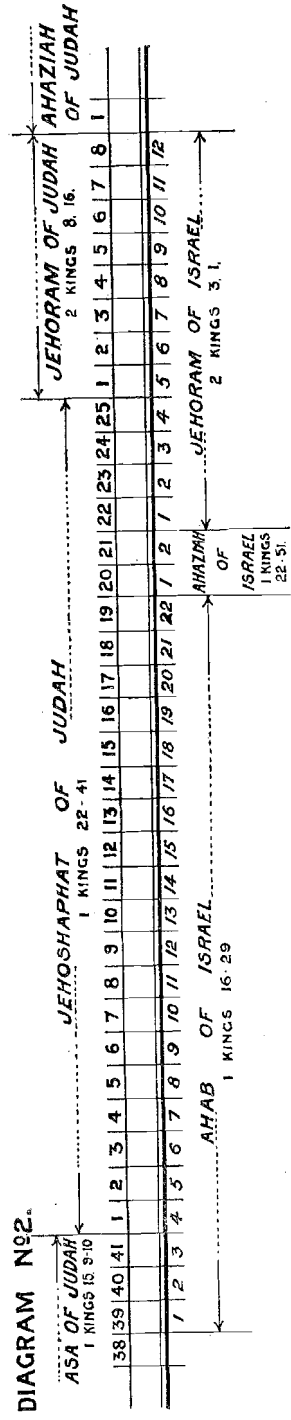
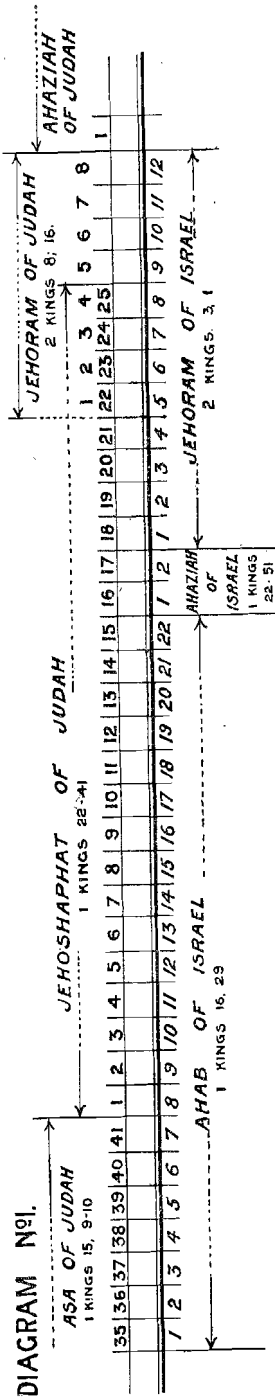
In the Book of Joshua (14: 5-7, 10) we read that when Joshua was dividing the land, Caleb came to him and said: "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea"—namely, that he would live to inherit part of the land—"Forty years old was I when Moses the servant of God sent me from Kadesh-barnea to espy out the land . . . and now, behold, the Lord hath kept me alive, as he said, these forty and five years . . . and now, lo, I am this day fourscore and five years old."

We are informed in Num. 10: 11, 12, that in the 20th day of the 2nd month of the 2nd year (*i.e.*, 1 yr. 1 mo. 20 dys.) after leaving Egypt, the people journeyed from Sinai to the wilderness of Paran; and it was from Kadesh-barnea in Paran that Caleb and the other spies journeyed forth (See Num. 13: 1-3, 25, 26; 32: 8). It was, therefore, a little over a year after the Exodus that Caleb was sent to spy the land, and 45 years later the land was conquered and divided, altogether a period of 46 years.

The period of 450 years of the Judges

The Apostle Paul tells us that God gave the people of Israel Judges "about the space of 450 years," from the time of the division of the land, till Samuel the prophet (Acts 13: 19, 20). It is generally acknowledged that without this inspired statement in the New Testament the continuity of the Old Testament chronology would be broken. Nor could we know the period of Saul's reign, were it not that the Apostle again supplies this information, enabling us to connect up the chronological chain (Acts 13: 21).

The Old Testament does, indeed, furnish an indication of the time which elapsed between the Exodus and the period of the kings, but owing to an evident error on the part of a copyist, or a translator from the original Hebrew manuscripts, the matter has been involved in a measure of obscurity. With the aid of the Apostle's figures we know that the total period from the Exodus to the commencement of the erection of the Temple in Jerusalem was 580 years. In 1 Kings 6: 1 we read in our Bible that the period in question was 480, or 100 years less



These two diagrams demonstrate that the "synchronisms" found in the Books of Kings cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves. They nevertheless agree better with Diagram No. 2, which allows Jehoram of Judah a reign of 8 years alone (Compare 2 Chron. 21: 1-5).

than the sum of the periods given in the other Scriptures (40 + 6 + 450 + 40 + 40 + 4 = 580).

The ease with which this mistake in 1 Kings 6: 1 crept in, whereby 580 was made to read 480, is very apparent when the Hebrew letter which stands for 4 "ד" is compared with that for 5 "ה". Although in all existing Hebrew manuscripts of the Old Testament (none of which date earlier than the 10th century A.D.) numbers are written out at length, it seems certain that the writers of the originals, and all the ancient copyists, employed the letters of the alphabet to denote numerical values. It is well known that this method was used by the Greeks, and, indeed, by all ancient Eastern nations. Maccabæan coins prove conclusively that this shorter method of recording numbers was in vogue among the Hebrews after the Babylonian captivity (536 B.C.) and there is no reason to doubt that it was in use from the beginning.

Because of the similarity of certain letters in the Hebrew alphabet, copyists have mistaken one for another, in spite of their proverbial care, and thus in some cases have given rise to much misunderstanding. It is wonderful, indeed, that such errors are not more frequent in the Bible; the Lord has so overruled matters that the errors which have crept in are corrected by the testimony of other Scriptures.

The Period of 513 Years of the Kings of Judah

Dating from Samuel the prophet when the 40 years of Saul's "space" began, till the dethronement of Zedekiah the last king, is a period of 513 years. This is derived entirely from the Book of Chronicles, the reign of Saul being the only exception (Acts 13: 21). The chronological chain cannot be carried through the line of the kings of the ten tribes, without reference to the line of Judah, for two breaks occur in the succession of the reigns of Israel's kings. There is a gap of ten years after Jereboam II (2 Kings 14: 23; 15: 8); and a second gap of ten years after Pekah (2 Kings 15: 27; 17: 1).

The reigns of the kings of Judah as given in the Book of Kings, agree exactly with those given in Chronicles.

Chronologers (as Ussher) who have attempted to base this

period of Bible Chronology upon the synchronisms found in the Book of Kings, have caused much unnecessary confusion; for it is well known that these synchronisms cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves.

A synchronism is a statement to the effect that "A," king of Judah, began to reign in a certain year of the reign of "B," king of Israel; or *vice versa*—See 2 Kings 15:32 for an example.

As an example of the disagreement in synchronistic statements, we read in 2 Kings 15:30 that Hoshea slew Pekah in the 20th year of Jotham, and reigned in his stead. This statement is quite manifestly an interpolation, because Jotham did not reign more than 16 years (2 Chron. 27:1); nor did Hoshea reign instead of Pekah even in the 20th year after the accession of Jotham (which would be the 4th year of Ahaz) as is suggested by Ussher according to the marginal note in many Bibles, for in 2 Kings 17:1 it states that Hoshea began to reign in the 12th year of Ahaz.

The synchronism of 27 years mentioned in 2 Kings 15:1 cannot possibly be true; and many other synchronisms are erroneous.

In 2 Kings 8:16, the words: "Jehoshaphat being then king of Judah" are omitted in a number of Hebrew manuscripts and in many versions (See note in the Variorum Bible). If the synchronistic statements in 2 Kings 8:16 and 3:1 were true (thus making Jehoram of Judah reign only 4 years alone, and therefore shortening the chronological chain by 4 years), then other synchronisms as 1 Kings 16:29; and 22:41, etc., are not true. This shows that many of the synchronisms in the Book of Kings are conflicting, and strengthen the belief that they are interpolated. Contrast diagrams Nos. 1 and 2 on page 32.

It is now generally agreed that these synchronisms were added to the Book of Kings by a later hand, and are not to be considered as original independent chronological data. The fact that the writer of Chronicles (which is held to be the last written of the books of the Old Testament) *ignored* the lengths of the reigns of the kings of Israel (the ten tribes which broke

away from Judah into idolatry after the death of Solomon), and confines himself entirely to the line of the kings of Judah, should give us confidence that the Lord intends us to continue the chronological chain through the kings of Judah (See 1 Chron 3:9-16).

The Period of 70 Years Desolation of Jerusalem and of the Land of Judea

From the destruction of Jerusalem and the temple at the dethronement of Zedekiah, till the first year of Cyrus, is easily found to be 70 years by comparing the clear statements of the following Scriptures:

(1) *The prophecy of Moses:*
Lev. 26:33-35.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

(2) *The prophecies of Jeremiah:*
Jer. 25:11, 12; 29:10.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

10 ¶ For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

(3) *Daniel's understanding of the prophecies of Moses and Jeremiah:*

Dan. 9:2.

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

(4) *Historical notice by the writer of Chronicles, of the fulfilment of the prophecies of Moses and Jeremiah:*
2 Chron. 36:19, 20.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

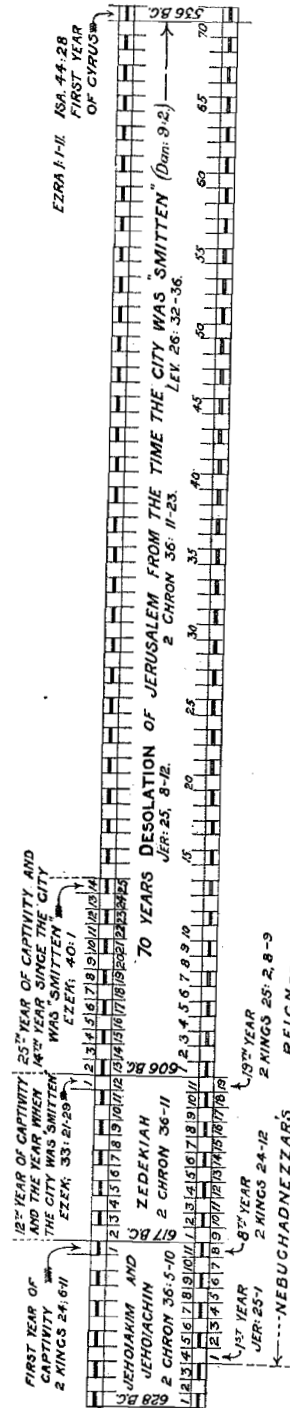
21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

It is evident from a consideration of the above texts that the 70 years of desolation, spoken of by Jeremiah, was in fulfilment of the prophecy of Moses, that the land might enjoy its sabbaths of rest, because when the people were in the land they would not let it rest.

When Zedekiah was taken captive to Babylon in the 4th month of his 11th year (Jer. 39 : 2), it appears that some of the poorest of the people were left in the land (Jer. 39 : 10), over whom Nebuchadnezzar set Gedaliah as governor (2 Kings 25 : 22). And when the Jews who had escaped to other lands heard that Gedaliah was made governor over this remnant, they returned and joined him (Jer. 40 : 11, 12). But we read that in the 7th month Gedaliah and many others were slain (Jer. 40 : 15, 16 ; 41 : 1-3) ; and although the Lord promised to protect the very few who yet remained if they would obey him (Jer. 42 : 10-12), they were now so afraid of the Chaldeans that they would not settle in the land, but fled into Egypt (Jer. 43 : 1-7).

This abject fear of the small number who were left after Gedaliah's death, was foretold by Moses, who said that they would flee out of the land and perish among their enemies (Lev. 26 : 36-39), and that *then* the land would enjoy her sabbaths while she lay desolate without them (Lev. 26 : 33, 34, 43), to fulfil, or accomplish, 70 years. Thus, towards the end of the 11th year of Zedekiah the land of Judea was desolate (Jer. 44 : 2, 6, 7, 22 ; 2 Kings 25 : 25, 26).

Although the teaching of the Scriptures regarding this period of 70 years desolation is very clear, it has been strangely obscured by Ussher and other chronologers. They have imagined that the 70 years began in the 3rd or 4th year of the reign of Jehoiakim, 19 or 18 years before Zedekiah's dethronement. This, of course, would shorten the chronological chain previous to A.D. 1, and thus make the six millenniums from the creation of Adam end 19 or 18 years after 1872 A.D. They recognised that the land was not "desolate without an inhabitant" during the remaining 7 or 8 years of Jehoiakim and the 11 years of Zedekiah, and they therefore termed the 70 years as a period of *captivity*. But the Scriptures are emphatic



that no captivity began in the 3rd or 4th year of Jehoiakim, nor, indeed, till after the death of that king.

It was after Jehoiachin (the son of Jehoiakim) ; also named Jeconiah and Coniah—(See 2 Kings 24 : 8, margin) had reigned three months, that the beginning of the captivity of Judah took place (2 Kings 24 : 6-18). The prophet Ezekiel (who was among those carried to Babylon with Jehoiachin), always reckoned the *captivity* as dating from the time when Jehoiachin, Jehoiakim's son, was taken captive, 11 years before the final captivity and *desolating* of Jerusalem and the land (Ezek. 1 : 2 ; 33 : 21 ; 40 : 1.—See Diagram on this page).

Jeremiah, also, did not recognise any captivity of Judah previous to that of Jehoiachin (See Jer. 27 : 16-22 ; and note that this utterance of Jeremiah was during the 4th year of Zedekiah ; for the Variorum Bible points out that in verse 1 of this 27th chapter Zedekiah is the king meant, as is shown by comparing verses 3 and 12, and verse 1 of the next chapter—the 28th. The Septuagint omits 27 : 1 entirely).

It was in the 4th year of Jehoiakim, which was also the 1st year of Nebuchadnezzar (Jer. 25 : 1), that Jeremiah promised the Jews that if they would turn from evil the Lord would do them *no hurt* ; otherwise the king of Babylon would come against them (Jer. 25 : 1-12 ; 36 : 1-3).

The fear of an invasion had the effect of causing the people to proclaim a fast, and endeavour to influence Jehoiakim to repent (Jer. 36 : 4-10, 16). This fast was held in the 9th month of the 5th year, so that the Lord did them "no hurt" previous to the 6th year of Jehoiakim (Jer. 36 : 9). The Septuagint reads the 9th month of the 8th year, which is probably correct.—See footnote.

But Jehoiakim cut up and burnt the "roll of the book" which Jeremiah had written against him, and Jeremiah required to write another roll, in which he repeated his prophecy that "the king of Babylon shall certainly come and destroy this land [make it desolate], and shall cause to cease from thence man and beast" (Jer. 36 : 22-32). Because of this act of contempt in cutting up the roll, the Lord brought Nebuchadnezzar against Jerusalem, and Jehoiakim was bound in chains to be carried to Babylon (2 Chron. 36 : 2-7).

Nebuchadnezzar, however, did not pursue his original intention to take Jehoiakim captive, but made him pay tribute instead, and carried off some of the vessels of the temple, being content with this alone. At the end of three years' subjection Jehoiakim rebelled against Nebuchadnezzar (2 Kings 24 : 1), with the result that the Lord harried him by sending against him bands from the surrounding countries, the people of which were now under the power of Babylon, until Nebuchadnezzar was free to come in person to besiege Jerusalem (2 Kings 24 : 1-4, 7).

Jehoiakim was not taken captive to Babylon; but after reigning eleven years he died, being probably assassinated by his infuriated subjects when they saw Nebuchadnezzar coming to lay siege against the city; and it seems that he was not accorded an honourable burial, but that his dead body was cast forth out of Jerusalem* (Jer. 22 : 18, 19; 36 : 30). It was therefore upon the head of Jehoiachin (Coniah) that the collective

* Although the Scriptures do not say when Jehoiakim began to pay tribute, they by the foregoing texts indicate indirectly that it was in his 8th year. The great Jewish historian Josephus corroborates this, saying distinctly that it was in Jehoiakim's 8th year that he became tributary to Babylon, rebelling three years later, *i.e.*, in his 11th and last year (See Ant. X, 6 : 1-3).

sin of his fathers was visited (Jer. 22 : 24, 25; 36 : 30, 31). We read that it was *at that time* (11 years before Zedekiah's dethronement) that Nebuchadnezzar and his servants came and besieged Jerusalem (2 Kings 24 : 8-11); and Jehoiachin (son of Jehoiakim) evidently thought it hopeless to resist, and surrendered himself with all his princes and all the chief of the land into the hands of the king of Babylon (2 Kings 24 : 10-17).

This, the *first* deportation of captives to Babylon, took place in the 8th year of the reign of Nebuchadnezzar (2 Kings 24 : 12; Jer. 24 : 1-10); and the second and final deportation was at the dethronement of Zedekiah eleven years later, in the 19th year of Nebuchadnezzar (2 Kings 24 : 18, 19; 25 : 1-11). Although a few cities in Judea still remained unsubdued after the first captivity, which were desolated at the final invasion by Babylon (Jer. 34 : 1-22), this final captivity is spoken of as being more a captivity of *Jerusalem* (Jer. 1 : 3; 32 : 1-5), from which time, therefore, the 70 years desolation of Jerusalem began (Dan. 9 : 2).

Verses 28-30 of Jer. 52 show that the writer understood that the *first* captivity of Judah was after the death of Jehoiakim, 11 years before the final destruction of Jerusalem. He in this place pre-dates the years of the captivities, calling the 8th year of Nebuchadnezzar, when Jehoiachin was carried to Babylon, the 7th (Compare 2 Kings 24 : 12), and the 19th year the 18th (Compare Jer. 52 : 12). The captivity mentioned in the 30th verse of this 52nd chapter of Jeremiah is that of the Jews who fled to Egypt, after Zedekiah was dethroned and the desolation of the land had begun (See Jer. 43 : 5-11; 44 : 1-14). Josephus, in Ant. X, 9 : 7, says that this last act of vengeance against the rebellious Jews took place "on the 5th year after the destruction of Jerusalem, which was the 23rd of the reign of Nebuchadnezzar." This agrees with Jer. 52 : 30.

The 70 years spoken of by Jeremiah is shown in Jer. 29 : 1-14* to have begun to count from the time when the *remnant* (or *residue*—same word in the Hebrew) in Jerusalem were taken captive by Nebuzar-adan, the captain of Nebuchadnezzar. It

* In Jer. 29, verses 16-20 are omitted in the Septuagint, and are regarded by some authorities as not being in the original manuscripts—See the Variorum Bible.

was in the 4th month of his 11th year that Zedekiah was taken captive (2 Kings 25 : 2-7 ; Jer. 39 : 2-7), while in the 5th month Nebuzar-adan carried away the *remnant* to Babylon (2 Kings 25 : 8-11 ; Jer. 39 : 8, 9). It was this *remnant* or *residue*, as well as to all those who, 11 years before, had gone into captivity with Jehoiachin or Coniah (Compare verses 1 and 8 of Jer. 24), that Jeremiah sent the letter, telling them to settle down in Babylon, for the Lord would not visit them till 70 years were accomplished (See Jer. 29 : 1, 2). The messengers bearing Jeremiah's letter to the captives in Babylon had been employed by him in a similar capacity 7 years before, Elasah and Gemariah evidently having formed part of the embassy which had gone to Babylon on behalf of Zedekiah in his 4th year (Compare Jer. 29 : 3, with 51 : 59, margin).

We believe that the foregoing Scriptural data definitely fixes the commencement of the 70 years period from the 7th month, in the 11th year, of the reign of Zedekiah, Judah's last king. In Vol. II of *Great Pyramid Passages* we examine still further into this important period of the Biblical chronology. The Great Pyramid's time-features agree entirely with this interpretation of the 70 years period.

*The Period of 536 Years from the End of the
70 Years Desolation, to 1 A.D.*

After the end of the 70 years till the close of the canon of the Old Testament, the Scriptures, when marking events of historical importance, indicate in what year of the reigning *Gentile* king such events transpired ; but as the Scriptures do not record the lengths of the reigns of those *Gentile* kings in that consecutive order in which they record the reigns of the kings of Judah, we must here rely upon the pages of secular history.

As we should expect, seeing that God has here left us to our own resources, it is at this period of the world's history that chronology rests upon the surest foundations, both because we have at command several distinct eras which can be compared, and also because we have the writings of many contemporary authors of different nations. Secular history from the end of

the 70 years desolation of Jerusalem down to our day is, therefore, in marked contrast with regard to the reliability of its chronology to that of history previous to the 1st year of Cyrus ; for in the earlier period secular chronology is more or less built upon speculations, and there is no unanimity of opinion.

Were it not that God has specially provided, by means of his inspired writers, the necessary data to enable us to connect the reliable period of secular history with the chronological chain of the Bible, we would be absolutely unable to locate our position on the stream of time. For this reason, if for no other, the reverent student of the Word of God will do well to keep close to the Bible chronology, placing his reliance upon the records of secular history only where they are not at variance with those that are inspired, and where, as in this instance of the 1st year of Cyrus, he is directly referred thereto. We may rest assured that wherever our heavenly Father refers us to secular history, he has so overruled matters as always to provide that the historical evidences necessary to enable us to fix our dates, have been preserved by trustworthy writers.

In 2 Chron. 36 : 19-23, and Ezra 1 : 1-11 we read that it was in the first year of Cyrus, king of Persia, that the people of Israel were permitted to return to Jerusalem. The overthrow of the Babylonian kingdom by the Medes and Persians (Elam) had been foretold by Isaiah more than 180 years previously (Isa. 13 : 1, 17-19 ; 21 : 2, 9), as well as by Jeremiah (Jer. 51 : 11). Belshazzar was the last of the Chaldean kings, and when he was slain at the time of the capture of the city of Babylon, by Cyrus, "Darius the Mede took the kingdom" (Dan. 5 : 25-31). Darius the Mede has been identified in secular history as Cyaxares II, who was the uncle of Cyrus.

Sometimes the reign of Cyrus the Persian is dated from his capture of Babylon in 538 B.C., but he was then merely acting under the authority of Darius as general of the army. Thus, the Medish monarch, in connection with a Persian, brought the kingdom of Babylon to an end according to the prophecies. So long as a Mede sat on the throne the Persians were second in importance, but on the accession of Cyrus, the Persians became predominant. This transference of the sovereign power from the Medes to the Persians was illustrated in Daniel's vision of

the ram with the two horns (symbolical of two powers) one of which was higher than the other, and the higher (the Persian) came up last (See Dan. 8 : 3, 20).

The date when Cyrus became king is universally agreed to be 536 B.C. Immediately on gaining authority, Cyrus, in fulfilment of the prophecies concerning him (Isa. 44 : 28 ; 45 : 1, 13), issued an edict which allowed the captive Jews to return to Jerusalem, and thus end its long seventy-year period of *Desolation*.

The Period of 1872 Years

When we add 1872 years to the sum of the preceding periods, this completes six millenniums from the date of the creation of Adam. But the Scriptures indicate that Adam's fall and condemnation took place two years after his creation, so that, dating from the Fall, 6000 years ended in 1874 A.D. The proofs of this statement are fully considered in Vol. II of *Great Pyramid Passages*.

The foregoing chronological scheme, which we denominate Bible Chronology because it is based upon the Scriptures alone (See list of Bible dates, Sec. II) is corroborated conclusively by the accurate scientific time-measurements in the Great Pyramid of Gizeh in Egypt.

SECTION IV

HISTORICAL YEAR REPRESENTED BY THE PYRAMID INCH

PROFESSOR C. PIAZZI SMYTH has proved conclusively from several lines of argument, that the Pyramid's unit of linear measure is exceedingly close to the British inch-unit, being only one-thousandth part of an inch longer. He has appropriately denominated this Pyramid unit the *Pyramid inch*, 25 of which make a *Pyramid cubit*.

A large number of the Pyramid's scientific features show that in the "time-measurements" a Pyramid inch represents a year (See the companion book entitled: *The Great Pyramid: Its Scientific Features*). Consequently all British measures must be converted into the corresponding number of Pyramid inch-units, in order to harmonise with the Scriptural periods of years. This conversion of British, into Pyramid, inches, is very simply accomplished; for whatever be the total of British inches, if a deduction be made at the uniform rate of 1 for every 1000, the remainder is Pyramid inches. Thus 1000 British inches equal 999 Pyramid inches. To convert a Pyramid-inch measure into the corresponding value in British inches, *divide* the total of Pyramid inches by .999.

Just as each day of the Bible *symbolical* year of 360 days, when used prophetically, represents a true solar year of 365.242 days, so we find in the Great Pyramid that each *Pyramid inch*, when used as a measure of time, represents either a solar day, or a solar year of 365.242 days. That the Architect of the Great Pyramid intended each Pyramid inch in the time-measurements to represent a true solar year, is proved by the fact that the scientific proportions of the building which he caused to be erected, demonstrate his knowledge of the exact length of the true solar year. The monumentalization of the day-value of the Solar Tropical, and Lunar, years is represented so often in the

dimensions of the Great Pyramid, that no thinking man will question its Divine authorship.

The Duration of the Solar Tropical Year

The mean number of days in the Solar Tropical year is not yet known to science with absolute certainty. We believe that the estimate of the celebrated French astronomer, the well-known U. J. J. Leverrier, who discovered by pure mathematical calculations the great planet Neptune, to be nearer to the truth than most estimates. Not, however, that there is much of a divergency in the estimates; for during the past 70 years the results of the calculations of astronomers have not differed by more than a small fraction of one second in the whole year.

Leverrier's estimate of the mean number of days in the solar tropical year is: $365 \cdot 242,199,594,907,4 +$. By an exact equation directly connected with the Great Pyramid, the day-value of the year is shown to be: $365 \cdot 242,198,667,731,1 -$; and this is the value we adopt in all the calculations of the Great Pyramid. The slight difference in the day-value as estimated by Leverrier, and as shown by the Pyramid's equation (little over .08 of one second in the entire year), would not total to more than about 35 *minutes* during the whole cycle of the precession of the equinoxes, that is, during the immense period of 25,694 to 25,695 Solar Tropical years. Finite man cannot hope for greater exactitude than this.

The Beginning of the Year

In the list of Bible dates (Sec. II), the years are reckoned to begin according to the present mode of calculating, namely, 1st January. This, however, is merely for convenience, for there are abundant evidences that, with early nations in the northern hemisphere, the universal rule was to begin the year in the Autumn quarter of a year earlier than at present. There are evidences which show that previous to the date of the exodus of the Israelites from Egypt, the Bible follows the then prevailing custom, and reckons the year to commence in Autumn. The date of the creation of Adam, given in the chronological list as

4128 B.C., really commenced in Autumn quarter of a year earlier, that is, 4128 $\frac{1}{4}$ years before 1st Jan. A.D. 1. When we read in Gen. 7 : 11 that the flood began in the 2nd month of Noah's 600th year, we are to understand that this year began in Autumn.

At the Exodus from Egypt, when the Israelites were separated to God at the passover in the 14th day of the month of Abib, the Lord said through Moses: "This month shall be unto *you* the beginning of months: it shall be the *first* month of the year to *you*" (Exod. 12 : 2; Deut. 16 : 1). In this way the Lord made a distinction between the year of his own people, and the year of the Gentiles.

The Israelitish year was lunar only in so far that its exact beginning was regulated by the first visible appearance of the new moon immediately preceding the harvest in the Spring. If within 15 days from the first appearance of the new moon at the close of the twelfth month, it was judged that the crops would be sufficiently ripe to enable the priest to offer a sheaf as the first fruits unto the Lord according to the law (Lev. 23 : 5-11; 2 Sam. 21 : 9), this was proclaimed the first day of the first month (hence the name of the first month, *Abib*, *i.e.*, "green ears"). By this simple arrangement the Israelitish year was *automatically corrected* (Lev. 23 : 5-16; Deut. 16 : 9), so that its average length was really solar, *i.e.*, the same length exactly as we now observe it, although for convenience the people of Israel reckoned 12 months of 30 days each.

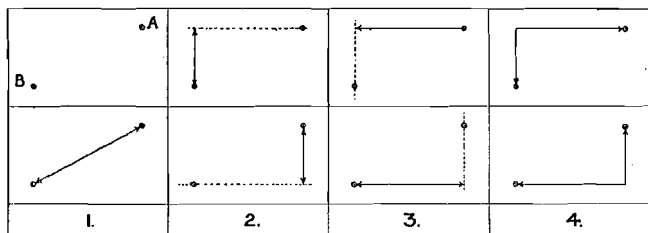
The Duration of the Synodic Month

The mean number of days in the Lunar, or Synodic, month as estimated by the famous astronomer, Sir J. Norman Lockyer, is: $29 \cdot 530,588,715$. This value is in exact agreement with another equation, directly connected with the Great Pyramid, to every place of decimals given by Sir J. N. Lockyer; and we point out that the final digit 5, in the ninth decimal place, is equal to less than 1/2000th part of one second in the month. By the Great Pyramid equation the days in the Synodic Month are: $29 \cdot 530,588,715,008,5 -$. The two equations mentioned above will be explained in *Great Pyramid Passages*, Vol. III.

The Pyramid's Methods of Recording Periods of Time

While the main Dispensational periods of the Bible are corroborated by corresponding inch-year measurements along the *floor-lines* of the passages, we find that chronological periods in general are indicated in the Great Pyramid in a number of ways, all of which are in accord with the building's own peculiar scientific design, and in keeping with the recognised symbolisms of its various parts.

Thus, certain time-periods are indicated in the passages by *roof-line*, and *axial*, measurements; and others are indicated by direct measurements from one point to another through the solid masonry and rock. The recognition of this latter method of recording time-features, revealed the fact that the Pyramid corroborates a great many important prophetic periods of the Scriptures; and in no other way could these particular periods be represented.



VARIOUS METHODS USED IN THE GREAT PYRAMID
FOR MEASURING BETWEEN ANY TWO POINTS AS A & B.

This method is based upon the principle that, while the most direct measurement between two points (as A and B in the diagram), one of which is below and to one side of the other, is a straight line from one to the other (figure 1 in diagram), yet, straight-lined measurements between these two points may be symmetrically taken in three other ways (as figures 2, 3, 4, in diagram), thus increasing the possible number of corroborative time-features in the Pyramid. By means of *areas*, also, scientific features, and the time-measurements which they confirm, are found to be extensively embodied in the building's dimensions.

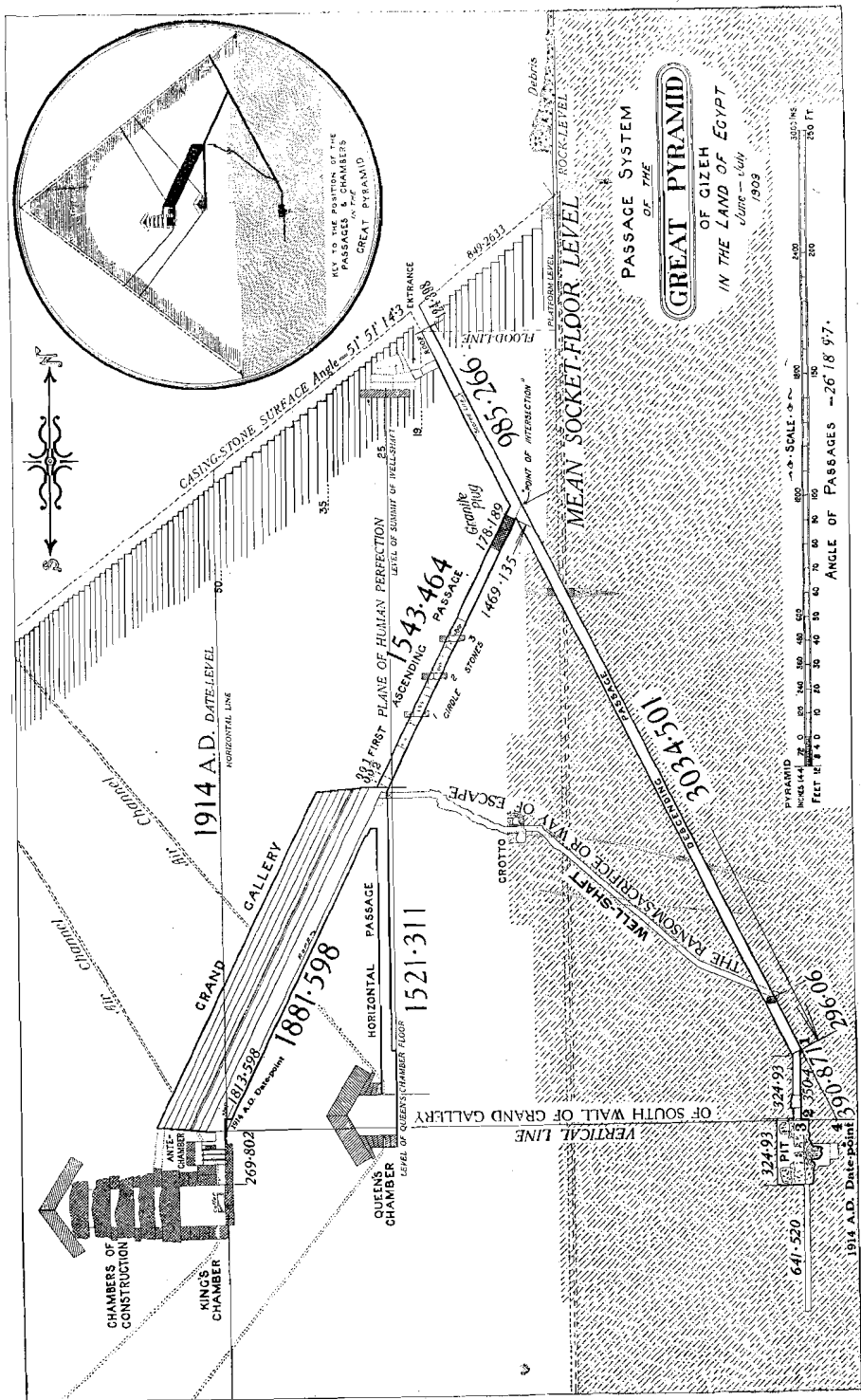
SECTION V

THE MEASUREMENTS AND ANGLES OF THE GREAT PYRAMID

FOLLOWING the labours of Professor John Greaves in 1637, and of Colonel Howard Vyse two hundred years later in 1837, the celebrated astronomer, Professor C. Piazzi Smyth, was the first to employ, in a comprehensive manner, approved scientific methods of measuring in the Great Pyramid of Gizeh; and in his well known *Life and Work at the Great Pyramid* the results of his investigations in 1865 are presented with minute detail. For about a score of years this was the accepted standard book on the subject of the Great Pyramid; but it was not exhaustive, for Professor Smyth had not examined a number of the important lower parts of the building's interior, as these places were much obstructed at the time through the accumulation of debris.

Later, in 1881, the eminent Egyptologist, Professor (now Sir) W. M. Flinders Petrie, also worked long and arduously at the Great Pyramid, and recorded his observations and figures in his valuable publication *The Pyramids and Temples of Gizeh*. He re-measured with much precision those portions already gone over by Professor Smyth, and visited and measured the parts previously omitted. For a number of years, therefore, students of the Great Pyramid have known of the various dimensions of the monument to within, at least, a probable small margin of error.

For when we consider the difficulties which measurers have to contend with in the very confined, dark, slippery, and now somewhat dilapidated passage-ways of the Pyramid, we can recognise that though these workers may conduct their measuring-operations with every care, their conclusions must differ to some extent. As Professor C. Piazzi Smyth very



properly says, "no two human measures ever agree exactly; all that finite man can hope for is to come within moderately close limits."

The results of our own measuring-operations, carried on in the years 1909 and 1912, as explained in Vol. I of *Great Pyramid Passages*, closely agree with the figures of Professors Smyth and Petrie. We are confident, therefore, that the measurements used in this and our other books are as near to the truth as we can hope for. Our confidence is strengthened by the discovery, first apprehended by Mr. John Taylor in 1859 in his work *The Great Pyramid: Why was it built? And who built it?* extended by Professor C. Piazzi Smyth and his co-labourers, and greatly developed within the past five years, namely, that the Great Pyramid proves its own dimensions by its wonderful, and complete, system of geometrical and mathematical proportions. For it is now clearly to be seen that the dimensions of each passage and chamber are directly related by such proportions to those of every other part of the building, both exterior and interior—See the companion book entitled: *The Great Pyramid: Its Scientific Features*.

Value of the π Ratio

In the scientific, proportionate dimensions of the Great Pyramid, the mathematical ratio π , or the ratio which exists between the circumference of a circle and its diameter, enters very frequently as one of the factors. Because of this it is possible to ascertain, theoretically, the inch-value of these dimensions to infinitesimal fractions of an inch.

The ratio π has been verified to many places of decimals (at least 600 places). We give the value here to 15 places of decimals: $\pi = 3 \cdot 141,592,653,589,793 +$.

The Casing-stone Angle

The angle of rise of the exterior sides of the Great Pyramid was pronounced by Professor Flinders Petrie, after careful angle-measuring of the large well-preserved casing-stones at the north base of the building, to be $51^\circ 52'$ plus or minus $2'$.

Professor C. Piazzzi Smyth, following the theory first propounded by John Taylor, claimed that the exact angle is $51^{\circ} 51' 14'' \cdot 3$, which angle is contained within the findings of Professor Petrie, and was substantially supported by Professor Smyth's own painstaking measuring.

This angle $51^{\circ} 51' 14'' \cdot 3$ is called the π (Pi) angle, giving to the vertical height of the Pyramid the same ratio to its square base, as the radius of a circle bears to its circumference. In conjunction with the building's socket-level base-length, this π angle has endowed the Great Pyramid with many wonderful scientific truths, and has also enabled a number of important time-measurements (corroborative of the Scriptural chronology) to be indicated with exactness.

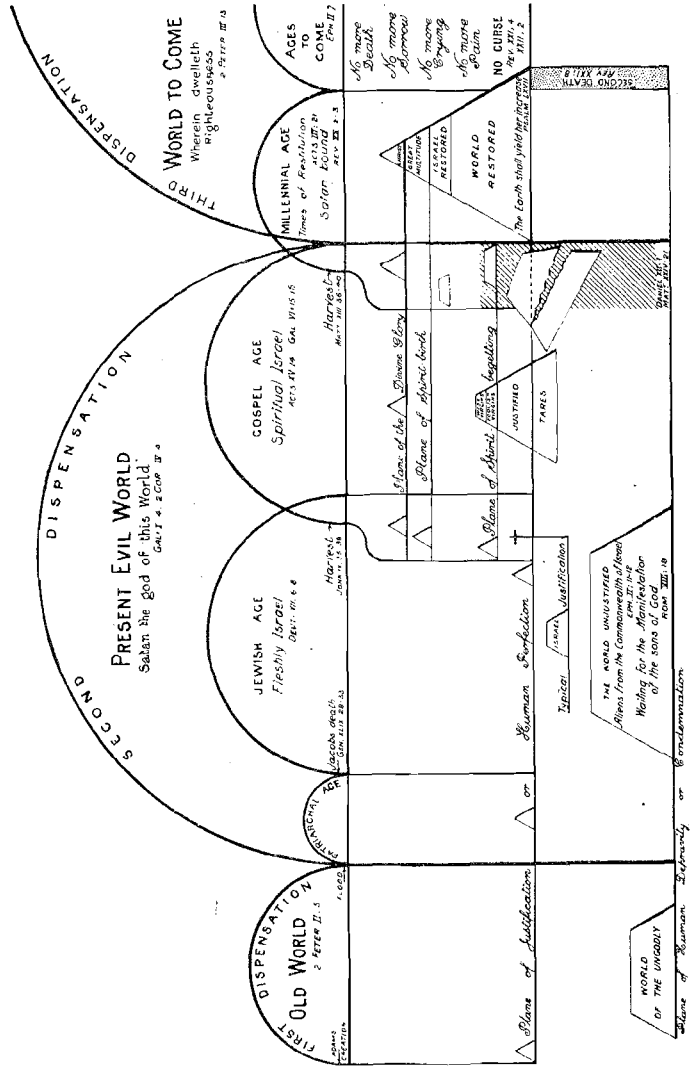
None of the other thirty or more measured pyramids throughout Egypt have been erected at this π angle. Commenting upon this fact, Professor Smyth writes: "If, therefore, the π quantity with its resulting shape is really found built into the Great Pyramid with exactness, . . . it not only discriminates that building at once from all other pyramids of Egypt, whatever their absolute size may be; but proves that such a distinguishing feature for the wise of latter days must have been the result either of some most marvellous accident, or of some deep wisdom and settled determined purpose." We have confidence that the reader will agree with us, after perusing this small book, that there is no feature in the Great Pyramid the result of accident.

The Passage Angle

The angle of inclination of the Descending and Ascending Passages, as scientifically deduced by Professor Smyth from the exact geometrical proportions of the building, as well as from his careful personal angular observations in the several passages, is $26^{\circ} 18' 9'' \cdot 7$. (The *seconds* are usually given in Pyramid works as a round figure, 10".) This, the theoretical correct angle, is approximated more nearly by the Grand Gallery than by the other passages. The mean angle of the Descending Passage as actually observed by Professor Smyth, is $26^{\circ} 26' 49''$, of the First Ascending Passage $26^{\circ} 6' 5''$, and of the Grand

Gallery $26^{\circ} 17' 37''$; and these angles are practically confirmed by Professor Petrie's observations.

Professor Smyth points out that the Grand Gallery, the angle of which is only half a minute from that required by theory, is the best constructed of all the passage-ways, and in it the builders appear to have more closely attained to the intention of the Architect. Referring to the observed angles of the Descending and First Ascending Passages, Professor Smyth draws attention to the fact that "one of them is more, and the other less, than the theoretical quantity; their mean, or $26^{\circ} 16' 30''$, being within 2' distance therefrom; and looking like a case of probable error of construction on the part of honest workmen, who knew the right theoretical angle, and wished to hit, but had practical difficulty in hitting, it exactly" (*Life and Work*, Vol. III, page 37).



SECTION VI

SYMBOLISMS OF THE GREAT PYRAMID

THE symbolisms of the Pyramid are dealt with in detail in the companion book entitled: *The Great Pyramid: Its Spiritual Symbolism*. It will be necessary, therefore, to restate them here only in brief; and we suggest a comparison of the diagrams on pages 52 and 55.

Descending Passage = The downward course of the "Present Evil World" to destruction.

Subterranean Chamber, or Pit = Destruction or Gehenna, that state of death from which there will be no awakening.

First Ascending Passage = The Israelitish Age; or the Law Dispensation during which the nation of Israel endeavoured to gain life by the works of the Law.

Well-Shaft = The Ransom-sacrifice of Jesus Christ; or Hades, that state of death from which an awakening is assured because of the Ransom-sacrifice of Jesus Christ.

Grand Gallery = The Gospel Age, the Grace Dispensation during which the High-Calling to membership in the Body of Christ is offered to the faithful; and the Age when the Spirit-begotten New Creatures in Christ make their calling and election sure.

Ante-Chamber = The "Holy" of the Tabernacle; the "School of Christ"; the Spirit-begotten condition of those who have presented their bodies a living sacrifice to God.

King's Chamber = The "Most Holy" of the Tabernacle; the "Sanctuary"; the Divine Spirit nature; the Divine reign of Christ.

Queen's Chamber = The condition of Human Perfection possessed by Adam before his fall; and which the "Man Christ Jesus" laid down as a Ransom-sacrifice on behalf of the world; and the condition of the world of mankind after

the Millennial reign of Christ has completed the restitution work.

Horizontal Passage leading to the Queen's Chamber = The complete period of the world's history from the time of Adam, to the end of the Millennial reign of Christ; also the New (Law) Covenant which will be made operative with the restored nation of Israel and the world after the completion of the Body of Christ.

Granite in the Great Pyramid = The Spirit Nature; the Divine Law; the Divine Will of God.

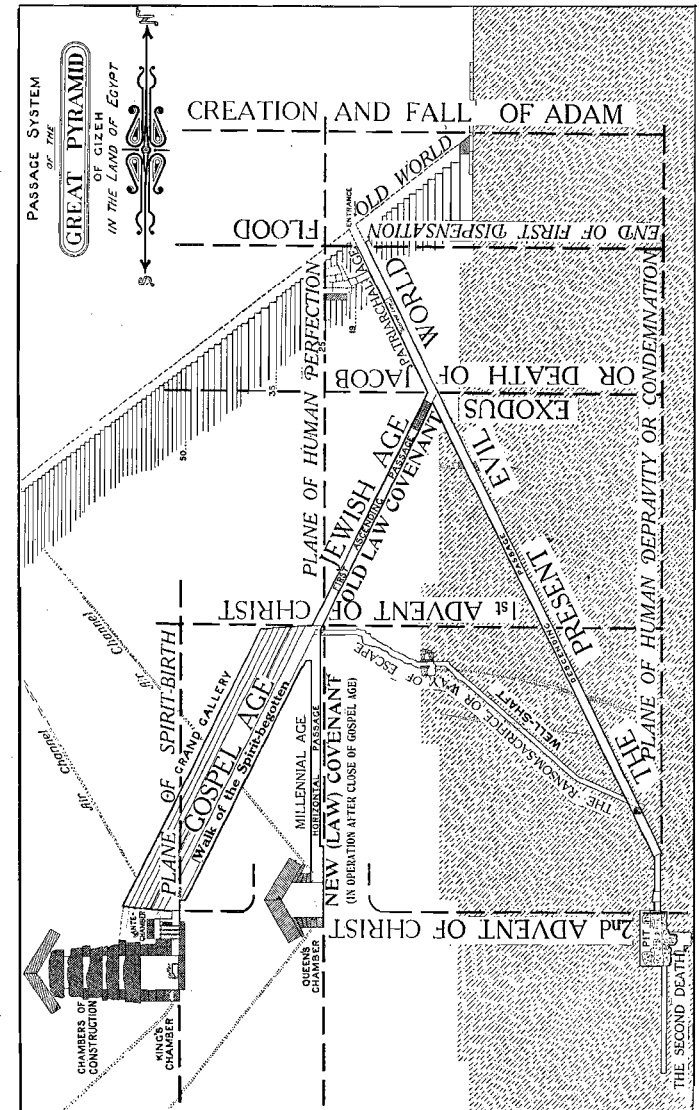
Granite Plug = The Divine Law of God, which blocks the way to life even as the Granite Plug blocks the way up the First Ascending Passage.

Granite Leaf in the Ante-Chamber = The Divine Will of God, under which all who enter the "School of Christ" must bow submissively.

Plane of Spirit Nature (Compare with the Chart of the Ages on page 52) is represented in the Great Pyramid by the level of the floor of the King's Chamber.

Plane of Human Perfection is represented by the level of the floor of the Queen's Chamber, which is also the level of the summit of the Well-shaft.

Plane of Human Depravity or Condemnation is represented by the level of the Subterranean Chamber or Pit.



THE GREAT PYRAMID CHART OF THE AGES

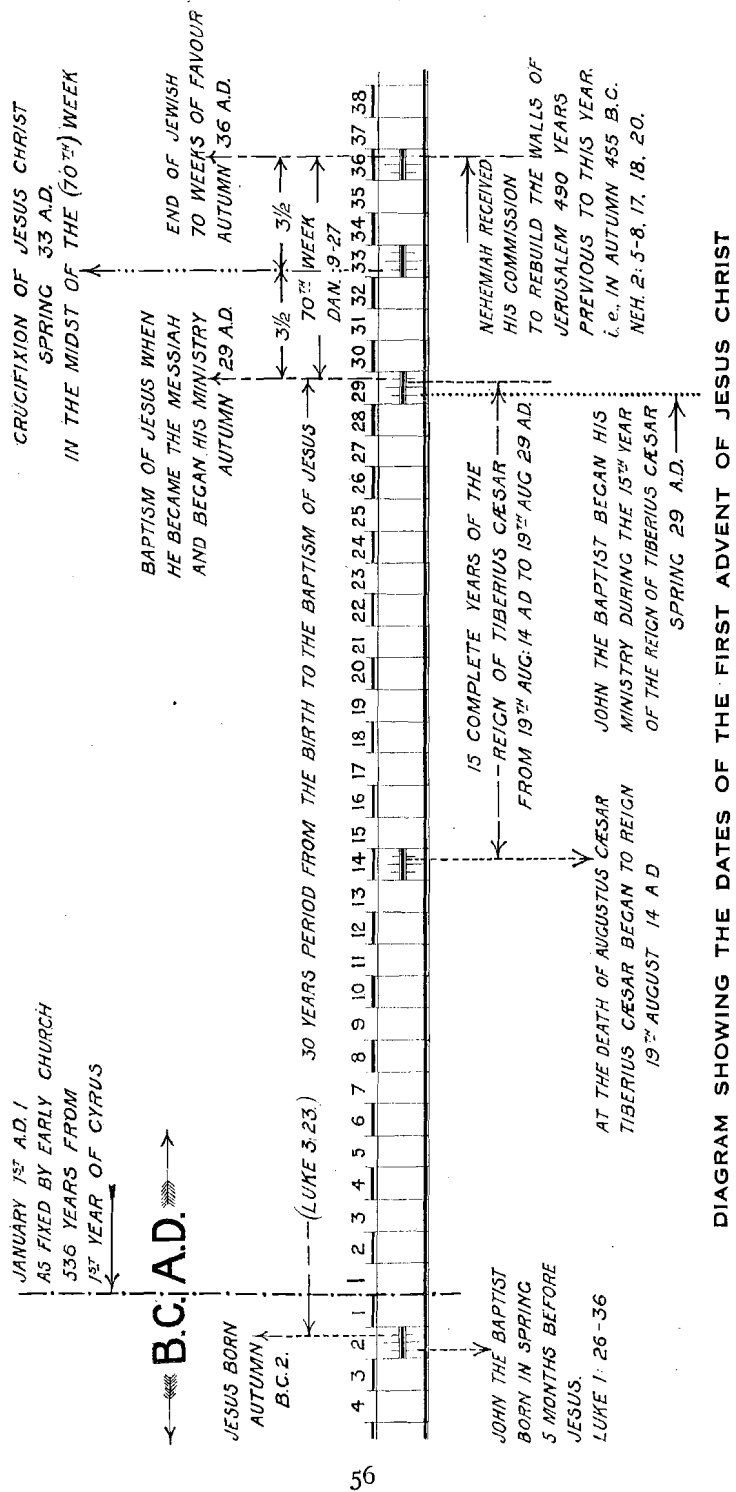


DIAGRAM SHOWING THE DATES OF THE FIRST ADVENT OF JESUS CHRIST

SECTION VII

THE DATES OF CHRIST'S BIRTH, BAPTISM, AND CRUCIFIXION

THE Scriptures contain sufficient data to enable us to accurately determine the year when Jesus was born, and also the dates of his baptism and crucifixion. The present A.D. date, as fixed in the 6th century by Dionysius Exiguus for the beginning of the Christian Era, is now generally recognised to be in error by those who have given the matter careful study. Ussher's scheme of chronology, given in the margins of many Bibles, places the date of Jesus' birth 4 years earlier than A.D. 1; but we believe that the true date was only $1\frac{1}{4}$ years earlier, *i.e.*, in Autumn 2 B.C.* The Scriptural data proves, also, that Christ was baptised in Autumn 29 A.D., and crucified in Spring 33 A.D. These dates are corroborated by symbolical time-measurements in the Great Pyramid.

When John came preaching the baptism of repentance, all men were in expectation of the advent of the long-promised Messiah, and reasoned within themselves whether or not John was the Christ (Luke 3 : 15); but John answered them, no, that Christ would come after him (John 1 : 15-45).

It was when Jesus was 30 years of age that he came forward to be baptised by John (Luke 3 : 21-23), and from that time

* It is well to notice that the now commonly accepted date for the birth of Jesus, *i.e.*, 4 B.C., is based upon the supposition that king Herod the Great died in the year 4 B.C. If 4 B.C. was the true date of Herod's death, then undoubtedly, according to Matt. 2 : 16, Jesus must have been born in either 4 or 5 B.C. But there is no ancient authority for this date of Herod's death, except a mistake of Josephus the Jewish historian, who placed the beginning of the 37 years of Herod's reign from his prospective appointment by the Senate of Rome in 40 B.C., instead of from his actual appointment as king on the death of Antigonus in 37 B.C. (Ant. XVII, 8 : 1). This error of Josephus is not followed by Eusebius nor by any of the early Christian writers.

being anointed with the Holy Spirit and with power, he began his ministry (Acts 10 : 36-38).

Luke states (3 : 1-3) that it was in the 15th year of the reign of Tiberius Cæsar that John the Baptist started his ministry. Tiberius began to reign at the death of Augustus on the 19th of August in the year 14 A.D., and his 15th year, therefore, extended from 19th August 28 A.D., till 19th August 29 A.D. (See the diagram on page 56).

Certain writers have taken as the starting point for Luke's reckoning the year 12 A.D. in which, they say, Tiberius was made co-regent with Augustus. There is no proof, however, that such a method of reckoning was ever used. None of the ancient ecclesiastical writers ever imagined that to be the meaning of the evangelist. Nowhere in histories, monuments, or coins of unquestioned authority, is there a trace of any other reckoning of the years of Tiberius Cæsar, than from the death of Augustus on the 19th of August, 14 A.D.

By comparing verses 13, 24-31, and 36, of the 1st chapter of Luke, it will be seen that Jesus was about 5 months younger than his cousin John the Baptist. According to the requirement of the Law Jesus could not begin his ministry until he was 30 years of age (Num. 4 : 3 ; Luke 3 : 23). As this requirement must have been equally binding upon John, it means that John began his ministry at 30 years of age 5 months before Jesus.

The Beginning of Jesus Christ's Ministry

It cannot be supposed that Luke would have been so careful to fix the exact date of the commencement of John's ministry, had he not understood that he was at the same time fixing the date of the most important event in the history of the world, namely, the Advent of the Messiah. Just as in the 1st chapter he connects the *birth* of Jesus with that of John, so in the 3rd chapter he connects *the beginnings of their ministry*. A more literal rendering of Luke 3 : 23, which supports this view, is given in Wilson's Emphatic Diaglott.

After informing us (in the first three verses) when John began his ministry, Luke now desires to draw attention to the commencement of Jesus' own ministry, and (in verse 23) says :

"Also Jesus himself [like John] was about thirty years old [when he] began [his ministry]." The literal word for word rendering requires the insertion of the words in the brackets, in order to bring out the sense of the verse. The Greek word *hai* may be equally well translated "and" or "also."

The Birth of Jesus

Now, as we have seen, John's ministry, beginning in the 15th year of Tiberius, must have dated from some time within the year commencing 19th August 28 A.D., and Jesus' ministry, therefore, 5 months later, must have dated from some time within the year commencing 19th January 29 A.D. It can be more particularly shown, however, that it was in the middle of the Israelitish year, *i.e.*, in Autumn 29 A.D., that Jesus was baptised and his ministry began. Luke 1 : 5 states that John's father, Zacharias, was a priest of the course of Abia. On referring to 1 Chron. 24 : 5-19 we find that the priests were divided into 24 courses, Abia being the 8th in order. During the twelve months of the year, which according to the commandment of God began in Spring (Deut. 16 : 1 ; Exod. 12 : 2), each course in its order would require to serve in the temple for two weeks. (For a similar arrangement see 1 Kings 4 : 7 ; also 1 Chron. 27 : 1-15). This would make Zacharias' term of office expire at the close of the 4th month.

Luke 1 : 8-13 states that it was while Zacharias was "executing the priest's office in the order of his course," that an angel appeared and informed him that his wife would have a son whom he was to name John ; and verses 23 and 24 go on to say : "And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own home. And after those days his wife Elizabeth conceived and hid herself five months." The succeeding verses show that at this time, at the commencement of the 6th month (*i.e.*, at the commencement of the 10th month from the beginning of that year), the annunciation was made to the virgin Mary ; and that when "the days were accomplished that she should be delivered" (or 9 months later), she "brought forth her first-born son," Jesus (Luke 2 : 6-7).

According to the above Scriptural data Jesus was born in Autumn of the year 2 B.C., 18 months ($4 + 5 + 9 = 18$) after the commencement of the (Israelitish) year, in which the angel appeared to Zacharias as he performed the priestly office in the order of his course; and he was baptised 30 years later, in Autumn 29 A.D., or 5 months after John the Baptist began his ministry in the 15th year of the reign of Tiberius Cæsar (See diagram, page 56).

The Duration of Jesus Christ's Ministry

Although it is difficult to gather definitely from the records of the Gospels alone what was the exact duration of Christ's ministry, the information found in the Old and New Testaments is sufficient to establish that period as $3\frac{1}{2}$ years.

In the first three Gospels notes of time are not frequent; but the Gospel of John carefully enumerates seven notes of time from the baptism to the crucifixion of Christ. Three of these are direct references to *passovers*, while a fourth passover appears to be referred to. These references are:

- (1) John 2 : 13—"the Jews' passover was at hand, and Jesus went up to Jerusalem."
- (2) " 5 : 1—"there was a feast of the Jews, and Jesus went up to Jerusalem."
- (3) " 6 : 4—"the passover, a feast of the Jews, was nigh."
- (4) " 13 : 1—"before the feast of the passover, when Jesus knew that his hour was come that he should depart out of the world unto the Father,"

The name of the feast mentioned in No. 2 is not specified, but it may safely be maintained to have been a passover, otherwise the interval between the passovers Nos. 1 and 3 would only be a year. But one year is altogether too short a period for the many events, including the three separate tours through the cities of Galilee, which the other Gospels show to have occurred during that interval. We believe that all the evidences warrant our counting the unnamed feast in John 5 : 1 to be a passover; and in this case the duration of our Lord's ministry

from his baptism in Autumn 29 A.D., till his death at the 4th passover when he was slain as the antitypical passover lamb, would be $3\frac{1}{2}$ years; and the date of the crucifixion Spring 33 A.D. This is the date adopted by Ussher. (See further details in Vol. II of *Great Pyramid Passages*.)

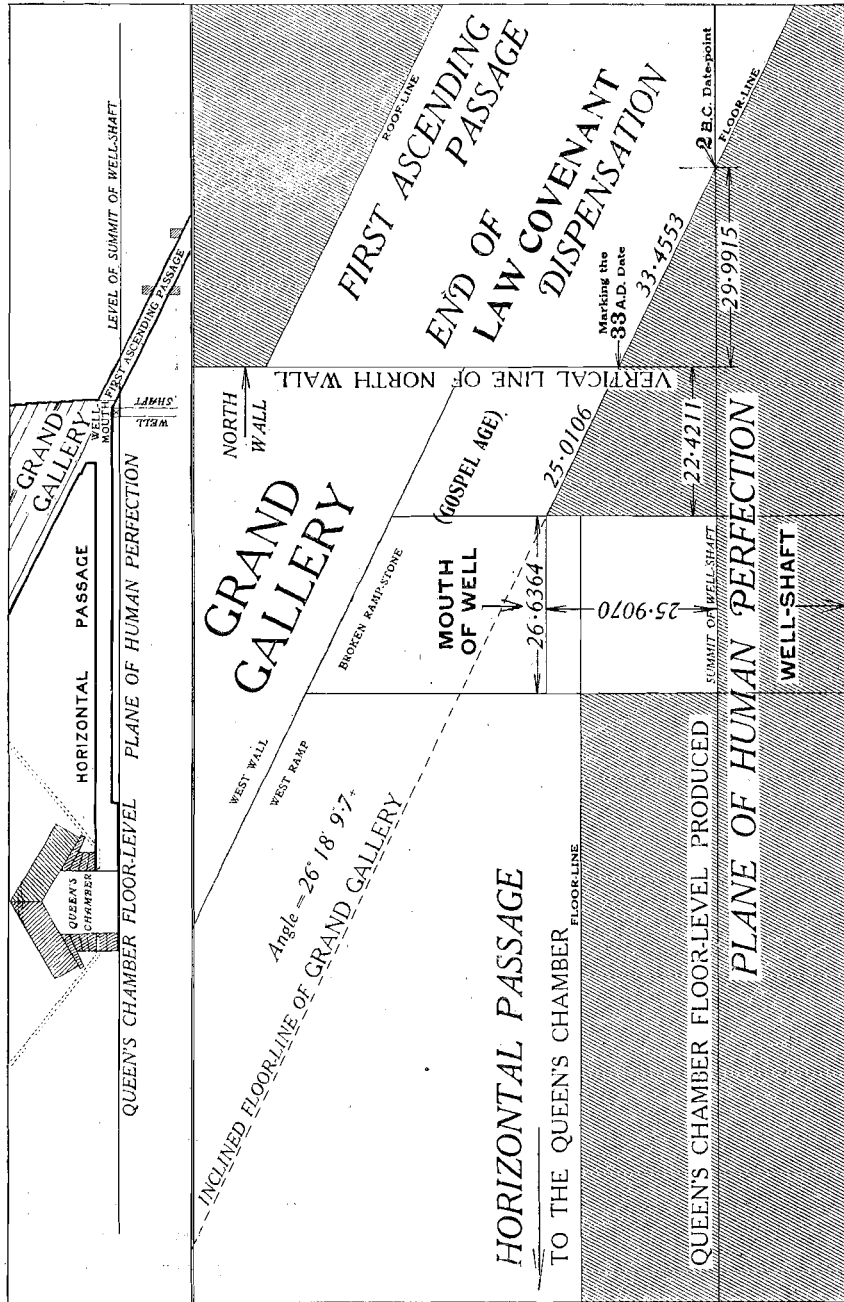
The Great Pyramid Corroborates the Dates of Christ's Birth, Baptism, and Crucifixion

As the Law Age ended, and the Gospel Age began, at the first advent of Jesus Christ, it is confirmatory to find that the important dates of his birth, baptism and crucifixion are symmetrically indicated in the Great Pyramid by three connected points at the upper end of the First Ascending Passage, where the Grand Gallery and Horizontal Passage begin.

We have already seen that in the symbolism of the Pyramid, we have in the Descending Passage a graphic representation of mankind during the course of the "Present Evil World" hastening downward to the Pit of destruction; and in the upward branching First Ascending Passage, effectually blocked at its lower end by the Granite Plug, we have a true symbolic picture of the Israelites' strenuous but unavailing efforts to gain life by the works of the law during the Law Dispensation.

Both those with the law, and those without the law, the Apostle declares, fell short of the glory of God, and thus all alike were condemned to death, and none could by any means redeem his brother (Psa. 49 : 7; Rom. 3 : 9, 10). Then came Jesus, crowned with glory and honour, that he by the grace of God should taste death for every man (Heb. 2 : 9). In him was no sin; he was holy, harmless, undefiled and separate from sinners. He was born into this world on a higher plane than the condemned race which he came to save; and in him was life. Therefore, in the Great Pyramid's symbolical representations, Jesus was not born with the sons of Adam in the miry Pit of depravity and death, but far above in the Queen's-Chamber condition of perfect human life.

While the condition of human perfection is particularly symbolised by the Queen's Chamber, we must recognise that the "Plane" of human perfection in general is represented by



the level of the floor of the Queen's Chamber (See the diagram on page 62). When the floor-line of the Queen's Chamber is produced northward it comes in contact with the inclined floor of the First Ascending Passage. The fact that the Queen's Chamber floor-level is in this exact relative position to the upper end of the First Ascending Passage, makes it possible for the Pyramid to corroborate the Scriptural statement that Jesus, while "made of a woman," was also "made under the law"; that is, as a perfect man, Jesus is represented as born on the level of the Queen's Chamber floor which symbolises the Plane of Human Perfection; and as an Israelite, subject to the law, he is represented as born in the First Ascending Passage which symbolises the Law Age. Thus, the point of contact on the floor of the First Ascending Passage marks the date of the birth of Jesus, 2 B.C.; and the measurements prove that the indication is exact. This is the Pyramid's method of showing the fulfilment of Isaiah's prophecy when, speaking as an Israelite to the people of Israel he proclaimed: "For unto us a child is born, unto us a son is given" (Isa. 9 : 6).

The 30 and 33½ Inch-year Measurements

From the measurements of Professor C. Piazzzi Smyth (practically confirmed by Professor Flinders Petrie) we can calculate that the floor-level of the Queen's Chamber is from 14¼ to 15 (14.8245 + Pyramid inches) vertically below the upper terminal of the floor of the First Ascending Passage. As the angle of the inclination of the passages is 26° 18' 9".7, we can find by the rules of trigonometry that the inclined distance from the point of contact spoken of above, up to the end of the passage floor is, in round figures, 33½ inches, while the horizontal distance is 30 inches.* That is to say, the point on the floor of the First Ascending Passage which we have seen to mark the date of Jesus' birth, is the starting-point of two time-

* The exact Pyramid-inch figures are: For the inclined distance 33.4553+, and for the horizontal 29.9915+, Pyramid inches. In round figures these represent 33½, and 30, Pyramid inches. This time-feature is a development of that given in the companion book: *The Great Pyramid: Its Spiritual Symbolism*, pages 92 and 93.

measurements which indicate two aspects of the earthly life of Jesus.

For 30 years Jesus lived as a perfect man ; and then, on the invitation of God his Father, he presented his human life as a sacrificial offering on behalf of the world, covenanting to die the " just for the unjust "—1 Pet. 3 : 18. Jesus symbolised this offering by his baptism at Jordan, and God demonstrated his acceptance of the sacrifice by begetting his Son through the operation of the Holy Spirit to a higher plane of being, the Divine spirit nature. Henceforth the heavenly Father did not regard his Son as in the flesh, but as a *New Creature*.

This aspect of the earthly life of Jesus is represented by the horizontal measurement of 30 inches. It is appropriate that the date of Jesus' baptism and begetting to the spirit nature, should thus be indicated at the point on the Queen's Chamber floor-level which is in vertical line with the beginning of the Grand Gallery (See the diagram on page 62) ; for the Grand Gallery symbolises the upward walk of the spirit-begotten, the condition of Jesus when, at 30 years of age, he presented his perfect human body a living sacrifice.

The measurement of $33\frac{1}{2}$ inches up the inclined floor-line of the First Ascending Passage represents the other aspect of Jesus' earthly life, namely, as an Israelite of the tribe of Judah, born under the law and bound to observe it in every particular so long as he lived. Jesus fulfilled the law, and by his sacrificial death on the cross at $33\frac{1}{2}$ years of age, he became a " curse " for the people of Israel, as it is written : " cursed is every one that hangeth on a tree " (Gal. 3 : 10, 13). " Nailing " the law to his cross (Col. 2 : 14) he there made an end of its exacting requirements to all who exercised faith in him and accepted the high-calling of God in Christ Jesus (Rom. 10 : 4 ; John 1 : 11-13). This high-calling, which is so well symbolised by the lofty Grand Gallery, was first extended to the followers of Christ from the nation of Israel at Pentecost, shortly after his resurrection from the dead in Spring, 33 A.D.

SECTION VIII

THE LAW DISPENSATION

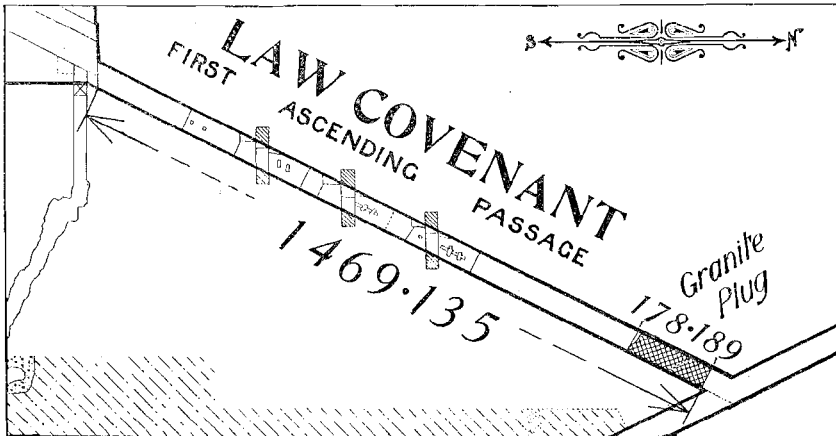
THIS time-feature shows how the First Ascending Passage indicates the duration of the Law Dispensation, the exactly defined period during which the whole nation of Israel was subject to the Law. It had its beginning at the Exodus from Egypt in Spring 1615 B.C. when the " Passover," a most important feature of the Law, was first observed (Exod. 12 : 40-43) ; and it ended in Spring 33 A.D. when Jesus Christ, the antitypical Passover Lamb, was slain by the cruel and ignominious method of crucifixion, and " nailed it [the Law] to his cross " (1 Cor. 5 : 7 ; Col. 2 : 14)—altogether a period of 1647 years.

The First Ascending Passage represents the exacting demands of the Mosaic Law in the Law Dispensation, while the Grand Gallery, with its lofty height, suggests on the contrary the liberty of the Law of Christ, the perfect Law of liberty in the Gospel Dispensation. The one ended and the other began at the death and resurrection of Christ. Accordingly, it is clear that in this time-feature the line where these two passages meet marks the date of the crucifixion. This time-measurement, therefore, like the one already considered (Sec. VII) confirms the claim that the north wall of the Grand Gallery marks the date of the death and resurrection of Jesus Christ, 33 A.D.*

One would naturally expect that the date of the commencement of the Law Dispensation would be indicated by the " Point of Intersection " where the First Ascending Passage leaves the Descending Passage ; because it was at the time

* In all the principal time-features this is recognised ; but we find that in some less important time-measurements, other dates in connection with the First Advent of Christ are likewise indicated by the line of demarcation between the First Ascending Passage and the Grand Gallery.

when the people of Israel left Egypt (the world—symbolised by the downward passage) that the Law was made with them through Moses. But here a difficulty is encountered; for whereas the duration of the Law Dispensation is 1647 years, the full length of the First Ascending Passage which symbolises that Dispensation is only 1543·464 + *Pyramid inches, i.e.*, about 103½ Pyramid inches too short.* At first sight it would seem as if this Biblical period was not corroborated by the Great Pyramid. The late Charles T. Russell, however, in his Vol. III of *Studies in the Scriptures*, pointed out that the length of the Granite Plug was evidently intended by the Pyramid's Architect to be used in the calculations of this time-measurement.

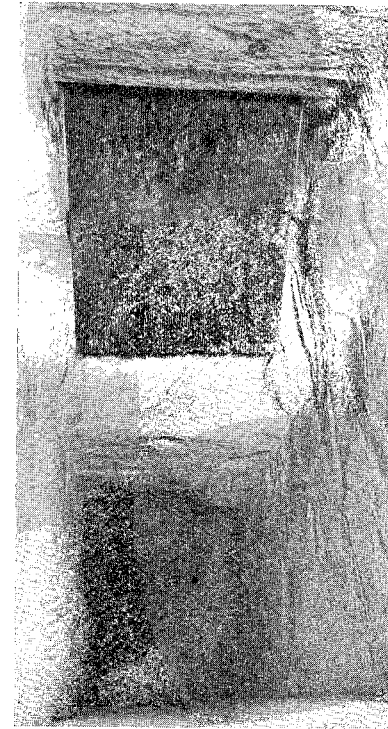


The event which formed the beginning of this *Law* period was not the "Exodus" (though it did occur at the same date as the Exodus) but the ordinance of the "Passover," the first feature of the Law, and a very important one (Exod. 12 : 1-28, 40-43). What could be more appropriate as the starting-point for the length of the First Ascending Passage when considered in its particular symbolical representation of the Law Dis-

* We shall find, nevertheless, in other time-measurements, described in Vol. II of *Great Pyramid Passages*, that the lower end of the First Ascending Passage *does* indicate the date of the Exodus, as well as other prominent dates connected with the people of Israel.

pensation, than the "Granite Plug" which in itself stands as the symbol of the Divine Law, and which effectually blocks this way that was "ordained to life"?

If, then, we take the length of the First Ascending Passage upward from the lower end of the Granite Plug, and to this add the length of the Plug itself, thus giving due weight to this



The lower butt-end of the Granite Plug which blocks the entrance of the First Ascending Passage of the Great Pyramid of Gizeh, as viewed from the Descending Passage

important symbol of the Divine Law, we shall find that the total measurement in Pyramid inches agrees with the period of years during which the Old Law Covenant was in force. (The actual number of Pyramid inches in this *extended* length of the First Ascending Passage is 1647·325 +, or about a 3rd of an inch over the exact 1647.)

Nor is this a chance coincidence, for other time-measurements having a connection with the Divine Law of God require the same method of calculating. As C. T. Russell rightly said: "We now know why that 'Plug' was so securely fixed that none had succeeded in displacing it. The Great Master-Builder had placed it there to stay, that we might hear its testimony to-day corroborating the Bible, as to both its plan and its chronology."

The "Extended" Length of the First Ascending Passage is Proportionate to the Whole Pyramid

By the *extended* length of the First Ascending Passage, we mean the length of the passage from the upper, south, terminal down the floor-line to the lower end of the Granite Plug, *plus* the length of the Granite Plug. As the total number of inches in the sum of these two lengths is 1647.325086 +, while the floor-length of the passage, from the "Point of Intersection" to the upper end is shorter, namely, 1543.464245 + inches, the former may therefore be called the extended length of this passage.

It is evident that the precise number of inches in the First Ascending Passage's extended length depends not only on the length of the Granite Plug, but also on the exact position it occupies in the passage. Both the length, and the position, of the Granite Plug are related proportionately to the dimensions of the whole Pyramid.

We have already drawn attention (in the *Scientific Features* companion book) to the proportionate relationship between the floor-length of the First Ascending Passage, and the floor-length of the Grand Gallery, through the medium of the day-duration of the synodic month. For when we multiply the Grand Gallery length by the days in the synodic month, and divide the result by 36, we get the First Ascending Passage length. The Grand Gallery itself is based proportionately upon the dimensions of the King's Chamber through the medium of the day-duration of the solar tropical year; while the dimensions of the King's Chamber is based upon the size and detailed measures of the whole Pyramid, through the medium of the polar axial length of the earth, the solar tropical year duration, and other related scientific features.

In fact, we find that the measures of every part of the Great Pyramid, both exterior and interior, are definitely related to each other through some appropriate proportion, and it is by this geometrical and mathematical method that the monument proves its own varied dimensions. The results of actual, practical, measuring in the building itself by careful measurers during the past 70 years agree, to within small fractions of an inch, with the results of the scientific, proportionate, calculations.



The upper south end, and portion of the west side, of the Granite Plug which completely blocks the lower end of the First Ascending Passage in the Great Pyramid of Gizeh

Because of the close agreement between the figures of the practical measurers (as, for instance, the published figures of Professor C. Piazzi Smyth, and W. M. Flinders Petrie, as well as our own—See Vol. I of *Great Pyramid Passages*), and because in nearly every dimension a close *mean* of these practical measures agrees with the scientific deductions, we can have confidence that the measurements we use throughout this book and the companion books of the series are as near to the truth as we can hope for.

The Length of the Granite Plug

The length of the Granite Plug is proportionate to the dimensions of the whole Pyramid in this way: When we add together the four side-lengths of the building's square Socket-level base, and the four outside arris-edges, from the Socket-level base up the corners to the apex, and divide the sum of these eight straight lines by a round 400, we get the length of the Granite Plug. This length, as we have said elsewhere, is $178.1892 +$ Pyramid inches.

Professor Flinders Petrie measured the Granite Plug more accurately than Professor C. Piazza Smyth (for the latter confessed that we did not attach more than moderate reliance upon his own figures, as the Plug is "so very difficult and roundabout to measure"). The measure of Professor Petrie is only about an 8th part of an inch different from the figure given above; and under the circumstances, because of the difficulty of securing accurate practical measures, this small difference is negligible. Like nearly all of the Pyramid's scientific measurements, this Granite Plug length is confirmed many times by other features.

The Position of the Granite Plug

As for the position of the Granite Plug in the First Ascending Passage, we find that the measurements connected with this are appropriate to the length of the Granite Plug, as well as appropriate to the symbolical significance of the passage. Without entering into all the details, we here present the main features.

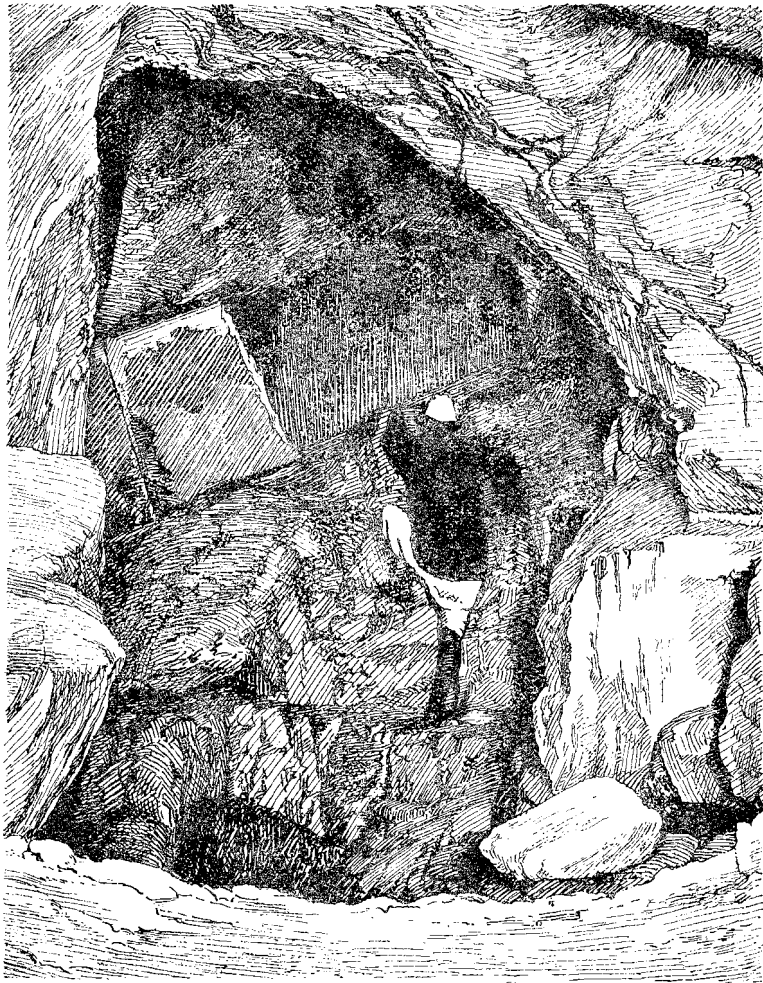
We have seen how, if we reckon a round 400 inches for each inch in the length of the Granite Plug, we get a total of inches equal to the sum of the Pyramid's four Socket-level base-side lengths, plus the four corner arris-line lengths. The length of the Granite Plug is therefore not only proportionate, through the medium of the number 400, to the actual outside size of the whole Pyramid, but also to the very shape of the building, namely, the π -shape, or that precise shape which gives to the monument's vertical height the same proportion to its square base, as the radius of the circle has to the circumference.

The number 400 is one of the factors which determines the exact, theoretical, position of the Granite Plug, though not this time as a multiplying (or dividing) number, but as a number to be added. Thus, when we add a round 400 inches to exactly 6 times the length of the Granite Plug, the resultant sum is equal to the number of inches between the upper end of the First Ascending Passage, down the floor-line to the lower, or northern, end of the Granite Plug. Therefore, if we add 400 inches to 7 times the Granite Plug length, we have the "extended" length of the First Ascending Passage, or that length which, as C. T. Russell pointed out, enables this First Ascending Passage to corroborate the duration of the Law Age of Israel, from Spring of the year 1615 B.C. when the first feature of the Law was given, namely, the Passover, till Spring of the year 33 A.D. when Jesus Christ, the antitypical Passover Lamb of God was slain, and by his sacrificial death brought the Law to an end to all such as had faith.

The Significance of the Numbers 7 and 400

The fact that the Granite Plug length must be multiplied by 7, the perfect number, and 400 added to yield the necessary number of inches to enable the First Ascending Passage to agree in length with the years of the Law Age, this may be regarded as appropriate to the symbolism of the passage; for one of the prominent features of the Law is the 7th day, and 7th year, sabbath, which the people of Israel were enjoined to observe. The number 7, also, represents perfection in general, just as 10 represents completeness. It was on the 10th day of the 7th month of their ecclesiastical year that the Israelites were commanded to observe as the great atonement day; and on this same day every 50th year, counting from the year they entered into the Holy Land, the priest blew the trumpet of jubilee, and proclaimed liberty throughout all the land. The number 6 seems to be more particularly identified with man in his imperfection, although it has another significance, as we shall refer to later.

The 10th part of 400, *i.e.*, 40, is a Scriptural number, and in most instances where this number is used, either as days



Drawn by K. Vaughan

The large cavity excavated round the western side of the Granite Plug in the Great Pyramid of Gizeh, excavated by Caliph Al Mamoun in 820 A.D. This cavity connects the Descending Passage with the lower end of the First Ascending Passage

and nights, or years, trial or testing is associated with it, directly or indirectly. Powers of the number 40, that is, as we have seen, 400, and also 4000, and 40,000 are connected with the First Ascending Passage in some of the scientific features. The whole of the Law Age of Israel which the First Ascending Passage so well symbolises was essentially an Age of trial and testing. Owing to their imperfection the people of Israel were unable to pass the exacting requirements of the Law ; and the Law therefore blocked the way to life, just as the Granite Plug blocks the way up the First Ascending Passage which represents a way to life. But the perfect Man Christ Jesus passed every trial and test which his heavenly Father saw good to subject him to. We read that for 40 days he was tempted of the Devil in the wilderness, and that the Devil had to leave him at last, being unable to shake the faith and loyalty of our Lord.

The length of the First Ascending Passage, its extended length, and the length of the Granite Plug, are all corroborated a number of times by the Pyramid's scientific proportions (which will be more fully dealt with in the 3rd volume of *Great Pyramid Passages*). We therefore adhere to these particular lengths, considering them to be the standards, or correct theoretical measures. But, as we have pointed out several times, agreeably with Professor C. Piazzi Smyth, it is probable that the Pyramid's Designer intended that other measures for the various parts of his monument should be used in the calculations, these other measures being, however, within narrow limits. For a passage may measure longer along one side than along the other, as, for instance, the Descending Passage, which from the "Point of Intersection" downwards is longer on the west side than on the east. There is, of course, a reason for these slight ranges of measure, to some of which we refer in the *Scientific Features* book.

SECTION IX

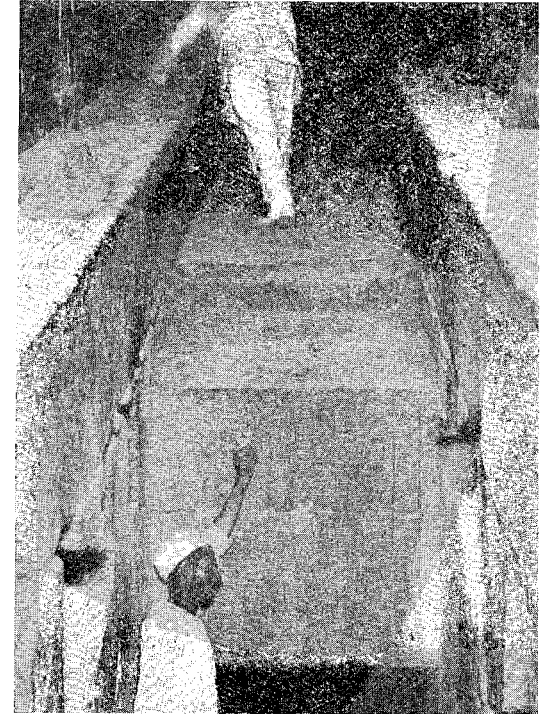
THE GOSPEL AGE : CALL AND TRIAL OF CHRIST'S " BODY "

THE Gospel Age is the continuation of the Law Covenant Age in point of time ; yet there is great difference between them, even as the Grand Gallery which symbolises the Age of Grace, although in direct upward continuation of the First Ascending Passage which symbolises the Age of Bondage, differs from it in most other respects. We have already fully described the symbolism by which the Grand Gallery represents the upward walk of those who partake with Christ in the high-calling of God (See the *Spiritual Symbolism* book). The total length of this passage in Pyramid inches corroborates our understanding of the Scriptural teaching regarding the complete period of the Gospel Age.

The Two Ways of gaining the Grand Gallery

There are two modes of entrance to the Grand Gallery. The most direct is the First Ascending Passage up which the people of Israel, typically cleansed through the atonement-day sacrifices, are represented as going. Those who had faith in the ransom-sacrifice and thus received Jesus as their Saviour, passed directly from Moses into Christ. They accepted the special privilege of the Gospel Age (John 1 : 11-13) and, figuratively, followed Christ up the Grand Gallery. The majority of the nation who rejected him, however, were turned aside into the Well-shaft ; that is, because of their blind unbelief they lost the opportunity of the Age of Grace, and were cast into the *hadean* condition. For although the Well-shaft particularly symbolises the death and resurrection of Jesus Christ, it also symbolises hades or the death-state in the wider sense. Christ's soul was not left in hades (Acts 2 : 27).

The other way into the Grand Gallery is the Well-shaft, which symbolises the death and resurrection, *i.e.*, the ransom-sacrifice, of the Lord Jesus Christ. It is by this way, faith in the ransom-sacrifice, that the Gentiles have passed from the Plane of Condemnation represented by the Descending Passage, up to the Plane of Human Perfection represented by the level



The lower end of the Grand Gallery in the Great Pyramid of Gizeh, looking south ; showing the two Ramps ascending on each side of the floor

of the Queen's Chamber floor. They are not actually perfect, but are "justified by faith" (Rom. 5 : 1) and "accepted in the beloved" (Eph. 1 : 6). If they now comply with the request to present their bodies a living sacrifice (Rom. 12 : 1), and so accept the "High-Calling," they are urged to forget those

things which are behind, and reaching forth unto those things which are before, press towards the mark for the prize of the high calling of God in Christ Jesus (Phil. 3 : 13, 14).

The Beginning of the Gospel Age

With the exception of these few followers of Christ, the whole world of mankind on their downward way pass the lower mouth of the Well, the ransom-sacrifice of Christ, without seeing it, or if they do they have no faith in it as a way of escape to the upper passages of life. To the Jew it is a cause of stumbling, and to the Gentile it appears to be foolishness (1 Cor. 1 : 23).

Jesus was called from his birth, in the sense that he was born into this world for the purpose of accepting the call to sacrifice when the due time should come ; and this as we have seen was at his baptism (Sec. VII). But although the "Call" began there so far as Jesus was concerned, it was not until after his resurrection that the "new and living way" was opened up, first to the people of Israel, and afterwards to the Gentiles. Good men, like John the Baptist, who died prior to the actual payment of the ransom by means of the precious blood, could not have part in this high-calling (Matt. 11 : 11).

It was not until Jesus ascended and presented the merit of his sacrifice to the Father, that the Call was extended to the members of the Body of Christ. The first to take advantage of the Call were the Disciples at Pentecost (Acts 2 : 1-18) ; and on these, in token of his acceptance of them, God poured out his Holy Spirit, just as 3½ years before he had poured it upon his beloved Son Jesus at Jordan. The exact day when the Holy Spirit first descended upon the members of Christ's Body, was foreshadowed in the types of the law (Lev. 23 : 4-17).

The privilege to suffer with Jesus Christ and to be on trial for a place in the Body, which began to close in 1878 A.D., will continue until the last member has completed his course.* But with the completion of the membership of the Body, and the completion of their testing as to faithfulness unto death,

* See *Studies in the Scriptures*, by C. T. Russell, Vol. II, chap. 7 ; Vol. III., chap. 6.

and their exaltation with their Head, will come the conclusion of this Gospel Age. This, we believe, will coincide with the end of the "Times of the Gentiles," Autumn of the year 1914 A.D. (See No. 3 on page 24).

The "Feet" Members of the Body of Christ, and their Work

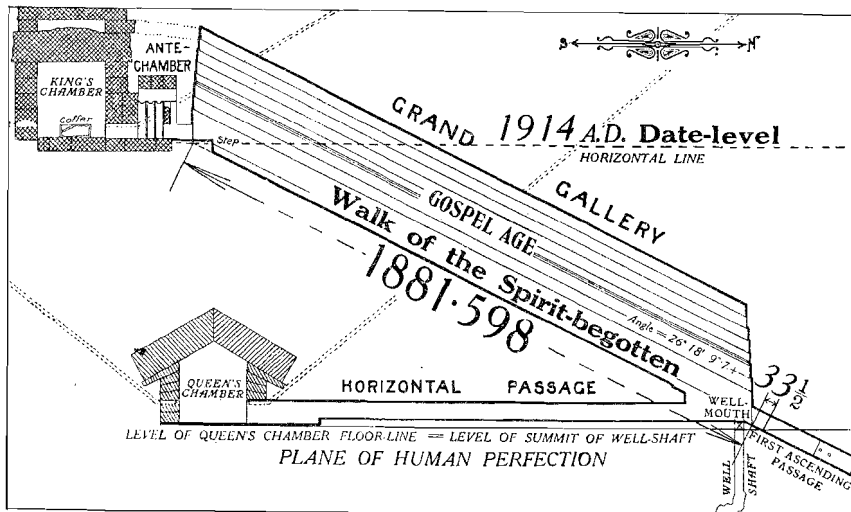
The above paragraphs appeared in the 1913 edition of the 2nd volume of *Great Pyramid Passages*. While we believe we are right in maintaining that all the members of the Body of Christ are not yet joined to their Head, Jesus Christ, in glory as spirit beings, their activity as "feet" members in publishing the glad tidings, in publishing salvation by proclaiming that "Millions now living will never die," and in declaring that *the reign of Christ is now begun*, can be said to have been legally due since 1914 A.D. To quote the late C. T. Russell : "It is to this mission of the 'feet,' or last members of the Church, who will declare upon the mountains (kingdoms) *the reign of Christ begun*, that Isaiah 52 : 7 refers."

"A great and important work, then, is given to the remaining members : Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord,—the joy of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth."

We read that "the Lord knoweth them that are His." From the date of our Lord's death and resurrection, Spring of the year 33 A.D., till the date when he took up his great power and began to reign at the completion of the Seven Times of the Gentiles, Autumn 1914 A.D., is a period of 1881½ years. This period is corroborated by the total length of the Grand Gallery which represents the Gospel Age ; for the Pyramid-inch distance along the floor-line, from the north wall which convincingly marks the date 33 A.D., up to the virtual floor-end at the vertical

line of the upper south wall, is 1881.598 +, that is, practically 1881½ Pyramid inches.

This measurement is confirmed in so many distinct ways by the scientific features of the Great Pyramid, that we cannot doubt its accuracy and intentional design. Jehovah, the Great Master Architect of the Pyramid, so designed the dimensions of the monument, that it might monumentalize the date 1914 A.D. not once, but many times over, that we should have confidence in the wonderful events connected with that year. The most important of these is that Christ, "whose right it is," began his reign as earth's invisible King (Ezek. 21 : 25-27).



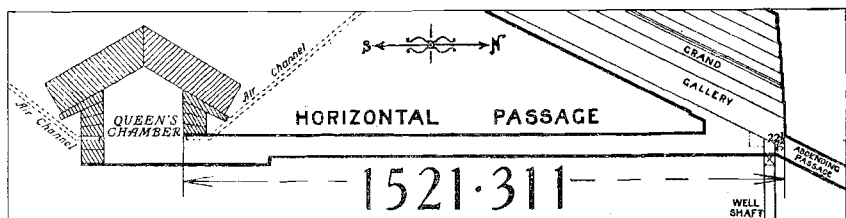
SECTION X

THE SIGNIFICANCE OF THE HORIZONTAL PASSAGE

WHILE the First Ascending Passage represents the experiences of the nation of Israel under the exacting requirements of the old Law Covenant, symbolising the hopelessness of that commandment which, although "ordained to life," was found to be in reality unto death because of inherent sin (Rom. 7 : 10); and while the Grand Gallery represents in its symbolism the experiences of those who have the necessary faith in Christ during the Gospel Age, there is another passage-way in the Great Pyramid which illustrates the experiences of the world of mankind in general during the entire seven thousand years, from the time of Adam till the end of Christ's Millennial reign, namely, the Horizontal Passage which leads to the Queen's Chamber. And just as the lengths of the two Ascending Passages indicate the durations of the Law and Gospel Ages, so, proportionately, the length of the Horizontal Passage agrees with the complete period of 7000 years.

God's faithful witnesses in all ages have believed that ultimately Jehovah will reward the righteous because of their faith in Him, and punish evildoers. But the time has seemed long, and their cry has been: "How long, O Lord?" Yet the Apostle says that "the Lord is not slack concerning his promise, . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3 : 9). "Have I any pleasure at all that the wicked should die? said the Lord God: and not that he should return from his ways and live?" (Ezek. 18 : 23). For this reason, therefore, that the wicked might learn by bitter experience the sure results of evil-doing, and then be given an opportunity to return and learn righteousness that they may live, the Lord has been longsuffering with the fallen race of mankind. For

6000 years God permitted evil to predominate, because, we read, "he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained," the Lord Jesus Christ whom he raised from the dead (Acts 17:30, 31). This "day" that God has appointed is the 7th 1000-year period since the time of Adam; and in it mankind will experience the effects of well-doing, in contrast to the effects of evil-doing during the preceding six 1000-year periods. For we also read that, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9); and, "In his days shall the righteous flourish."



How the Length of the Horizontal Passage Indicates the Period of 7000 Years of the World's History

The whole tenor of the Scriptures shows that the Lord designed the long period of 7000 years for man's ultimate everlasting benefit, that he might by experiences learn good and evil, and, if he is rightly exercised by these experiences choose righteousness and live. Thus there is hope for mankind, because God who is the Saviour *especially* of those who believe, is *also* the Saviour of all men; and he willeth that all men shall be saved and come to the knowledge of the truth (See 1 Tim. 2:4; 4:10). If they remain loyal and obedient to the righteous Judge they will live forever in the earthly home which the loving Creator has prepared for them; for the earth, which "abideth for ever," was made to be inhabited (Eccles. 1:4; Psa. 119:90; Isa. 45:18).

The Horizontal Passage to the Queen's Chamber illustrates this hopeful condition of mankind. The upper mouth of the symbolical Well-shaft at the northern commencement of the passage represents that which is the foundation of all hope,

namely, the Ransom-sacrifice of Jesus Christ, who is spoken of as "the Lamb of God, which taketh away the sin of the world," having been "foreordained before the foundation of the world," and "slain from the foundation of the world" (John 1:29; 1 Pet. 1:19, 20; Rev. 13:8). The Queen's Chamber at the further, southern, end of the passage symbolises the perfect human life to which all men will attain by the end of the Millennial Age, as the result of the work of Christ.



The entrance of the Horizontal Passage leading to the Queen's Chamber in the Great Pyramid of Giza; showing the sheer-cut-off of the Grand Gallery floor (Compare with the diagram on page 80)

The method by which the Horizontal Passage shows the period of 7000 years is partly by its symbolism, and partly by the proportionate measures of its length. The simple length of the passage itself could not show the 7000-year interval from Adam's creation and fall, to the end of the Millennium, for it is only about 1521½ Pyramid inches. It is here, therefore,

where both the proportions of the length, and the symbolism, are necessary; and by taking advantage of these the representation is complete and convincing.

The Queen's-Chamber end of the Horizontal Passage is about 21 inches more in height between floor and roof, than the major part of its length; and this final, southward, section is to a close approximation one-seventh of the total length of the passage. Because the first 6/7ths is less than four feet between floor and roof, thus compelling the man of average stature to bow his head and back considerably when progressing towards the Queen's Chamber, this pictures the condition of the human race during the first 6/7ths of the world's history. While mankind has been "subjected in hope" by God for 6000 years, during which, the Apostle tells us, they have been waiting with earnest expectation for the manifestation of the sons of God, they have also been "subject to frailty," bowed down and labouring under sin and degradation, and longing for the promised deliverance (See Rom. 8: 19-22). "For we know," continues the Apostle, "that the whole creation groaneth and travaileth in pain together until now"; but that it shall be "delivered from the bondage of corruption into the glorious liberty of the children of God."

The time when this earnestly expected deliverance will take place is in the 7th 1000-year period, called by the Apostle "the times of restitution of all things." The final 7th part of the length of the Horizontal Passage, owing to its greater height because of the 21-inch drop in the floor-level, well represents the greater freedom of the Millennial Age. The original Adamic condemnation will then be removed, and under the terms of the New (Law) Covenant the great Mediator, Christ, will restore men to that upright condition lost by Adam through his disobedience in the beginning. The floor-to-ceiling height of this final 7th of the passage gives just enough head-room for the man of average stature, that is, about 5 feet 8 inches. But after passing out of the passage into the seven-sided Queen's Chamber, there is abundance of head-room, symbolising the glorious liberty of the perfect man after the restitution work of Christ and his joint-heirs of the Kingdom is accomplished. (See the illustration of this final part of the passage on page 85.)

The Length of the Horizontal Passage is Geometrically Exact

As explained elsewhere the total length of the Horizontal Passage leading to the Queen's Chamber is related, by a proportion, to the dimensions of the King's Chamber, and to the number of days in the Lunar or Synodic month. For when we multiply the cubic diagonal of the King's Chamber by the day-value of the synodic month, and divide the result by 10, which is the Pyramid's basic number, we get the length of the Horizontal Passage, namely, 1521.3114 + Pyramid inches. This, the correct theoretical length, is the mean of the practical measures secured by Professors Smyth and Petrie, and by ourselves as described in paragraphs 588 to 591 in Vol. I of *Great Pyramid Passages*.

In the symbolisms, the moon, as represented in the duration of the lunar month, is symbolical of the Law, which mankind will gradually be enabled to observe perfectly under the better conditions of the New Covenant. The King's Chamber is symbolical of the Kingdom of Christ, under the beneficent rule of which the restored world will be instructed in righteousness, and so attain to the Queen's-Chamber condition of perfect human life. It is therefore in keeping with the approved symbolisms of the Pyramid that the day-duration of the synodic month, and the chief dimension of the King's Chamber (the cubic diagonal) should so wonderfully yield the figures which agree with the measured length of the Horizontal Passage. There is nothing forced, either in the interpretation of the symbolisms of the building, or in the mathematical calculations, in this feature.

Even in the proportions of 6/7ths and 1/7th into which this Horizontal Passage is divided, there is a fitness to the mathematical accuracy of the whole monument. For although the final section of the passage at the Queen's Chamber end is, as we have said, only a close approximation to a 7th part of the total length, yet this section is so balanced to the longer section that it *does* show the exact 7th part by the following method:

This method takes into account the Pyramid's basic number 10, which is the complete number, in addition to the perfect

number 7. From the total Pyramid-inch length of the Horizontal Passage deduct the complete number 10. Divide the remainder by the perfect number 7, and we have the precise length of the final, southern, section of the passage, namely, 215·9016 + Pyramid inches. The difference between Professor C. Piazzi Smyth's practical measure for this final section, and our own practical measure, is less than a 20th part of an inch, and a close mean between these two practical measures is the one required by the mathematical and proportionate theory, as detailed above.

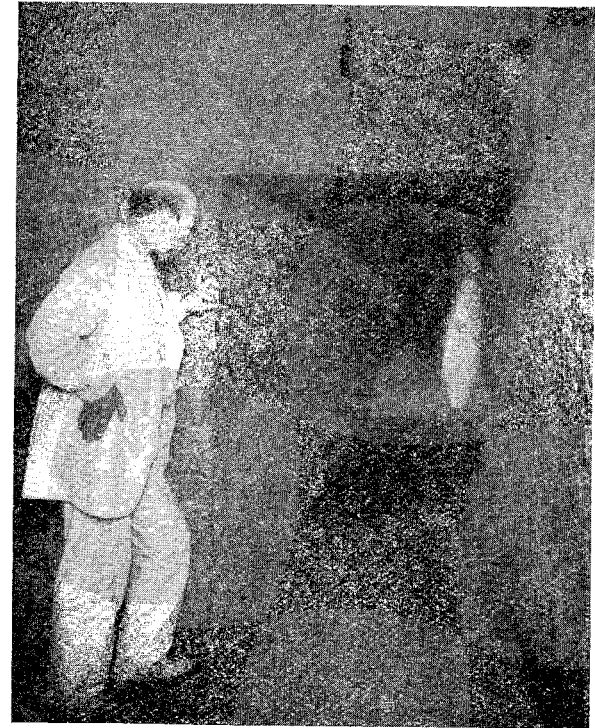
The Horizontal Passage and the 7040 Years' Period

We read in Revelation 20 : 3 that Satan is to remain bound in the "bottomless pit" for the 1000 years, that he should deceive the nations no more till the 1000 years are fulfilled; but that "after that he must be loosed a little season." Further, in verses 7 and 8, the Revelator says: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

By the end of the times of restitution, the thousand years of the Millennium, all mankind will have been restored to that degree of perfection which should enable them to withstand the deceptions of the liberated evil one; and as the general resurrection will then be complete, the nations, or peoples, will be as the sand of the sea for multitude. All the loyal at heart will pass this final test which the loosing of Satan will bring upon the restored world, and will live on into the "Ages of glory" to follow. Those who prove themselves disloyal and lacking in love for God and neighbour, as is required by the perfect law, will be destroyed by the "fire" which will come down from God out of heaven (Rev. 20 : 9).

This final "little season," which comes after the 1000-year period, will probably be a short space of 40 years, as seems to be indicated by the harmony of the time-parallels shown on pages 24 and 25 (See particularly No. 3). A total period of

7040 years, from the fall of Adam till this final test upon mankind is accomplished, is thus indicated in the Scriptures. The date of the end of the long period of 7040 years will therefore be 2914 A.D., which will complete 2915 years from the date of the birth of the "Man Christ Jesus" in Bethlehem (Autumn of the year 2 B.C.).



The doorway of the Horizontal Passage in the north wall of the Queen's Chamber in the Great Pyramid of Gizeh; showing the 21-inch drop in the floor of the passage, and the consequent greater headroom in this final part of the passage (Compare with the diagram on page 80)

The Horizontal Passage to the Queen's Chamber is related by a mathematical proportion, and by a method of calculating characteristic of the Great Pyramid, to this 7040 measure.

The length of the Horizontal Passage, as we have seen, is connected proportionately to the dimensions of the King's Chamber, and to the day-value of the Lunar month. As the King's Chamber's dimensions are in their turn related to the day-value of the solar tropical year (as is explained fully in the companion book entitled: *The Great Pyramid: Its Scientific Features*), we see that both the sun and the moon, as represented by the solar year and the lunar month, are symbolically connected with the Horizontal Passage through the medium of numbers, *i.e.*, numbers of days, and numbers of inches. We have already drawn attention to the symbolical significance spoken of.

The total length of the Horizontal Passage, 1521·3114 + Pyramid inches, is much too small to agree by any direct calculation with a 7040-inch measure. But its length is so exactly balanced with all the other dimensions of the Pyramid, and with the building's scientific indications of the solar and lunar years, and with the mathematical ratio π , that the 7040-year period is shown to be connected with this passage by the following method of calculating:

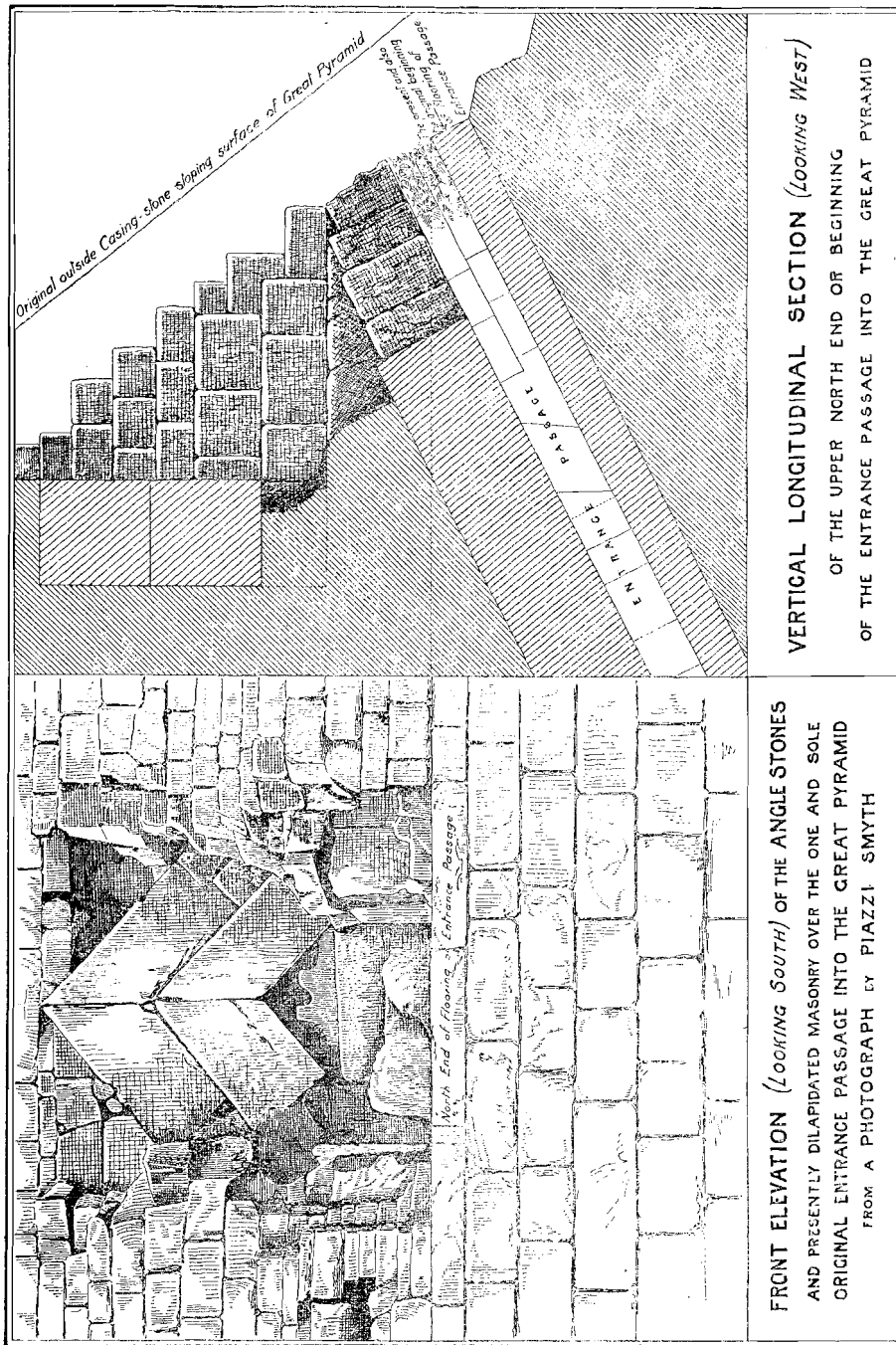
When we *add* to the Horizontal-Passage length of 1521·31142 + Pyramid inches, the same number of inches as there are days in the lunar year (of 12 lunar, or synodic, months, 354·36706 +), and also the same number of inches as days in the solar tropical year (365·24219 +), and regard the sum of these three exact numbers as being the diameter of a circle, we find that the circumference of this circle is practically an even 7040 Pyramid inches. This circumference measures little more than a 20th part of an inch over the precise 7040. (The Horizontal-Passage length in inches, added to the number of days in the solar and lunar years, yields the sum of 2240·9206 +. This sum viewed as the inch-diameter of a circle, and multiplied by the ratio π , gives for the circumference of that circle 7040·0599 + inches.).

SECTION XI

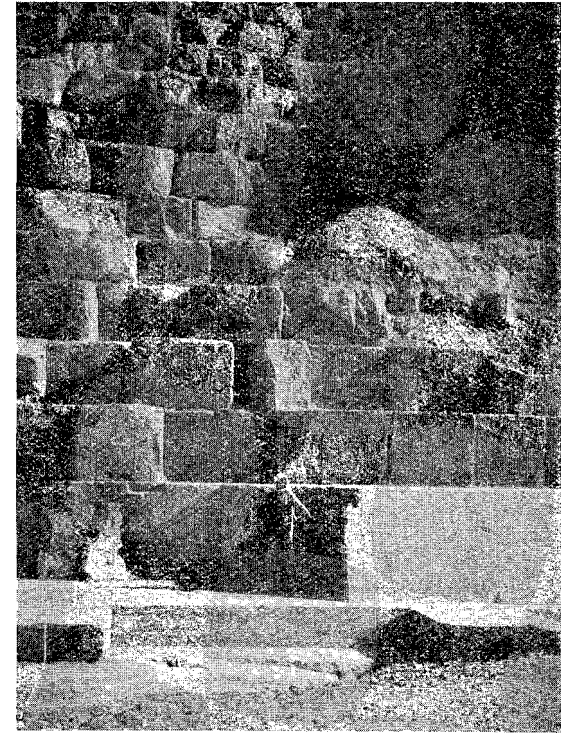
THE DESCENDING PASSAGE: ITS SIGNIFICANCE AND ITS MEASUREMENTS

THERE can be said to be more than one length for the Descending Passage, for this passage is divided into definite sections throughout its total length by prominent structural details. For instance, there is existing evidence that the Descending Passage had two north beginnings. The first one was (for it is now missing) at the surface of the original casing-stones that covered all the northern flank of the building. Owing to the stripping-off of the pristine casing of the monument, this outer commencement of the Descending Passage has disappeared. But the few casing-stones which still remain at the northern foot of the building, standing in their original places almost exactly below the entrance of the Descending Passage, make it possible for us to determine within close limits where the doorway of the Descending Passage lay in ancient times. We term this north-commencement of the Descending Passage floor-line: The Ancient Entrance.

But the masonry which forms the present north edge of the Descending Passage floor-line, has the appearance of having been intended by the Pyramid's designer to constitute another, second, commencement to the passage. The particular structural feature which presents this appearance of another floor-beginning is an extensive sheet of masonry, 30 inches thick, and measuring 33 feet wide from east to west, down the central line of which the floor of the passage runs. That is to say, this broad sheet of stone, starting from where the Descending Passage now begins, slopes downward into the solid masonry of the building, preserving (so far as we can judge) a width of 33 feet, and extending from the outside of the building down to the rock-level. And down the middle of this great inclined

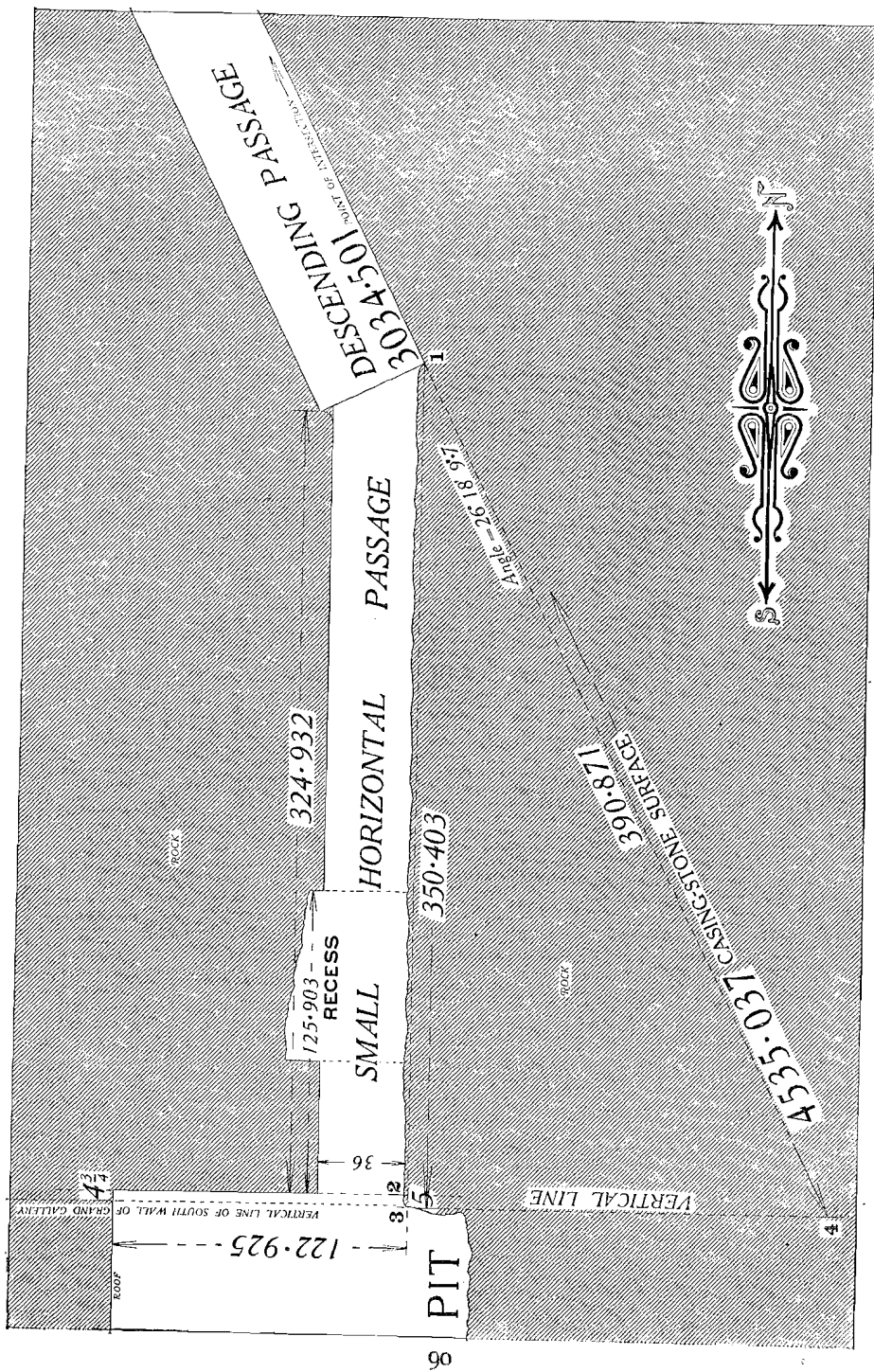


sheet of masonry, which Professor C. Piazzi Smyth named the Descending Passage "Basement-sheet," the passage's walls were laid at nearly three and a half feet apart; and on top of these walls immense roof-stones were then placed. This method of construction made the masonry of the Descending Passage very solid and enduring.



Col. Howard Vyse's historic Casing-stones in the middle of the northern base of the Great Pyramid of Gizeh

The "Basement-sheet" of the Descending Passage, therefore, forms a distinct part of the Pyramid's design, and Professor Smyth was of the opinion that it did not extend further outward toward the exterior line of the casing of the building than it does at present. Therefore the northern edge of the Basement-sheet, at the point where the Descending Passage commences,



forms another, distinct, floor-beginning for this passage. The masonry which originally lay beyond this, between the present floor-commencement of the passage and the ancient Entrance beginning, must have been arranged in a different style, as is natural to suppose, seeing that the casing-stone surface was comparatively near. Professor Flinders Petrie believed that the ancient Entrance was originally closed by a pivoted stone door; and this is probable.

In the Pyramid's symbolical and scientific features both of these floor-beginnings are repeatedly recognised. And these two floor-beginnings of the Descending Passage are related to each other by harmonious proportions, proving, by the Pyramid's own method of proof, that both are intentional details of the whole system of dimensions which bind all sections of the monument together. The opinion of Professor Smyth that the north edge of the Descending Passage Basement-sheet, where the floor of the passage begins at present, is an originally intended feature of the Pyramid's design, is thus fully supported. We shall refer to some of these symmetric proportions later.

Lower Terminals of Descending Passage

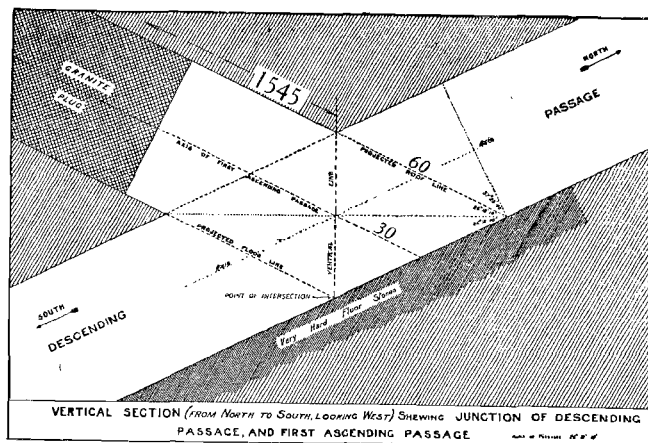
At the lower end of the Descending Passage, which, with the Subterranean Chamber or Pit, is hewn out in the solid rock, there are a number of points where measured-lengths of the passage terminate. These points we may number for clearness :

- (1) The end of the inclined floor-line, at the point of junction with the Small Horizontal Passage.
- (2) The end of the Small Horizontal Passage at the line of the north wall of the Pit.
- (3) The end of the floor-line of the Small Horizontal Passage which juts into the Pit, five inches southward beyond the north wall of the Pit. (This third terminal is a very important one in the Pyramid's teaching.)
- (4) The point which is vertically below No. 3, on the produced line of the inclined floor of the Descending Passage. This No. 4 terminal for the Descending Passage is, of course, a virtual floor-ending only, and not actual. But it is a termination which we can recognise, seeing that it is in direct continuation of the inclined floor-line of the passage, just as if the passage had been cut right downward at the same

steep angle through the rock. It is also exactly, vertically, below the termination of the Small Horizontal Passage floor, which, as we said, juts into the Pit five inches. Therefore, No. 4 terminal can be said to mark the end of the longest possible straight-lined length for the Descending Passage, beginning from the ancient Entrance. And this longest measure is, as we shall see, a very important one in the Great Pyramid.

The "Point of Intersection"

The point where the First Ascending Passage branches upward from the Descending Passage, called for convenience the "Point of Intersection," because the floor-lines of the two passages intersect each other here, naturally forms a definite divisional-line in the total length of the Descending Passage. Therefore, from the outside Entrance down to the "Point of Intersection" is often named the Entrance Passage; and from the "Point of Intersection" downward toward the Pit is named, for distinction, the Descending Passage. This lower reach of the passage is an important section, and is in a sense representative of the whole passage.

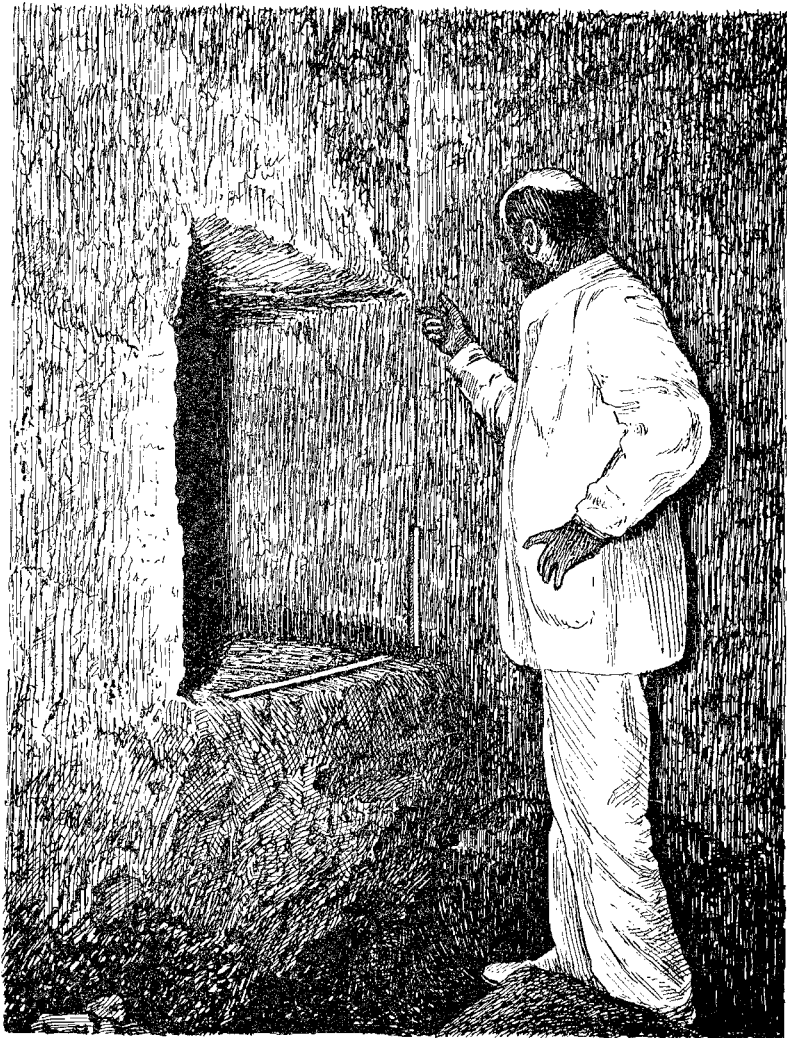


The Symbolical Significance and Length of the Descending Passage

The length of a passage, expressed in earth-commensurable inch-units, that is, in Pyramid inches, is in itself a necessary part of the symbolical meaning of the passage. It is often said that "figures can talk!" It is certain that the row of figures which express the lengths of the Great Pyramid's interior passage-ways do talk clearly, telling us what part each passage plays in the building's corroboration of the Biblical Plan of the Ages. Such figures are by no means "dry." It is worth while to understand them. Let us see what the longest straight-lined measurement of the Descending Passage has to tell us regarding an interesting feature of the Lord's Plan of Salvation.

First, as regards the number of inches in the longest straight-lined measure of the Descending Passage: This number is equal to the exact 10th part of the sum of: (1) the days in 120 solar tropical years, and (2) the inches in the Queen's Chamber Horizontal-Passage length. (The days in 120 solar years number 43,829.0638+; and the Horizontal Passage, which leads to the Queen's Chamber, measures 1521.3114+ inches. The sum of these two numbers, when divided by 10, the Pyramid's basic number, is the precise length of the Descending Passage, from the ancient Entrance north beginning of the floor, to the terminal of the produced inclined floor, at that point on this produced line, No. 4 in the diagram, which is vertically in alignment with the end of the Small Horizontal Passage floor, five inches beyond the line of the north wall of the Pit. This, the longest straight-lined length of the Descending Passage, measures 4535.0375+ Pyramid inches.)

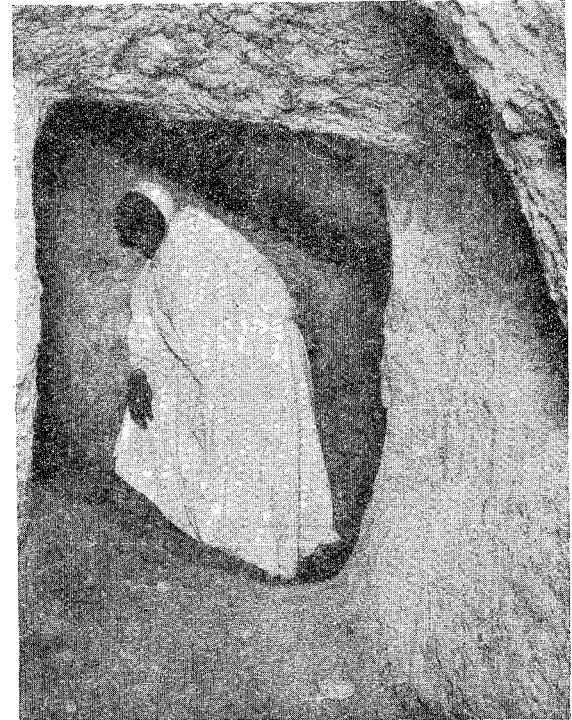
Secondly, the length of the Small Horizontal Passage leading to the Pit, taking its longest measure to the terminal of the actual floor five inches beyond the Pit's north wall, is proportionate to the length of that section of the Descending Passage which runs between the "Point of Intersection" at the junction of the First Ascending Passage, and the lower end of the inclined floor itself, where the Small Horizontal Passage begins. This proportion is shown through the medium of a right-angled triangle, namely, that triangle formed by the produced Descending



Drawn by K. Vaughan

The north-east corner of the rock-cut Subterranean Chamber, or Pit, in the Great Pyramid of Gizeh, showing the square doorway of the Small Horizontal Passage by which entrance is gained to the chamber

Passage inclined floor-line as the hypotenuse, the vertical line of the terminal of the Small Horizontal Passage floor as the perpendicular, and the horizontal line from the lower end of the inclined floor of the Descending Passage, which is parallel with the Small Horizontal Passage floor, as the base. The area of this right-angled triangle, the size of which is altogether



The Descending Passage of the Great Pyramid of Gizeh as viewed from the lower end of the Well-shaft, looking eastward

dependent upon the floor-length of the Small Horizontal Passage, when divided by 10, yields the number equal to the length of the lower reach of the Descending Passage, 3034·5010 + Pyramid inches. The complete floor-length of the Small Horizontal Passage is 350·4031 + Pyramid inches, to the end of the five inch projection into the Pit.

The floor-lengths given above are correct according to the actual, practical, measures taken in the Great Pyramid by us in 1909 and 1912. The total mean measurement of the inclined floor of the Descending Passage, which we secured in these years and published in Vol. II of *Great Pyramid Passages*, is barely a rooth part of an inch different from the above-mentioned standard lengths for this passage. The figures are therefore authentic.

The fact that the total, or longest, straight-lined length of the Descending Passage agrees with the number of days in 120 solar tropical years, and with the length of the Horizontal Passage to the Queen's Chamber (when the sum of these two numbers is divided by 10), is appropriate to the symbolical meaning of this downward passage. For symbolically the Descending Passage represents the downward course of the fallen human race, from the time when father Adam brought sin and death into the world through his disobedience, till now.

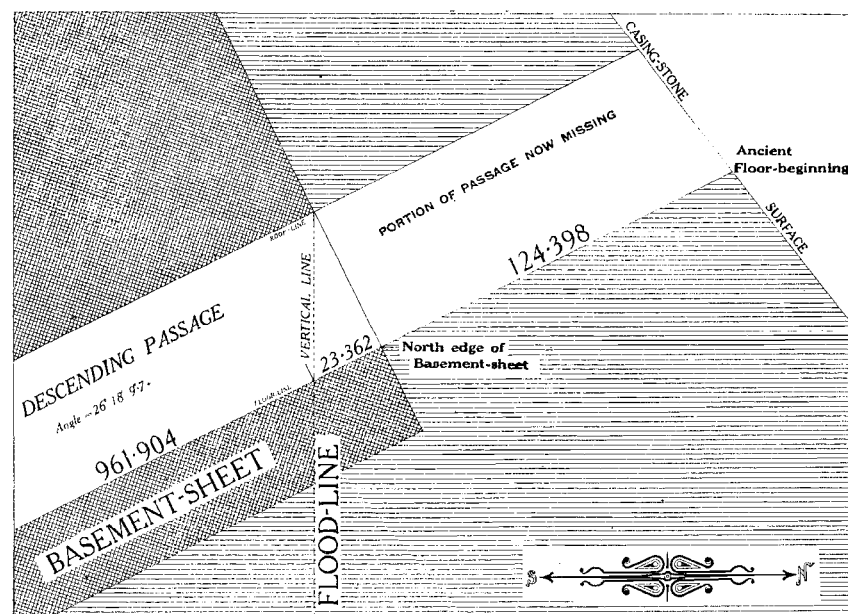
The whole human family has been born on the downward course, and have been hastening to the pit of death, represented in the Great Pyramid by the Subterranean Chamber. None have been found worthy to give himself a ransom for his brother, that he might redeem him from the death-sentence. As the Scriptures declare, there is none righteous, no, not one; for all have come short of the glory of God. The condition of the world would have been hopeless, had it not been that God in his great mercy had provided a ransom, or corresponding price, by which he has bought the whole race from death.

We read that Christ is the "lamb slain from the foundation of the world"; and that he bore our iniquities, dying the "just for the unjust." Christ is the "Seed of the woman" who is destined to bruise the head of the serpent; that is, he will in due time destroy Satan, the great tempter. And Christ is, together with his joint-heirs, the "Seed of Abraham" who will bless all the families of the earth, by, first, raising them from the death-state, and then, under the beneficent rule of the New (Law) Covenant, restoring them to the likeness of God, as Adam was when he was made in the image of God in the beginning.

Therefore, while God in justice required to pass the sentence of death upon Adam because of his sin of disobedience he, in

mercy, did not leave him and his descendants without a little hope; for it is written that "He hath subjected the same in hope."

The death-doomed condition of the world of mankind is represented by the Descending Passage; but the *hopeful* condition is represented by the Horizontal Passage leading to the Queen's Chamber. For all the human race will ultimately be raised to the Horizontal-Passage condition through the



ransom-sacrifice of Jesus Christ, and the ransom-sacrifice is, in the symbolical Pyramid, represented by the mysterious Well-shaft, the "way-of-escape" from the downward passage.

The hopeful condition, which will have its realisation during the time of the New Covenant rule of the Christ, and which is well represented in the Great Pyramid by the Horizontal Passage to the Queen's Chamber, is, as it were, transferred through the medium of the actual length of that Horizontal

Passage, to the Descending Passage, in the manner described above.

But there is still another aspect of the Descending Passage's symbolical meaning. Not only does this passage represent the general downward course of the world to death, but, in the time-measurements of the Pyramid, where each linear inch-unit represents a year in the scrolls of history, the length of the passage, beginning this time from the vertical line of the present roof-commencement at the upper end, and measuring down the floor-line to the Subterranean Chamber, agrees in the total number of inches with the number of years between the date of the Flood, when the "World that was" ended, till the date 1914 A.D., when Christ was due to take up his great power and reign as earth's invisible King.

It was because of the exceedingly evil condition of the world at the close of the first Dispensation, that God brought in the flood of waters and destroyed the old "World of the ungodly." At the time when God saw that he would require to destroy all flesh which had become corrupt in the earth, he said: "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6: 3).

While many explanations have been advanced regarding this mention of a period of 120 years, all are agreed that it has direct connection with man's sinful, downward, course. For this reason, therefore, we believe it to be appropriate that the measurement of the total length of the Descending Passage, symbolical of man in his degraded state, is directly related to the days in 120 years; while at the same time the *hope* which God mercifully instilled into the human heart is represented by the incorporation in the length of the Descending Passage, the length of the Horizontal Passage leading to the Queen's Chamber. (The fact that it is the 10th part of the sum of the number of days in 120 solar years, and the number of inches in the Horizontal Passage length, does not mean the disregarding of the full numbers in each of these two factors; for this is very characteristic of the Great Pyramid's proportionate dimensions, in which 10, and its multiples and divisions is constantly recognised.)

SECTION XII

THE DATE 1914 A.D. IS MONUMENTALISED IN THE GREAT PYRAMID

AUTUMN of the year 1914 A.D. is the termination of the period of 1915 solar tropical years which began to run its course when our Lord was born in Bethlehem; the true date of the birth of Jesus being Autumn of the year 2 B.C.

Autumn of the year 1914 A.D. is also the termination of the long period spoken of in the Scriptures as the "seven times," which is interpreted by students of the Bible as being seven symbolical years, each of 360 days, and each day representing a true solar tropical year in the actual fulfilment of prophecy. Therefore, the "seven times" are seven symbolical years of 360 days each, representing in fulfilment 2520 solar tropical years.—See No. 3 on page 24.

This period of 2520 true years, declared in Scriptures to be the seven times of Israel's punishment because of the nation's disregard of the Law of God, was referred to by Jesus as "the times of the Gentiles." During this long term of punishment the Gentile nations have dominated God's chosen people, the nation of Israel. It began when Zedekiah, the last of the kings of Judah, was dethroned by the king of Babylon in the year 607 B.C.

Jerusalem, with the temple of David and Solomon, was destroyed in that year, 607 B.C., and Zedekiah and his subjects were carried captive to Babylon. From Autumn of that year, when the very last of the remaining people fled from the stricken country, the promised land lay desolate without an inhabitant for full 70 years (2 Chron 36: 11-23).

At the end of the foretold 70 years of desolation of Jerusalem and the land, Cyrus, the king of Persia, permitted the surviving

captives, along with those born in captivity, to return and restore their desolated country, and begin again their distinct national life. But God regarded them no longer as His representative kingdom; for although their nationality was restored (Ezra 6: 16-22; 8: 35), they were not again permitted to have a king "sitting upon the throne of the Lord" (Nehemiah 9: 33-37). They were henceforth servants in their own land, subject to Gentile kingdoms. According to the express pronouncement of Jehovah, through the mouth of his prophet Ezekiel, the kingdom would not be restored to Israel until He would come whose right it is, namely, the great and long-promised Messiah (See Ezekiel 21: 25-27).

The First Appearance of the King

At the time of the birth of the Lord Jesus Christ in Bethlehem, the "wise men from the east" came to Jerusalem enquiring where he was who was "born king of the Jews." The advent into the world of him whose right it is to reign over Israel and restore the kingdom was, therefore, known in the world. Jesus himself admitted this truth when he said: "To this end was I born."

The prophet Zechariah had also proclaimed the King's advent when he said, "Rejoice, greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Jesus Christ was therefore recognised by the waiting people as the long expected King; for when he came riding into Jerusalem from the Mount of Olives, they shouted: "Blessed be the King that cometh in the name of the Lord"; and they spoke of him as the "Son of David."

Yet, soon after all this demonstration, he was crucified! His faithful disciples were overwhelmed with grief, and were greatly perplexed. They said: "We trusted that it had been he which should have redeemed Israel." But the risen Lord rebuked them for their lack of perception: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

Afterwards, when the disciples were accustomed to the appearing at intervals of their risen Master, whom they now knew was no longer dead, but was greatly changed (for he was now a spirit being, assuming fleshly bodies in which to appear to his followers and thus convince them of his resurrection from the dead), they enquired: "Lord, wilt thou at this time restore again the kingdom to Israel?" But the Lord Jesus had previously declared, when he had wept over Jerusalem and pronounced their house desolate, that they should not see him again until they said: "Blessed be he that cometh in the name of the Lord."

They had, indeed, shouted these very words when they met him riding into the city; but Jesus did not accept this demonstration as the fulfilment of the prophecy. He knew that the time was yet future when the people of Israel would, from their hearts, proclaim him as their King. In the meantime, Jesus had said, "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The "Seven Times" That Passed Over Nebuchadnezzar

These times of the Gentiles, referred to by our Lord at his first advent, coincide with the "seven times" of Israel's punishment spoken of by Moses; for Jerusalem began to be "trodden down of the Gentiles" when Nebuchadnezzar destroyed the city and temple, and dethroned the last king in 607 B.C.

The punishment upon God's chosen people through the loss of their kingdom, was accentuated by the madness of the Gentile nations who held sway over them. This madness of the Gentile ruling-powers was illustrated by "seven times" of madness passing over the head of Nebuchadnezzar, who was the first king of the first of the Gentile universal empires (See Daniel, chapter 4). As seven literal years of madness happened to Nebuchadnezzar the man, so seven symbolical years were to pass over the head of the great symbolical image, which, Daniel explained, represented all the universal empires who would successively oppress the nation of Israel (See Daniel, chapter 2). Nebuchadnezzar himself represented the head of gold in the symbolical image.

1914 A.D. was the End of the "Seven Times"

With Nebuchadnezzar the seven times of madness upon the Gentile nations, and seven times of punishment upon Israel, began to run their course. From Autumn of the year 607 B.C. these seven times, or 2520 solar tropical years, ended in Autumn of the year 1914 A.D. At this date 1914 A.D., therefore, according to the prophetic Word, "He whose right it is" assumed his great power and began his reign, a spirit being, the invisible King of Israel, and of the whole world.

"Proclaim among the nations, 'The Lord reigneth!'" "How beautiful upon the mountains [kingdoms] are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'" "All the ends of the earth shall see the salvation of our God."

The First Appearing of Israel's King was Necessary

Thus, while Jehovah proclaimed through the mouth of his prophet that his typical kingdom on earth would be overturned until he would come whose right it is to reign over Israel and the world the birth into this world of that King 605 years later, or 1915 full years before the due time for him to assume his Kingly power, was necessary.

He required to establish his right to be King by proving himself absolutely obedient in every particular to his heavenly Father. He required, also, to purchase fallen mankind from death through his own willing sacrificial death as a perfect man. The sacrificial death of the Man Christ Jesus was accomplished when he was 33½ years of age, in Spring of the year 33 A.D. We read: "In due time Christ died for the ungodly." We see therefore that the very date for the crucifixion had been fixed by Jehovah beforehand.

From the date of the dethronement of Judah's last king, 607 B.C., until the date when Jesus rode into Jerusalem and was proclaimed as the promised King, 33 A.D., an interval of 638½ years had elapsed. And from the date when the world's Saviour was born into the world, and was spoken of as the

"King of the Jews," 2 B.C., until the date of the end of Gentile dominion over God's chosen people when the glorified Lord took to himself his great power and began his reign as King, 1914 A.D., an interval of 1915 years ran its course. This longer period of 1915 years is equal to almost exactly three times the length of the shorter period. (638½ multiplied by 3 equals 1915½.)

The Great Pyramid's Precise Indication of the Dates of our Lord's First Advent

In Section VII, pages 61 to 64, we have shown how the dates of Christ's birth, baptism, and crucifixion are indicated connectedly at the upper end of the First Ascending Passage. As much depends on a clear understanding of this symbolical indication, we think it well to repeat the explanation in this place, expressing the points in other words.

In the symbolism of the Great Pyramid, the Queen's Chamber represents the perfect human life, as Adam had it before his disobedience lost it for him. The level, or plane, of human perfection is therefore represented by the floor-level of the Queen's Chamber. The Man Christ Jesus is, figuratively speaking, pictured as being born on this plane of human perfection.

While born a perfect Man, Jesus was also born subject to the Law of Moses, and in duty bound to observe this Law in every detail. He was a perfect Israelite of the tribe of Judah, and he did always those things that pleased his heavenly Father. This fact of his birth under the Law, in addition to his birth as a perfect Man-child, is illustrated in a very convincing way in the symbolical Great Pyramid: When we produce the line of the Queen's Chamber floor-level northward, we find that it intersects the floor of the First Ascending Passage near its upper end. The floor of the Queen's Chamber is lower than the floor of the major part of the Horizontal Passage which leads to this chamber. This depression in the chamber's floor is just that exact amount, that the produced line of it crosses the First Ascending Passage floor 33½ inches down from the upper end. That is, between the point where the two floor-lines cross

each other, and the beginning of the Grand Gallery, which is also the end of the First Ascending Passage, there is a floor-space of $33\frac{1}{2}$ inches (See the diagram on page 62).

As the First Ascending Passage represents the Law Age of the nation of Israel, and as the level of the floor of the Queen's Chamber represents the plane of human perfection, we can easily see that the particular point on the floor of the First Ascending Passage which is horizontally in alignment with the floor of the Queen's Chamber, very convincingly marks the date 2 B.C., when the perfect Man Christ Jesus was born subject to the exacting requirements of the Law of Moses at the end of the Law Dispensation. And the $33\frac{1}{2}$ inches between this precise point on the floor of the First Ascending Passage, and the upper end of that passage, clearly corresponds to the $33\frac{1}{2}$ years of our Lord's earthly life. Therefore, the end of the First Ascending Passage marks the date of his sacrificial death on the cross, by which he redeemed the people of Israel from under the curse of the Law, being made a curse for them, as it is written "Cursed is every one that hangeth on a tree" (See Galatians 3 : 12, 13).

By voluntarily laying down his human life in sacrifice, Jesus Christ nailed the Law to his cross, and "made an end of the Law for righteousness to every one that believeth." Those of the people of Israel who believed were not only freed from the Law, but were given the privilege of becoming "Sons of God," that they might be joint-heirs with Christ in the Kingdom. Just as the upper terminal of the First Ascending Passage marks the date of our Lord's death, so the beginning of the Grand Gallery represents his resurrection from the dead on the third day. The lofty Grand Gallery symbolises the Gospel Age which began immediately after the Law Age ended at the death and resurrection of Jesus Christ. The faithful among the people of Israel passed from Moses to Christ; and they are pictured ascending the Grand Gallery with Christ to the Kingdom honours represented by the King's Chamber. And believing Gentiles during the Gospel Age, after the majority of the nation of Israel were cast off because of their unbelief, are also pictured as ascending with their Master to the heavenly inheritance.

For we read that the Gentiles were "made nigh by the blood

of Christ." Therefore, while at first the Gentiles are represented on the downward course of the Descending Passage, "afar off" from the commonwealth of Israel, and not by nature heirs of the Kingdom-opportunities, yet the open Well-shaft, which symbolises in the Pyramid the ransom-sacrifice of Christ, provides a way of escape from the death condition, and an opportunity through faith to reach the Grand-Gallery privileges (See Ephesians 2 : 11-18).

The Duration of the Gospel Age

While the Well-shaft symbolises the grand central truth of the Scriptures, that Jesus Christ was "delivered for our offences, and was raised again for our justification," the actual date of his death and resurrection is clearly marked by the vertical line of the Grand Gallery north wall, close to the open mouth of the Well-shaft. (The situation of the Well's upper end is fixed by other important considerations; and by *other* related time-measurements this upper end marks the date of our Lord's sacrifice.)

Just as the $33\frac{1}{2}$ inches at the upper terminal of the First Ascending Passage corresponds to the $33\frac{1}{2}$ years of our Lord's earthly life as a perfect man under the Law, so the continued measurement up the floor-line of the Grand Gallery corresponds with the years of the Gospel Age that followed the date of the resurrection of Christ. This floor-length of the Grand Gallery is practically 1881 $\frac{1}{2}$ Pyramid inches, a measurement definitely established not only by the practical measurements of careful workers at the Pyramid, but fixed beyond any possibility of doubt as intentional by the many scientific proportions of the building. Thus, 1881 $\frac{1}{2}$ years from the date, Spring of the year 33 A.D. when our Lord died and rose-again, ends in Autumn of the year 1914 A.D.

The upper floor-terminal of the Grand Gallery is, therefore, 1915 inches from the point on the floor of the First Ascending Passage which marks the date of the birth of the "King of the Jews" in Bethlehem. This floor-length of 1915 Pyramid inches corresponds with the period of 1915 solar tropical years from the birth of the Man Christ Jesus, to the eventful year

1914 A.D., when he began his glorious reign of righteousness, the invisible King of earth. (The precise floor-length, according to the theoretical standard dimensions of the Pyramid, is only about a 20th part of an inch more than the exact 1915, namely, 1915.0538 + Pyramid inches.)

The King's Chamber symbolises the Kingdom of Christ, as well as the Kingdom class who are joint-heirs with him, according to the promises of God; for Jesus himself said: "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." The fact that the exact dimensions of the King's Chamber are identified with the floor-measurement of 1915 inches, corresponding to the 1915 years from the birth into this world of him whose right it is to take the Kingdom, and during which his joint-heirs of the Kingdom have been called out from the world, is full of significance. We recall that the vertical height of the level touched by the upper floor-terminal of the Grand Gallery above the floor-level of the Queen's Chamber, is equal to the sum of the King's Chamber's length, width, and height, Q.E.D. Therefore, the King's Chamber itself, through the medium of this definitely measured-off section of the floor of the approaching passages, points to the year 1914 A.D. (For the details of this calculation see the companion book of this series: *The Great Pyramid: Its Scientific Features.*)

In the Pyramid's symbolical language this correspondency seems to say: "From the date when the world's Saviour was born into this world, and proclaimed 'King of the Jews,' 1915 years must elapse before He with his spirit-begotten joint-heirs of the Gospel Age can rise sufficiently above earthly influences (as represented by the floor-level of the Queen's Chamber), and attain to the full measure of the spiritual Kingdom.

The fact that the level of the floor of the King's Chamber is a few inches higher than the upper terminal of the Grand Gallery floor, represents that an interval must elapse between the assumption of Kingly power by Christ, and the glorification to the spirit nature of the last of the members of his "Body." The few body-members who are "alive and remain" while the other members are already "caught up" to heavenly glory with Christ, are called in the Scriptures "the feet of him." While still in the flesh, these feet members of Christ are doing

Kingdom work, in conjunction with their glorified Head.

The late Charles T. Russell refers to this necessary part of the work of the Kingdom: "Several Scriptures show that there is a special work for the last members of the body to do on this side of the veil, as important and as essential a part of Kingdom work as that of the glorified members on the other side of the veil."

In accordance with this Scripturally-supported belief, the Lord's diligent children, the "children of the Kingdom," have since 1914 A.D. proclaimed, and still continue to proclaim, that "Millions now living will never die!" They proclaim with no uncertain voice that "The Kingdom of Christ has now begun!" They proclaim that "The old world has ended!" and that it came to an end in Autumn of the year 1914 A.D.

Charles T. Russell continues: "One by one the 'feet' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side the veil;—'changed' in a moment, in the twinkling of an eye, from mortality to immortality, from weakness to power, from dishonour to glory, from human to heavenly conditions, from animal to spirit bodies. Their *work* will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the Kingdom on this side the veil; only the weariness, the labour features, will cease with the change—'They shall rest from their *labour*, but their *works follow with them*'—Revelation 14:13."

"The mission of the feet, which is no insignificant part of the Kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised by the world as fools (for Christ's sake), as all his *faithful* servants have been throughout the Gospel Age, yet, before they all are 'changed' and joined to the glorified members beyond the veil, they, as agents of the Kingdom, will have left such records of that Kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and over-charged children of God who, though consecrated to God, will have failed to so run as to obtain the prize of our high calling." (See *Studies in the Scriptures*, Vol. III, pages 235-238.)

SECTION XIII

THE "SEVEN TIMES" MEASUREMENT IN THE GREAT PYRAMID

STILL further to emphasise the connection between the advents of Jesus Christ as King, and the long interval known as the "seven times" of Gentile power, we find that the Grand Gallery in the Great Pyramid shows, by one method of measuring it, this period of Gentile dominion, each inch in the measurement representing a year in history.

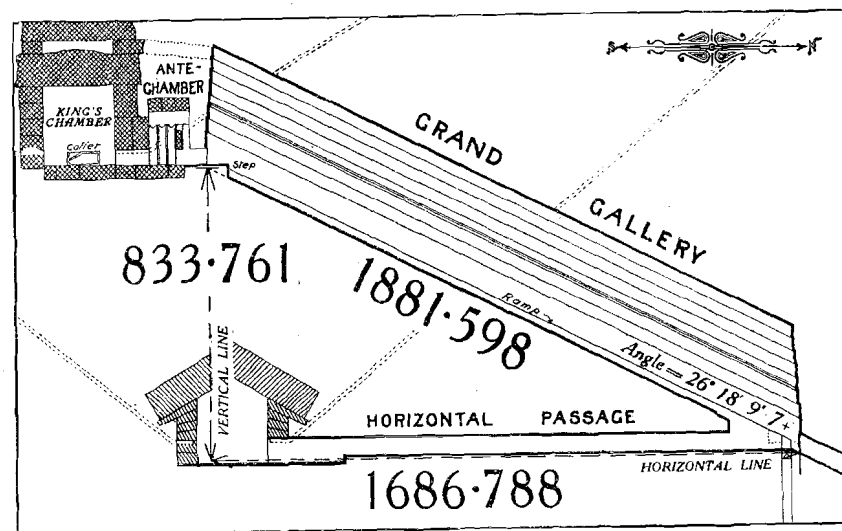
The angle at which the floor of the Grand Gallery ascends, and the total floor-length are such, that the sum of the horizontal length, and the vertical height, of this passage is equal to a little over the round 2520 Pyramid inches. (The precise sum is about $2520\frac{1}{2}$ inches.)

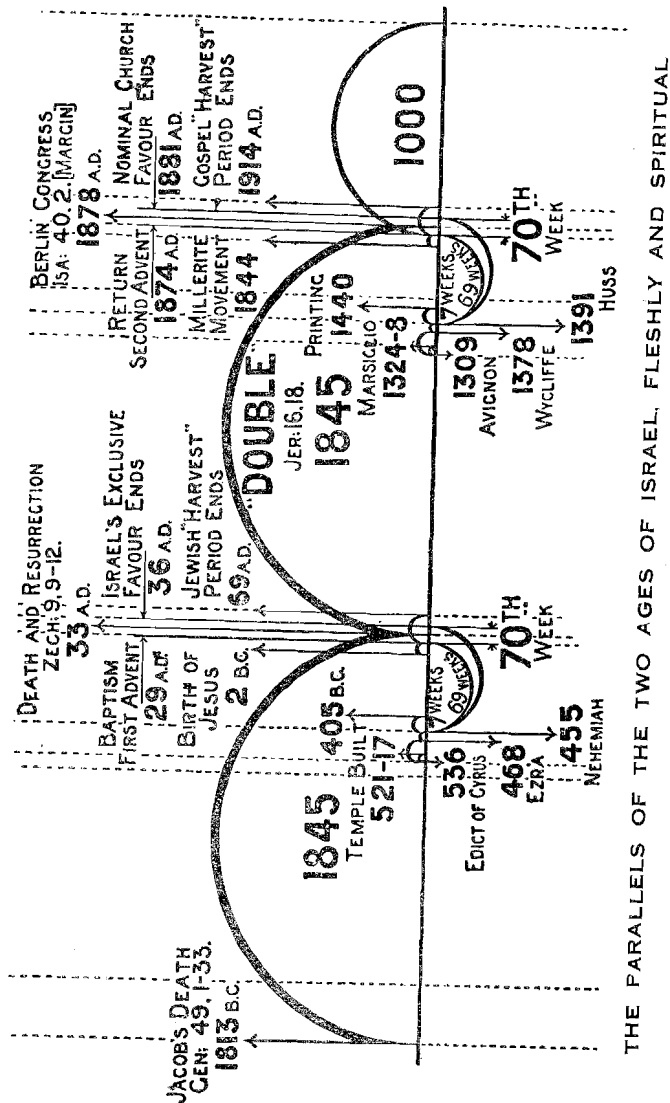
By this method, therefore, while the actual floor-length of the Gallery agrees with the number of years between our Lord's entry into Jerusalem as King in fulfilment of the prophecy of Zechariah, and his assumption of Kingly power at the close of Gentile dominion in 1914 A.D., yet the angle of the floor's ascent makes it possible for the Gallery to also indicate the longer period of the "seven times."

By both methods of measuring the Grand Gallery (*i.e.*, the direct method along the floor, and the angular method) the upper floor-terminal marks the date 1914 A.D., the date of Christ's second advent as King over all the earth. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (See Isaiah 9 : 7, and Daniel 7 : 27.)

There are several other time-measurements in the Great Pyramid which indicate the Scriptural period of "seven times," or 2520 years. One of these terminates at the Pit, or Sub-

terranean Chamber, thus corroborating the Bible in its declaration that troublous times would attend the setting up of the Kingdom. This great time of trouble upon the nations when their lease of power expires, is owing to the fact that the "kingdoms of this world" will not lightly relinquish their dominion, held for so long. Satan, the "strong man," is struggling to retain his hold upon mankind, but the One who is stronger will ultimately bind the great deceiver. The Subterranean Chamber very fittingly symbolises the utter destruction of Satan's empire, which destruction began in 1914 A.D. as shown by the Scriptures, and corroborated by the Great Pyramid. (See Vol. II of *Great Pyramid Passages*.)





SECTION XIV

TIME-PARALLELS IN THE JEWISH AND GOSPEL AGES

IN the time-measurements we have noticed, the Great Pyramid clearly corroborates the duration and parallelism of the Jewish and Gospel Ages. The length of each of these Ages is proved from the Scriptures to be exactly 1845 years, so that any date in the former has its parallel date in the latter 1845 years afterwards. It is important to recognise that "time-parallels," to be of any value, must correspond in *events* as well as in dates.

There are a number of striking parallels in the two Ages which help to confirm our understanding of the times and seasons. They correspond so closely that we cannot doubt they were so arranged by our loving heavenly Father, that the faith of his consecrated children might be strengthened in Him, and in His great Plan of the Ages.

In the year 606 B.C. Nebuchadnezzar laid the holy land desolate and took the Jewish king and nation captive to Babylon, where they remained till the first year of Cyrus king of Persia, who, after the overthrow of the Babylonian kingdom, released the Jews from bondage, and at the same time issued an edict allowing them to return to the site of Jerusalem to rebuild the temple (2 Chron. 36 : 11-23). This was in 536 B.C., 70 years after the beginning of the Babylonian empire.

Although Cyrus released the captive nation from the yoke of Babylon, this freedom was merely typical of the full liberty which Fleshly Israel shall experience after the end of the "Times of the Gentiles," when the greater Cyrus, Christ, shall release it from the humiliating bondage of the kingdoms of this world, and from the oppression of the "god of this world," Satan. This work of Christ, when finished, will be the complete antitypical fulfilment of the work of Cyrus; but during the

Gospel Age we can see a *partial* fulfilment in connection with Spiritual Israel, which was in bondage to the great apostate system of Papacy, denominated in the Scriptures "Babylon the Great," because its whole ritual is founded upon the iniquitous religious system of Ancient Babylon (Rev. 17 : 3-6).

"The Babylonish Captivity of the Papacy"

"Babylon the Great" was fully set up in power in 539 A.D., having been gradually and stealthily assuming form even since the days of the Apostles (2 Thess. 2 : 7). But in 1309 A.D., exactly 1845 years after the fall of the ancient typical Babylon, the power of antitypical Babylon the Great was broken; for in that year the Papal See was transferred from Rome to Avignon in the south of France. This exodus of the centre of the Apostate Church from Rome, its seat of power (Rev. 17 : 9), is called in history "The Babylonish captivity of the Papacy," owing to the fact that it remained in exile for a period of about 70 years, during which time it was under the dictation of the king of France. In consequence of this humiliation and breaking of the power of Babylon the Great in 1309 A.D., the true Church of God, the "Israelites indeed," who had been in bondage in this idolatrous system for 770 years (1309 minus 539 = 770) were released; even as the Fleshly Israelites had been similarly released after their 70 years' bondage in typical Babylon of old. (See No. 7 on page 25).

Rome Identified with "Babylon the Great"

Referring to the Scriptural name "Babylon the Great," and its identification with Papal Rome, the Rev. Alexander Hislop says: "There never has been any difficulty in the mind of any enlightened Protestant in identifying the woman 'sitting on seven mountains,' and having on her forehead the name written, 'Mystery, Babylon the Great' with the Roman apostacy. No other city in the world has ever been celebrated as the city of Rome has, for its situation on seven hills. Pagan poets and orators, who had no thought of elucidating prophecy, have alike characterised it as the 'seven-hilled city.'

'Propertius speaks of it as 'The lofty city on seven hills, which governs the whole world' (Lib. III, *Eleg.* 9, p. 721). Its 'governing the whole world' is just the counterpart of the Divine statement—'which reigneth over the kings of the earth' (Rev. 17 : 18). To call Rome the city 'of the seven hills' was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses 'The gods, who have set their affections on the seven hills' (*Carmen Seculare*, Vol. VII, p. 497). Martial, in like manner, speaks of 'The seven dominating mountains' (Lib. IV, Ep. 64, p. 254).

"Now, while this characteristic of Rome has ever been well marked and defined, it has always been easy to show that the Church, which has its seat and headquarters on the seven hills of Rome, might most appropriately be called 'Babylon,' inasmuch as it is the chief seat of idolatry under the new Testament, as the ancient Babylon was the chief seat of idolatry under the old. It has been known all along that Popery was baptised Paganism; but God is now making it manifest that the Paganism which Rome has baptised is, in all its essential elements, the *very Paganism* which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron" (*The Two Babylons*).

The Beginning of the Decline of "Babylon the Great"

Just as after its subjection in Babylon for the *typical* period of 70 years, the Jewish nation was allowed to return to Jerusalem in order that other features of the Lord's great Plan might be worked out; so "Babylon the Great," which is to be finally destroyed at the end of the Gospel Age, was allowed to *regain* a large measure of its power after the end of its typical period of 70 years humiliation in Avignon. Nevertheless, the Reformation movement gained a decided footing in 1309 A.D.; and historians of the Middle Ages tell us that our study of the history of the Reformation must begin with Avignon.

Up to that time the head of Papacy had sway over the world,

being virtually "king of kings," and "lord of lords." Boniface VIII had been installed in office in 1295 A.D. He was more arrogant than any previous pope; and it was this arrogance which led to Papacy's humiliation. When the great apostate Church was at the summit of its power, in the very middle of the Papal millennial reign (See No. 5, page 24), he issued the famous bull called "Unam Sanctam," in which he claimed not only temporal and spiritual authority, but further, that no man could get eternal salvation except by his sanction.

The king of France, Philip the Fair, was sufficiently enlightened to see the emptiness of this monstrous claim, and he repudiated the bull and was in consequence excommunicated. Philip then did something which had never before been attempted during the period of Papal supremacy—he made the pope prisoner, just as Napoleon did about five hundred years later. Boniface, being an aged man, died from the indignities and injuries received. His successor died within a year. Finally Clement V, who had sold himself to the king of France, was appointed; but he was afraid to live in Rome. Being the vassal of the French king he transferred the Papal See to Avignon, in 1309 A.D., and there began the "Babylonish Captivity of the Papacy."

Seven popes in succession ruled in Avignon till 1378 A.D.; and as they were all under the dominion of France, the other kingdoms of Britain, Germany, Switzerland, etc., refused to have the pope act as their umpire and arbitrator as formerly, knowing that his decisions would be the dictates of Philip. It is thus plainly evident that the universal power of "Babylon the Great" was broken in 1309 A.D.; and the captive Spiritual Israelites were allowed freedom to lay the foundations of the Reformed Church—the Spiritual Temple.

Marsiglio, the "Morning Star of the Reformation"

But only the foundations of the Spiritual Temple of the Reformation were laid in 1309 A.D., just as at the parallel date in the Jewish Age, 536 B.C., only the foundations of the House of the Lord were then laid. In both cases enemies stopped the work. It was not until 521-517 B.C. that the material temple

was completed in the Jewish Age; and in the parallel Gospel Age it was not until the corresponding years, 1324-1328 A.D., that the Spiritual Temple was built by Marsiglio, who is sometimes called "the morning star of the Reformation."

Marsiglio was the author of a book, which, when we consider the grossly superstitious day in which it was written, is a truly wonderful production. In this publication, issued in 1324 A.D., he advocated Republicanism, contending that there should be no kings; and that there ought not to be any division between clergy and laity. That the Church should have nothing whatever to do with temporal affairs, and should own no property. He claimed that Saint Peter never had been in Rome, but that even if it could be proved he had been there, it was certain he had not founded the Papal Church; and in any case the holding of the "keys" merely constituted Peter the turn-key, and not the Judge. Christ was the Judge; and the people had the right of freedom of conscience.

By these and many other telling points Marsiglio undoubtedly built the Temple of the Reformation. He forged the bolts which were effectively used by succeeding Reformers. His great ambition was to establish Republicanism, but he realised that it could not hold in this early day, for the mass of the people had yet too much reverence for the Divine right of kings and clergy. Only the true Spiritual Israelites experienced their freedom of conscience consequent upon the breaking of the power of Babylon the Great.

Marsiglio recognised that the Church should be in subjection to the Gentile powers, and not lord over them, and therefore he aimed at pulling down the Papal supremacy. With this object in view he sought for some king whom he might appoint as Emperor of the West, in imitation of Charles the Great, who would be superior to the pope and thus make the *secular* power supreme. In the year 1326 A.D., two years after the publication of his epoch-making book, he found what he wanted. King Louis of Bavaria was then quarrelling with the pope in Avignon, and Marsiglio took advantage of this quarrel, which was insignificant in itself, to forward his daring scheme.

With a band of enthusiastic followers he approached King Louis and explained his project. Louis was well pleased with

the proposal, and accompanied the band to Rome. The people of Rome readily received the king, being angered at the pope's residence in Avignon. So long as the Papal See was in Avignon, Rome was neglected; the people of other countries, with their money, were now all diverted to Avignon where the pope held his court. The prospect of having the Papal See restored to Rome greatly pleased the inhabitants, and king Louis was received with acclamation.

In the year 1328 A.D. Louis was crowned Emperor of the West. This was the summit of Marsiglio's reforming work; in that very year he died; and Louis, who was a man of little ability and full of superstition, being now deprived of his clever counsellor, abandoned his post and fled from Rome. The work of Marsiglio was thus finished in four years, just as the work on the material temple in the Jewish Age was completed in about four years. But as the temple, built in four years, was used for the purpose for which it was erected; so the four years' work of Marsiglio was used for *its* special purpose, namely, the organisation of the great Reformation of the Gospel Age.

Wycliffe and the "Great Papal Schism"

The temple being now ready it was necessary to replace in it the holy vessels, that the House of God might be used in accordance with the law. This important phase of the Reformation in the Jewish Age was accomplished under the leadership of Ezra, who, in the 7th year of Artaxerxes, Spring of 468 B.C.,* left Babylon and restored the vessels to the temple (Ezra 7: 6-). We read, also, that Ezra was well informed in the Law of the Lord, and that he instructed the people, who were from all the twelve tribes of Israel (Ezra 6: 17; 8: 25), and did a great cleansing work among them.

The parallel year in the Gospel Age is 1378 A.D., a very prominent date in the history of the Church Reformation period,

*Artaxerxes began to reign in the year 474 B.C. His 7th year would therefore be 468 B.C., and his 20th year 455 B.C. See Section LIX in Vol. II of *Great Pyramid Passages*, which deals with the proofs that establish the date 455 B.C. for Artaxerxes' 20th year.

It was in 1378 A.D. that the great Reformer Wycliffe left Babylon the Great, and restored to the true Spiritual Temple class many precious truths and doctrines which had for long been misappropriated and hidden in the idolatrous Papal system.

On the 27th of March in the Spring-time of the year 1378 A.D., which was 1845 years after Ezra left Babylon with the vessels for the material temple, the pope in Avignon died; and immediately there arose what is historically known as the "Great Papal Schism." The people of Rome determined to put an end to the Papal exile, and appointed a pope in Rome as in former times. The king of France, of course, did not want to lose his power over the Papacy, and he appointed another in Avignon, so that there were now two popes in office. These popes naturally quarrelled, each claiming that *he* was the true vicar of Christ. They called one another blasphemous names, each accusing the other of being the Antichrist (and in this, at least, both were correct).

When the Schism took place Wycliffe's eyes were opened to the true Babylonish character of the Papacy, and he came out as the great Doctrinal Reformer. It was not long before he saw that the doctrine of transubstantiation was false. This error takes away the true doctrine of the Ransom-sacrifice of our Lord Jesus Christ. When Wycliffe fully realised this he began to instruct the Temple class, and pointed out to them the pure Scriptural teaching on this question. He showed them how Jesus Christ died for sin once and for all, and that therefore sacrifices of the Mass were not only unnecessary, but blasphemous. By teaching the Temple class the truth Wycliffe's cleansing and reforming work was in exact correspondence with the work of Ezra, the great Reformer of the Jewish Age.

The Reformation Work of Huss was Secular as well as Spiritual

It was 13 years after Ezra left Babylon that the next phase of the Jewish Reformation took place. Nehemiah then received his commission to rebuild the walls of Jerusalem (Neh. 2), and at the end of the 6th month of that year the walls were finished (Neh. 6: 15), and there began the period of "69 weeks," or

483 years, to the coming of the Messiah (Dan. 9 : 25). In this work of building the walls of Jerusalem Nehemiah buttressed up the national system of the Fleshly House of Israel. So, also, 13 years after Wycliffe left Babylon the Great, the Reformer John Huss of Bohemia received his commission to buttress the Reformation walls of Spiritual Jerusalem (Rev. 21 : 2); for the work of Huss made the Reformation movement of the Gospel Age a national force, and thus helped to protect the true Spiritual Israelites.

Though it was in the early years of the 15th century up till his martyrdom in 1415 A.D., that Huss attracted general notice, yet it was in 1391 A.D., exactly 1845 years after Nehemiah, that he might be said to have received his commission to rebuild the walls of Spiritual Jerusalem; for it was in that year that Huss became acquainted with the works of Wycliffe. Professor Lodge, in his *Close of the Middle Ages*, page 207, says: "The systematic teaching of Huss was for the most part derived from the great English teacher, John Wycliffe. It is important to remember that the Hussite movement had a secular as well as an ecclesiastical side."

In Burnet's *History of the Reformation*, page 9, we read: "Before the end of the 14th century Wycliffe had extended his line of attack to some of the special doctrines of the Western theology: but the movement which he began, though its effects were evanescent in his own country, became in the hands of more stimulating advocates [of whom Huss was the leader] a genuine national force in Bohemia." "Huss condemned Papacy's worldliness, its right of secular possessions, and objected to the supremacy of the pope. The Bible, according to him, ought to be the sole rule of faith." (See *Europe in the Middle Ages*, page 539, by Thatcher and Schwill).

The Invention of Printing, and the Revival of Learning

By the foregoing it is evident that there was a similarity in the reform work of Nehemiah and Huss, and as both had a national as well as a religious aspect they each formed a good starting-point for the "70 weeks" mentioned by Daniel (Dan. 9 : 24, 25. See diagram on page 110). This period of

70 weeks is stated as 7 weeks, and 62 weeks, and 1 week. We may not know the exact reason for this peculiar division, but we desire to draw attention to the fact that the 7 weeks, or 49 years, point to 405 B.C., about the time of Malachi the prophet, who did a reforming work by exposing the abuses of his day.

In the Gospel Age the 7 weeks bring us to the parallel date 1440 A.D., the time of the invention of printing, which did almost more than anything else to carry on the great work of the Reformation. Referring to this factor in the Reformation movement, Archbishop Trench in *Mediæval Church History*, page 423, says: "Then while abuses were never rifer, while the lives of the clergy were never fuller of scandal, while the Papal court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid,—the invention of printing (1440) multiplied a thousandfold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wonderous invention there was the Revival of Learning."

The Condition of the Religious World at the First and Second Advents of Jesus Christ

Then followed the period of 62 weeks to the coming of Jesus the Messiah in Autumn 29 A.D. This period of the Jewish Age is Scripturally a blank, for the historical canon of the Old Testament ends with Ezra and Nehemiah, and the prophetic books with Malachi. Nevertheless we know that toward the end of that period a distinct falling away in the spirit of the Reformation had occurred, and that the Fleshly House of Israel had divided broadly into two parties, one, the Pharisees, holding to the traditions of the elders, and binding themselves faster and faster in those traditions.

The other party, the Saducees, were free-thinkers, doubting and criticising the Bible; they denied the resurrection, and began to interfere more in the world's politics. Thus when in "due time" the Messiah came to his own, we read that his own received him not (John 1 : 11-13). To the small remnant who did receive him was given the wonderful privilege of becoming "Sons of God."

During the corresponding period of 62 weeks in the Gospel Age, from 1440 to 1874 A.D., a similar movement took place in Nominal Spiritual Israel, misnamed Christendom. At first the good work of reform went on, but toward the end the reforming spirit grew less, and during this interval two general parties were originated. One party held to the Bible, saying that they believed every word of it, though what they really held to was the traditions and creeds of the Dark Ages. The other party, the free-thinkers, began to criticise the Bible, disbelieving great portions of it, and dabbling in the politics of the kingdoms of this world.

Even as the two parties at the end of the Jewish Age continued after our Lord's first Advent until the great trouble in the year 70 A.D. destroyed the nation; so we have the two main parties with us to-day, the one binding themselves more firmly in the traditions of the Fathers (these are the "tares"); while the other is going more and more into open infidelity (these are the higher critics, evolutionists, etc.).

The result of the falling away from the spirit of the Reformation was that, when our Lord came again at his second Advent in 1874 A.D., his own received him not; but again, those few who have received him have had the blessed privilege of becoming Sons of God, and hope soon to be all joined with Christ in spiritual glory.

SECTION XV

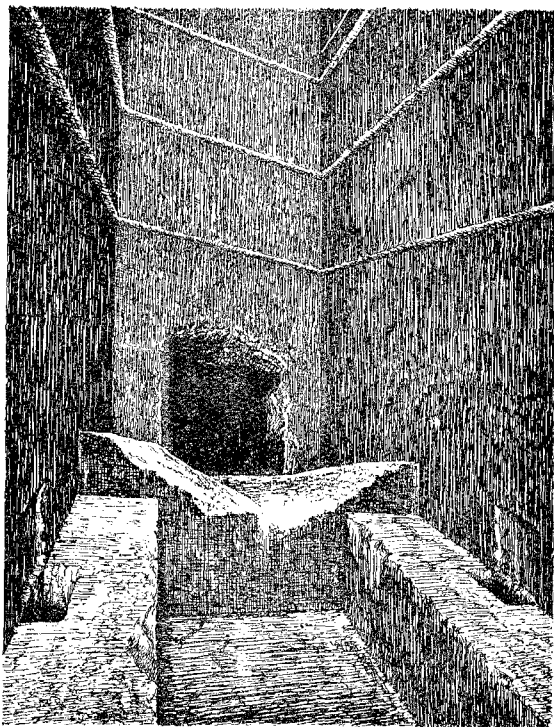
THE SECOND ADVENT

WHEN Jesus Christ ascended to the Father forty days after his resurrection, the Scriptures declare that he "sat down" at the right hand of the majesty on high, waiting till his enemies should be made his footstool (Heb. 1:3; 10:12, 13). The Apostle Peter, speaking to the assembled people, said: "And he [Jehovah] shall send Jesus Christ, which before was preached unto you: whom the heaven must *retain* until the times of restitution of all things" (Acts 3:20, 21). The return of our Lord was therefore fixed by Jehovah to take place at the beginning of the great Jubilee of earth, or the "times of restitution."

According to the time-prophecies and parallel Dispensations, this second Advent of Jesus Christ began in Autumn 1874 A.D., exactly 1845 years after his first Advent when he came as the Messiah at Jordan (See No. 8, page 25). The prophet Daniel, who foretold the first Advent of Messiah (Dan. 9:24-27), also foretold his second Advent in these words: "At that time shall Michael stand up, the great prince which standeth for the children of thy people" (Dan. 12:1). Michael, or Christ, the great Prince of Israel, who "sat down" at the right hand of Jehovah till the time when he should be "sent" to put into operation the work of restitution, was thus to "stand up" on behalf of his people and deliver them from bondage, and gather them into their own land.

At that time, also according to Daniel's prophecy, the resurrection was due to begin, for "many of them that sleep in the dust of the earth shall awake" (Dan. 12:2), every man in his own order, Christ's members being the firstfruits (1 Cor. 15:23; James 1:18). It shall be shown later how the resurrection of the members of the "body" of Christ is indicated in the Pyramid.

The prophet David likewise foretold of Christ's coming as the great King (Psa. 132 : 11 ; Luke 1 : 31-33) ; and Moses of his coming as the great Prophet (Deut. 18 : 15 ; Acts 3 : 20-22) ; but from the very beginning of their Age the people of Israel expectantly looked forward to the coming of the world's Saviour under the name of Shiloh.



Drawn by K. Vaughan

The Step at the Head of the Grand Gallery of the Great Pyramid of Gizeh ; showing the Ramps terminating against its north front ; and the low passage leading horizontally southward to the Ante-Chamber

When on his death-bed, Jacob called to him his twelve sons and gave utterance to a prophecy regarding each. The most important is that which relates to Judah : " The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall the gathering of

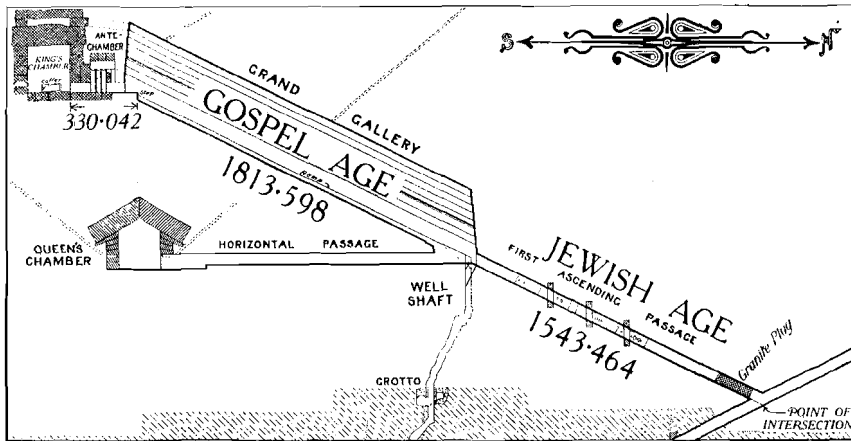
the people be " (Gen. 49 : 10). Thus, from the time of Jacob's death onward, God's faithful people in both Jewish and Gospel Ages have been anxiously looking forward to the Advent of this great Peace-maker and Deliverer.

He did come, indeed, at the end of the Age of Israel, but the purpose of this first Advent was not for the " gathering of the people." It was for the preliminary work of purchasing the fallen race of mankind who had been condemned in Adam (Rom. 5 : 12, 18), by paying the ransom or corresponding price for Adam, a man's life for a man's life. It will be remembered that after his crucifixion, Christ's disciples expressed disappointment at the apparent frustration of all their hopes. (Luke 24 : 21). It was not until after they received the Holy Spirit that they understood how God, in his great Plan of the Ages, had arranged beforehand that a certain company, the " Ante-Chamber " class, must first be selected out of the world, polished and made worthy to be associated with their Lord in delivering the people, before the kingdom of Israel could be restored.

These, the prospective members of the Bride of Christ, have also been eagerly looking forward to the promised coming of Shiloh ; and now they know that he has arrived. They do not see him with their natural eyes ; they were expressly warned not to expect to see him in the flesh (Matt. 24 : 23-27). It is with the eyes of their understanding that they discern him ; for the Lord was " put to death in the flesh but quickened [brought to life] in the Spirit " (1 Pet. 3 : 18, R.V.). He is now a Spirit, not discernible by any but the spiritual, those begotten of the Holy Spirit. By their study of the time-prophecies in the Bible, comparing spiritual things with spiritual (1 Cor. 2 : 13-15), these spirit-begotten ones can clearly see that the Lord has been present since Autumn 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 187-190).

This date 1874 A.D. when Jesus Christ was due to " stand up " to assume Kingly control, is indicated by the line of the north wall of the symbolical King's Chamber in the following way : Taking the " Point of Intersection," where the First Ascending Passage leaves the Descending Passage, as marking the date when the twelve sons of Jacob founded the twelve

tribes of Israel (Gen. 49 : 28), thus setting apart a people who looked forward to the coming of Shiloh according to promise, and measuring from this point up the floors of the First Ascending Passage and Grand Gallery to the front of the Step, and then from the north edge of the Step to the north wall or entrance of the King's Chamber, it will be found that the King's Chamber indicates the date of the Second Advent of Jesus Christ, 1874 A.D. (The actual Pyramid-inch measurement, as indicated in the diagram, is 3687·105+. This corresponds to the period of 3687 years from Jacob's death in 1813 B.C., to 1874 A.D., taking these two dates as whole numbers.)



Since Christ's return in 1874 he has been engaged as Chief Reaper in the harvest work of gathering the wheat (the saints) into the garner, and binding the tares (professing Christians), in bundles ready to be burned as tares, *i.e.*, to be manifested as not true Christians. Soon Satan will be completely bound, and the kingdoms of this world completely overthrown in the great time of trouble which began as foretold in 1914 A.D.; and Christ's reign will eventually bring in everlasting peace.

SECTION XVI

THE JEWISH "DOUBLE" THE RESURRECTION OF THE "BODY" OF CHRIST

THE election of the members of Christ began after the death and resurrection of Jesus, and not before; for Jesus himself, referring to John the Baptist, said that though there were none greater born of woman, nevertheless the least in the Kingdom of heaven would be greater than John (Matt. 11 : 11). This was because John the Baptist died before the inauguration of the Church at Pentecost. Stephen the martyr was the first member of the "body" to lay down his life; and thenceforward throughout the Gospel Age one member after another fell asleep in death, waiting for their resurrection at the return of Jesus Christ their "Head."

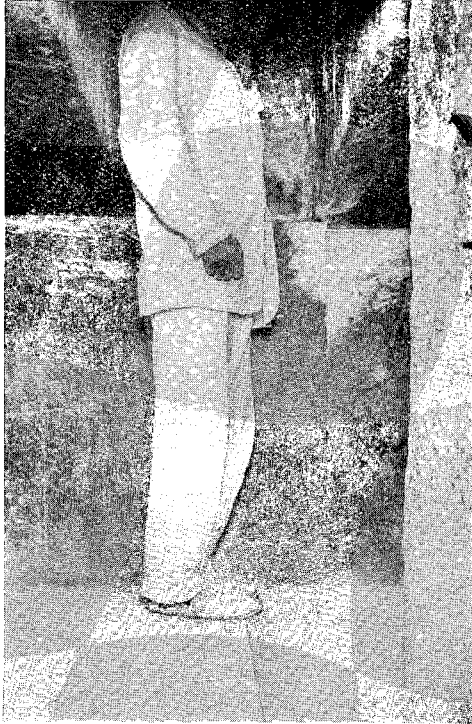
This is the class who, up to the time of their death, have all been taught of God in the "School of Christ," represented in the Pyramid by the Ante-Chamber (John 6 : 44, 45). They might be termed the "Ante-Chamber" class; and we think it proper to expect that the date of their resurrection, when they were due to be ushered into the presence of their "Forerunner," should be indicated by the extreme south end-wall of this chamber. On calculation it will be found that this is so. Our study of the time-prophecies in the Bible has revealed the fact that the date of this important event was Spring 1878 A.D.

According to Jeremiah (16 : 18), Zechariah (9 : 9, 12), and Isaiah (40 : 2, margin), the Gospel Age is the "double" of the Jewish Age (See No. 6, page 25), that is to say, the period during which the nation of Israel was cast off as a people from God's favour, exactly equalled in length the period when they enjoyed this favour.

Each of these Ages began on the death of its founder. On the death of Jacob (Israel) the founder of the Fleshly house of

Israel, the Patriarchal Age ended and the Age of Israel began (Gen. 49 : 2, 28, 29) ; and on the death of Christ the founder of the Spiritual house of Israel, God's favour was withdrawn from the Fleshly house and given to the Spiritual house.

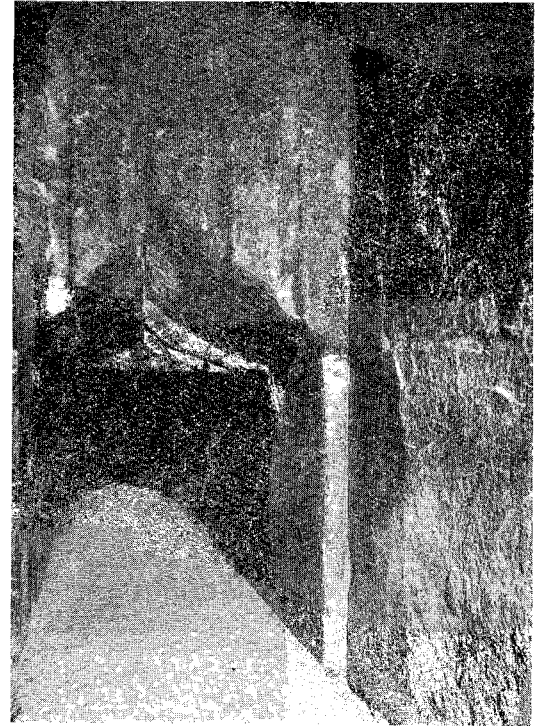
The Scriptural proof that the "double" of disfavour to the Fleshly house of Israel began at the death of Christ is clear.



The twenty-one inch space between the north (left) wall, and the Granite Leaf (right), in the Ante-Chamber of the Great Pyramid of Gizeh ; showing the first granite floor-stone to the right

It was five days before his crucifixion that Jesus, weeping over Jerusalem, pronounced the sentence : " Behold, your house is left unto you desolate " (Matt. 23 : 38). There is additionally the testimony of Zechariah (9 : 12)—" Even to-day do I declare that I will render *double* unto thee." The context of this prophecy shows that the " day " referred to, when the " double "

was due to begin, was that on which our Lord rode into Jerusalem seated on an ass—compare Zech. 9 : 9 with Luke 19 : 28-44, and note the prophecy of the " shout," and our Lord's reference to it in the 40th verse in Luke's gospel—thus particularly must prophecy be fulfilled.



The south wall of the Ante-Chamber in the Great Pyramid of Gizeh ; showing the four deep grooves which divide the wall into five equal spaces ; also the low passage which leads southward to the King's Chamber

As Jacob's death occurred in Spring 1813 B.C. (Sec. II) and Christ's death in Spring 33 A.D., the total duration of the Jewish Age, the period of God's favour to the Fleshly house of Israel, was exactly 1845 years. Accordingly, the " double " of disfavour, beginning in Spring of 33 A.D. must have ended in 1878 A.D., 1845 years later. It was in that year, at the famous

Berlin Congress of Nations, in which a Jew, Lord Beaconsfield, took the leading part, that the condition of the Hebrews then residing in Palestine was greatly ameliorated.

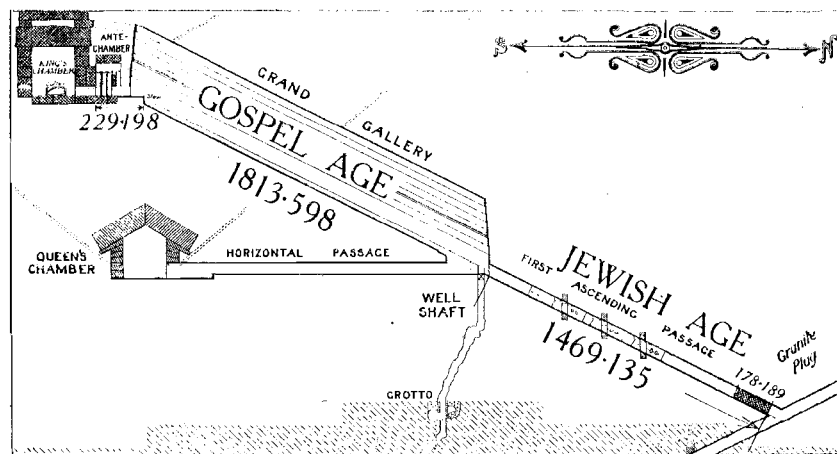
But each of these dates, 33 and 1878 A.D., was signalled by an event of even greater importance than the loss and return of favour to Fleshly Israel. The first witnessed the resurrection of the Lord Jesus, the Head of the Christ, and the other the resurrection of the sleeping saints, the Body of Christ. The last members of the Church who are alive and remain on the earth during the short period since 1878, carry out their vow of consecration unto death; but, unlike those who died in the Lord prior to 1878, they will not have any interval of unconsciousness or *sleep*; the moment of their death will be the moment of their resurrection change.

This is the class referred to by Paul when he declared: "Behold, I show you a mystery [secret]; We shall not *all* sleep [lie unconscious in death], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15: 51, 52). The last or seventh trump is the proclamation of the tidings of the Lord's return. John the Revelator also wrote of this class and called them blessed. Describing the time when the Gospel harvest would begin, he stated: "Blessed are the dead which die in the Lord *from henceforth*: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. 14: 13).

Seeing, therefore, that it is by the calculation of the "double" that the date of the resurrection of the members of Christ's Body is made known, the south wall of the Ante-Chamber which marks this date should, properly, be the end of a time-measurement indicating the "double." The Ante-Chamber class are those who, through their faith in the Lord Jesus Christ, fulfil the Divine Law of God, as the Apostle says: "That the righteousness of the *law might be fulfilled in us*, who walk not after the flesh [as did the Jews], but after the Spirit," that is, those who having been begotten to the spirit nature, mind the things of the Spirit (Rom. 8: 4).

Now, as the express symbol of the Law of God in the Great Pyramid is the Granite Plug, we could not suggest a more appropriate starting-point than this for the particular time-

measurement now under consideration. Thus, as in the former case where the Granite Plug required to be recognised when calculating the time-period of the Law Dispensation, during which the Fleshly Israelites endeavoured to gain life by the works of the Law without faith, so here also, when dealing with the Spiritual Israelites who, without works, *establish* this Law through faith in Christ during Fleshly Israel's "double" of disfavour (Rom. 3: 28-31), we require to take the Pyramid's symbol of the Divine Law into account.



Commencing at the lower or north end of the Granite Plug, and measuring up along the floors of the First Ascending Passage and Grand Gallery to the Step, then from the north edge of the Step into the south end-wall of the Ante-Chamber, it will be found, after adding to this measurement the length of the Granite Plug itself (as in Section VIII), that the total number of Pyramid inches corresponds to the period of years of the Jewish Age and its "double." (As the Age of Israel was 1845 years, as shown in No. 6, page 25, the "Double" is also 1845 years, making a total of 3690 years. The total number of Pyramid inches in the measurement here explained, and as shown in the diagram, is 3690·122 +.)

The Ante-Chamber and the 144,000 Overcomers

The final part of the above-mentioned total Pyramid-inch measurement, is the horizontal distance from the front, north, edge of the Step southward to the south wall of the Ante-Chamber. In the diagram this horizontal distance is given as 229.198+ inches, which we take to be the standard measure for this section of the building. Within limits, however, other measures are possible. Taking a measure which is less than a 60th part of an inch short of the standard, we find, by a recognised Pyramid proportion, a signal confirmation of the symbolical meaning attached to the little Ante-Chamber.

The number of those who "follow the Lamb whithersoever he goeth" is said by the Revelator to be 144,000 (See Rev. 14 : 1-4). As the Ante-Chamber class, instructed in the School of Christ, the 144,000 overcomers of the Gospel Age are "sealed" in their foreheads with the necessary knowledge to enable them to co-operate with their Lord and Master in the Kingdom work (Rev. 7 : 3, 4). They were called to joint-heirship with God's dear Son during the Gospel Age, represented in the Pyramid by the Grand Gallery. But before they could be sealed in their foreheads with the full intellectual knowledge required to serve their heavenly Father acceptably, they had to bow down submissively to the Divine will, as illustrated in the Ante-Chamber by the Granite Leaf, under which one must bow before the full freedom of the Ante-Chamber can be enjoyed. (See the companion book : *The Great Pyramid : Its Spiritual Symbolism.*)

Therefore, in view of the symbolical meaning of all of this part of the Great Pyramid, it may be said that the entire horizontal floor-line from the north edge of the Step at the head of the Grand Gallery, into the south end of the Ante-Chamber, pertains to, and represents, the 144,000 followers of Christ. It is confirmatory to find that the number of Pyramid inches in this horizontal line indicates, by a proportionate method of calculation characteristic of the Pyramid, the actual number of the overcomers. For if we take an even 100 times this measure in inches as representing the *radius of a circle*, we shall find that the length of the circumference of the circle is precisely 144,000 inches. (The horizontal distance in this case is 229.183118+.)

SECTION XVII

THE GRAND GALLERY AND THE 144,000

THAT the Grand Gallery represents the "walk" of the spirit-begotten of the Gospel Age, that is, the 144,000 overcomers who "follow the Lamb whithersoever he goeth" (See Revelation 14 : 1-5), is borne out by the symmetrical proportion in which the special angle of the ascension of this passage's floor-line is particularly recognised.

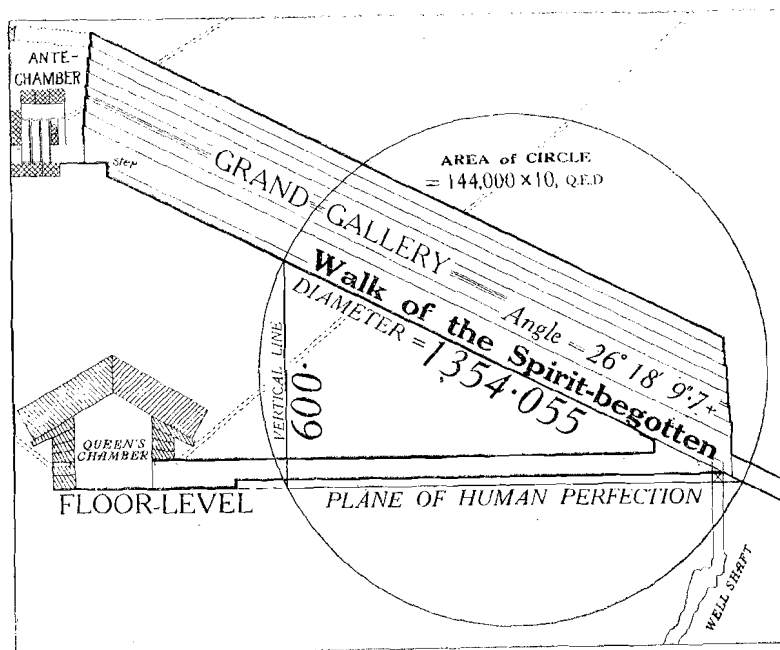
The factor in this feature, which makes possible the indication of the number 144,000, is the number 6. Just as 10 is the complete number, 7 the perfect number, 5 the Pyramid's sacred number, 4 the square number, so the number 6 also has its symbolical significance, namely, imperfection, when it pertains to man in his fallen state.

But the number 6, from another standpoint, also denotes the Word of God; for the measuring "reed" spoken of in Ezekiel and Revelation, 6 cubits long, by which the temple of God was measured, is known to symbolise the Scriptures, the standard by which the "temple" class, or the people of God, are measured. But even in this symbolical meaning the number 6 pertains to man, because the Word of God was written by holy men of old, called holy because of their faith in God, who were moved by the Holy Spirit; and it was written on behalf of fallen men. The body-members of Christ, the 144,000 who overcome the world and the flesh by the Word of God, were, as the Apostle declares, "children of wrath even as others."

When Nebuchadnezzar set up his golden image in the plain of Dura, which image is understood to have been a representation of the great image of a man seen by him in his dream (Daniel 2 : 31 ; 3 : 1), he chose for its height 60 cubits, and its breadth 6 cubits. And in the Book of Revelation, the "number of a man" spoken of in the 18th chapter is 600, plus 60, plus 6. Man, according to the commandment of the Lord, was to

"labour" for 6 days and rest the 7th. The land of Israel was to be tilled and harvested for man's use during 6 years, and to rest the 7th. For 6000 years mankind has laboured under sin and degradation, waiting for the advent of their Saviour and King in the 7th 1000-year period.

In ascending the steep floor of the Grand Gallery, speaking in a figurative sense, the spirit-begotten people of God overcome



the weaknesses of the flesh, and become gradually more like their Lord and Master Jesus Christ. It is through the sacrifice of their humanity, walking in the footsteps of their forerunner, that they ultimately attain the spirit nature, and inherit the Kingdom with Christ.

In the Great Pyramid, therefore, the exaltation to spiritual glory of the 144,000 overcomers is appropriately represented by the upward rise of the floor of the Grand Gallery, from the level of the Queen's Chamber which symbolises the human nature,

to the level of the King's Chamber which symbolises the spirit nature, and the Kingdom. But it is only those who have been human at first who can become members of the 144,000. Even the Lord himself first required to become a man, and be made in "the likeness of sinful flesh," before he could ascend to his now high exaltation (See Hebrews 2 : 9-18).

This thought of the necessary, primary, human nature of the Church, the body of Christ, to which the Apostle refers when he wrote: "It is sown a natural body; it is raised a spiritual body" (1 Corinthians 15 : 44-49), is represented in the Great Pyramid by the vertical measurement of exactly 600 inches, from the level of the floor of the Queen's Chamber, up to the sloping floor-line of the Grand Gallery.

As the produced floor-line of the Queen's Chamber intersects the floor of the First Ascending Passage at the upper end, a vertical line of exactly 600 inches from this Queen's Chamber floor-level will touch the sloping floor of the Grand Gallery at that point which is 1354.0550 + Pyramid inches up from the intersected point in the First Ascending Passage. In other words, if we measure off on the ascending floor of the passage a section of 1354.0550 + inches, and regard this measured-off section as the hypotenuse of a right-angled triangle, then the perpendicular of this triangle will be exactly 600 inches, owing to the fact that the passage rises at the special angle of 26° 18' 9".7.

Regard this measured-off section on the ascending floor as the diameter of a circle. The area of this circle is exactly 10 times 144,000. This calculation is absolute. The area of the circle, therefore, depending as it does on the precise upward angle of the passage, and upon the vertical height of exactly 600 inches, represents the number of Christ's body-members, each member being individually represented by an even 10 inches.

While the entire 144,000 overcomers are viewed as one body, and all are subservient to Christ as King, the Scriptures declare that each individual member will himself be a king and priest (Revelation 5 : 10 ; 20 : 6). The number 10, when connected with ruling power, denotes complete governmental control; and each member of the 144,000 will have allotted to him, under

the supervision of Christ, complete governing power in the Kingdom, each having his own part to do (Luke 19: 10-19).

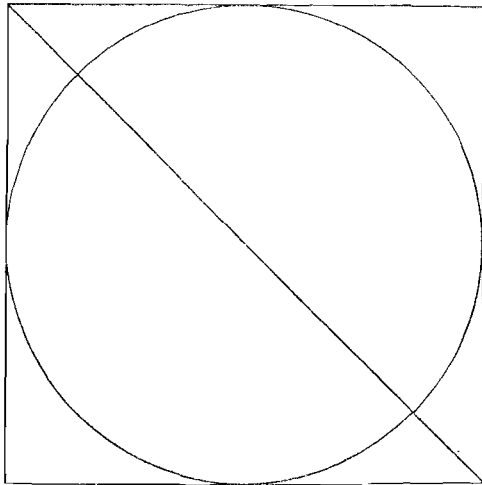


Diagram Illustrating the Geometrical, and Mathematical,
Connection between the Numbers
144,000 and 1915

Area of the Circle = $144,000 \times 10$

Diameter of the Circle,
i.e., Side-Length of the Square } = $1354.0550+$

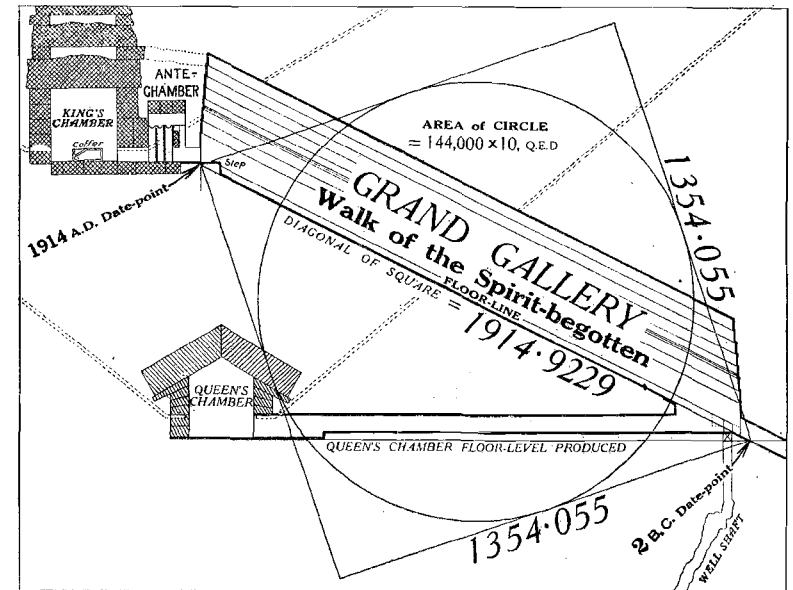
Diagonal of the Square = $1914.9229+$ (Practically 1915)

A 1915-Year Indication

Furthermore, if the diameter of the above-mentioned circle be regarded as the side-length of a square (that is, a square, each side of which is exactly $1354.0550+$ inches in length), we

find that the diagonal of this square indicates the 1915-year period between the birth of Christ, and the year 1914 A.D. For the length of this diagonal is, practically, 1915 inches. (The precise length is $1914.9229+$ inches.)

This diagonal-length agrees very closely with the floor-length between the point on the floor of the First Ascending Passage that marks the date of Christ's birth, 2 B.C., and the upper floor-end of the Grand Gallery which marks the date



1914 A.D. Therefore there is, by this proportionate feature, a direct connection between the area of the circle that represents the 144,000 overcomers, and the floor-length terminating at the upper end of the Grand Gallery which is 1915 inch-years. For while the precise standard length of this inclined floor-line is, as already shown, $1915.0538+$ inches, and the length of the diagonal spoken of is $1914.9229+$, the difference is only about an 8th of an inch, and therefore the slightly shorter length is well within the limits of the practical measures of this floor.

Another Indication of the 144,000

Consistently with all that has been written regarding the completing of the membership of the body of Christ, the "feet" members still doing their necessary part while still in the flesh, and the beginning of Christ's reign over earth since 1914 A.D. when, legally, the rulership of the kingdoms of this world terminated, and therefore since which date the Kingship of the world has passed from their hands to the Christ, as we read: "And there were voices in heaven saying, 'The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever'" (Revelation 11:15), we find still another convincing feature in the Great Pyramid which indicates the number of the 144,000 with the period of the "Seven Times" which ended in 1914 A.D. For before He whose right it is could take to himself his Kingdom-rule, the lease of power to the kingdoms of this world had to run its course, that is, the complete period of the "seven times of the Gentiles," the 2520 years from 606 B.C. to 1914 A.D., had to be accomplished.

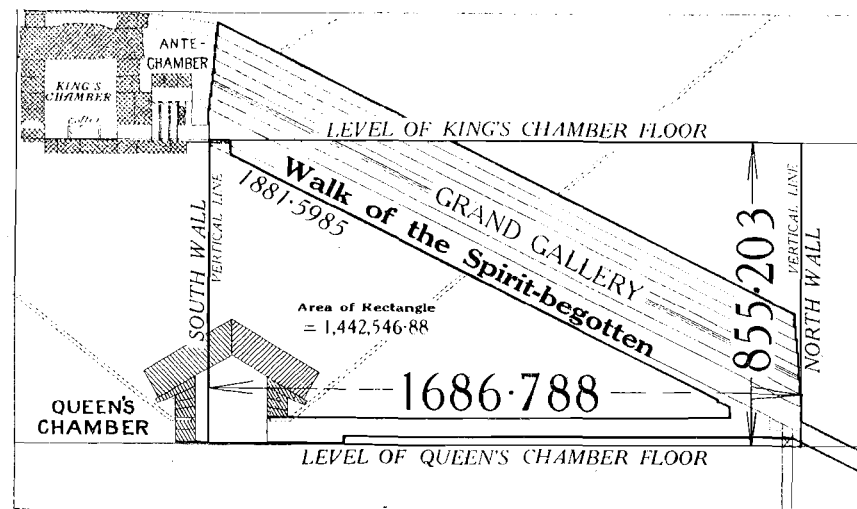
Besides recognising the number of the 144,000, and the number of years in the times of the Gentiles, 2520, the proportionate feature we now present also recognises the two levels in the Pyramid which symbolise the human and spirit natures, namely, the floor-levels of the Queen's and King's Chambers. As we have noted, the 144,000 required to leave the human nature before they could attain to the high spirit nature.

The proportion is connected with a rectangle, the four sides of which are: the two floor-levels referred to, and the two vertical lines of the north and south walls of the Grand Gallery. That is to say, the lines of the two end-walls of the Gallery where they touch the floor of that passage, are produced upward and downward vertically, till they reach the produced floor-levels of the King's and Queen's Chambers. The length of this definitely-indicated rectangle is, therefore, equal to the horizontal length of the Grand Gallery, that is, 1686.7882 + Pyramid inches. The height is equal to the vertical distance between the two floor-lines of the two chambers, already stated to be 855.2032 + Pyramid inches.

With this length and height, the area of the rectangle is

found to be 1,442,546.88 square Pyramid inches. Now, by a characteristic Pyramid method of calculating, this total of square inches contains the following three numbers: It (1) contains 10 times 144,000; and (2) the number 2520 representing the "Seven Times"; plus (3) a remainder which, when multiplied by the perfect number 7, yields the precise length of the Grand Gallery. For the remainder is 26.88, and this multiplied by 7 equals 188.16, the Grand Gallery length.

The measures used for the size of this rectangle are those already used in all the dimensional features referred to in this



book, and in the *Scientific* book. They all fit in harmoniously with each other both as measures, and as symbols; for the symbolical meaning ascribed to each part of the Pyramid, and their dimensions, are consistently recognised.

The fact that the total area of the rectangle includes that little amount extra which agrees with the Grand Gallery length when multiplied by 7, emphasises the symbolism which connects the 144,000 with the Grand Gallery. And the inclusion in the area of the "Seven Times" indication, points once again to the importance of the 1914 A.D. date, the momentous year which witnessed the close of that long period of 2520 years.

SECTION XVIII

FURTHER INDICATIONS OF THE 1914 A.D. DATE

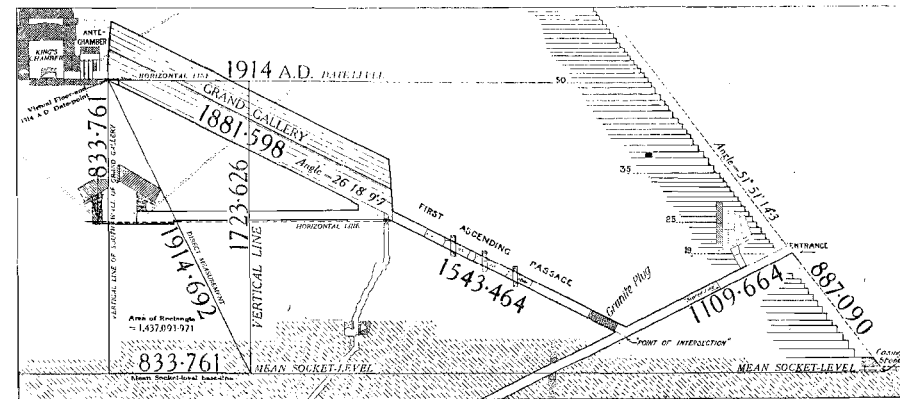
AS an added corroboration that the upper, virtual, floor-end of the Grand Gallery marks the date 1914 A.D., we find that this point is the terminal of another straight-lined measurement of 1915 inches, representing the 1915 years between the birth of the Man Christ Jesus, and the end of the period of the times of the Gentiles in 1914 A.D., when he exercised his Divinely conferred right and assumed Kingly authority as earth's new (invisible) Ruler.

In this harmonious dimensional feature the starting-point of the straight-lined measurement is the Pyramid's Socket-level base line. The date of the birth of earth's future King may be regarded as appropriately indicated by the Socket foundation of the Great Pyramid; for the definite fulfilment of all the promises of God, and the prophecies, relating to the Kingdom and its Spiritual Ruler, all of which are so beautifully embodied in the wonderful edifice which stands so firmly on its rock-foundation, began at that date, as we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9: 6, 7).

The vertical distance in inches between the Socket-level base, and the virtual floor-end of the upper terminal of the Grand Gallery, is too short to directly agree with the period between Jesus' birth and 1914 A.D. This vertical distance is 1723·6268 + Pyramid inches. But by an ingenious method, in which the

length of the Grand Gallery is recognised, the required number of inches is symmetrically yielded by the height of the Gallery's upper floor-end above the Socket base, to within less than a 3rd of an inch of the exact 1915.

This method is as follows: The vertical distance separating the level of the upper floor-end of the Grand Gallery (*i.e.*, the 1914 A.D. date-level), and the Socket-level, is the length of a rectangle. The width of this rectangle is the same number of inches as the vertical height of the Grand Gallery, thus recognising the length of the Gallery and the angle of its ascent, and also, by association, recognising the symbolical meaning of this passage in its representation of the Gospel Age, which began at the first advent of the Lord Jesus Christ, and ends at his second advent.



It is the diagonal of the definitely-fixed rectangle detailed above, which agrees in length with the period of years in question; for with a length of 1723·6268 +, and a width of 833·7616 +, inches, the rectangle has a diagonal-length of 1914·6926 +, or barely a 3rd of an inch less than the precise 1915 inches. (The width of 833·7616 + inches is the exact vertical height of the Grand Gallery. And this width, also, when multiplied by an even, round, 100-thousand, is the same exactly as the number of square inches in the area of the Socket-level square base of the whole Pyramid.) The diagonal-

length of 1915 inches, nearly, is therefore appropriately related to all the dimensions of the building, besides being still another convincing proof of the accuracy of the 1914 A.D. date for the beginning of Christ's reign of righteousness.

Another Indication of the 1914 A.D. Date

We have noted already the importance of definite numbers, such as 7, 10, etc., in the scientific calculations of the Great Pyramid; for the proportionate features of the monument are essentially based upon numbers, all of which have their individual significance. We find that the number 9 enters largely into the building's symmetrical indications, sometimes as a multiplying, or dividing, number, and sometimes as a number to be added to, or subtracted from, any given total. It is only by the adoption of this method of multiplying, dividing, adding, and subtracting, with recognised numbers, that so many corroborations of the chronological and scientific features can be seen to be contained in the Great Pyramid. As we have pointed out before, this method is proved to be an integral part of the proportionate system that binds all the dimensions of the building harmoniously together. It is the frequency with which the Pyramid's proportions show that this mathematical method may be rightly used, and the minute accuracy of the results of the calculations, that prove its intentional nature.

Taking the length of the above-mentioned rectangle, that is, the direct vertical distance between the Socket-level base and the 1914 A.D. date-level (as marked by the virtual floor-end of the upper terminal of the Grand Gallery), we find that this indicates the 1915-year period by another calculation, in which the numbers 9 and 10 enter as factors: For 10 times the direct vertical distance of $1723 \cdot 6268 +$, when divided by 9, yields the figure $1915 \cdot 140 +$, thus again presenting the thought of the date of Christ's birth, 2 B.C., being connected with the foundational line of the Pyramid, and of the date of his entry as King over Israel and the world, 1914 A.D., being connected with the level of the building which is fixed by the upper virtual floor-terminal of the symbolical Grand Gallery.

The 144,000, and the 2915-Year Period

The significance of the two features that proportionately corroborate the outstanding period of 1915 years between our Lord's birth, and the date 1914 A.D. when he assumed his power as King over all the earth, is accentuated when it is seen that the exact length, and width, of the rectangle to which we have referred, given to that rectangle an area of such extent, that when reckoned in square Pyramid inches it indicates the number of the Overcomers of the Gospel Age, and the period of 2915 years from Christ's birth to the end of the Millennial reign. These indications, like many similar ones, are not direct, but proportionate; and the factors 9 and 10 are required in the calculations:

As explained, the length of the rectangle is the vertical height of the 1914 A.D. date-level above the Pyramid's Socket-level base, namely, $1723 \cdot 6268 +$, while the width is the same as the vertical height of the Grand Gallery, $833 \cdot 7616 +$, inches. With this length and width, the area of the rectangle is found to be, to within about a 40th part of an inch, 1,437,094 square inches. When we deduct from this area 9 inches, we get the remainder 1,437,085.

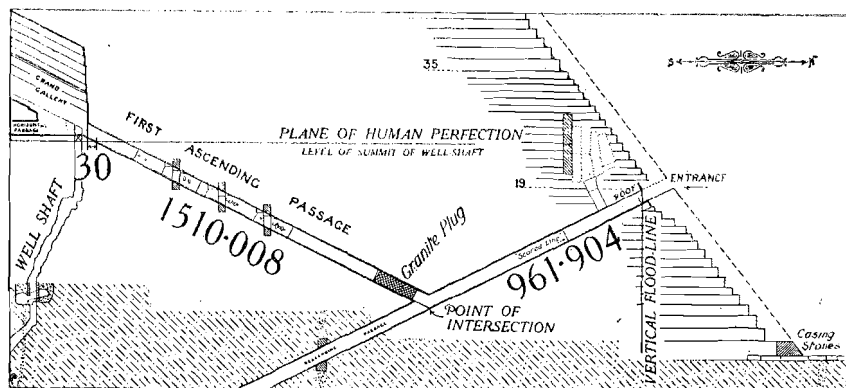
Now this remainder of 1,437,085 square inches is short of an even 10 times 144,000 to the extent of 2915 inches. Or, in other words, if we add to the remainder of 1,437,085 the number 2915, and divide the sum by 10, we get 144,000. Just as the 144,000 overcomers are identified with the 1915-year period, as shown elsewhere, so they are also identified with the 2915-year period; for they reign with Christ for the 1000 years following the inauguration of the Kingdom in 1914 A.D., the "feet" members taking their part in this Kingdom work while still in the flesh and awaiting their change to the spirit condition.

This method of showing a period by the omission of a corresponding number of inches from a given total, is fairly often to be seen in the calculations of the Great Pyramid, just as a period may sometimes be indicated by its inclusion with other appropriate periods in a total.

*The Rectangle, and its Close Indication of the
Duration of the Solar Tropical Year*

Still another harmonious feature related to the dimensions of the rectangle spoken of in this Section, shows that the particular year which is represented by the inch-measures connected with it, is the solar tropical year, which is also the historical year. For these dimensions agree with the duration of the solar tropical year, by a proportion in which the perfect number 7 is required as a factor, as well as the number 10. The agreement is correct to within less than a rooth part of a day in the full year.

If we deduct from 10 times the sum of the length and width of the rectangle the perfect number 7, the remainder is equal in inches to the number of days in 70 solar tropical years. In the Scriptures the number 7 is specially connected with time, as previously noted. (The sum of 10 times the length and width of the rectangle, minus 7, equals 25,566.8850+, while the number of days in 70 solar tropical years is 25,566.9539+. The difference is .0688+ of an inch in the measurement.)



SECTION XIX

THE FLOOD, AND CHRIST'S BAPTISM

PROFESSOR C. PIAZZI SMYTH'S opinion regarding the "basement-sheet" of the Descending Passage (See page 88), namely, that its present north-beginning was designed by the ancient Architect to form an integral part of the Pyramid's symbolical system, receives strong support by the mathematical calculations presented in the companion book, *The Great Pyramid: Its Scientific Features*, pages 94-100. We are not surprised to find that the important date of the flood is accurately indicated at this Entrance part of the Pyramid; for the Descending Passage appropriately represents the downward course of the "Present Evil World" which began when the "Old World" was destroyed by the waters of the deluge, and which will end in the fiery trouble symbolised by the Subterranean Chamber or Pit (2 Pet. 3:6, 7).

Professor C. Piazza Smyth was the first to express the belief that the Entrance must, by some method, commemorate the deluge; and in Vol. III of his *Life and Work at the Great Pyramid*, he shows by astronomical calculations that the coincidence of certain stellar signs (Draconis and Aquarius) on the meridional line of the passage, points in a general way to the time of the flood. Professor Smyth confessed, however, that owing to the widely divergent opinions of accredited chronological authorities (whose findings he quotes), he was unable to decide on the exact date of the flood, and that his views must thus be taken as approximate only. We have stated the grounds for our confidence in the authenticity of the original *Hebrew* text of the old Testament; and from this we are enabled to fix the date as 2472 B.C.—See the Bible dates in Section II.

It might be asked: How is it possible to satisfactorily prove that the Entrance of the Pyramid was intended to indicate

the flood-date? We hold that the wonderful fitness of the symbolical features of the Pyramid, and the exact harmonious co-relationship of all the time-measurements, are sufficient proofs of intention; even as we recognise that the beautiful harmony of the numerous time and other features of the *Scriptures*, is an evidence of pre-arrangement on the part of its Divine Author. When we find, therefore, that the commencement of the *roof* of the Descending Passage (or that part of the roof which is directly and squarely opposite the north-beginning of the "basement-sheet") indicates the date of the flood in a number of important time-measurements, we are assured that this indication was specially designed by the great Master-BUILDER.—See the diagram on page 97.

The Flood, and Christ's Baptism, Scripturally connected

There is a chronological parallel between the flood and Christ's baptism, which, according to the Apostle Peter (1 Pet. 2 : 20, 21) are related to one another as type and antitype (See No. 8 on page 25). The complete period of years between the beginning of the typical flood, and the beginning of the antitypical outpouring of the Holy Spirit, is corroborated by a corresponding Pyramid-inch time-measurement.

We have already proved that the date of Christ's baptism is indicated by that point on the level of the Queen's Chamber floor (the Plane of Human Perfection) which is vertically in line with the Grand Gallery north wall. If we measure northward from this point horizontally to the floor of the First Ascending Passage (See diagram, page 142), then down the inclined floor-line to the "Point of Intersection," and from thence upward toward the Entrance of the Pyramid, we shall find that the point on the floor of the Descending Passage which is vertically in line with the *roof*-commencement, indicates the date of the beginning of the flood, 2473 $\frac{1}{4}$ B.C. (See diagram, page 97).

Thus the Pyramid, like the *Scriptures*, indicates a connection between the flood, and the immersion with the Holy Spirit. (In this time-measurement the beginning of the flood is indicated, although the vertical "Flood-line," shown in the diagram on page 97, also indicates the date of the drying-up of the flood

a year later—Compare Gen. 7 : 11, with 8 : 13, 14. The period from the beginning of the flood, to the baptism of Christ when the Holy Spirit first began to be poured out, is, therefore, a little under 2502 years. The precise total of Pyramid inches in the measurement detailed above, and as shown in the diagrams, is 2501·9045 +.—See also footnote on page 63).

The anointing of Jesus in Autumn of 29 A.D. was the beginning or the antitypical baptism of the Holy Spirit, which will ultimately "submerge" the whole world, as the Apostle intimated when he quoted Joel: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh."

The fact that the date of Jesus' baptism is indicated at the commencements of the Grand Gallery and Horizontal Passage, well illustrates Joel's prophecy and the Apostle's application of it, namely, that in "those days" of the Gospel Age, symbolised by the Grand Gallery, the Lord's "servants and handmaidens" would have the Holy Spirit poured upon them; and that "afterwards" the "sons and daughters" of the Second Adam during the time of the New Covenant (symbolised by the Horizontal Passage to the Queen's Chamber), would also have God's Holy Spirit poured upon them. (Acts 2 : 16-18.)

This time-measurement, therefore, which connects the beginning of the Descending Passage with the beginning of the Horizontal Passage, contrasts Noah the father of the "Present Evil World," with Christ the "Everlasting Father" of the "World to come wherein dwelleth righteousness."

NOTE: The measure of 23·362 *Pyramid inches* shown in the diagram on page 97, *i.e.*, the floor-distance between the north edge of the Descending Passage "basement-sheet" and the vertical "Flood-line," is based upon the right-angled, transverse, height of the Descending Passage roof above the floor, in this case taken to be 47·2648 + *Pyramid inches*, and upon the correct theoretical downward angle of 26° 18' 9"·7 for the passage. According to the measures of Professor C. Piazza Smyth, as published in his Vol. II of *Life and Work*, the transverse height of the Descending Passage is from 47·0928 +, to 47·2726 +, *Pyramid inches*.

In the First Ascending Passage just above the upper end of the Granite Plug, the mean transverse height of the roof above the floor is 47·2493 + *Pyramid inches*. We believe that slight variations in measure, within narrow limits, were intended, as we have found in other measured parts of the building.

SECTION XX

FIRST ADAM'S 1000-YEAR "DAY"

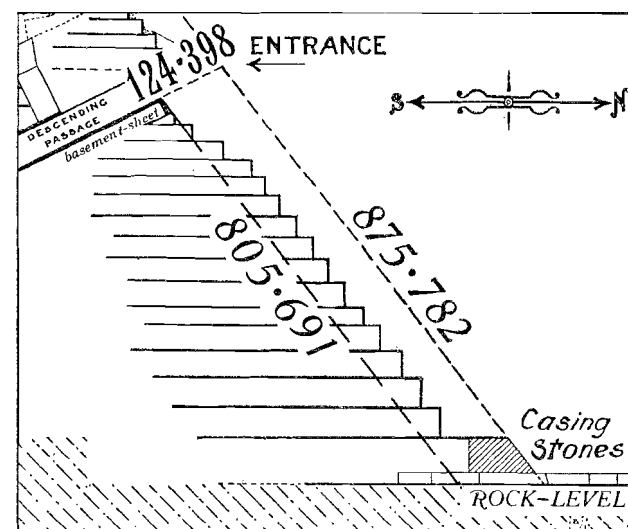
WHILE the *roof*-commencement of the Descending Passage indicates the date of the flood, which inaugurated the "Present Evil World," Adam's "day" of condemnation, in which the world was started on its downward course to destruction, is indicated by the *floor*-commencement, *i.e.*, the north edge of the "basement-sheet." In the Pyramid's symbolical time-measurements these two indications are consistently recognised throughout.

When God pronounced the sentence of condemnation against Adam, saying: "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2 : 17), we must not understand that the "day" referred to was one of 24 hours, for according to the record of Adam's death, he had lived for 930 years. The harmony of the time-parallels, shown on pages 24 and 25, warrants our claim that this "day" of condemnation was a thousand years long (2 Pet. 3 : 8).

In consequence of Adam's disobedience against the Divine command, the whole race of mankind has been born in sin, and all are condemned to die, as the Apostle says: "by one man sin entered into the world, and death by sin: and so death passed upon all men" (Rom. 5 : 12). In the symbolism of the Great Pyramid, the human race is represented as labouring down the steep Descending Passage on the way to the Pit of destruction, because of the condemnation passed upon their federal head on that "day" in which he sinned. The date of the end of this 1000-year "day" is, therefore, appropriately indicated by the north edge of the "basement-sheet" in a number of time-measurements. (See diagram, page 97.)

To understand the application of the present time-measurement, we must remember that, had Adam not disobeyed his

Creator, the Bible would not have required to be written, nor the corroborating Pyramid to be built; for the Bible is a record of God's plan for man's redemption. In symbol, Adam and Eve are represented as standing on the solid rock enjoying the full uninterrupted light of heaven, having nothing between them and their Maker. Immediately after the transgression they were cast out of this light and entered the darkness of sin and death, represented by the dark Descending Passage in the interior of the Pyramid.



Toward the end the end of the "day" of condemnation Adam died; and his children, born in degradation and powerless to retrace their steps, had perforce to continue on the downward way. The lower they descended the darker became their path, until there was barely sufficient illumination to remind them of the great light and freedom once enjoyed by father Adam. When they passed the bend at the lower end of the passage, they lost even that little trace of light, and were compelled to go on in complete darkness till they fell into the Pit of death.

The Entrance to the downward passage is situated a considerable distance above the rock-base of the building. This

distance was not fixed in a haphazard way by the Architect, as we have noticed, but was so arranged, that the period of Adam's 1000-year "day" is indicated in the following way: by the measurement from the levelled rock-base up the inclined face of the casing to the ancient Entrance, then down the now missing portion of the Descending Passage to the north edge of the "basement-sheet." (The total number of Pyramid inches in this measurement, as shown in the diagram, is 1000·1810 +.)

Adam's 930 Years Shown by the Pyramid

According to the statement of the Bible, the exact age of Adam at death was 930 years, or just 70 years short of the full 1000. This difference of 70 years is corroborated in the Pyramid by the difference between the two *inclined* heights of (1) the ancient floor-beginning, and (2) the north edge of the "basement-sheet," of the Descending Passage above the natural rock-level. The second one of these two inclined heights is taken along a line which is exactly parallel to the first one, *i.e.*, parallel to the casing-stone surface. The precise difference between these two inclined measures is 70·0917 + *Pyramid inches*. Thus the north edge of the "basement-sheet" marks both the end of Adam's 1000-year "day" of condemnation, and the date of his actual death at 930 years of age (Gen. 5 : 5).

SECTION XXI

THE FIRST ADAM

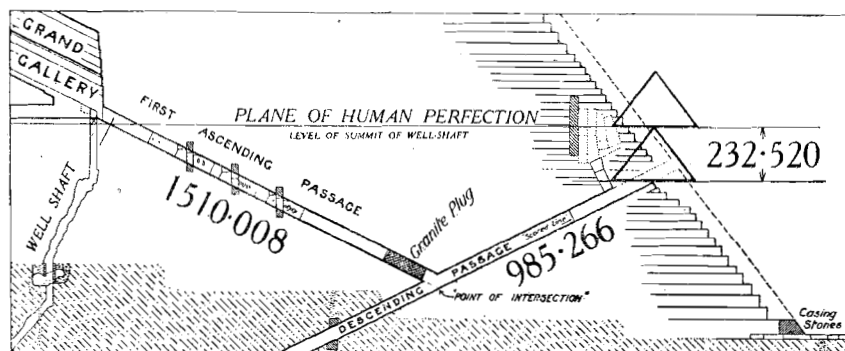
IN his 5th Edition of *Our Inheritance in the Great Pyramid*, page 296, Professor C. Piazzi Smyth draws attention to the four "angular" stones which lie conspicuously above the Entrance of the Pyramid. He demonstrates that their purpose was evidently to monumentalise the π (Pi) angle of the sides of the building, viz.: $51^{\circ} 51' 14'' \cdot 3$, but does not suggest a reason why this dominant angle of the Pyramid should be particularly indicated at the Entrance. (Diagram, page 88.) We suggest the following as being a possible *symbolical* reason:

The great "angular" stones preserve, by their inclination toward each other, the scientific π angle of the Pyramid's four sides. They thus seem to say, in figurative language, that at one time a perfect Pyramid stood here at the Entrance of the Descending Passage. As the apex of the inside angle formed between the two sets of inclined stones is in line, nearly, with the level of the Queen's Chamber floor, this perfect pyramid would represent Adam, who was created a perfect man.

In the Scriptures, Jesus Christ is likened to the head corner-stone of a pyramid, of which the great stone Pyramid in Egypt is a symbol (Psa. 118: 12; Matt. 21: 42). It is therefore quite in accord with the Scriptures, and with the Pyramid's corroborative symbolisms, to liken Adam, who in certain aspects was a type of Christ, to a small perfect pyramid standing on the level of the Queen's Chamber floor, immediately above the Entrance to the passage down which he afterwards is represented as falling in consequence of his disobedience. Now, the direct vertical distance between the north edge of the "basement-sheet" of the Descending Passage, and the level of the Queen's Chamber floor, is exactly a 25th of the complete vertical height of the whole Pyramid. (This vertical distance is 232·5204 +

Pyramid inches, and is an exact 25th part of the full Socket-to-apex vertical height of the building, *i.e.*, 5813·0101+.)

We have seen that, in his fallen state, Adam is represented at the end of his 1000-year "day" of condemnation, standing at the north edge of the "basement-sheet." Thus, the little pyramid, now reckoned as having fallen like Adam from the Queen's Chamber floor-level down to the "basement-sheet," its apex just touching the line above which symbolises the Plane of Human Perfection, represents Adam at the full end of his 1000-year "day" losing all hold upon his at one-time perfect human state, and falling into the Descending Passage condition of death (See the diagram).



The fact that Adam is represented by a pyramid which is an exact 25th the size of the Great Pyramid, may explain the reason for the Queen's Chamber being situated at the 25th masonry course of the building. This seems to be the Pyramid's method of corroborating the Scriptural declaration, that Adam was made in the image of his Creator, and that he was the earthly type of the Spiritual Adam (Rom. 5 : 14), Christ, who is symbolised by the whole Great Pyramid.

As the pyramid representing Adam is a 25th of the size of the whole Pyramid, it follows that the dimensions of the latter in cubits is exactly reproduced in inches in the little model; for a cubit equals 25 inches. The number of inches in the base-length of the little pyramid is 365·242, *i.e.*, the same as the number of days in the solar year.

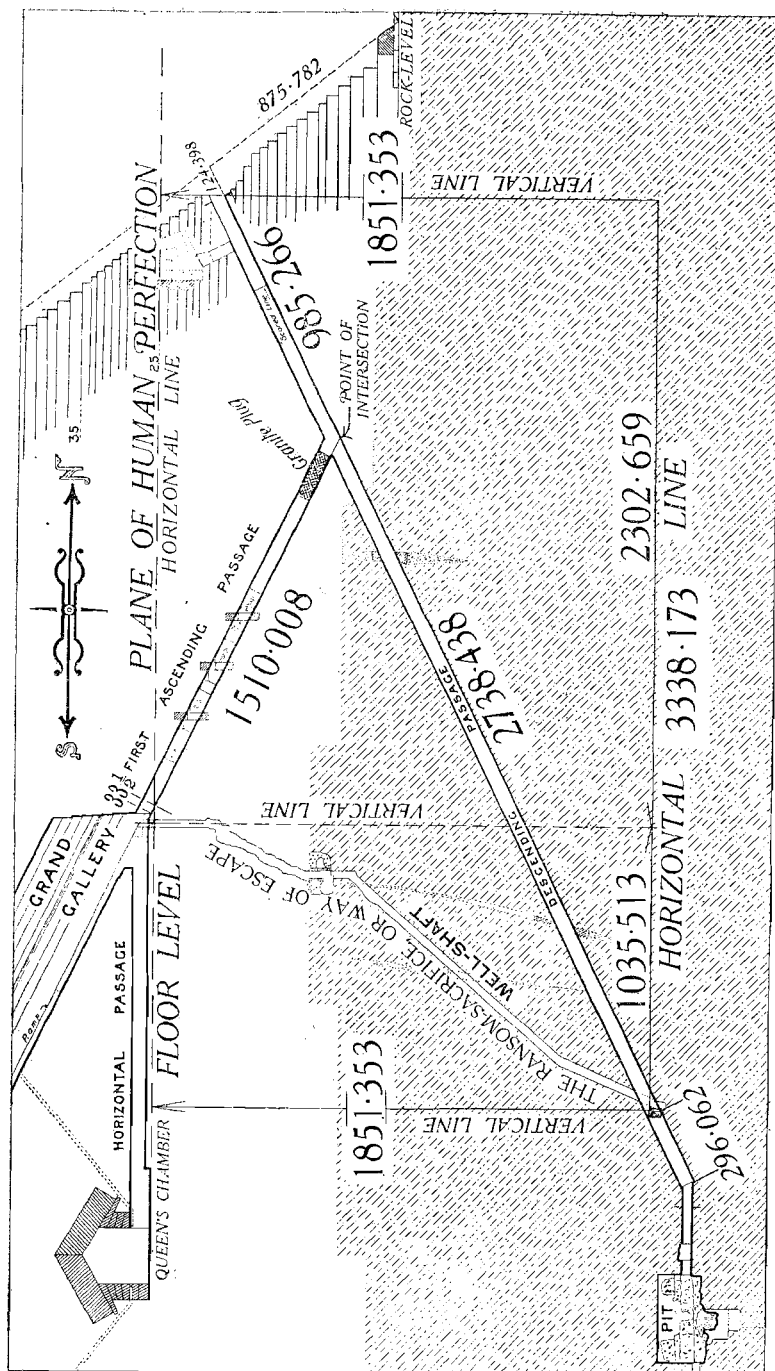
SECTION XXII

THE COMPLETE PERIOD OF SALVATION

ADAM, and the Man Christ Jesus, are the only two who have stood upon the "Plane of Human Perfection." Through his disobedience Adam fell from this perfect state, and the whole human race share in his condemnation to death. In due time, according to the fore-arranged plan of God, Jesus Christ left the glory which he had with the Father before the world was, and became flesh and died the "just for the unjust," and thus ransomed mankind from the grave. By the completion of Christ's glorious 1000-year "Day" of Restitution, 2874 A.D., all the world will have regained "that which was lost."

But all who were secretly harbouring the spirit of the Adversary, having yielded only feigned obedience during the Restitution process (Psa. 66 : 3, margin), will be deceived by Satan when he is let loose from the bottomless Pit during the "little season" of 40 years which follows, and God will destroy them along with Satan in the Second death (Rev. 20 : 1-3; Psa. 37 : 10). All who pass the final test will have demonstrated that they are not only perfect in body as Adam was before his fall, but that they have developed the perfect character of their Redeemer, who stood immovable in faith, love, and loyalty to God the Father even under the great trials to which he was subjected during his earthly ministry (Psa. 37 : 29). We would understand, therefore, that by the date 2914-2915 A.D., the redeemed race will experience to the full the glorious liberty of the children of God, with complete dominion over the earth (Compare Nos. 2 and 3 on page 24).

As the "Plane of Human Perfection" is represented in the Great Pyramid by the level of the Queen's Chamber floor, and as the Ransom-sacrifice of Christ is symbolised by the



Well-shaft, these two important features must govern this time-measurement.

We have already proved that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day." This point is below the level of the Queen's Chamber floor, and thus represents Adam in his condemned state. The point on the Queen's Chamber floor-level vertically above the north edge of the "basement-sheet" would, therefore, very well represent Adam in his perfection, and would form the most appropriate starting-point for the time measurement now under consideration.

If, then, we begin from this point as marking the date when Adam fell from perfection, 4126 B.C., and measure at the usual rate of a Pyramid-inch for a year vertically down till we reach the level of the lower Well-opening (the level of the top edge), then horizontally southward to the north edge of the opening, and from thence vertically upward till we regain the level of the Queen's Chamber floor, we shall find that the termination of our long measurement indicates the date 2914-2915 A.D.

This time-measurement is the Pyramid's method of illustrating the Apostle's brief, but comprehensive statement of God's Plan of the Ages: "As in Adam all die, even so in Christ shall all be made alive"—1 Cor. 15:22. (The sum of the two vertical, and the horizontal, lines is $7040 \cdot 8796 + \text{Pyramid inches}$, and therefore agrees in inches with the number of years from 4126 B.C. to 2915 A.D.)

SECTION XXIII

SECOND ADAM'S 1000-YEAR "DAY"

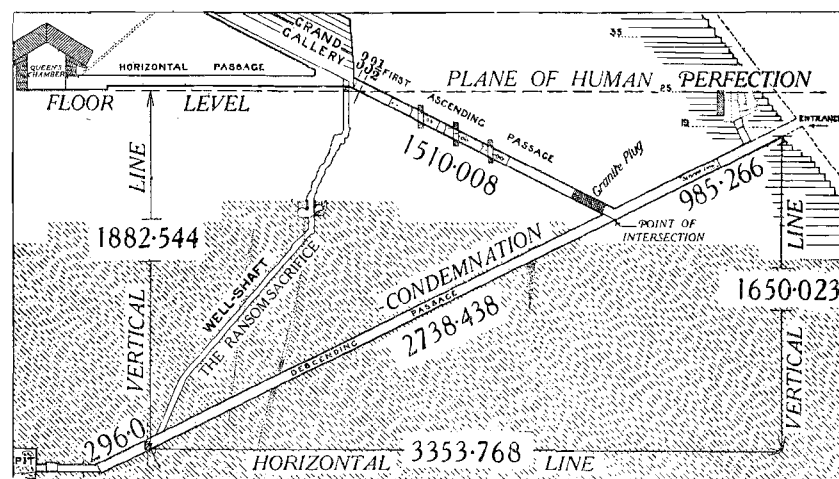
WE read that "death reigned from Adam to Moses" (Rom. 5 : 14); and that the law of Moses, although "ordained to life," was found after all to be a way to death, owing to the weakness of the flesh (Rom. 7 : 10). When, however, Jesus Christ came at the end of the Law Dispensation and abolished death, and brought life and immortality to light through the Gospel (2 Tim. 1 : 10), the opportunity to "pass from death unto life" was then offered to all who would exercise the necessary faith (John 5 : 24).

But although the resurrection power has been working in the footstep followers of Christ (Rom. 6 : 4), the time of their *real*, in contradistinction to their reckoned, resurrection from the dead, when death shall have no more dominion over them, was unalterably fixed by God according to his set times and seasons. Thus, the Scriptural time-features show that, since the "day" when the First Adam brought death into the world, none could hope to pass from death unto life in the *actual* sense, till the inauguration of the Second Adam's 1000-year "day" of regeneration.

We have seen in Section XVI that very early in this glorious "day," namely, in 1878 A.D., $3\frac{1}{2}$ years after the return of the Second Adam, the members of the "Bride" class who fell asleep during the Gospel Age have received their resurrection change, and are now with their Lord waiting till the full number of the elect company are "caught up together" with them (1 Thess. 4 : 15-17). After this the general resurrection will begin, for Christ must reign till he has put all enemies under his feet, and the last enemy that shall be destroyed is death (1 Cor. 15 : 22-26). The year 1878 A.D., therefore, was in the purposes of God the extreme time-limit for the absolute power

of death over the world; for when "this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

The Great Pyramid corroborates this Scriptural teaching by means of its symbolisms and inch-year measures, by the longest possible symmetrical measurement between the outside Entrance and the lower mouth of the Well-shaft. We have demonstrated that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day" of condemnation; and it has also been proved that the Well-shaft symbolises the ransom-sacrifice of our Lord Jesus Christ,

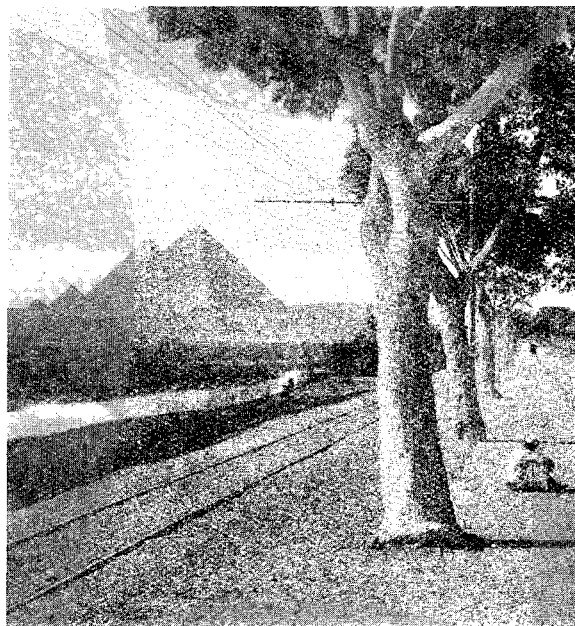


by which means *alone* any can escape the Descending-Passage condition of condemnation to death brought upon the world through Adam's sin.

The measurement from the north edge of the "basement-sheet," first vertically down to the level of the bottom of the Well-shaft, then horizontally southward to the centre of the opening of the Well* agrees with the long period of years during which the downward course of death has held absolute sway

* Details and measures connected with the lower opening of the Well-shaft are given in Vol. II of *Great Pyramid Passages*.

over the world, from the end of the First Adam's 1000-year "day" of cursing, till 1878 A.D. when the death-state first began to be "swallowed up in victory" with the raising of the followers of Christ, early in the Second Adam's glorious 1000-year "day" of blessing. (From the end of Adam's 1000-year "day" of condemnation, 3126½ B.C., to the beginning of the "first resurrection," when the body of the Christ rose from the sleep of death, 1877¼ A.D., is 5003½ years. The total measurement which represents this period in the Pyramid is 5003.8063 + *Pyramid inches*, which is barely a 3rd of an inch more than the exact requirement.)



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

SECTION XXIV

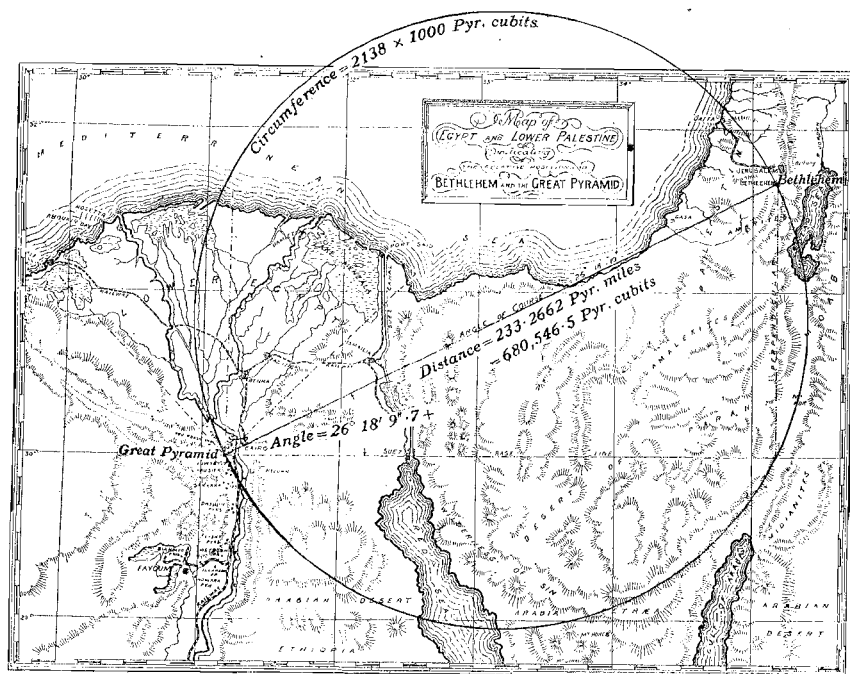
THE CONNECTION BETWEEN THE GREAT PYRAMID AND BETHLEHEM, AND THE 2138 AND 1915 PERIODS OF YEARS

THE remarkable connection that is known to exist between the Great Pyramid which marks the centre of the sectorial-shaped land of Lower Egypt, and the ancient city of Bethlehem where the Redeemer was born, is detailed in the companion book: *The Great Pyramid: Its Scientific Features*. This connection is not only that of *angle* (the straight line between the Pyramid and Bethlehem, runs from the Pyramid north-eastward to Bethlehem at the same angle to the Pyramid's parallel of latitude, as the passage-ways in the building ascend and descend, namely, $26^{\circ} 18' 9'' \cdot 7$), and of *measure*, but is *symbolical* also.

Symbolically, the Great Pyramid is a material representation of Jesus Christ, the holy, harmless, and undefiled Son of God. Or, in another picture, our Lord is symbolised by the head corner-stone of the monument, and his body-members, the spirit-begotten class of the Gospel Age, are represented as being built up to Him, thus becoming the "fulness of him that filleth all in all" (Eph. 1: 18-23).

The 2138-Year Indication

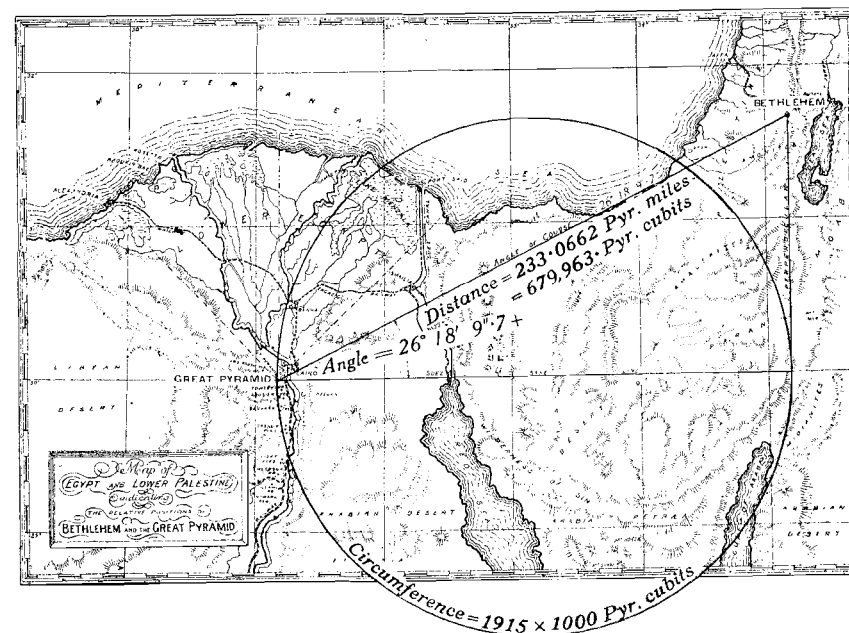
The connection by measure, which is illustrated in the two accompanying diagrams, is very wonderful, and very confirmatory of the whole teaching of the Great Pyramid. Briefly: The interval of years between the dates of the erection of the monument, and of the birth of the Man Christ Jesus, 2138, is represented in Pyramid cubits by a complete circle, each even 1000 cubits in the circumference of this circle corresponding to



one year; for in the circumference are exactly 2138 times 1000 cubits in all. And the diameter of this circle is the straight line connecting the Pyramid with Bethlehem, the length of the line being the distance separating the Pyramid and Bethlehem according to the known geographical positions of both.

The 1915-Year Indication

Then, by another method of measuring, the 1915-year interval between the birth of Jesus in 2 B.C., and 1914 A.D. when he began his Kingdom reign over the earth (though invisible to human eyes, but clearly perceived as *present* because of the united testimony of all the time-prophecies of the Scriptures.—See the diagrams on pages 24-25), is also



represented in Pyramid cubits, and again by a complete circle, each even 1000 cubits in the periphery of which corresponds to a year. The diameter of the circle is in this case the base-line of the right-angled triangle, the hypotenuse of which triangle is the straight line between the Pyramid and Bethlehem, rising from the Pyramid's latitude, *i.e.*, the said base-line, at the unique angle of $26^{\circ} 18' 9''.7$ as mentioned above. The length of the hypotenuse of the right-angled triangle, that is, the distance between the Pyramid and Bethlehem, necessarily has a direct bearing on the length of the base-line of the triangle; and this length is so proportioned that the circle described on the base-line has the circumference of exactly 1915 times an even 1000 Pyramid cubits of 25 Pyramid inches each. (See the further description of these features in the *Scientific* book referred to.)

SECTION XXV

THE HARMONY OF THE 2138 PERIOD OF YEARS WITH THE PLAN OF THE AGES

IN the Great Pyramid's time-measurement which marks the date 2140 B.C. as correct for the year of the erection of the monument (as detailed in Section XXV of the *Scientific* book), we have taken 628·0688 + Pyramid inches as the floor-distance between the "Point of Intersection" and the scored lines on the walls of the Descending Passage. This is a fair mean of the practical measures published by Professors Smyth and Petrie, and is confirmed by our own practical measuring at the place. (A full account of our operations at the Great Pyramid during the years 1909, and 1912, is given in the 1st volume of our *Great Pyramid Passage*.) Professor Smyth's figure for this floor-distance is, in Pyramid inches, 627·9714; Professor Petrie's figure is 628·42095; while our own came out at 628·02135. The actual mean of these three measured lengths is 628·1379, which is less than a 14th part of an inch more than the standard length required by theory. Professor Smyth is in nearly all his measures a little too short, as was pointed out by Professor Petrie, and which Professor Smyth acknowledged later in his works. On the other hand Professor Petrie tended to make his own measures a little too long. The theoretical quantity is found very often to lie between their extreme measures; and because of this these theoretical or standard measures may be safely accepted as correct.

The important period of 2138 years between the dates of the building of the Great Pyramid, and the birth in Bethlehem of our Lord, is proportionate to other measured sections of the Pyramid:

The Measure of 2138 Proportionately Related to the Lower Reach of the Descending Passage

The partial length of the Descending Passage, from the "Point of Intersection" down to the junction of the Small Horizontal Passage leading to the Pit, is indicated very exactly by means of a proportionate method of calculating which we have seen in other such relationships in the Pyramid. The basis of this calculation is the period of 2138 years, which we are now considering.

Add a round, even, 10-thousand inches to 2138 inches, and regard the sum as the perimeter of a square. The length of one side of this square is almost precisely the same as the floor-length of the lower reach of the Descending Passage. The difference, such as it is, is only about a 1000th part of an inch. (The sum of 2138 and an even 10,000, when divided by 4 to give the length of one side of the square, yields 3034·5 inches. The standard length of the lower reach of the Descending Passage is 3034·5010 +.)

Or we may reverse this feature, and show the correspondency in another way: Regard the floor-length of this lower section of the Descending Passage as the side-length of a square. The precise perimeter of this square is, therefore, 12,138·0041 + Pyramid inches. This perimeter is equal to the sum of a round 10,000, plus the floor-distance between the scored-lines (which mark the date, Autumn of 2140 B.C. as shown), and the upper end of the First Ascending Passage, but at that point on the passage-floor which marks the date of Jesus' birth, Autumn of the year 2 B.C. This point, as we have noted, is in direct horizontal alignment with the Queen's Chamber's floor-level. (The floor-distance referred to is 2138·0777 + inches.)

That this important lower section of the Descending Passage should have the above-mentioned proportionate relationship to the period, or measure, of 2138, is clearly appropriate, when we remember that the angle of the Descending Passage is the same as the angle of the straight line between the Pyramid and Bethlehem where our Lord was born, and that the distance between the Pyramid and Bethlehem, reckoned in Pyramid cubits, agrees through the ratio π with the period or measure

of 2138 (See Section XIII in the *Scientific* book). There is a fitness in all these agreements which is very convincing of the whole teaching of the Great Pyramid. And this feature is still more apparent when we find still another appropriate measure in the Great Pyramid agreeing with this 2138 period as follows :

The 2138 Period Indicated by the Two Levels of the King's and Queen's Chambers

The Scriptures declare that " He that descended, is the same also that ascended " (Ephesians 4 : 10). In other words, the Lord Jesus Christ, sent into the world from his former spiritual habitation to suffer and die for mankind, was afterwards received into glory, there to become Lord of the living and the dead and to receive his Kingdom.

This Scriptural declaration is illustrated by the angle of descent between the city of Bethlehem, south-westward to Egypt's centre, occupied by the Great Pyramid. It is also illustrated by the two levels in the Great Pyramid which symbolise the spirit and human planes, namely, the floors of the King's and Queen's Chambers.

As the Great Pyramid, in its perfection when built, is the direct symbol of the perfect, sinless, Son of God, who, when he came into this world, was born in Bethlehem as foretold by the prophet (Micah 5 : 2 ; Matthew 2 : 4-6), the period of years which separated the dates of the erecting of the Pyramid and the birth of Christ Jesus, 2138, is therefore constantly brought before our notice when we speak of the length and angle of the straight line connecting the Pyramid with Bethlehem.

Now, the vertical distance between the two levels of the King's and Queen's Chambers, from floor to floor, also indicates the 2138-year interval, by the following method : Regard an even 10 times this precise vertical distance between these two floor-levels as the length of the perimeter of a square. It will be found that the length of one side of this square is almost exactly a round 2138 Pyramid inches, the difference being less than a 100th part of an inch. (The vertical distance between the two floors is $855 \cdot 203299 +$ Pyramid inches. This multi-

plied by 10, then divided by 4, gives the side-length of the square referred to, namely, $2138 \cdot 0082 +$ inches.)

The Geometrical Relationship Between the Two Adjoining Periods of 2138 and 1915 Years

As in the two proportionate features just considered, so in this additional feature the basis of the calculations is a square.

We have already noted the importance of the connection of the interval of 2138 years (between the erecting of the symbolical stone Witness in Egypt and the birth of the Man Christ Jesus), with the 1915-year interval which immediately followed, ending in 1914 A.D. when Christ took to himself his great power and began his reign. We now draw attention to the fact that there is a geometrical connection between the two numbers, 2138 and 1915. This connection is shown by a plane geometrical figure, the basis of which, as we said, is a square.

Draw a square with an area of exactly an even 100 times 2138 square inches. The side-length of this square is $462 \cdot 3851 +$ inches (*i.e.*, the square-root of 100×2138).

Inscribe a circle within this definite square. The diameter of the circle is, of course, the same as the side-length of the square. Therefore, multiplying this diameter, or side-length, by the ratio π , we find that the length of the circumference of the inscribed circle is $1452 \cdot 6256 +$ inches.

The sum of the diameter and circumference of the inscribed circle, is almost exactly a round, even, 1915 inches. (The precise sum is $1915 \cdot 0108 +$ inches, which is little more than a 100th part of an inch over the exact 1915.)

By this simple geometrical and mathematical method, the three very important dates, namely : *first*, 2140 B.C. for the erection of the symbolical Great Pyramid, *second*, 2 B.C. for the birth of the world's Saviour and King, and *third*, 1914 A.D. for the beginning of the righteous reign of this King of Glory, are all prominently and symmetrically indicated. Thus we perceive still more evidence of intentional design in all of Jehovah's great Plan of the Ages.

The Two Periods of 2138 and 1915 Years are Geometrically Related to the Precessional Cycle Period

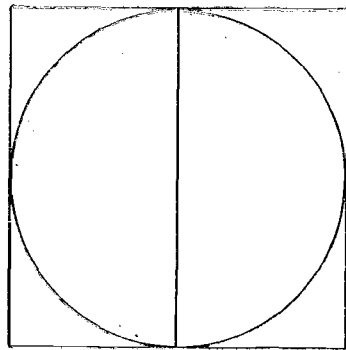
As the Precessional Cycle period of years was the primary basis for the important discovery of the building-date of the Great Pyramid (as demonstrated by the exact positions of the notable stars Alpha Draconis, and Alcyone of the Pleiades, at that date), and as the number of years in the precession is found to be corroborated by the perimeter of the Great Pyramid at that precise level in the building which marks the termination of the 1915-year time-measurement, it is certainly a still further confirmation of our faith in the teaching of the Pyramid to find that, geometrically, and mathematically, these three periods of 2138, 1915, and 25,694-5 years are each related to the other.

This relationship is contained in a further development of the plane geometrical figure just detailed, namely, the square, having an area of precisely 100 times 2138 square inches. We now regard the diagonal of this square as being the side-length of another, larger, square. The side-lengths of both squares are thus determined by the precise area of the first, small, square, with its inscribed circle indicating the 1915-year period.

The calculation connected with these two squares which indicates the precessional period is as follows: The length of the diagonal of the small square, which is also the side-length of the large one, is 653.9113089 + inches. The perimeter of the large square is therefore 2615.64523 + inches.

From an even 10 times the perimeter of the large square, deduct the length of one side of the small square. The remainder is 25,694.0672 + inches, which is equal to the years in the precessional cycle.

There are other proportionate features connected with this geometrical figure, all confirmatory of the foregoing, and confirmatory of the Pyramid's measures generally.



The Area of the Small Square is exactly 2138 × 100

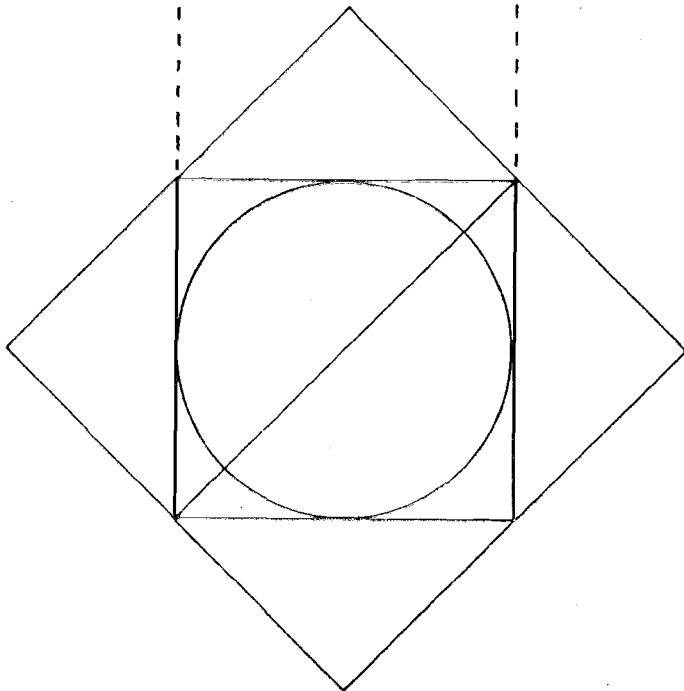


Diagram Illustrating the Geometrical, and Mathematical, Connection between the Numbers 2138, 1915, and 25,694

SECTION XXVI

THE SYMMETRICAL CONNECTION BETWEEN THE SOLAR YEAR,
THE PRECESSIONAL CYCLE, AND THE 1915-YEAR PERIODS

THE foundation of this feature is a circle, the area of which is as many square inches as there are square cubits in 7×2 times the Socket-base area of the Great Pyramid. In other words, the area of this circle is, in inches, equal to the number of days in 14 times the *square* of the solar tropical year.

There are $365.24219866 +$ days in the solar tropical year, and therefore $133,401.863687 +$ days in the square of the year. (In the area of the Pyramid's Socket-level square base there are $133,401.863687 +$ square Pyramid cubits.) Thus, in 14 times the square of the solar year the number of days total to $1,867,626.091626 +$; and this, reckoned in inches, is the area of our circle. (The number 7 is in Scriptures specially connected with time.)

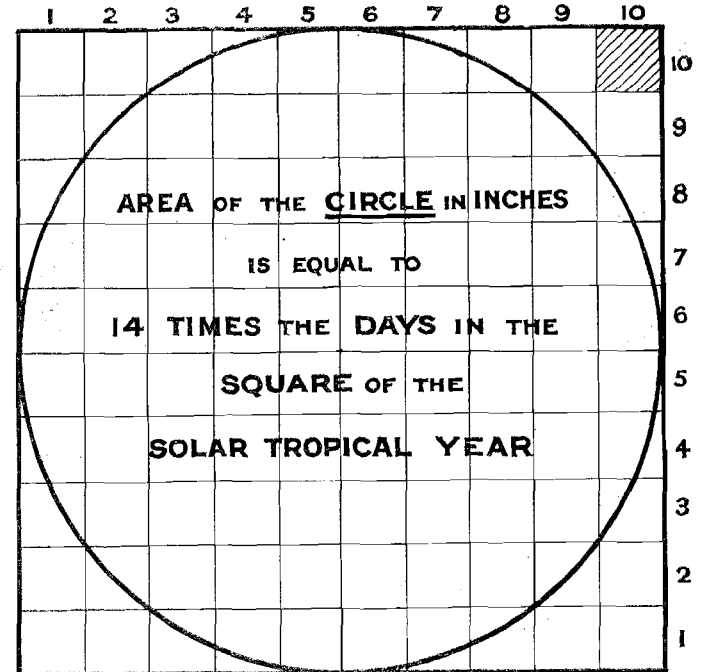
We desire now to find the diameter of this circle, the area of which is, as we see, definitely determined by the day-value of the solar tropical year, and the perfect number 7 (*i.e.*, 14, the double of 7). For the further development of this feature is connected with the square of the diameter of this circle. That is to say, we require to ascertain the precise area of a square, the side-length of this square being the same exactly as the diameter-length of the circle.

If we know the area of a circle, it is easy to find the square of the diameter of that circle. We need only to multiply the known area of the circle by 4, and divide the result by the ratio π . (Or we can multiply the known area of the circle by 4, and then multiply again by the *reciprocal* of the ratio π . The value of the reciprocal of the ratio π is $.31830988618379 +$.)

Calculating with this well known mathematical rule, we

find that the area of the square whose side-length is the same as the diameter-length of the above-mentioned circle, is $2,377,935.394638 +$ square inches.

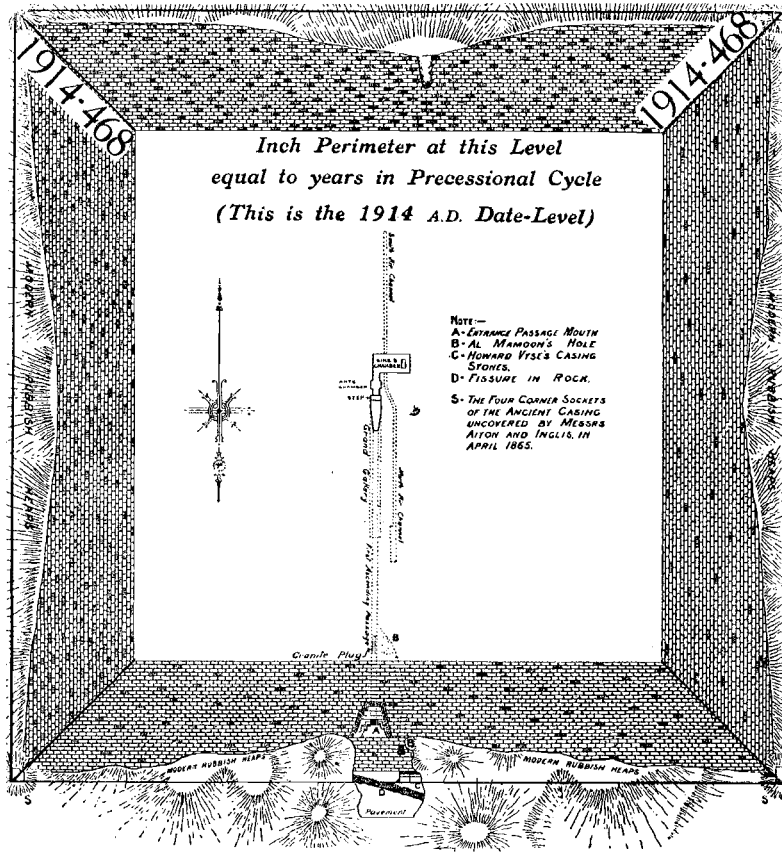
The even root part of the area of the square is $23,779.35394 +$ square inches. We can symmetrically divide the area of a square into 100 equal parts by dividing its length into 10 parts, and then its width into 10 parts, all



equally spaced. Our feature has to do with this symmetrically divided 100th part of the full area of the square.

To the area of the small 100th-part square *add* exactly 1915 inches. The resultant sum is as many square inches as there are years in the precessional cycle of the equinoxes. Thus, 1915 inches added to $23,779.35394 +$, the area of the 100th-part small square, totals to $25,694.35394 +$ square inches. This total is the same as the perimeter of the Great Pyramid at the

*Inch Perimeter at the Mean Socket-level Base is
equal to Days in 100 Solar Tropical Years*



Ground Plan of the Great Pyramid

Showing the Mean Socket-level Square Base, and the Horizontal Sectional Area at the Level marked by the Upper Terminal of the Grand Gallery Floor

level of the upper floor-end of the Grand Gallery, which floor-end marks the termination of the 1915-inch time-measurement. The difference between the two totals is not more than about a rooth part of an inch.

Instead of dividing the area of the square into 100 equal parts, we may explain the feature in this way: To the full area of the square add an even 100 times 1915 inches. The resultant sum is equal to an even 100 times the perimeter of the Pyramid at the 1914 A.D. date-point level. (The sum of the area of the square and 100 times 1915 is 2,569,435.3946 + inches. And 100 times the perimeter of the Pyramid at the level which marks the date 1914 A.D. is 2,569,435.2904 + inches. The difference between these two large totals is little more than a 10th part of an inch.)

The correspondency in the above feature is therefore practically exact. It further demonstrates the wonderful harmony of all the dimensions of the Great Pyramid, both toward each other, as well as toward the durations of the solar tropical year, and the precessional cycle, and their relationship to the outstanding period of 1915 years between Christ's birth and 1914 A.D. In augmenting the precise area of the square by the addition of the round number of 100 times 1915, we are following one of the methods of calculating required in a large number of the Pyramid's geometric and mathematical proportions, examples of which we have presented in the companion book entitled: *The Great Pyramid: Its Scientific Features*, which see.

The Solar Year, the Precession, and 1915, Connected by the Pyramid's Dimensions

The dimensions of the Great Pyramid are so wonderfully balanced, that they everywhere bear out the main teaching of the monument. The day-value of the solar tropical year is given us in the perimeter of the building at the Socket-level base, the number of inches in this perimeter being equal to the number of days in an even 100 years. The year-value of the great precessional cycle of the equinoxes is given us in the perimeter of the building at the level of the upper floor-end of

the Grand Gallery, the level which we may appropriately name the "1914 A.D. date-level." The number of inches at this level is equal to the number of years in the precession.

Here, then, we have two squares at different levels, the lower one showing the solar year, and the upper one showing the precession. And the vertical distance between these two levels is connected definitely with the highly scientific dimensions of the King's Chamber, as noted in Section VIII of the *Scientific* book. Looking down upon the Pyramid as upon a plan, the square of the 1914 A.D. level would seem to be centrally placed within the Socket-level square. The straight, and horizontal, line between the adjacent corners of the two squares is $1914 \cdot 468 +$ Pyramid inches, or about half an inch less than the precise 1915. This horizontal line is, of course, part of the base-diagonal of the building. This feature means that the vertical height of the 1914 A.D. level was so adjusted by the great Designer, that its horizontal diagonal distance inward from each base corner of the building is between 1914 and 1915 Pyramid inches, thus still again bringing before our vision the central truth of the Holy Word, and the central truth of the Pyramid too, namely, that the Saviour of the world was born into the world, known to be both Saviour and King, in the year 2 B.C., and that after an interval of 1915 years, in the year 1914 A.D., he came as earth's invisible King of righteousness. (The semi-diagonal of the Pyramid at the Socket-level base is $6456 \cdot 6308 +$ inches; and the semi-diagonal at the 1914 A.D. level of the building is $4542 \cdot 1627 +$ inches. The difference is $1914 \cdot 4680 +$ Pyramid inches.)

SECTION XXVII

THE PRE-HISTORIC "ZERO" YEAR INDICATION

ADAM'S creation, according to the chronology of the Bible, took place at the date 4128 B.C., or, more particularly as explained in Section IV, $4128\frac{1}{4}$ years before 1st January A.D.I. The year before the creation of Adam can, therefore, be named the "zero" year, or the year "0", the beginning of which is $4129\frac{1}{4}$ years previous to A.D. 1, that is, 4129 $\frac{1}{4}$ B.C.

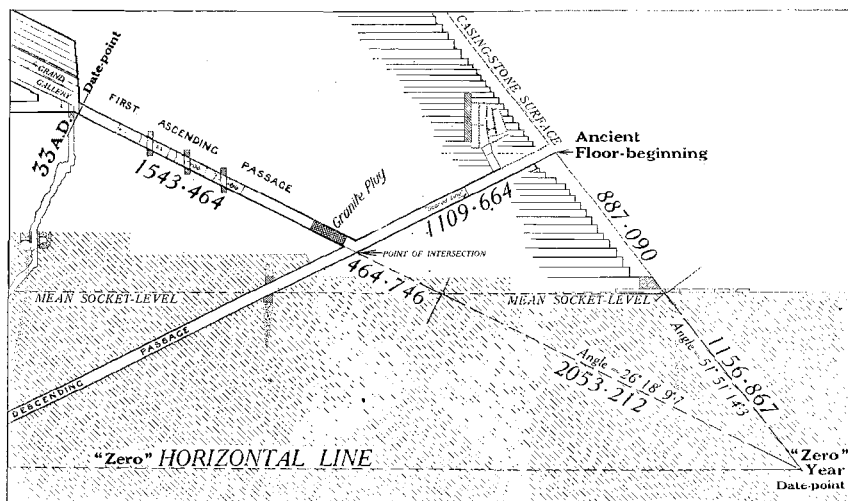
This year is just before the advent of man on earth, and thus is properly styled "pre-historic"; and because it is outside of the scope of history, but of special importance as being the very year preceding the first appearance into the material universe of God's noblest earthly creation, Man, it is proper to expect that this "zero" year, while not marked by any point within the Pyramid's passage system, would nevertheless be found to be connected with the building by some method.

The Method by which the "Zero" Year is Indicated

Mr. E. W. T. Macdonald, a Scotsman resident in Hendon, England, and a very enthusiastic student of the Great Pyramid, suggested that the important "zero" year might reasonably be marked by a definite geometrical point in the rock below the base of the Pyramid, namely, by the intersection of the two straight lines produced downward into the rock of: (1) the outer casing-stone surface of the building, at its special angle of $51^{\circ} 51' 14'' \cdot 3$, and (2) the floor of the First Ascending Passage, with its distinctive inclination of $26^{\circ} 18' 9'' \cdot 7$. This intersection, purely geometric, is within the confines of the building because in direct line with the casing-stone surface, and is connected with the passage-system owing to its location

on the line continuous with the Ascending Passage's floor. At the same time, this point is an appropriate one to mark the "zero" year, for though definitely related to the building by its two dominant angles, it is sufficiently removed from the passage-ways to demonstrate that the year it indicates is not *within* the history of mankind.

But there is another method by which this geometrically-fixed point shows the pre-historic nature of the year which it marks, and that is that none of the time-measurements, or dimensional features found in connection with it, are direct,



but are indirect. In other words, there is no Pyramid-inch time-measurement between any point in the passages that marks an established date, which directly connects the year 4129½ B.C. at this "zero" point. The "zero" point indications are all connected with proportionate measures, which, however, are in themselves symmetrical and harmonious with the building's mathematical and geometrical design.

The one well-established date in the Scriptural chronology which is convincingly marked by an appropriate point in the Pyramid's passage-ways, is the year of the death and resur-

rection of our Lord Jesus Christ, Spring of 33 A.D., marked by the line where the First Ascending Passage and Grand Gallery meet. This line of demarcation between the two ascending passages would, therefore, very well form the starting-point for the downward inclined time-measurement produced to the "zero" point. If the time-measurement were a direct one, the number of inches in this straight line would agree with the precise number of years between Spring of the year 33 A.D. and the beginning of the "zero" year 4129½ B.C. But when we accurately calculate, by the usual trigonometrical rules, the length of the *produced* floor-line, from the "Point of Intersection" down to the "zero" point, and add this to the floor-length of the First Ascending Passage, we find that the total number of Pyramid inches is less than that required. But the amount of shortage is an exact number particularly related to the monument's proportionate features, namely, an even 100.

By this indirect method, convincing because of its symmetry, the Pyramid indicates the beginning of the "zero" year 4129½ B.C., the year before Adam "became a living soul." (The period of years in question is 4161½, from 4129½ B.C. to 32½ A.D., i.e., to Spring 33 A.D., the date of our Lord's death and resurrection as marked by the upper, southern, end of the First Ascending Passage. The floor-length of the First Ascending Passage is 1543.4642+, and the total length of the produced floor-line to the "zero" point is 2517.9590+, Pyramid inches. The sum of these two lengths, plus an even 100, is 4161.4233+, or practically 4161½ inches.)

The Interval between the "Zero" Year and the Exodus of the Israelites from Egypt

Another proportionate time-measurement, in which the perfect number 7 is a factor, confirms the Pyramid's marking of the "zero" year.

Egypt is the Scriptural type of the world going after "other gods" in its degradation, and hence hastening downward to the pit of destruction. The Descending Passage is a fitting illustration of this depraved condition of the world, a symbol that

is further strengthened by the interesting fact that, at the time when the Great Pyramid was being built, Alpha Draconis, the stellar representation of Satan, the "god of this world," shone right down the central line of this passage at midnight. The "Point of Intersection," therefore, where the First Ascending Passage branches upward from the Descending Passage, convincingly marks the date of the Exodus; for it was then that Jehovah separated the people of Israel from the world to be a "peculiar treasure" unto himself, and measurably lifted them above the other nations by giving them the perfect law, and instituting sacrifices which typically cleansed them from sin.

From the beginning of the "zero" year to the date of the Exodus, is $2514\frac{1}{2}$ years ($4129\frac{1}{4}$ B.C. to $1614\frac{3}{4}$ B.C.). This interval is corroborated proportionately by the length of the *produced* floor-line of the First Ascending Passage, from the "zero" point to the "Point of Intersection." For when we deduct $3\frac{1}{2}$, that is, half of the perfect number 7, from the number of inches in this produced line we get, practically, $2514\frac{1}{2}$ ($2514 \cdot 459 +$).

The number $3\frac{1}{2}$ is, in the Scriptures, usually associated with suffering, as, for instance, the $3\frac{1}{2}$ years of our Lord's earthly ministry during which he "suffered in the flesh"; and the $3\frac{1}{2}$ "times" of oppression against the saints of the Gospel Age. The Apostle tells us that "death reigned from Adam to Moses" (Rom. 5 : 14), and hence the special number $3\frac{1}{2}$ connected with the above proportionate measure, may be taken as indicative of the condition of suffering in the world because of the death-sentence, before the law of Moses gave the first opportunity of gaining life.

Dimensional Proportions Connected with the "Zero" Point A Precessional Cycle Indication

It is now established, both in this book, and in the other entitled: *The Great Pyramid: Its Scientific Features*, that many of the Pyramid's indications are based upon proportionate calculations, and that this method of proving the numerous corroborative features of the building is intentional. Thus, by taking advantage of this distinctive part of the Pyramid's

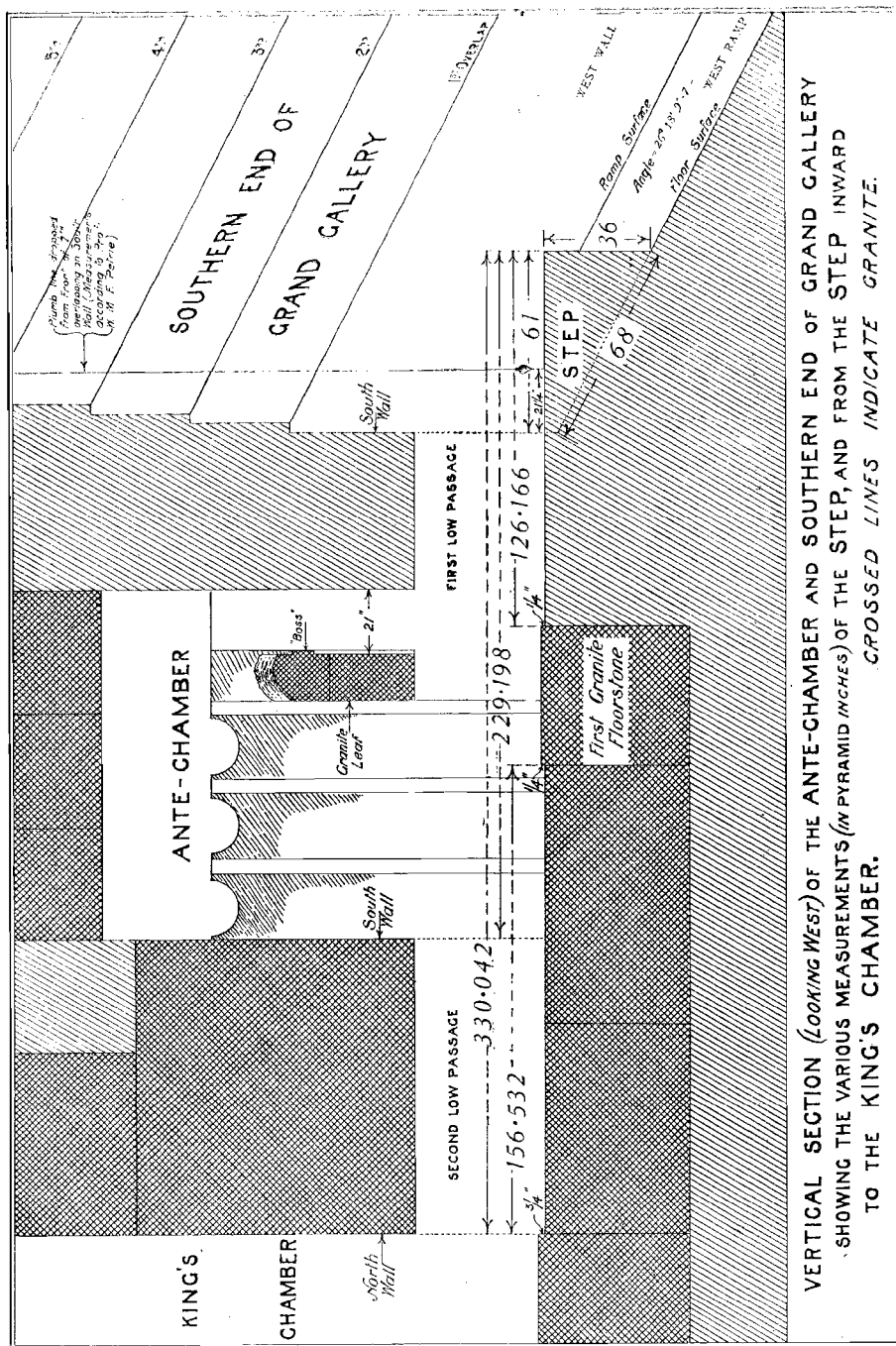
scientific design, we can show that the "zero" year point is connected with a measurement that agrees with the duration of the precessional cycle.

It is obvious that the exact location of this geometric "zero" point is altogether dependent upon, not only the two scientific angles of the Pyramid's casing-stone surface and its interior passage-ways, but also upon the precise position of the Ancient Entrance of the building, and the point on the floor of the Descending Passage from which the First Ascending Passage branches upward. There is nothing of a haphazard nature about the "zero" point, therefore, although geometric.

The precessional-cycle indication is connected with the full height of the Great Pyramid, in conjunction with the position of the "zero" point; and the factors used in the calculation are the numbers 3 and 50. When we compute, by the rules of trigonometry, the full Pyramid-inch length of the straight inclined line, from the level of the "zero" point upward to the apex of the Pyramid, we find that 3 times this length, plus the special Pyramid number 50, yields the same number as there are years in the precessional cycle, in this instance $25,695 \cdot 277 +$. (The inclined height of the Pyramid, from the Socket-level base up the casing-stone surface to the apex, the measurement being taken up the central line of the building's northern flank, is $7391 \cdot 5578 +$ Pyramid inches. The length of the produced casing-stone line, from the Socket-base level down to the level of the "zero" point, is $1156 \cdot 8678 +$. The sum of these two lengths multiplied by 3, and 50 added, equals $25,695 \cdot 277 +$. Or if we add 7×7 , i.e., 49, which is also a special Pyramid number, we get $25,694 \cdot 277 +$. As we have hitherto noted, the duration of the precessional cycle ranges between, or close to, 25,694 and 25,695 years.)

The "Zero" Point Level Indicates the Size of the Pyramid.

The consistency of the "zero" point with the Pyramid's dimensions is still further supported by the following proportionate calculation: Regard the *level* at which this "zero"



point is located as constituting a "subterranean" base to the whole Pyramid.

This geometric base is, by calculation, $909.8061 +$ Pyramid inches vertically below the building's Socket-level base; and the side-length of this lower base, found by producing the sloping lines of the Pyramid's four flanks downward at the same casing-stone angle of $51^{\circ} 51' 14".3$ to that precise "zero" level, is $10,560.1751 +$ inches.

It is the *diagonal* of the "zero" base, which indicates the size of the whole Great Pyramid. For the length of this geometric diagonal, plus the Pyramid's basic number 10, is equal in Pyramid inches to the sum of: (1) the vertical Socket-to-apex height, and (2) the length of the Socket-level base-line, of the building. The difference between the sum of these two principal exterior dimensions of the Great Pyramid, and the sum of the "zero" base-diagonal and the complete number 10, is only about $\frac{1}{4}$ of an inch. (The "zero" square base diagonal-length, plus 10, equals $14,944.3428 +$ inches. The sum of the Socket-to-apex vertical height, and Socket-level base-side length, of the Great Pyramid is $14,944.0651 +$ inches. The difference between these two definite sums is $.2777 +$ of an inch, *i.e.*, little more than a quarter of an inch.)

There are other dimensional proportions connected with the "zero" point, but these are sufficient to prove its authenticity.

The "Shortening" of the Time

There is one possible time-indication in the Great Pyramid which ought not to pass unnoticed; but as it is partly of a date yet future, we can only draw attention to it by presenting the calculations which seem to support it as reasonable. Part of this time-measurement has already been fulfilled in accordance with the interpretation we give it, and because of this it is not impossible that the future part may be fulfilled.

Measuring upward from the "zero" year point to the upper end of the First Ascending Passage, adding, as shown, an exact 100 inches to this measure, we arrive at that place in the Pyramid's passage-system which marks the date of our Lord's death and resurrection, 33 A.D. And continuing our upward measurement

to the south end-wall of the Grand Gallery we find the date 1914 A.D. to be here marked. This south wall of the Grand Gallery is vertically in alignment above the north wall of the rock-cut Subterranean Chamber, which chamber is symbolical of the destruction into which the nations of Christendom entered when the great war was precipitated upon the unsuspecting world in Autumn of 1914 A.D.

While the "first shot to be fired" in the war was on 28th June, 1914 A.D., when the Archduke Francis Ferdinand, nephew of the Emperor Francis Joseph, and heir to the Hapsburg throne, was assassinated in the streets of Serajevo (for histories of the world-war begin with this date); and while exactly a month later, on 28th July, Austria-Hungary formally declared war against Serbia; and on 1st and 3rd August Germany declared war on Russia and France; yet it was when Great Britain took up arms on midnight of 4th August that the greatest war in the history of the world can be said to have begun in earnest.

America declared war on Germany on 5th April, 1917; and after fully another year and a half of most desperate agony, the Armistice was signed on 11th November, 1918, largely through the peace efforts of President Wilson of the United States of America. What a prayer of thankfulness and cry of relief went up from the whole earth on that memorable day of the Armistice!

It was suggested by Mr. Wm. Reeve of Toronto, Canada, in his small work on the Pyramid published in 1909, that the words of our Lord Jesus respecting the shortening of the days of trouble, as expressed in Matt. 24 : 21, 22, might be interpreted in the time-measurements of the Pyramid, by taking the shorter period of a month to the inch, instead of a year. He pointed out that this method of measuring could appropriately begin to count from the south end-wall of the Grand Gallery, as it was believed that this wall marked the date of the commencement of the great tribulation spoken of by the Prophet Daniel, and pointedly referred to by our Lord in the text cited above. For Jesus said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened,

there should no flesh be saved: but for the elect's sake those days shall be shortened" (See also Mark 13 : 19, 20).

The south wall of the Grand Gallery marks the date 1914 A.D.; and, in this symbolical representation, the low passage leading horizontally southward to the Ante-Chamber illustrates the troublous time into which Christendom entered in Autumn of that year, the Elect themselves experiencing in a special sense the great hardships of the period. But, said Jesus, "for the elect's sake, whom he hath chosen, he hath shortened the days." (Mr. Wm. Reeve suggested the date 1910 for the beginning of this trouble; but for many years students of the Bible knew that 1914 A.D. was the date foretold in the Scriptures.)

When the Armistice was signed a "breathing-space" was provided, especially for the Lord's people, the "Elect."

The length of the low passage from the line of the Grand Gallery's south wall, to the north wall of the Ante-Chamber, agrees in inches with the number of months (Biblical months of 30 days each), between the 4th-5th August, 1914 A.D., and 11th November, 1918, when the Armistice was signed. (The first low passage is, in its accurate theoretical length, $51.9792 +$ Pyramid inches, that is, practically 52 inches. At 30 days to the inch this length represents 1560 days; and from the 5th of August, 1914, to the 11th of November, 1918, including the extra day in 1916 which was a leap-year, there were 1560 days.)

It is, of course, natural to suggest that, as the first low passage by its length thus exactly agrees with the period of tribulation caused by the world-war, each inch representing the Biblical month of 30 days, the same scale of measuring along the Ante-Chamber's floor to the south wall of that chamber would mark a definite date there also. Reckoning with the theoretical Ante-Chamber length of $116.2602 +$ Pyramid inches, and the month of 30 days to the inch, the period represented is 3487.8 , or practically 3488 days. Taking account of the leap-years, 3488 days from 12th November 1918, end on 30th May 1928, which must be close to Pentecost of that year.

If we continue the interpretation of the first low passage to the second low passage, this second passage could be held to represent the final trouble upon the world, and upon the Lord's children (1 Thess. 5 : 1-6). The walls, floor and ceiling of the

first passage are of limestone, while that of the second are of granite; and the length of the second is, according to the theoretical measures which we accept, 100.8434 + Pyramid inches.

That the south wall of the Ante-Chamber, which is also the north-beginning of the low granite passage leading to the King's Chamber, should mark the date 1928 A.D. may be regarded as appropriate enough, and in keeping with the other time-measurements of the Pyramid; for this point also marks, by the other method of measuring explained in Section XVI, the date 1878 A.D. Between these two dates is a period of 50 years, just as there was a period of 50 days between the parallel date to 1878 A.D., namely, 33 A.D. when our Lord rose from the dead, and the great Pentecostal day when God poured out his Holy Spirit upon his waiting Church (Acts 2 : 16-18).

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