



THE GREAT PYRAMID

Its Spiritual
Symbolism

BY MORTON EDGAR



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

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

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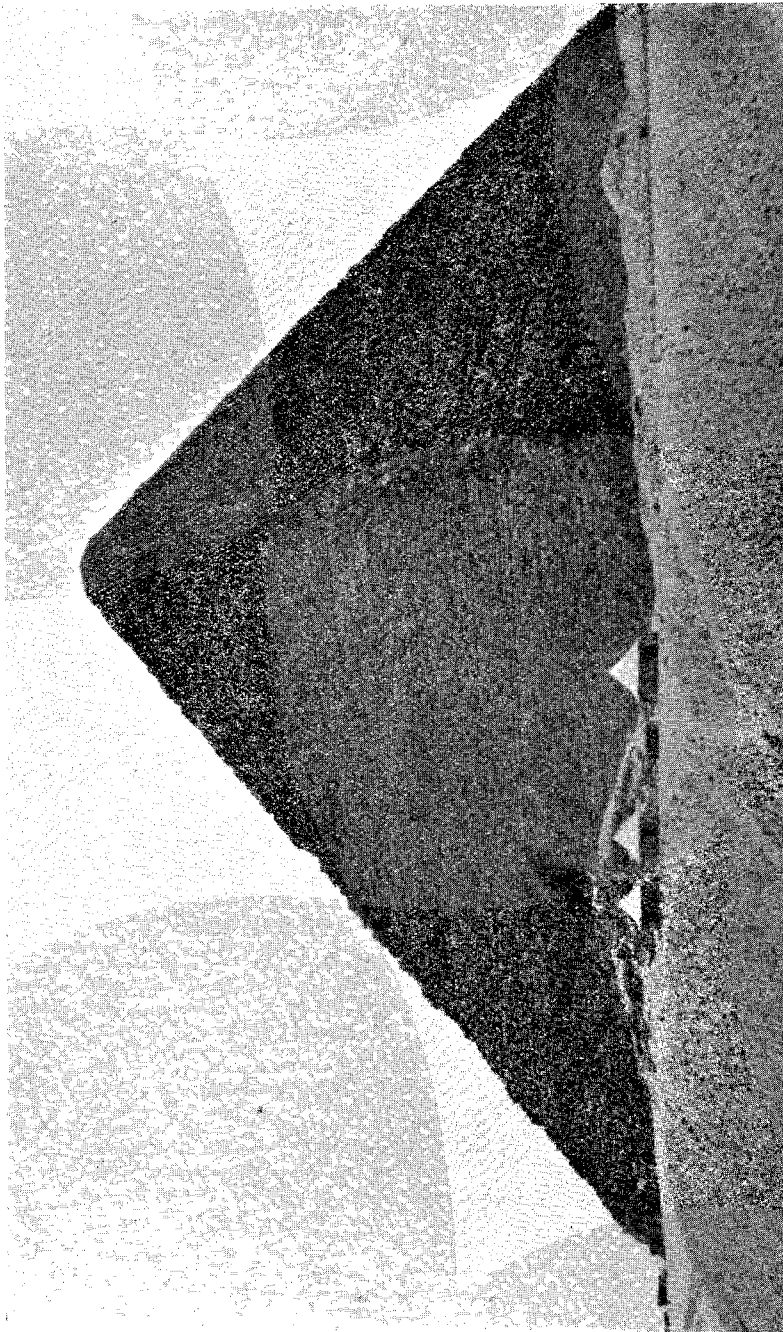
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The Great Pyramid of Gizeh in the Land of Egypt

THE GREAT PYRAMID

ITS SPIRITUAL SYMBOLISM

SECTION I

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

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

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

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

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

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

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

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

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

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

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

The Builders of the Great Pyramid

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

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

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

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

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

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

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

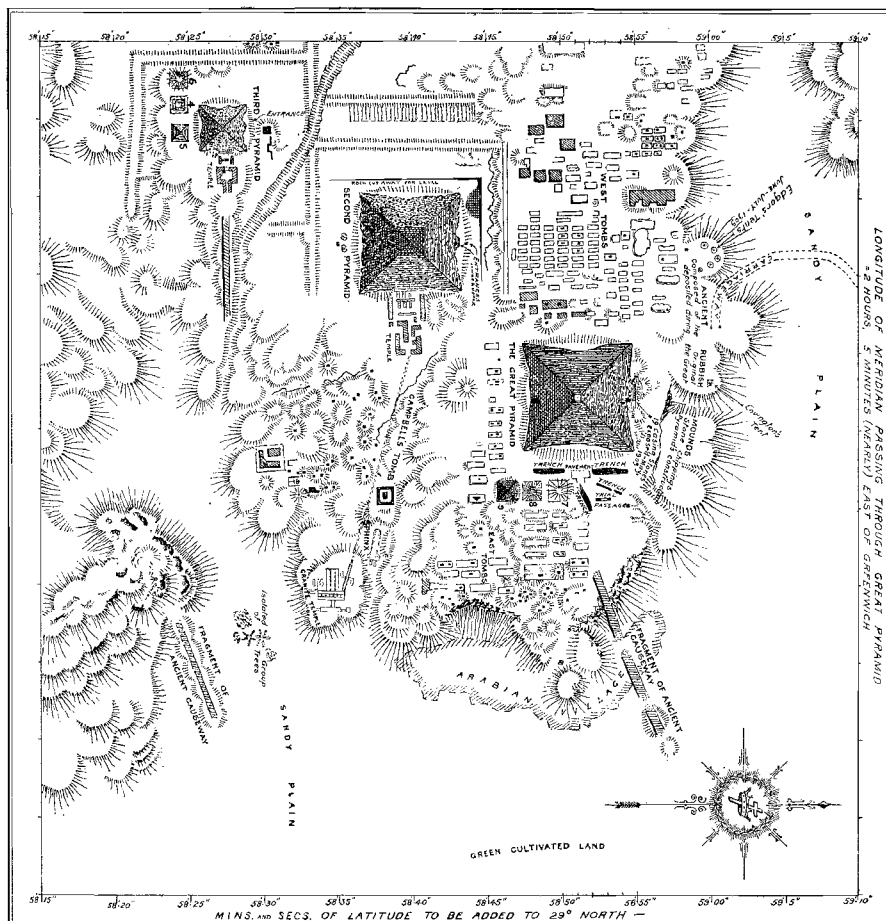
Later, in 1881, Professor (now Sir) W. M. Flinders Petrie also visited the Great Pyramid, and conducted extensive measuring-operations, the results of which he published in his volume *The Pyramids and Temples of Gizeh*. His figures are, in the main, confirmatory of those of Professor Smyth.

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

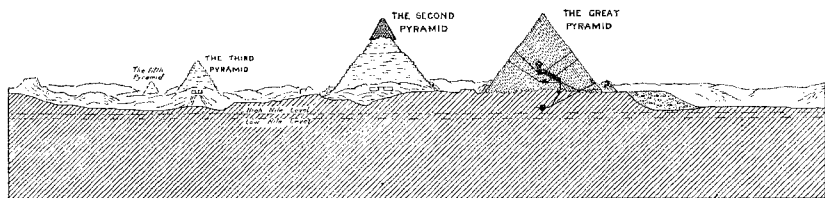
The Great Pyramid is Pre-eminent

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

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



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



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

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

Location of the Great Pyramid

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

Magnitude of the Great Pyramid

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

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

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

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

Squaring the circle

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

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

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

The Great Pyramid unit of measure

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

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

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

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

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

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

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

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

The measurement of the day and year in the Great Pyramid

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

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

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

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

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

The mean distance of the earth from the sun

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

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

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

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

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

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

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

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

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

The Precession of the Equinoxes

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

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

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

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

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

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

The Great Pyramid's Geographical Position

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

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

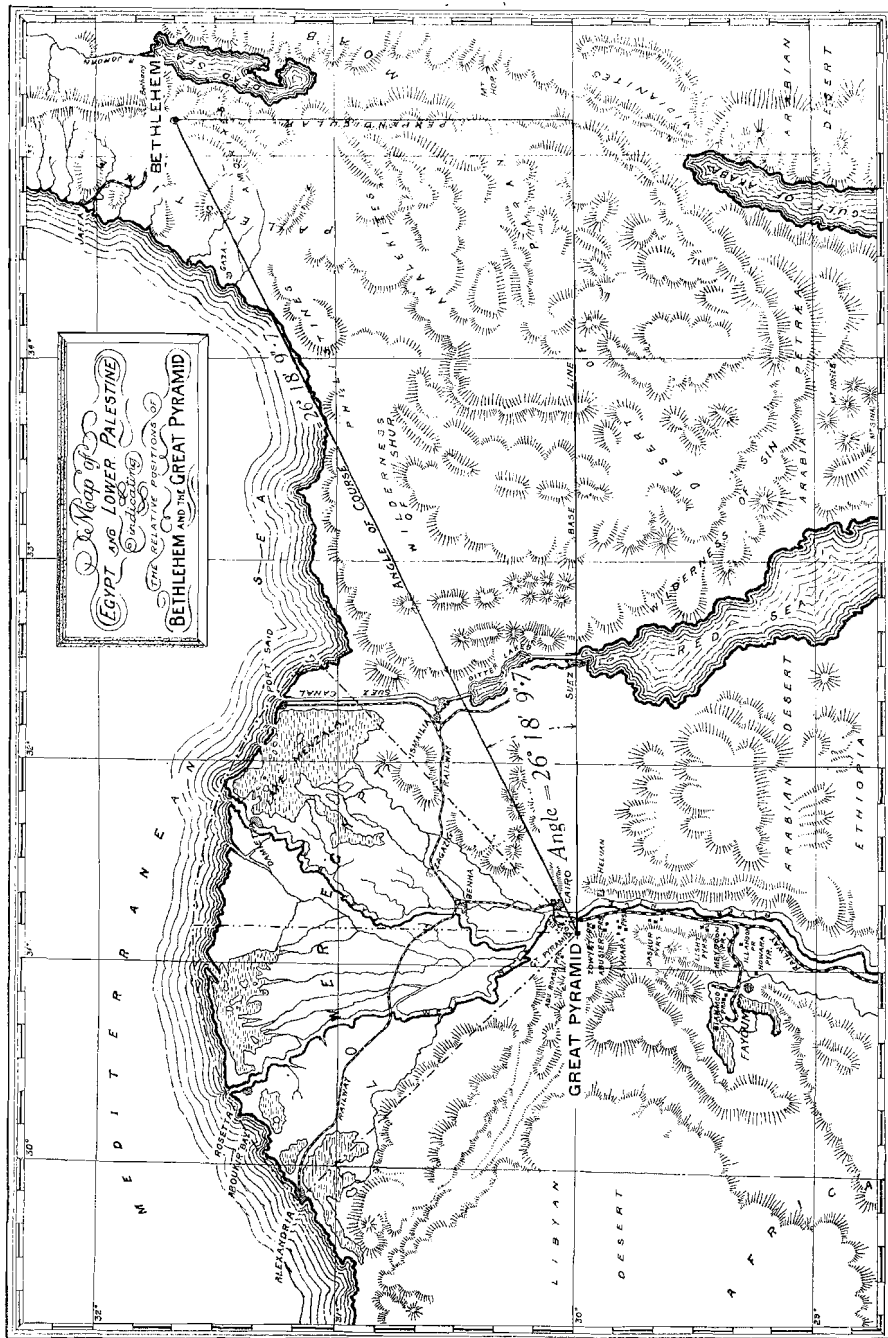
* Sir Robert Stawell Ball shows that the duration of the Precessional Cycle is 25,694 to 25,695 years.—*Elements of Astronomy*, published in 1896, page 365.

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

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

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

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



The Pyramid to Bethlehem connection

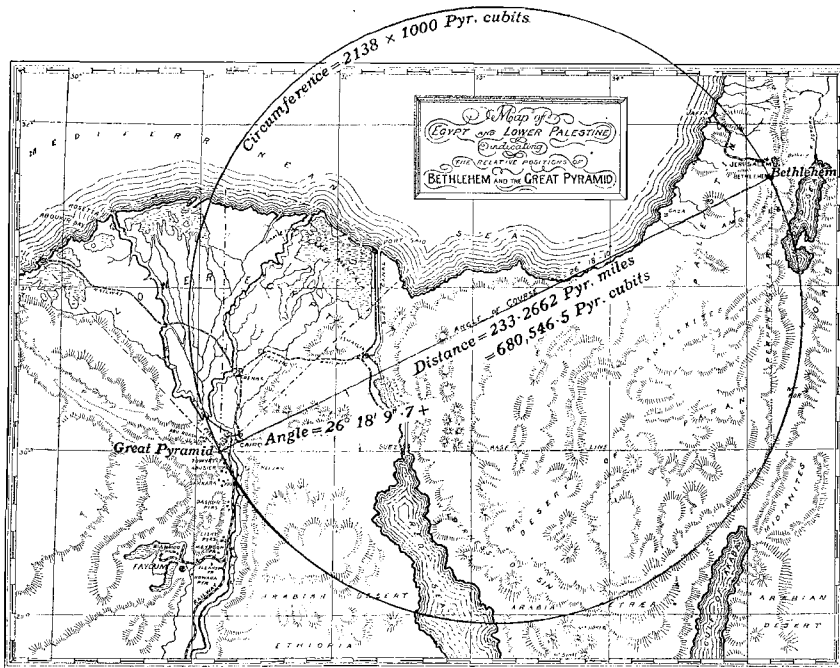
Within recent years it has been revealed that the Great Pyramid in Egypt has direct connection with the ancient city of Bethlehem in Palestine. According to the Scriptural symbolism, Canaan represents heaven, while Egypt represents the world. Soon after the birth of Jesus, the world's Saviour, in Bethlehem,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

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

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

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

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



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

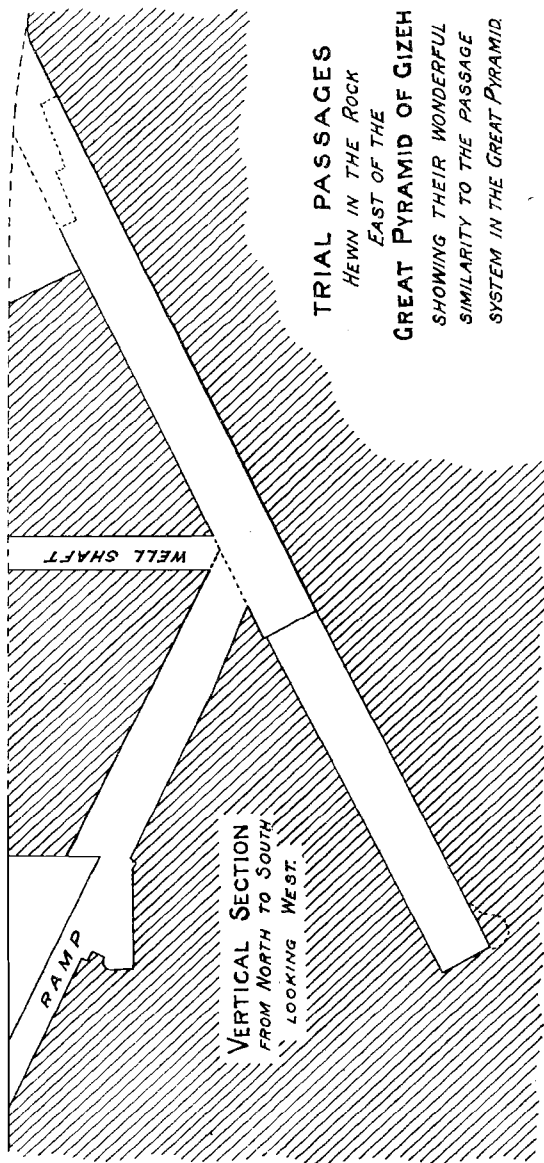
The distance between the Great Pyramid and Bethlehem, as computed mathematically from the known latitudes and longi-

tudes of the building and the city, is between 233½ and 232½ geographical miles. These two measures may be said to be, approximately, the maximum and minimum distances; for as Bethelhem is a city, covering a much larger area than the Great Pyramid, it is obvious that there is, within limits, a number of straight-line distances between it and the Pyramid.*

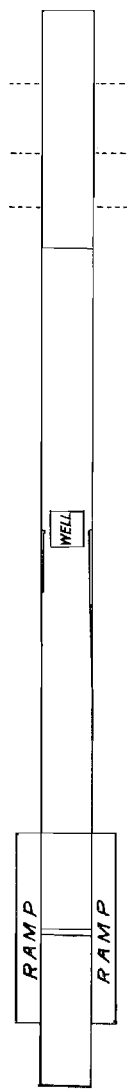
According to *Whitaker's Almanac*, the "Standard Geographical Mile" is 6082.66 British feet. This is 2.66 feet more than the "British Admiralty Knot," which is 6080 feet. Both of these purport to be based upon the equatorial circumference of the earth; yet neither of these values agrees with the published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

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

* As we say, the calculations demonstrate that the maximum and minimum are, approximately, 233½, and 232½, geographical miles respectively. Taking this into account, the straight-line distance, and its angle, shows by means of marvellously balanced proportions every feature of the Plan of Salvation, and also the dimensions of the Great Pyramid itself. (These additional features will be dealt with in the third volume of *Great Pyramid Passages*.) This straight line between the Great Pyramid in Egypt, and Bethlehem in Palestine, is proved to be the most important and most wonderful straight line on earth.



PLAN



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

The Trial Passages

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

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

SECTION II

THE DIVINE PLAN OF THE AGES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION III

THE CHART OF THE AGES

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

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

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

The small imperfect pyramid on the short line above the line

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION IV

THE GREAT PYRAMID IN TYPE AND ANTITYPE

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

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

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

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

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

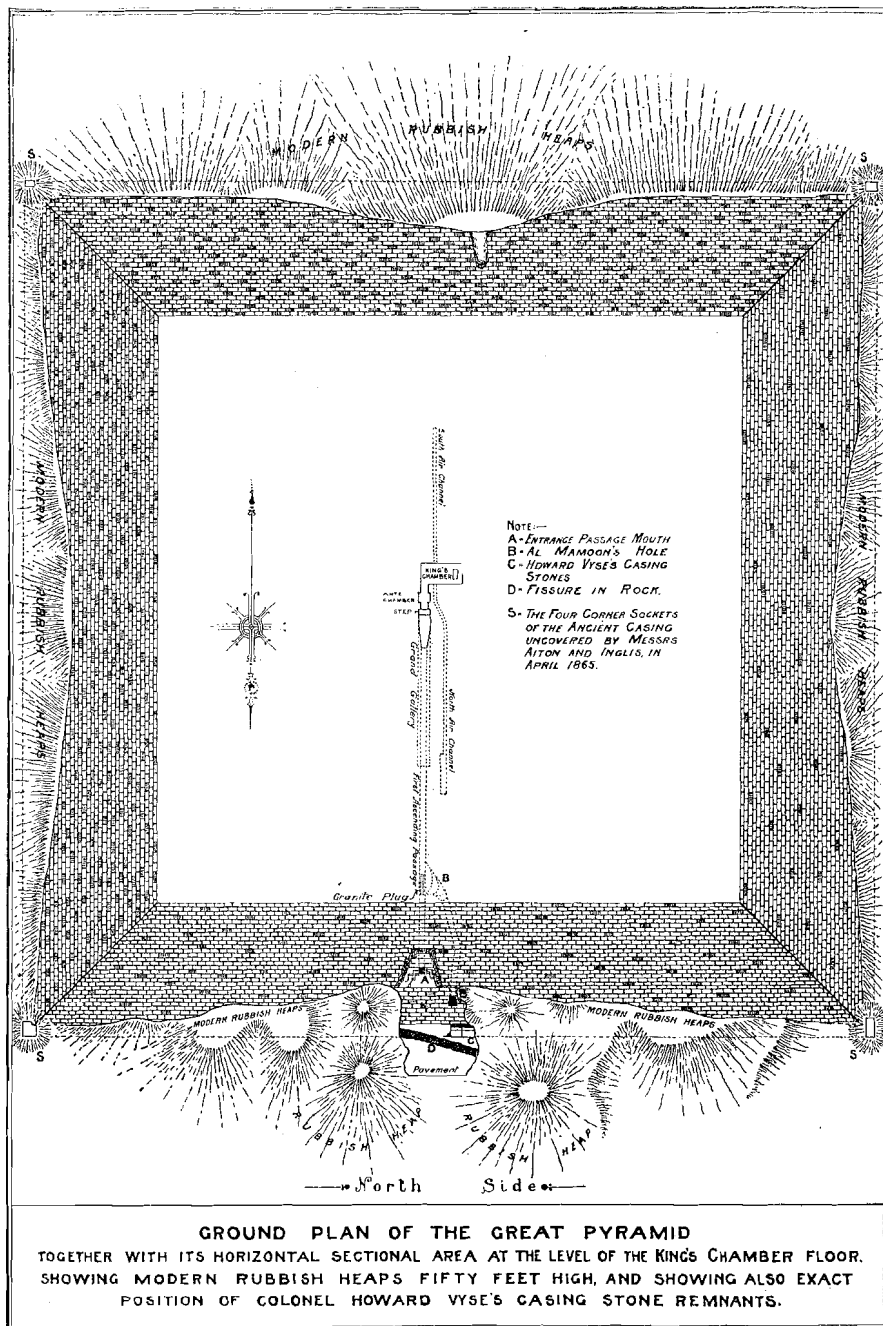
One can imagine that the Egyptian builders (who, according to the accounts of Herodotus and Manetho, were forced into the work by their mighty invaders, the Hyksos kings), when they were engaged under the architect's supervision in shaping the chief corner-stone, would find it strangely out of harmony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

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

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

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

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



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

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

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

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

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

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

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

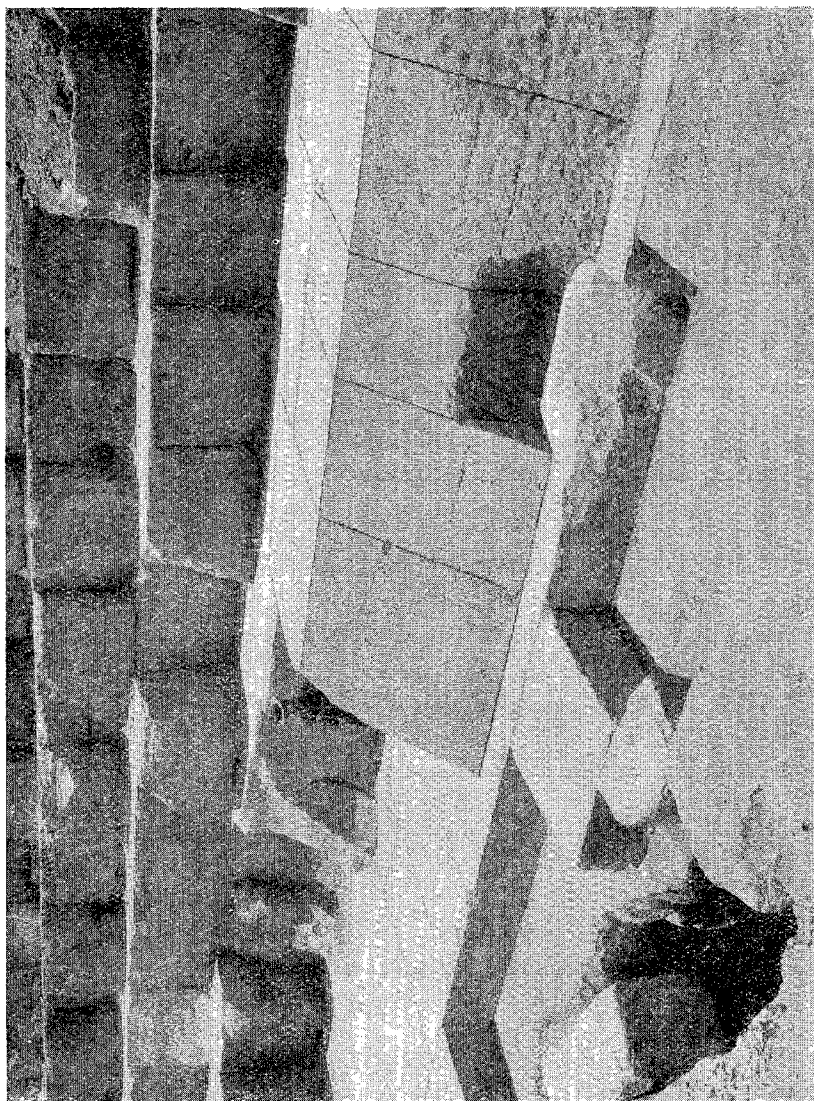
During this Gospel Age there has been erected a *counterfeit* Antitypical Pyramid, the workmanship of Satan. Claiming to rule by Divine right, it has dominated the whole world for many centuries ; but it is not the Kingdom for which the Lord taught his disciples to pray : "Thy Kingdom come." Soon its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

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

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

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

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



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

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

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

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

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

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

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

RÉSUMÉ OF SCRIPTURAL TEXTS

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

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

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

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

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

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

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

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

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

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

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.

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

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

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

RÉSUMÉ OF SCRIPTURAL TEXTS—continued

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

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

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

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

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

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

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

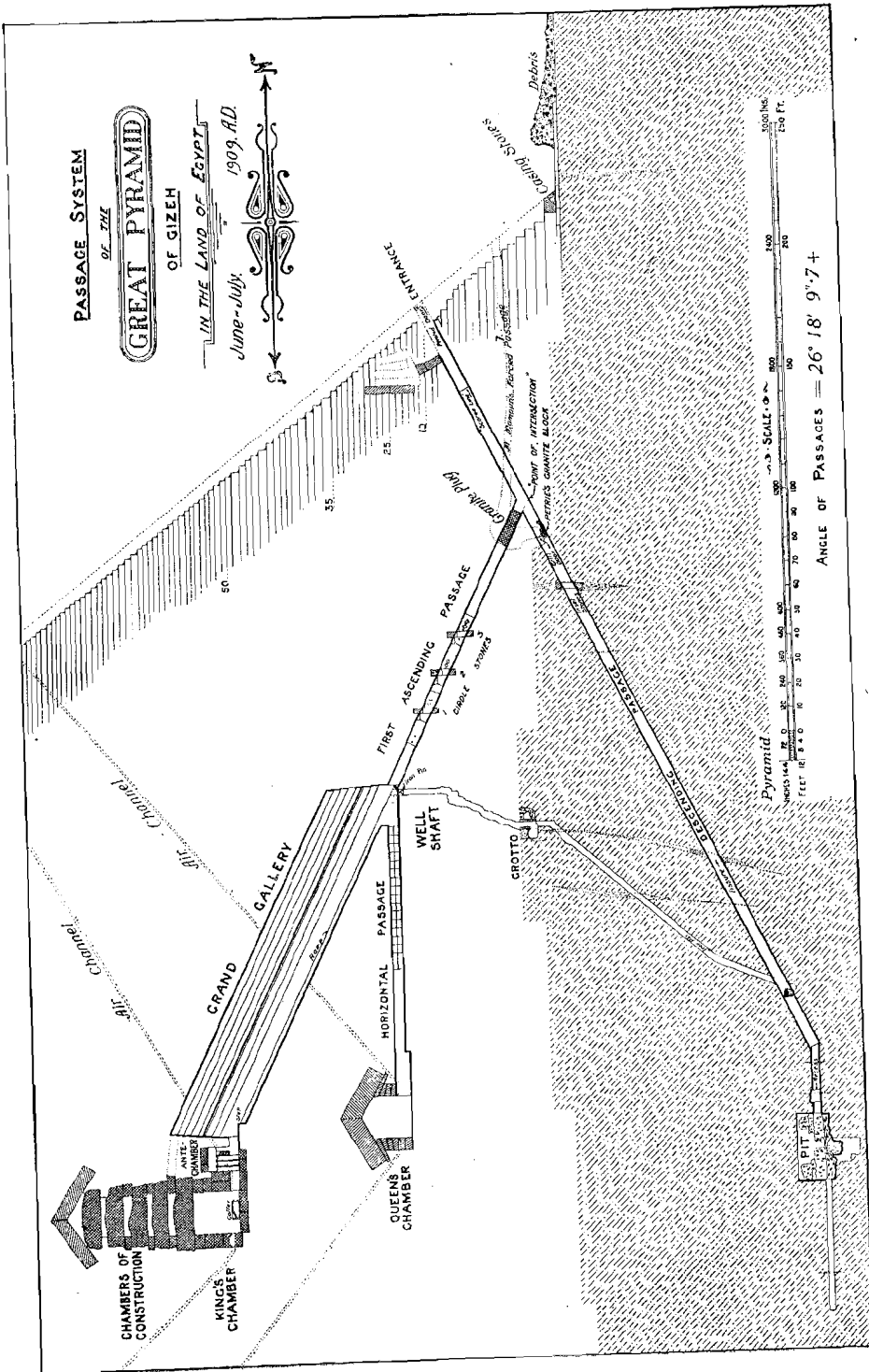
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

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

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

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

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



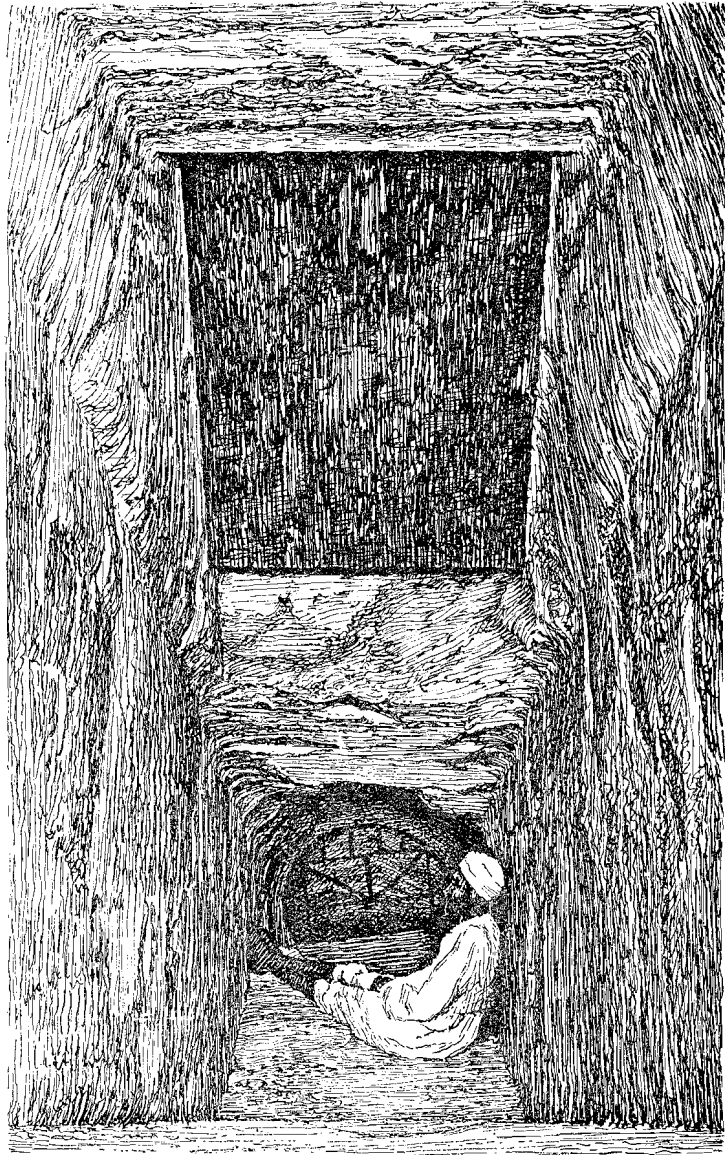
SECTION V

THE PASSAGE AND CHAMBER SYSTEM OF THE GREAT PYRAMID

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

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

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



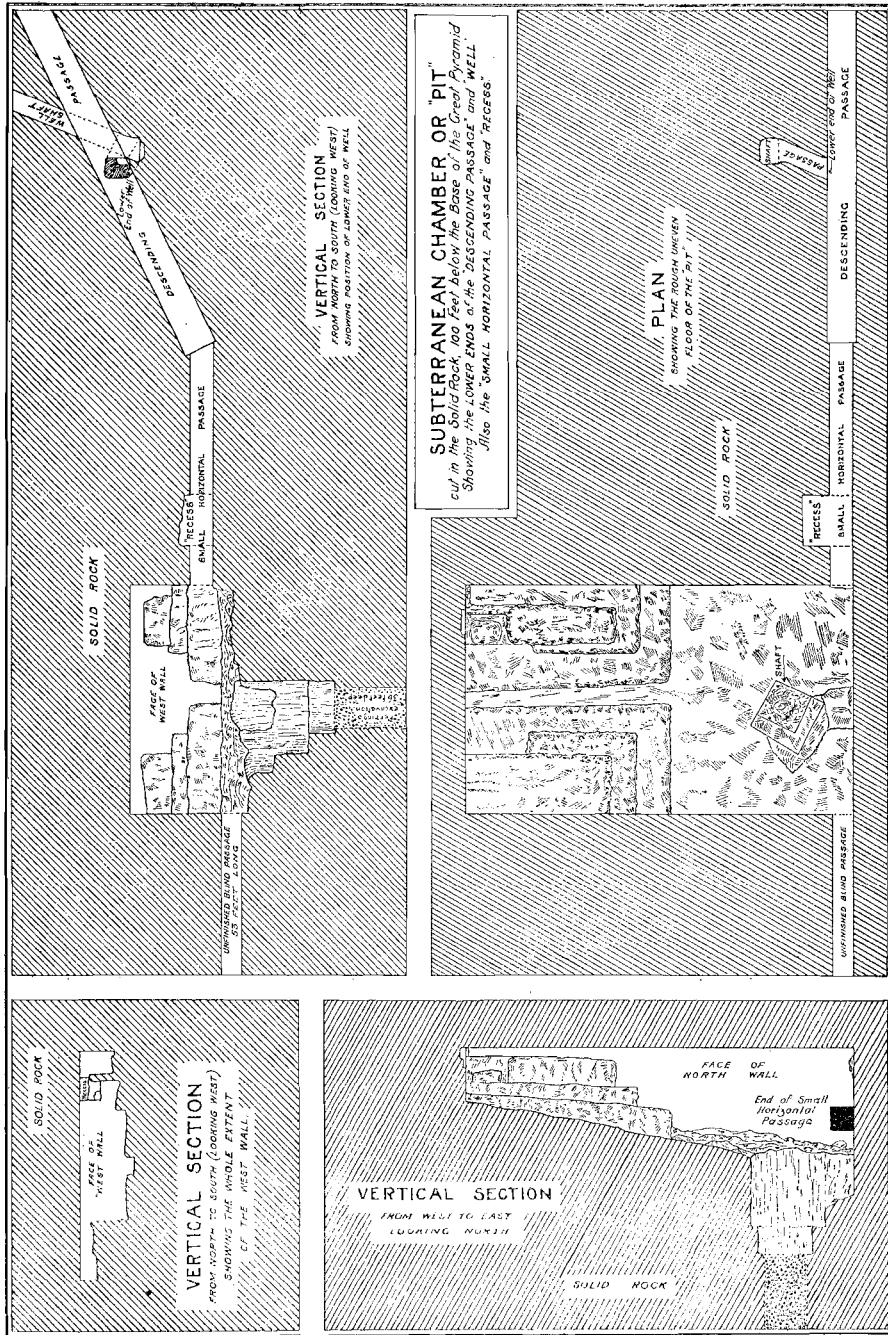
Drawn by K. Vaughan

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

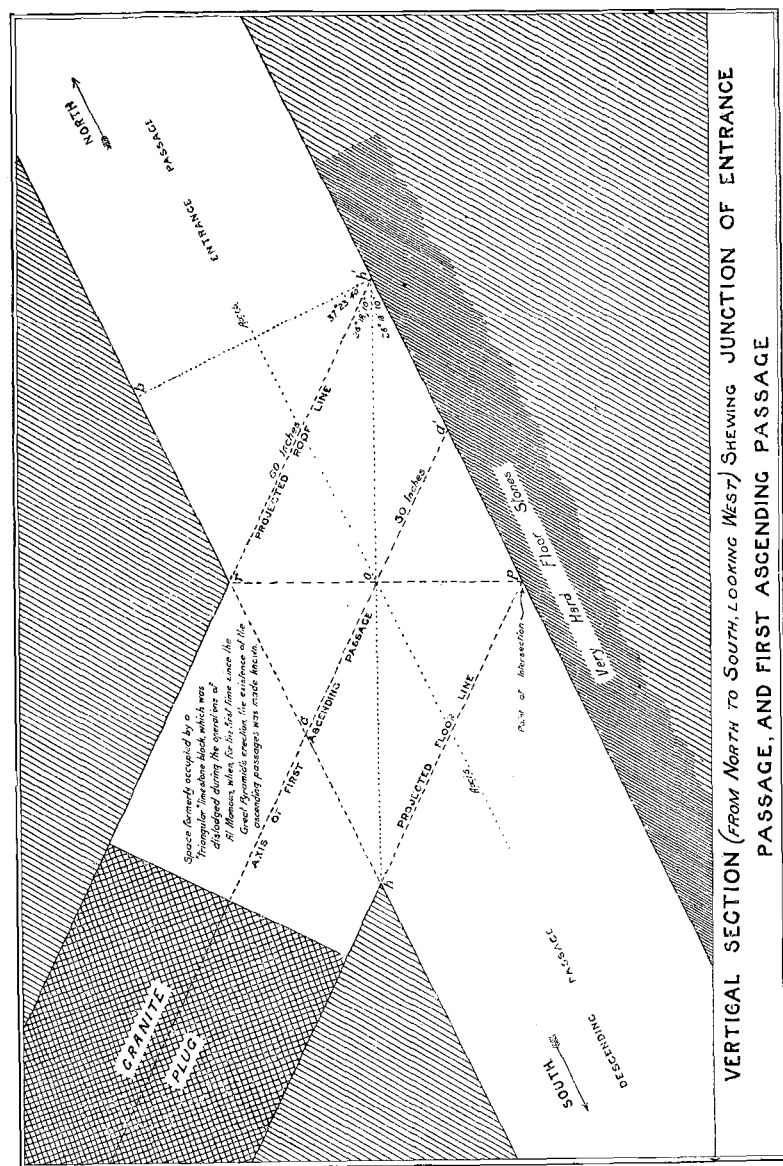
A few feet further down the passage we noticed a depression in the roof, into which a rectangular, dark granite block is fitted—See the drawing by K. Vaughan. This is the lower butt-end of a series of three large granite stones, named collectively the *Granite Plug*, because they completely stop up the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

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

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



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



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

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

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

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

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

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

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

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

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

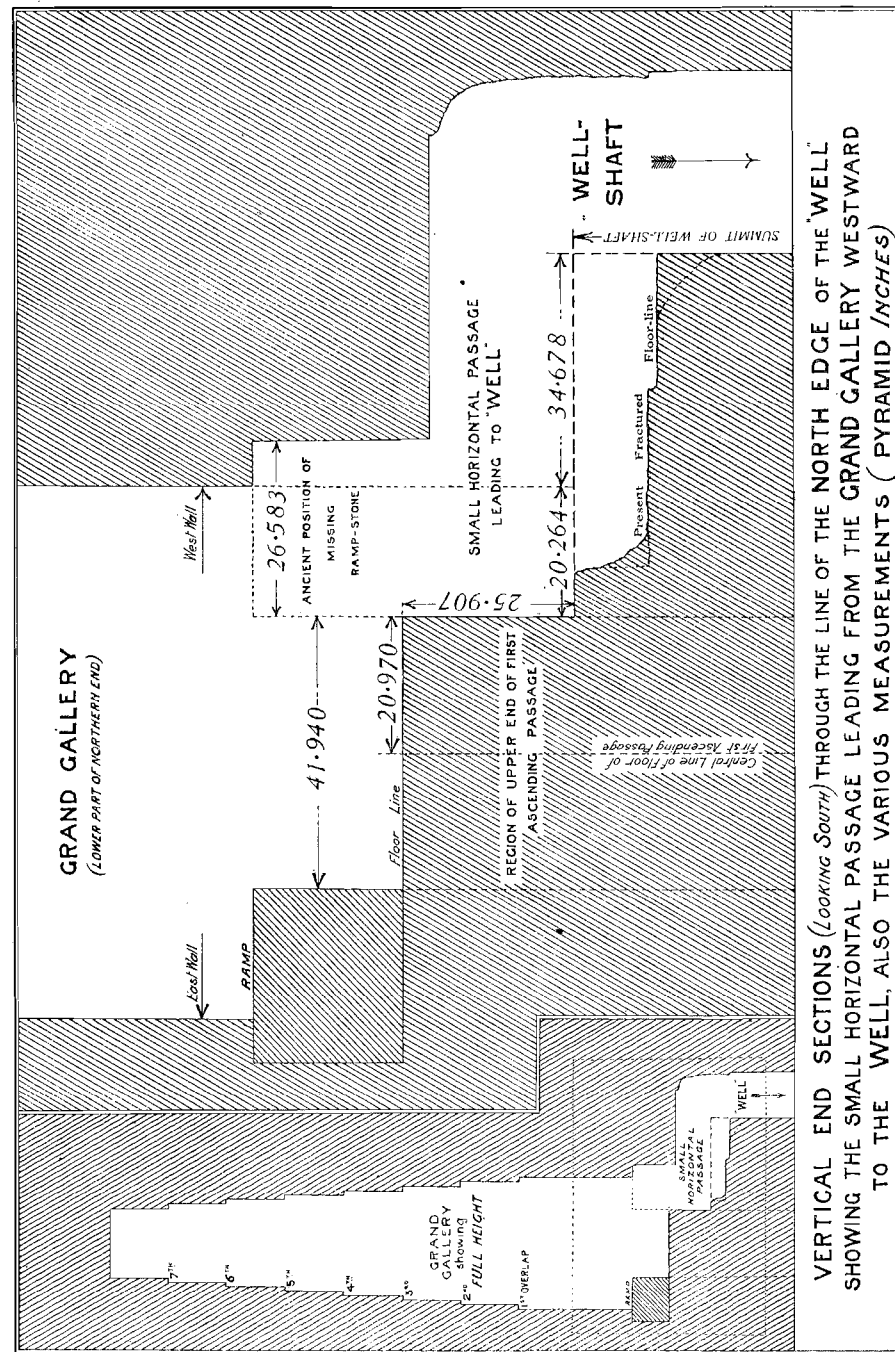
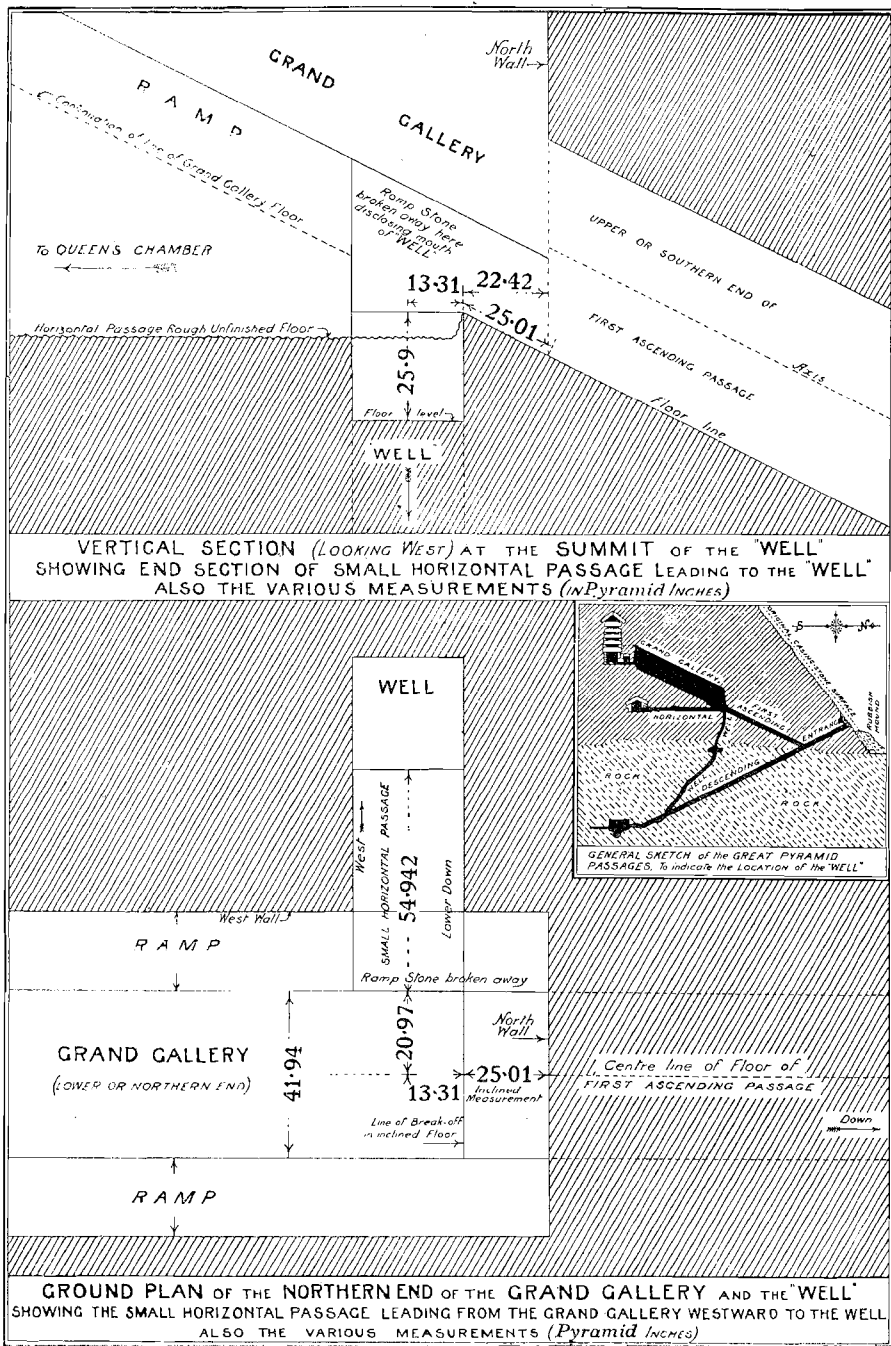
To resume: Having passed through the forced hole in the west wall of the Descending Passage into the cavernous hollow, and then, taking advantage of a ledge and a series of notches on the high south-east wall of the hollow, we climbed to the upper end of the Granite Plug and gained access to the First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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

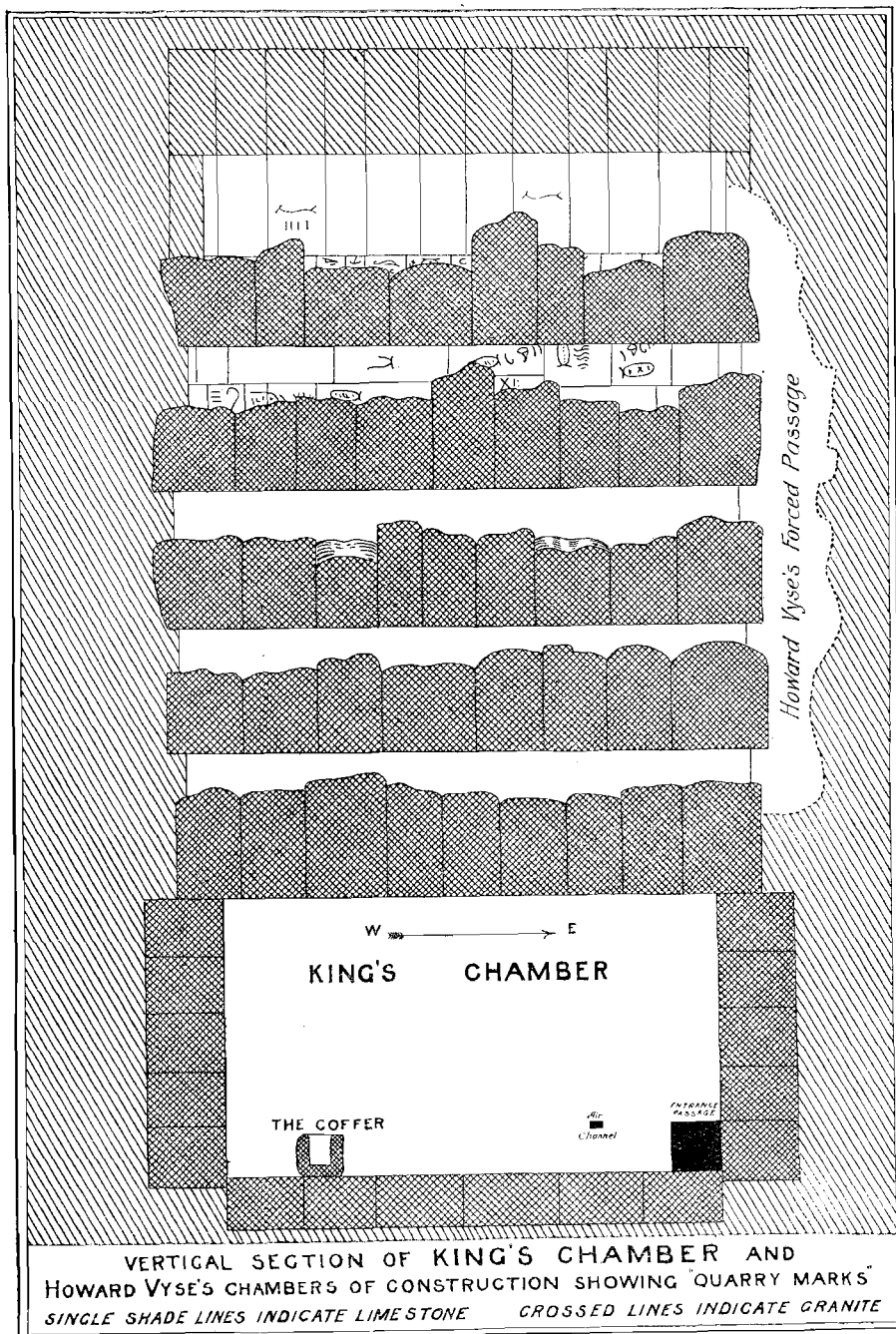
about three inches. The topmost overlap near the roof, therefore, projects about twenty-one inches* beyond the base of the wall. The north-end wall at the foot of the Gallery has only six overlappings. As the two passages, the first from the Grand Gallery into the Ante-Chamber, and the second from the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

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

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

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

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



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

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

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

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

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

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

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

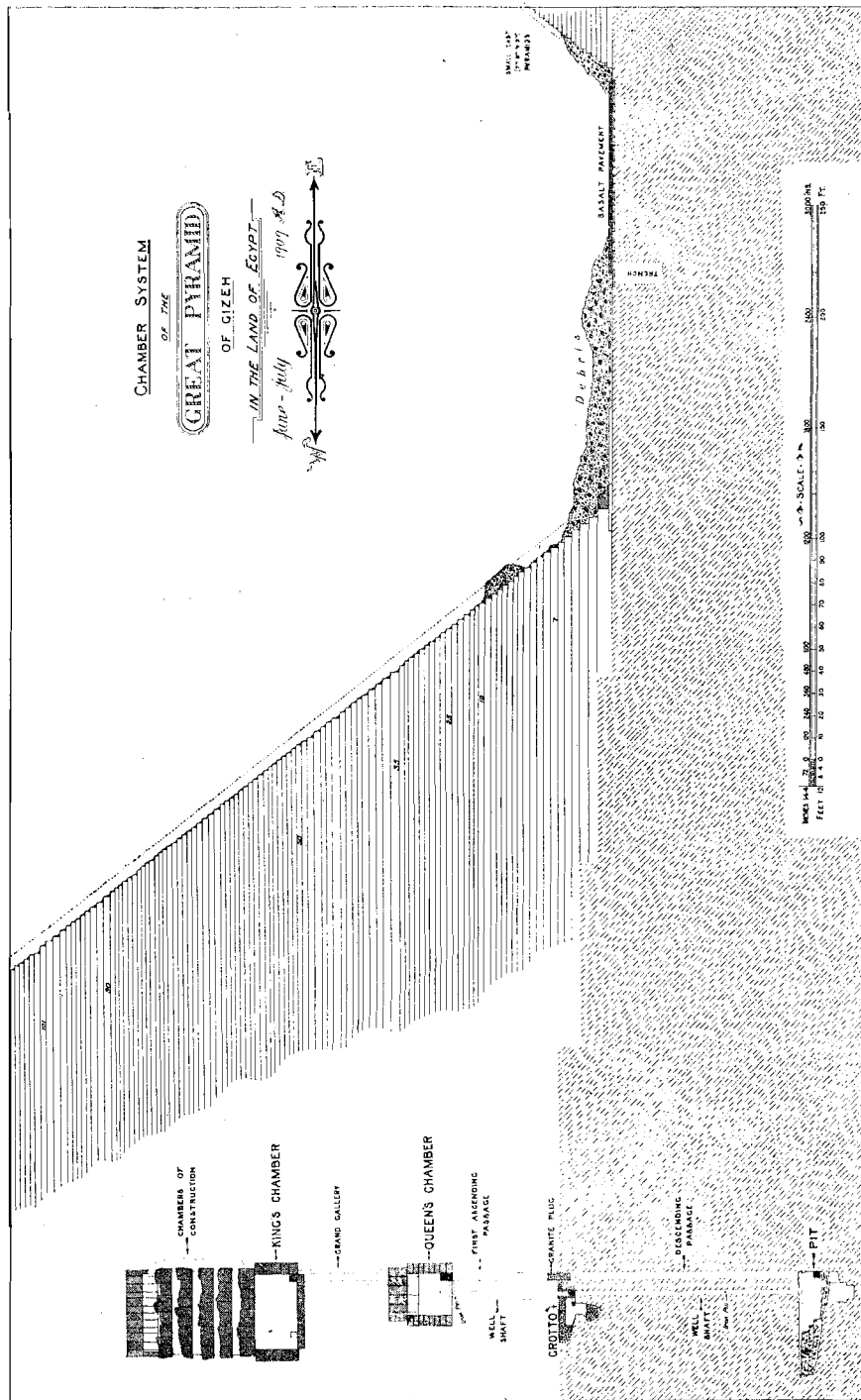
* During my subsequent visit to the Great Pyramid in 1912, in connection with the preparation of the manuscript for Vol. II of *Great Pyramid Passages*, I instructed my Arab attendant, Judah Faïd, to get a long and substantial ladder made; and this was erected on top of the Step at the head of the Grand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

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

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

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

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



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

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

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

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

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

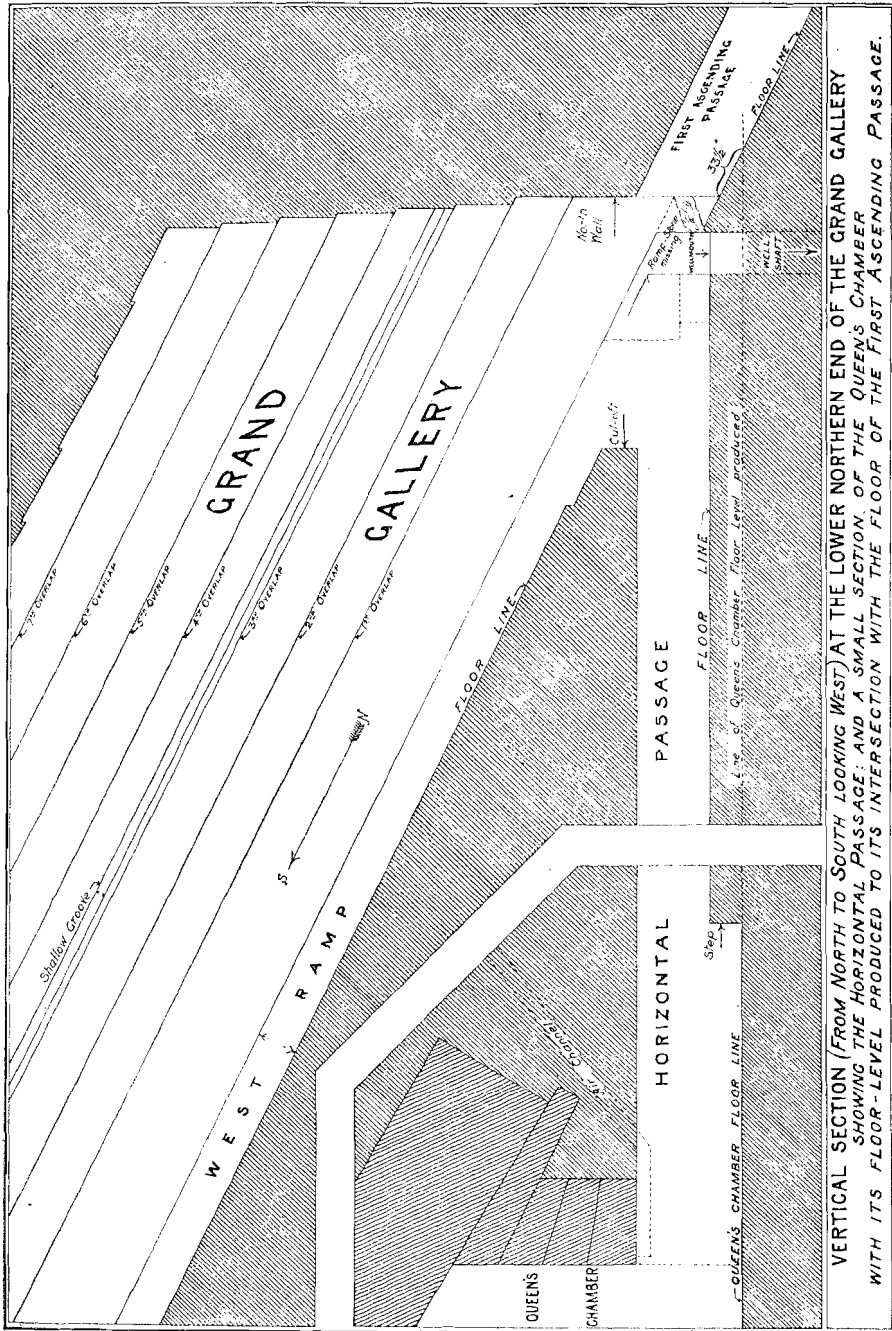
SECTION VI

THE SYMBOLISM OF THE PASSAGES AND CHAMBERS OF THE GREAT PYRAMID

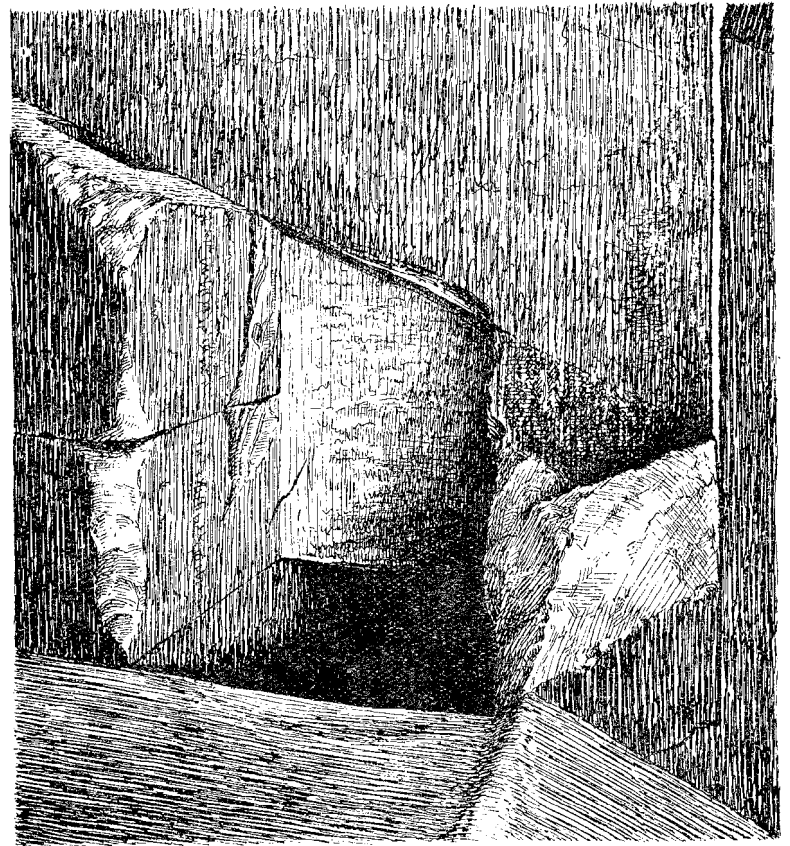
IF the north wall of the Grand Gallery be assumed to indicate the date of the birth of Jesus Christ, and a space of $33\frac{1}{2}$ inches, measured from this point up the inclined floor, be taken to symbolize the years of his earthly life, the terminal point of this measurement will be found to occupy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

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

These thoughts, which were suggested by Robert Menzies



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



Drawn by K. Vaughan

The Well Mouth ; showing the broken Ramp-stone

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION VII

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

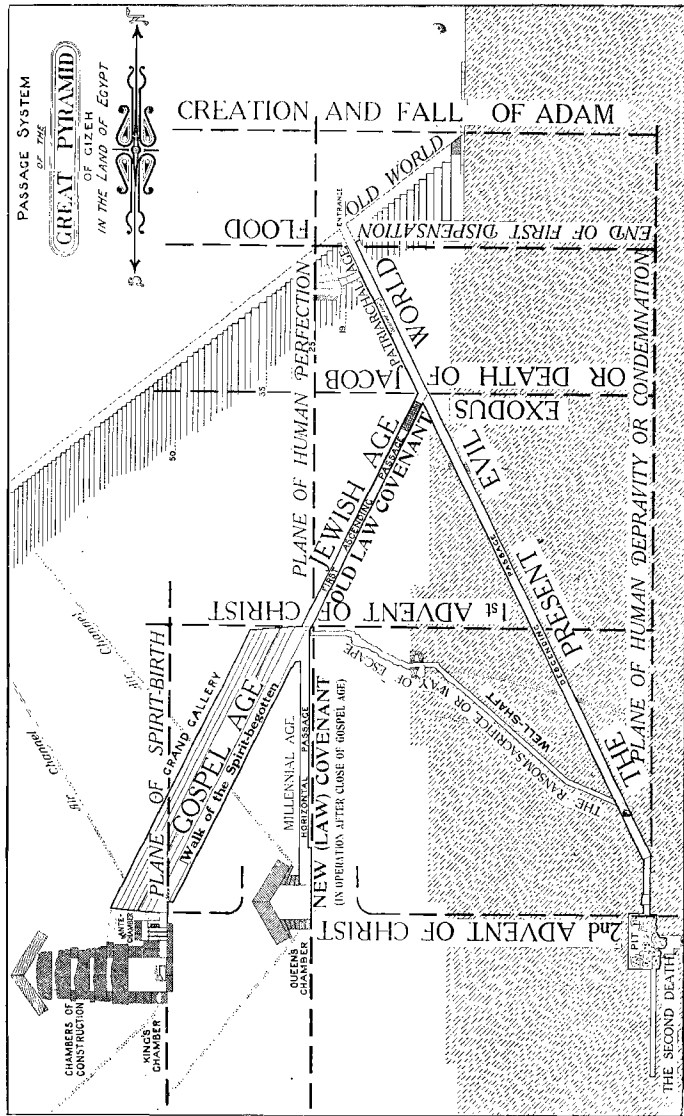
The King's and Queen's Chambers

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

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

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

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



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

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

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

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

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

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

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

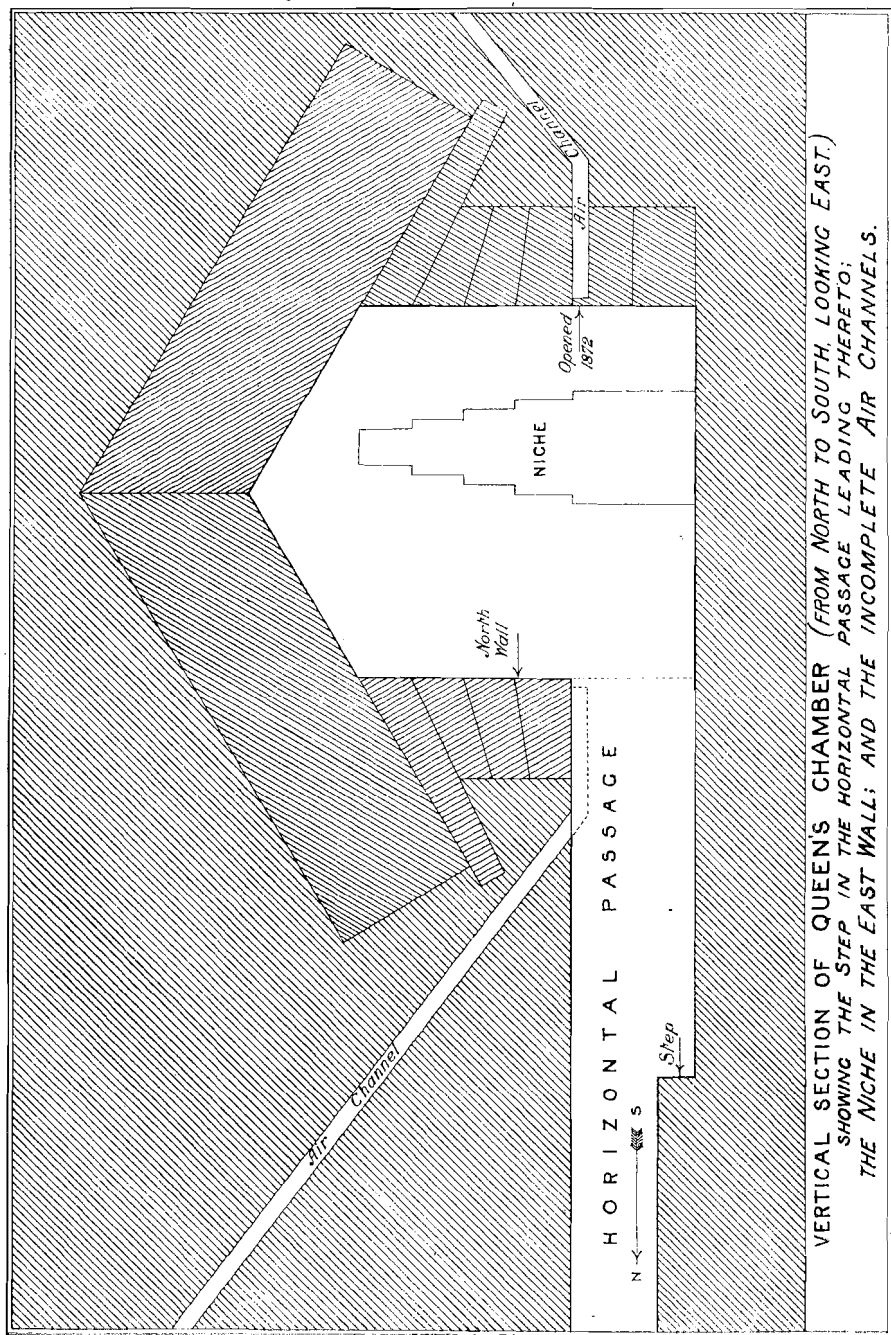
(2) Thus we see that access to the plane of human perfection is impossible for any of the fallen race by their own works through the Law Covenant, and that the only way to life is through the ransom-sacrifice of Christ. This is symbolized in the Great Pyramid by the only means of access from the Descending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

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

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

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

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



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

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

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

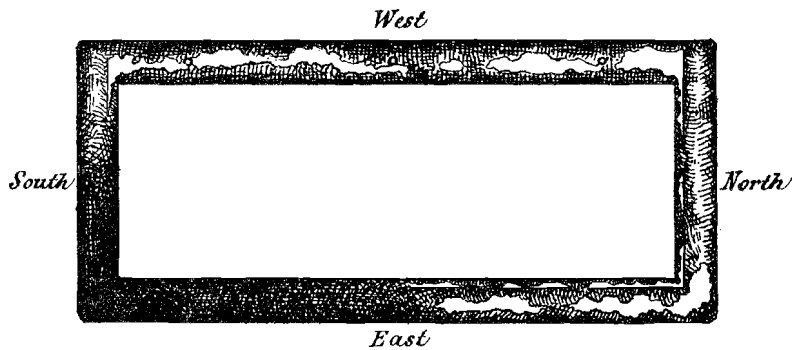
“The Great Pyramid declares these same truths; for while the King's Chamber had open ventilators, the ventilators in the Queen's Chamber were originally peculiarly covered. The air-tubes were complete from the outside of the Great Pyramid to within half an inch [this should read *five inches*] of the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

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

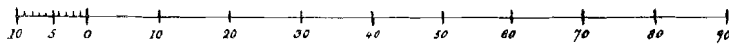
*The Coffin, in
the King's Chamber,*



Elevation, looking West.



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



Scale of British Inches.

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

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

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

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

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

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

The Descending Passage and the Subterranean Chamber

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The First Ascending Passage

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

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

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

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

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

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

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

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

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

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

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

The terminal 33½ inches of this passage represents the years of the earthly life of the "Man Christ Jesus," who nailed the Law to his cross, and thus by his death brought the Law Dispensation to a close. The faithful Israelites, who were looking and longing for the coming of the Messiah, being burdened by the Law, must have been comforted when they heard the gracious words of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"—Matt. 11:28-30.

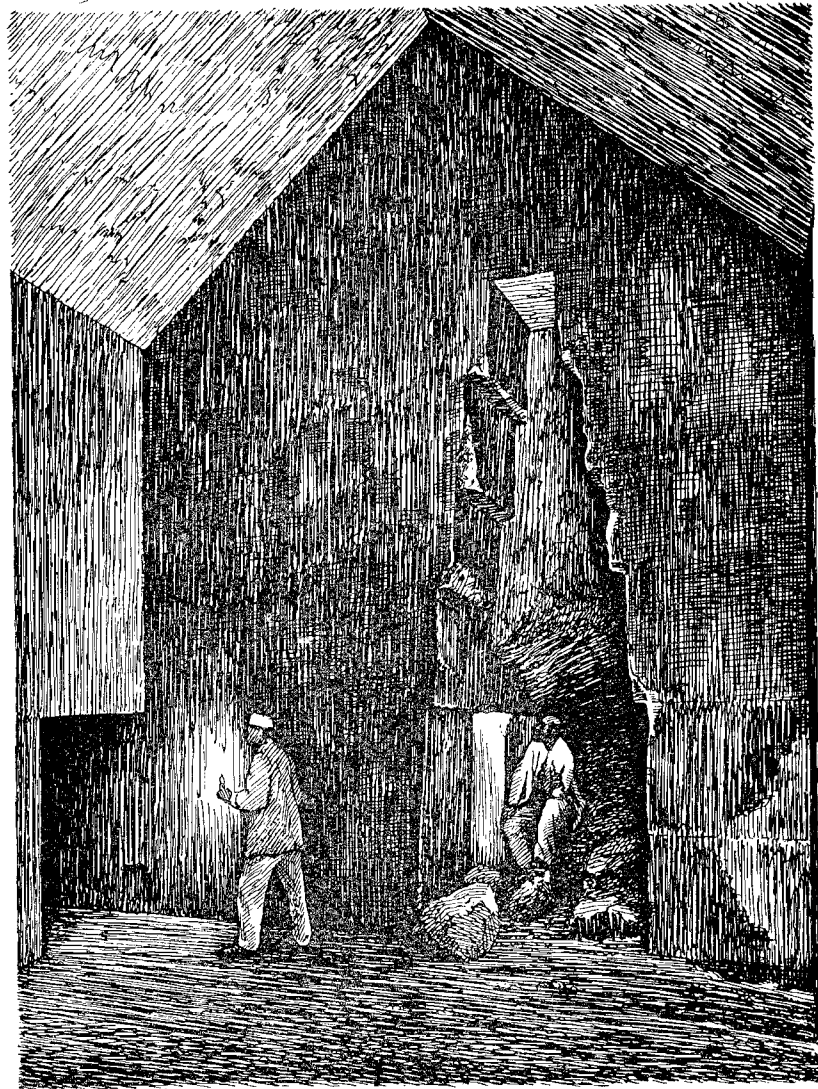
Those who accepted this loving invitation found to their joy that from that Pentecostal day, fifty days after the resurrection

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

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

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

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



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

Drawn by K. Vaughan

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

The Horizontal Passage to the Queen's Chamber

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

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

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

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

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

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

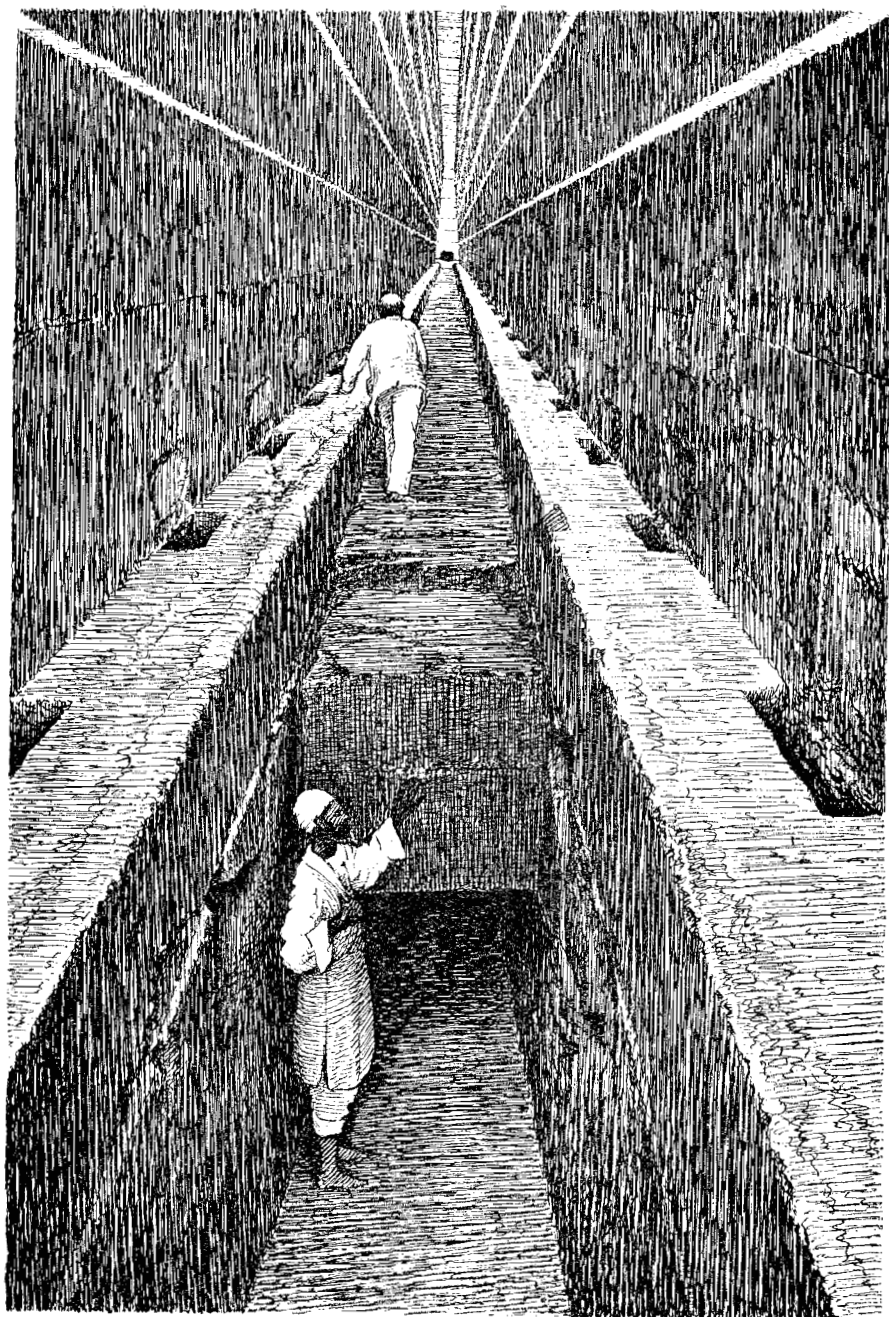
* These words are in the First Edition of Vol. I *Great Pyramid Passages*, and were written in 1909. The time pointed forward to, when the nations would be taken by surprise because of the suddenness of the

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

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

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

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



Drawn by K. Faughan

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

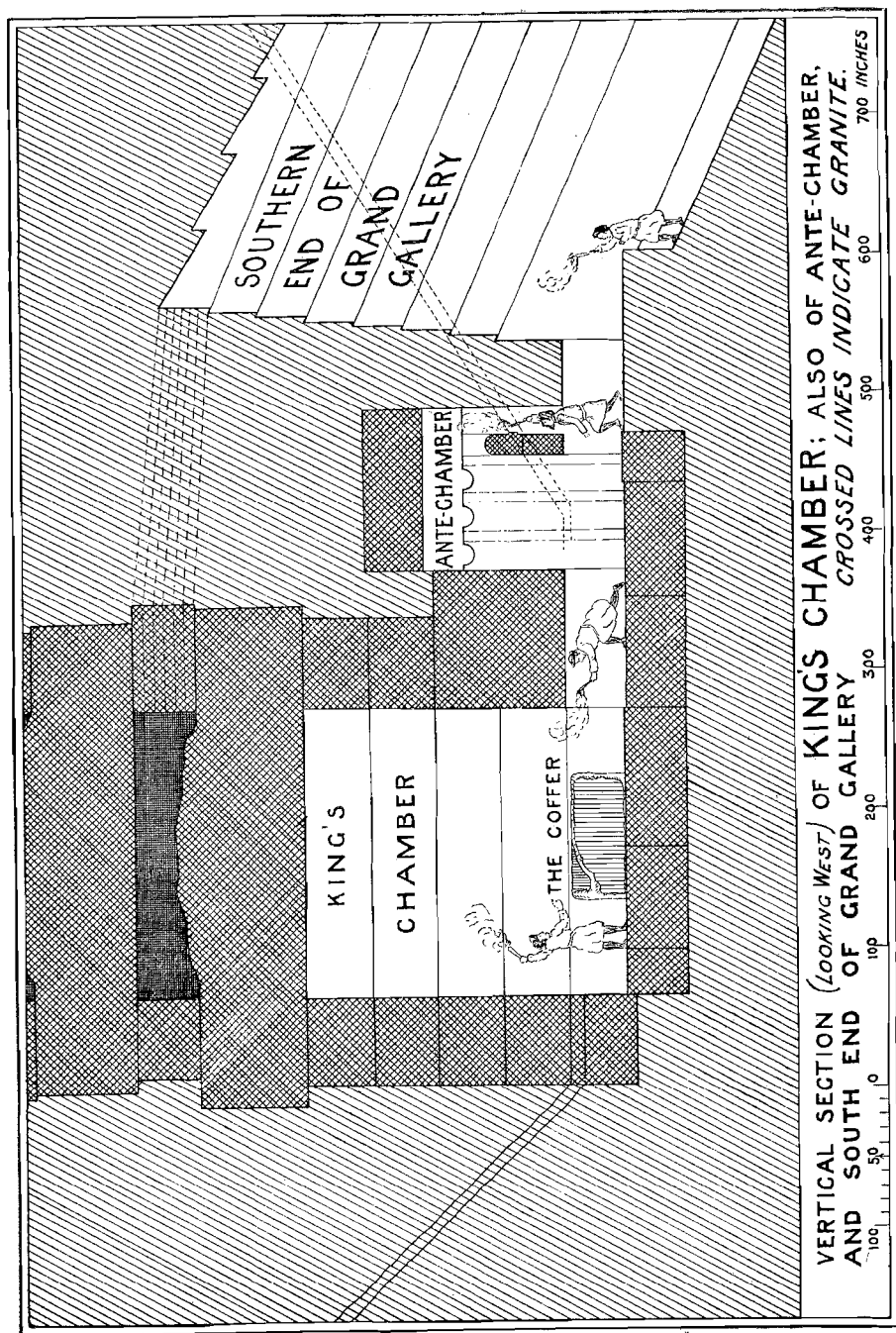
The Grand Gallery and the Ante-Chamber to the King's Chamber

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

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

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

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



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

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

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

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

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

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

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

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

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

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



Drawn by K. Vaughan

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

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

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

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

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

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

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

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

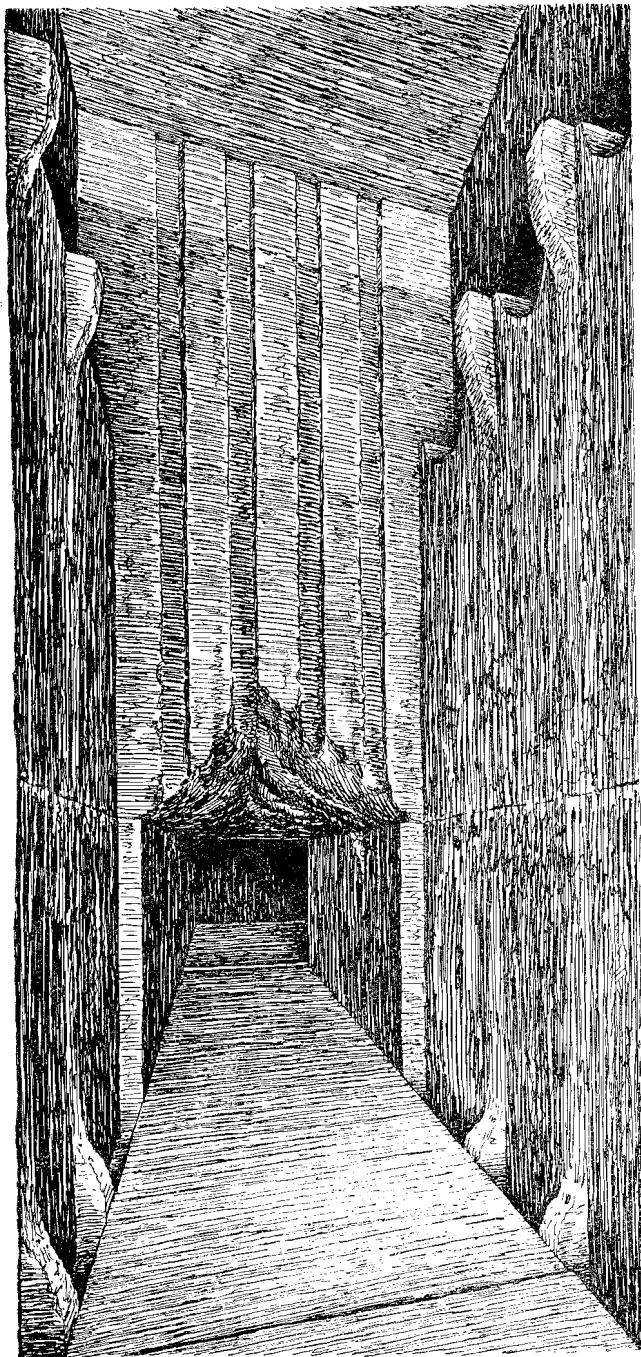
How important it is to realize that it is only the *meek* whom the Lord will guide in judgment and will teach his way (Psa. 25:9), and who will, therefore, see that it is their reasonable service to bow down and enter the Ante-Chamber condition of sanctification. These will realize, furthermore, that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

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

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

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

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



Drawn by K. Vaughan

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

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

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

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

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

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

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

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

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

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

The Grand Gallery

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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