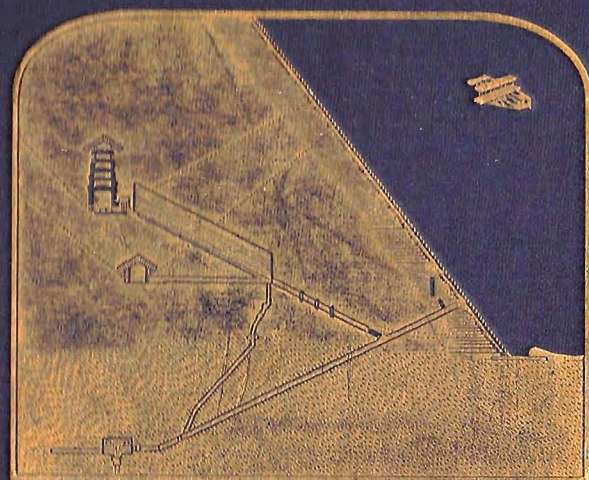


GREAT
PYRAMID
PASSAGES
VOL. I.
EDGAR



BONE & HULLEY

GREAT PYRAMID PASSAGES

THE
GREAT PYRAMID PASSAGES
AND CHAMBERS

IN THREE VOLUMES

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

BY
JOHN EDGAR
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AND
MORTON EDGAR

VOLUME I
IN TWO PARTS

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PREFACE

TO THE SECOND EDITION

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

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

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

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

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

September, 1923.

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PART I

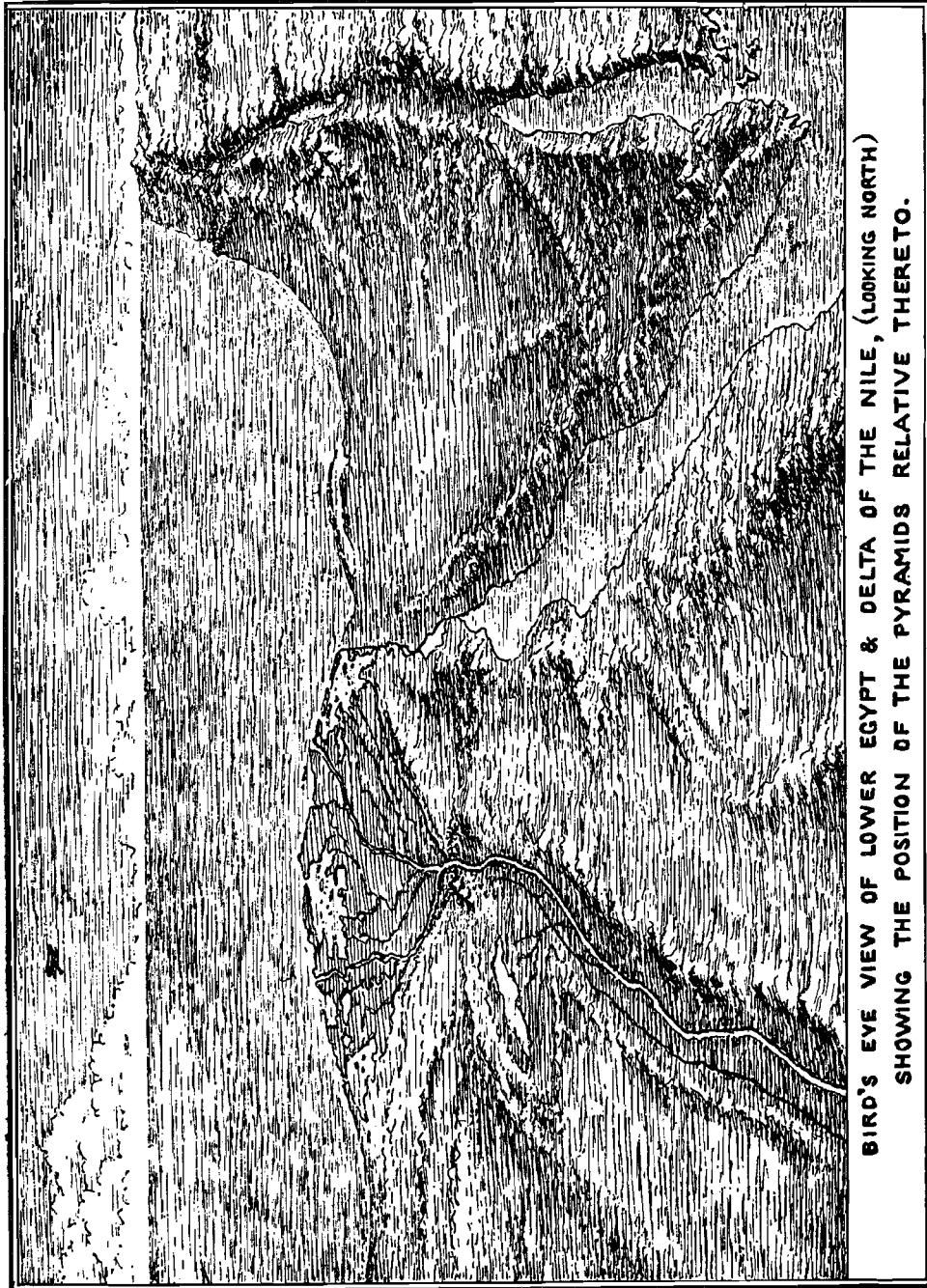
CHAPTERS

ON THE

SYMBOLISM of the PYRAMID

With a Description of the Building

Second Edition



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

Drawn by A. Vaughan

CHAPTER I

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

OF the seven ancient wonders of the world, the Great Pyramid of Gizeh in the land of Egypt, because it is the oldest building in the world and because of its immense size, has been universally recognized as standing pre-eminent, it has also proved itself the most enduring, for it is the only one of the seven which remains. For forty-one centuries it has kept silent watch over the Delta of the Nile, at the southern apex of which it stands; and each succeeding generation has asked itself the question: For what purpose was it built, and who was the architect? Many have been the theories put forward in the past to answer this question, but all of them so inconclusive that, although the *true* answer has within recent years been brought to light by a few patient investigators, the lines of the Italian poet Petrocchi well expresses the attitude of men's minds in general toward this great monument—

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

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

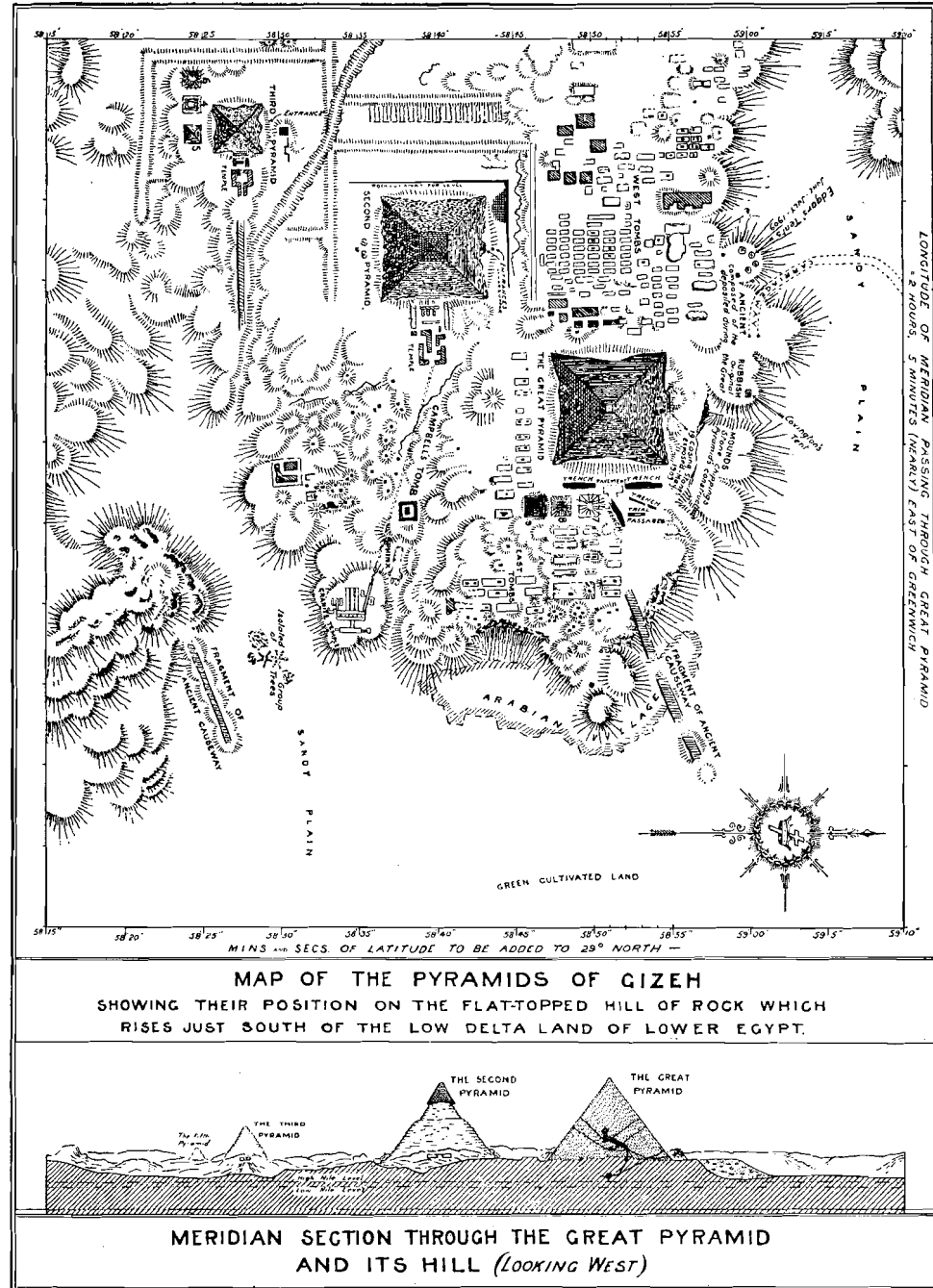
Thomson, D.D., wrote in his well-known work, *In the Holy Land*,—
 “And who built those titanic structures, and what was the design of their builders? These are questions that have been repeated since the Father of history, more than two thousand years ago, looked upon those same time-defying piles,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

3 “Yet these mountain structures which were almost contemporaneous in their erection with the beginning of human history, and may very possibly be standing at its close, suggest more than one conclusion. They prove at how early a period human rule assumed the form of gigantic despotisms. We learn from Herodotus that twenty thousand men, relieved every three months, were employed for twenty years in erecting the one Pyramid of Cheops¹ [the Great Pyramid of Gizeh]. The energies of a whole nation were bent for so long a period, and its resources drained, to gratify the mad ambition of one of the earliest of the Pharaohs. And they also place it beyond doubt that Egypt must have been one of the first peopled countries, as well as one of the earliest cradles of the arts. There must have been something more than mere brute strength—a considerable knowledge of some of the great mechanical laws, as well as of the rules of masonry—to be able to raise those huge blocks to their appointed place, and to rear those Pyramids. And when we find among Egypt’s earliest tomb-paintings and imperishable frescoes, pictures of the shoemaker’s knife, of the weaver’s handshuttle, and of the whitesmith’s blowpipe as it is used in our own days, we cannot admit that there is a shade of extravagance in those lines of the old bard,—

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

4 However true it may be that some, possibly all, of the smaller pyramids were built as tombs, we hope to give abundant proof that the Great Pyramid of Gizeh, at all events, was not intended as a tomb, but that, while constructed by man, it is like the Bible of Divine origin, erected for the purpose of teaching the important truth of God’s infinite wisdom and foreknowledge. The first to propose and prove this view was John Taylor of London in

¹ These are the words of the Rev. Thomson. More accurately, the statement of Herodotus is to the effect that, for thirty years one hundred-thousand men, relayed every three months, were employed at this great work, ten years of the time being spent in preparatory quarrying, etc.



a book published in 1859 A.D. and entitled *The Great Pyramid: why was it built? and who built it?* What convinced him was mainly the many important *scientific* truths which he found to be embodied in this wonderful structure, but he was assisted greatly in coming to this conclusion by reasoning on the basis of information derived from the writings of Herodotus and Manetho. The former recorded that the Egyptians detested the memory of the kings who caused their forefathers to build the Great and Second Pyramids, partly because of this, and partly because they made them close their temples, and that for this reason they were not willing to mention their names, but called the two pyramids after Philition, a shepherd who at that time fed his cattle about the place. Manetho, himself an Egyptian, wrote: "There came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation, was styled *Hyksos*, that is, Shepherd Kings." He then related how afterwards they departed for Judea and built a city there, named Jerusalem. This was long before the Exodus under Moses.

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

6 Concerning the Shepherd Kings, the following extract from John Taylor's work is full of suggestive interest:—"They came into the country as strangers; they were not of the same religion with the Mizraim [Egyptians], who preceded them in its occupation; they did not invade it as conquerors, though, as Manetho tells us, 'they easily subdued it by their power *without a battle.*' They must, therefore, have come either in such large numbers as to make opposition hopeless, or they must have been received as benefactors by the common people whom they employed; and it was only after their departure that their memory was calumniated by the

stories told of their oppression. They were evidently animated by a strong desire to perform a certain task, and when they had accomplished it they left the country of their own accord, confiding to the care of the original inhabitants those wonderful works by which they had enriched and ennobled the land. They never returned to claim any interest in the fruits of their labours, but occupied some other country, in which they erected no such monuments as these. They were so far like conquerors, or tyrants as they were called, that they were, for the time being, the ruling power of the country. They employed the common people in realizing their magnificent conceptions, for which they must have given them the most minute directions; and this evident superiority of intellect may have caused the ignorant to envy and misrepresent them. But that they improved the condition of the people among whom they took up their abode during not less than 100 years, must be admitted by all who know how greatly an inferior race is benefited by the invasion of a superior."

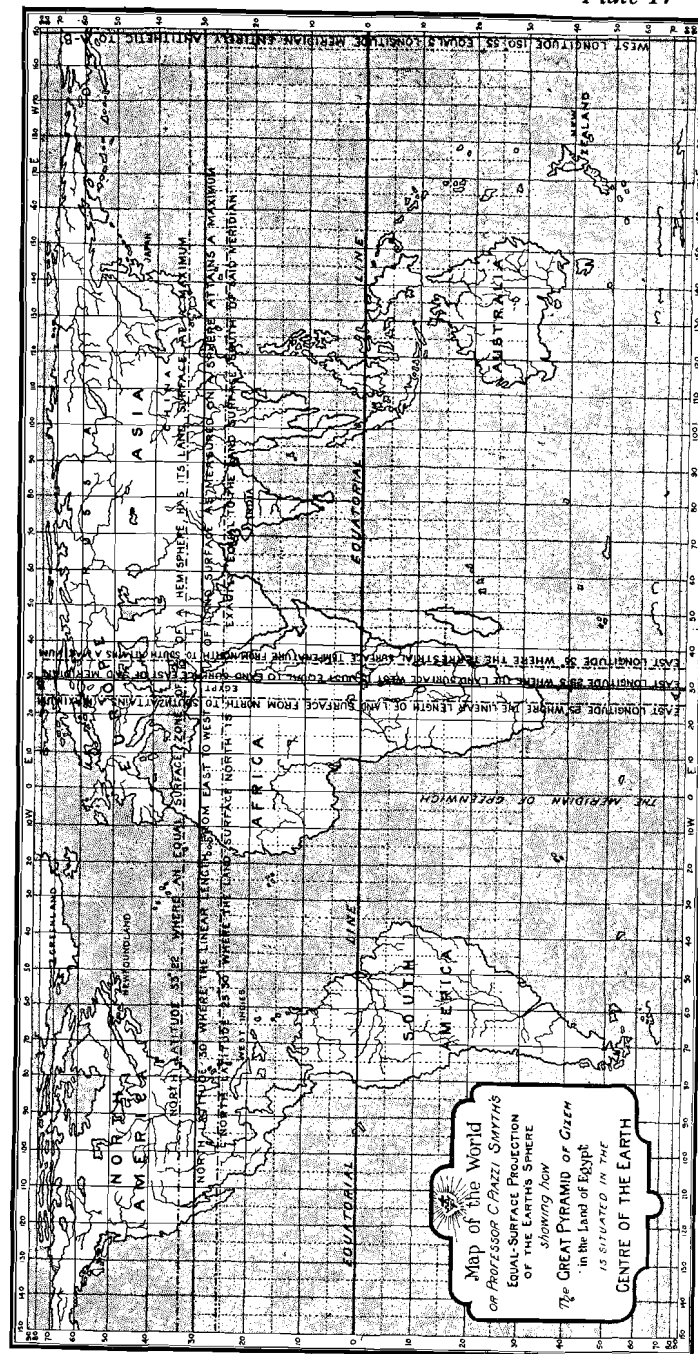
7 Before his death, John Taylor requested Professor C. Piazzi Smyth, at that time Astronomer Royal for Scotland, to go to Egypt and make a thorough scientific examination of the Great Pyramid. This Professor Smyth did during the winter 1864-5. In his *Life and Work at the Great Pyramid*, he has left on record minute measurements of every important part of the structure, except, on the exterior, the few remaining casing-stones, and, in the interior, the Subterranean Chamber or Pit, and the lower three-fourths of the Descending Passage. Large accumulations of rubbish prevented him from exploring these portions. With the exception of minute fractional differences in certain parts, these measurements have since been confirmed by other scientific investigators, prominent among whom is Professor Flinders Petrie, in spite of the fact that he ridicules the various scientific and religious theories warmly advocated by Professor Smyth.

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

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

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

13 Professor C. Piazzi Smyth first drew attention to the fact that the Great Pyramid is exactly oriented, that is to say, its four sides are directed to the four cardinal points of the compass; and he pointed out further that when the vertical plane of the Pyramid passages is produced northwards, it passes along the central axis of the Delta region; while the north-east and the north-west diagonals of the building similarly produced, enclose the Delta "in a symmetrical and well-balanced manner"—Plate III. In 1868, Mr. Mitchell, chief hydrographer to the United States Coast Survey, was struck with the regularity of the general convex curvature of the northern coast of the Delta. Taking a good map and a pair of compasses, he tried various lengths and directions of radii till "he had got all the prominent coast points to be evenly swept by his arc; and then looking to see where his southern centre was, found it upon the Great Pyramid." Commenting upon this, Professor Smyth writes:—"Now Lower Egypt being as already described, of a sector, still more exactly than of a Delta, shape, it must have its centre, not like a circle in the middle of its surface, but at one extreme corner thereof. Whereupon Mr. Mitchell has acutely remarked that the building which stands at, or just raised above, such a sectorial centre, must be at one and the same time both at the border thereof, and yet at its *quasi*, or practically governing, middle. That is to say, just as was to be that grandly honoured prophetic monument, pure and undefiled in its religious bearing, though in the idolatrous Egyptian land, alluded to by Isaiah (ch. xix); for was it not fore-ordained by the Divine Word to be both 'an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof,'—an apparent mechanical impos-



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

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

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

16 Unless one is accustomed to think of great dimensions, these figures do not convey an adequate idea of the magnitude of the Great Pyramid. The best plan is to compare it with something with which one is familiar. The area of the square base is more than thirteen acres. The total distance on the level between the four corner sockets is only 160 yards less than two-thirds of a mile, although at present, owing to the large rubbish mounds at the bases of the four sides, one requires to walk for nearly a mile in order to make the circuit. The vertical height is approximately a hundred feet more than that of St. Paul's Cathedral, London, and only 70 feet less than the monument at Washington, D.C., U.S.A. It is 180 feet higher than the statue on the summit of the dome of Washington capitol, which building covers an area of three and a half acres. The bulk of the building is more than ninety million cubic feet, that is to say, there is enough stone in the Great Pyramid to build a wall four feet in height and one foot in thickness, which would extend for more than 4400 miles, the distance across the Atlantic Ocean from Great Britain to Newfoundland and back.

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

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

brief mention will be made of a few of the more prominent scientific features embodied in the Great Pyramid. For a full description of these and many other features, the reader is referred to Vol. III of *Great Pyramid Passages*.

18 *Squaring the circle.* The scientific feature which was first discovered, was that the ancient vertical height of the Great Pyramid was to twice the breadth of its square base, as the diameter of a circle is to its circumference, that is, 5813 inches is to twice 9131 inches, as 1 is to 3.14159. This ratio of the diameter of a circle to its circumference receives from mathematicians the name of the Greek letter π (Pi), and was first accurately determined by Von Ceulen in the sixteenth century. (Von Ceulen caused his discovery to be engraved upon his tomb.) It follows that the ancient vertical height of the Great Pyramid is the radius of a circle, the circumference of which equals the total measurement of all four sides of the Pyramid's square base. Professor C. Piazzzi Smyth, commenting on this, claims it as a practical solution of the old problem of "squaring the circle," and adds, "the thing was thus practically done, truly and properly, at the Great Pyramid thousands of years before those Medieval days of our forefathers. . . . Not one out of all the thirty-seven other measured pyramids in Egypt has been proved to be endowed even approximately with this particular proportion of height to breadth of base." It is to John Taylor that the credit of this discovery is due.

19 *The Great Pyramid unit of measure.* As a result of painstaking investigation, Professor C. Piazzzi Smyth ascertained that the unit of measure employed by the builders of the Great Pyramid, is a *cubit*, divided into five parts, and each of these into five smaller parts, named by Professor Smyth, *Pyramid inches*. Thus there are 25 Pyramid inches in a Pyramid cubit. To convert a British-inch measure to its corresponding value in Pyramid inches, we must *deduct* one-thousandth part of the British-inch measure from itself. Therefore, a round 1,000 British inches equal 999 Pyramid inches.¹ Sir Isaac Newton, in his *Dissertation on Cubits*, claimed that the sacred cubit of the Israelites approximately equalled 25 British inches, while the Egyptian cubit measured 20.68, and the Greek and Roman cubit 18.24, British inches.

20 *The relation of the Pyramid inch and cubit to the earth's axis of rotation.* The earth's axis of rotation, or distance through the earth from the North Pole to the South Pole, is, according to the most careful calculations of scientists, a little more than 7899.3 British Statute miles, or 500,500,500 inches by British measure. It follows, therefore, that the earth's axis of rotation measures an even five hundred million Pyramid inches, or twenty million

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

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

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

21 *The measurement of the day and year in the Great Pyramid.* Having seen that the Pyramid unit of measure, the cubit, was deduced from the earth's axis of rotation, it is not surprising to find it employed to symbolize a day, the period of the earth's revolution round its axis; nor to find the breadth of the Pyramid between the corner sockets employed to symbolize a solar year, the exact period of the earth's revolution round the sun. Both the day and the year are thus recorded in the Great Pyramid, for, on calculating the length of the four sides of the Pyramid's square base, Professor Smyth found that they each measured 365.242 Pyramid cubits, or as many cubits exactly as there are days in a solar year to the fraction. Thus, the four sides measure as many cubits as there are days in four years including the leap year. Another method of representing the fact that the Great Pyramid records the exact length of the solar year is to consider its top-stone as the sun; and then measure round the square base by lengths of four cubits (100 Pyramid inches). The total length of the base thus ascertained is 365.242; it thus represents the annual revolution of the earth round the sun at the rate of four cubits per day. And not only is the day-value of the Solar Tropical year monumentalized by the Great Pyramid, but the day-value of the moon's apparent complete circuit of earth also; for the duration of the Lunar or Synodic month is indicated with minute exactness.

22 *The mean distance of the earth from the sun.* William Petrie, the father of Professor Flinders Petrie, reflecting on the fact just

stated, connected it with John Taylor's discovery that the vertical height of the Great Pyramid is the length of the radius of a circle, the circumference of which equals the total measurement of the square base. He came to the conclusion that as the top-stone of the Pyramid, from this point of view, symbolizes the sun, its vertical height should indicate in some way the mean distance of the sun from the earth. The problem was to find the scale. This he ascertained to be ten to the ninth power (or to use the mathematical sign, 10^9), as practically shown by the Great Pyramid itself; for, if a measurement be made from one of the corner sockets to the central vertical axis of the structure, and for every ten linear units horizontally inwards, nine linear units be measured vertically upwards, when the total horizontal and vertical measurements are completed, the original apex of the Great Pyramid will be reached to within about 2 inches, according to the precise measures. That is, the horizontal length from one of the corner sockets to the centre bears the same proportion to the vertical height of the Pyramid, as ten does to nine (6456.63 Pyramid inches : 5813.01 Pyramid inches :: 10 : 9, nearly). Having found the scale, it was a simple calculation to find how many miles are represented in the vertical height of the Pyramid. Converting the 5813.01 Pyramid inches (the vertical height of the Pyramid) to British inches by *dividing* these Pyramid inches by .999, and multiplying this by 10^9 (i.e., 1,000,000,000), and turning the result into British miles, he brought out the quantity of 91,837,578 of these miles, or as near the mean distance of the sun from the earth as modern astronomers can determine.

Another appropriate method of expressing this scientific feature of the Pyramid is as follows:—The rotation of the earth on its polar axis causes the duration of the day, and the rotation of the earth round the sun causes the duration of the year. Representing each day of the cycle of the year by an even 100 units, we find that by multiplying the *diameter* of the complete circle of the year so represented, by the actual Polar *diameter* of the earth, we get the mean *diameter* of the earth's yearly orbit round the sun divided by 2 (that is, the radius of the orbit, the mean distance separating the sun and earth), namely, 91,837,578 British statute miles. In this, as in nearly all the scientific features of the Pyramid, the duration of the *Solar Tropical* year is calculated upon,—a little less than 365.2422 Solar days.

Commenting upon the exactitude with which the Great Pyramid indicates the measure of the sun-distance, and man's independent efforts to reach a definite conclusion thereon, Professor C. Piazza Smyth says: "Nothing that all nations can do, whether by taking their astronomers away from other work, or enlisting naval and military officers, non-commissioned officers and soldiers as

temporary astronomers and photographers; furnishing them, too, with instruments of precision of every serviceable science, and sending them to every inhabitable and some uninhabitable parts of the earth, is thought too much to devote towards a hoped-for, slightly improved, knowledge of the near number of miles to be set down for our earth's mean distance from the sun. Yet even the best of modern nations are far from having arrived at even tolerable exactness. Nevertheless *there* of old, before the beginning of any human science, is the numerical expression for that cosmical sun-distance quantity to almost any refinement, nailed to the mast of the Great Pyramid from the earliest ages."

23 That the top-stone represents the sun is interesting, seeing (as will be proved later) that it symbolizes Christ, who is called by the prophet Malachi the Sun of Righteousness, who will arise with healing in his wings—Mal. 4:2. It will be pointed out further on that the King's Chamber represents Christ's heavenly inheritance which he has obtained in order to shed forth the blessings of light and life. It is interesting, therefore, to learn that twice the length of the King's Chamber in Pyramid inches, taken in conjunction with the angle of the passages which leads up to it, also indicates the period of the earth's revolution round the sun; for if twice the length of the King's Chamber ($412 \cdot 132 \times 2$) be marked off on the floor of the ascending passages, and a right-angled triangle be formed by drawing a perpendicular and base-line from the upper and lower extremities respectively of this portion of the floor, the perpendicular will be found to measure exactly the number of days in the solar year, or $365 \cdot 242$ in Pyramid inches. Another of the methods by which the King's Chamber shows its connection with the solar year, is explained by Professor Smyth:—"Take the length of the King's Chamber $412 \cdot 132$ (Pyramid inches) to express the diameter of a circle. Compute, by the best methods of modern science, the area of that circle; throw that area into a square shape, and find the length of a side of such square. The answer will be $365 \cdot 242$."

24 *The Precession of the Equinoxes.* Having noted these facts, and learning from them that the architect's knowledge of astronomical matters was abreast of that of modern science, the next astronomical problem to which Professor Smyth applied himself was the determination as to whether the Great Pyramid might also record by its construction the duration of the precession of the equinoxes, the longest regularly recurring period in the solar system known to astronomers. The return of spring each year is ever received with joy; hence arose the desire to forecast its coming by astronomical data. Long ago it was found that it was always heralded by the equinox, when the sun crosses the celestial equator, and day and night are therefore equal all the world over. "Hence, to mark the equinoctial point among the fixed stars, and to note the

place of some brilliant star, whose appearance in the early morning dawn would announce the sun's approach to the equator, was early accomplished with all possible accuracy. This star once selected, it was believed that it should remain for ever in its place. . . . But a time arrives at last when the bright star, which for more than five hundred years had, with its morning ray, announced the season of flowers, is lost. Each year the interval from the first appearance of the star in the early dawn, up to the equality of day and night, had grown less and less, and now the equinox came, but the star remained invisible, and did not emerge from the sun's beams until the equinox had passed. Long and deeply were these facts pondered and weighed. At length the truth dawned, and the discovery broke upon the unwilling mind that the sun's path among the fixed stars was actually changing, and that his point of crossing the equator was slowly moving backwards towards the west, and leaving the stars behind. . . . The retrograde motion of the equinoctial points, caused the sun to reach those points earlier than it would have done had they remained fixed, and hence arose the precession of the equinoxes. . . . Its rate of motion has been determined, and its vast period of nearly twenty-six thousand years has been fixed. Once revealed, the slow movement of the equinox makes it a fitting hour-hand on the dial of the heavens, with which to measure the revolutions of ages. As the sun's path has been divided into twelve constellations, each filling the twelfth part of the entire circuit of the heavens, for the equinox to pass the twelfth part of the dial, or from one constellation to the next, will require a period of more than two thousand years. Since the astronomer [Hipparchus] first noted the position of this hour-hand on the dial of the stars, but one of its mighty hours of two thousand years has rolled away. In case any record could be found, any chiselled block of granite, exhibiting the place of the equinox among the stars, at its date, no matter if ten thousand years had elapsed, we can reach back with certainty, and fix the epoch of the record. No such monument has ever been found."

25 These words were written in the year 1853 by Professor O. M. Mitchell in his *Discoveries of Modern Astronomy*. Only a dozen years later, Professor C. Piazzi Smyth demonstrated that such a monument did exist, namely, the Great Pyramid of Gizeh; and not only so, but that it recorded in its measurements the exact duration of the precession of the equinoxes, a period of fully 25,694 years. This peculiar celestial cycle, the grand chronological dial, in fact, of the Great Pyramid,—so much is its architecture found to base upon it,—is further defined at that Pyramid, but at no other throughout all Egypt, by, amongst other intentional features, the lengths of the two diagonals of the base at the level of the top surface of the *Platform* on which the casing-stones of the building rest (see Plate IX), when

their sum is reckoned up in inches, at the rate of a Pyramid inch to a year. For they amount to 25,694 fully. Further still, this feature is memorialized again at that level of the Great Pyramid which is marked by the upper, virtual, floor-terminal of the Grand Gallery; for the circuit of the Pyramid at that level equals 25,694 Pyramid inches, or the same number of inches to the fraction as the sum of the two diagonals of the *Platform* base. And if the whole vertical height of the Great Pyramid, 5813 inches, typifies the sun-distance (Par. 22), the partial vertical height from the level of the upper floor-end of the Grand Gallery upwards, 4089.38, indicates the radius of the precessional circle of the equinoxes, in years.¹

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

¹In the first Edition of this volume we quoted Professor C. Piazzi Smyth, who was under the impression that the duration of the Precession of the Equinoxes is 25,827 years, and that this period is indicated by the Pyramid-inch measure of the *mean socket-level* base diagonals, and by the circuit of the Pyramid at the level of the King's Chamber floor. Subsequent investigations, however, has demonstrated the correct method of applying this remarkable feature; and the measures we now give agree precisely with the most careful estimates of astronomical science. Sir Robert Stawell Ball shows that the duration of the Precessional Cycle is 25,694 to 25,695 years.—*Elements of Astronomy*, published in 1896, page 365.



CHAPTER II

THE DIVINE PLAN OF THE AGES

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

28 Many have ignorantly misjudged the wisdom of God, and thought that he has had no definite, pre-arranged plan, but that he has been relying on the puny efforts of a few well-intentioned men to accomplish the great task of bringing the world into harmony with him and his law of righteousness. Accordingly, the message of the Gospel has been carried hither and thither from individual to individual, and from nation to nation, with the result that now, at the end of this age, nearly nineteen centuries after the death and resurrection of Christ, it has been preached for a witness to every nation. In spite, however, of the strenuous efforts put forth, and the untold wealth spent in the propagation of the Gospel message, and even though at least some portions of the Scriptures have been printed in every language, it is recognized that the number of converts to Christianity has been small indeed compared to the vast majority who have died in heathen darkness. It has been estimated that there are "856,000,000 people in Pagan lands; a

generation passes away in 33 years; divide this by 365, we get the death rate per day 71,066" (Extract from a *Missionary Magazine*). Every day more than 71,000 men, women and children are dying without having heard that only name under heaven given among men whereby we must be saved, and the Apostle adds, "neither is there salvation in any other"—Acts 4:12. What does this mean? If the usual misconception were true, that God was altogether relying upon the missionary and other well-meaning efforts put forth by good men to save the heathen by bringing the name of Jesus to them before they die, it would mean that God, however benevolent his intentions may have been, has failed, and that Satan, who has blinded the minds of them that believe not, has been the victor. While God has gained his thousands, the great deceiver has now under his power his thousands of thousands!

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

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

31 To understand this, let us follow briefly the course of God's dealings with men; and though at first it may have been difficult to comprehend wherein the Divine plan for man's salvation availed anything, or to understand how God's attribute of love is displayed in it, the careful and thoughtful student will presently perceive a beauty and harmony throughout the whole of the Divine purposes, which will appeal to both heart and head as nothing else can do. He will see that God is not working in any haphazard fashion, nor

relying on the feeble power and resources of man. God declares in his own Word that all things are known unto him from the beginning, and that his Word, the revelation of his purposes, shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it—Acts 15:18; Isa. 55:11. The teaching of the Scriptures, properly understood, is more reasonable and more honouring to God than any theory founded on man's reasoning apart from Holy Writ. The Lord himself declares this truth through the prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

32 When God created Adam and placed him in the Garden of Eden, he imposed on him the restriction that he must not eat of the tree of knowledge of good and evil. The penalty of disobedience to the Divine will was death. Accordingly when Adam disobeyed God, the death-sentence was passed upon him. Through the law of heredity, which declares: "The fathers have eaten a sour grape [of sin], and the children's teeth are set on edge," all Adam's posterity have been "born in sin and shapen in iniquity," and therefore share in that death-sentence. It was a dying life that the dying Adam gave to the race, for "by one man sin entered into the world, and death by [as a result of] sin; and so death passed upon all men"—Rom. 5:12.

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

34 During the 659 years of the Patriarchal Age which followed, when God bestowed special blessings upon Abraham, Isaac and Jacob, the same conditions of affairs prevailed. In spite of the terrible punishment which the Lord had inflicted upon their forefathers, the people once more relapsed into gross wickedness, so much so, that there were not even ten righteous men in Sodom.

Lot, the only righteous inhabitant, was rescued before it and the other cities of the plain were destroyed by God. In this stage of the Second Dispensation, two thousand years after the promise that the seed of the woman should bruise the Serpent's head, God made his oath-bound covenant with Abraham, that it would be in *his* seed that all the families of the earth would be blessed—Gen. 12:1-3; 22:16-18. The record shows that Abraham believed God, and that his faith was accounted to him for righteousness—Gen. 15:5, 6.

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

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

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

38 Surely it seemed as if God would now bring to pass his promise to bless through Abraham's seed all the families of the earth! But not so. Evidently the time had not yet come. The Israelites were not in a fit state, mentally and morally, to rule and

bless the world. They lapsed time and again into idolatry and all manner of iniquity, till finally, six centuries before the birth of Christ, God permitted Nebuchadnezzar, King of Babylon, to destroy Jerusalem, carry the Israelites with Zedekiah, the last of their kings, captive to Babylon, and lay waste the holy land. Seventy years passed, and the whole of that wicked generation died. Then in the fulness of time, in fulfilment of Isaiah's prophecy (44:28; 45:1-4), Cyrus, king of Persia, overthrew Babylon, and issued a decree permitting those Israelites who had faith in God and his promises to return and build the temple—See Jer. 25:11, 12; 2 Chron. 36:11-23. From that time a reformation movement went on in the Jewish house under the successive leadership of Zerubbabel, Ezra and Nehemiah.

39 Before this, God had promised through the prophet Daniel that "from the going forth of the commandment to restore and to build Jerusalem [this was the commission given in 454 B.C. by Artaxerxes, king of Persia, to Nehemiah] unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," that is to say, 69 weeks of years = 483 years. "And he shall confirm the covenant with many for one week," the 70th week. Thus God promised a period of 70 weeks (490 years) of continued favour to the Israelites, to end in 36 A.D.—See Dan. 9:24-27. It was doubtless in consequence of this, that when the Messiah did come all men were in expectation—Luke 3:15. But they looked for a mighty king, statesman and general, who would deliver them from their Roman bondage, and make them the foremost nation on earth,—a method of blessing very different from that purposed by God. They were much disappointed with the meek and lowly Jesus. They could not understand him nor his message, and therefore they despised and rejected him. Yet he fulfilled in their sight the prophecies which had been written concerning him. As he himself said: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the good tidings preached to them"—Matt. 11:5. One might have expected that their hearts would have been touched with these manifestations of the love and power of God through Christ, but both Jews and Gentiles had become so degraded that they reviled and finally crucified the Holy One. And when the disciples who had gladly forsaken all to follow Jesus, manifested the same loving disposition as their Master, and tried to convey to others the blessing which they themselves had received, they were, like their Master, misjudged, persecuted, and put to death. Evidently the long years of falling had warped and twisted men's minds to so great an extent, that they were quite unable to comprehend the loving ministrations of God's true children. Had the same effort been made during the time when Abraham inter-

ceded for Sodom (See Gen. 18:17-33), mankind's reclamation, according to Jesus's own words (Matt. 11:23, 24), would have been comparatively easier. Truly, "God moves in a mysterious way, His wonders to perform."

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

41 Owing to their rejection of the Messiah, the favour of God was removed from the Israelites and given to the Gentiles; and as a nation they were destroyed by the Romans in the year 70 A.D. They had boasted that as the natural seed of Abraham, the promise belonged to them: but they did not understand the full significance of this promise. Paul explains that though a man be under the Mosaic Law, this does not constitute him a child of Abraham, for "as many as are of the works of the law are under the curse" of death; but, just as Abraham believed God, and his faith was accounted to him for righteousness, so "they which are of faith, the same are the children of Abraham"—Gal. 3:10, 7. It was for this reason, that they might become true children of Abraham by faith, that Christ redeemed Jewish believers from the curse of the Law. The promise is certain of accomplishment; the Law was merely added because of transgressions till the seed should come. Who, then, is the seed? The Apostle's inspired statement is that *Christ* is the seed—"Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ"—Gal. 3:16. Isaac, the child of promise, is now seen to be merely a type of the *true* seed. Just as Abraham sacrificed his son, his only son and received him from the dead "in a figure" (Heb. 11:19), so Jehovah sacrificed his Son, his only Son, Jesus Christ, and received him from the dead, not in a figure, but in reality.

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

promised blessing. Yet God is faithful. What can be the explanation?

43 The answer is given in the closing verses of the third chapter of Galatians. There the Apostle declares that as many as have been baptized (immersed—not into water, but) into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female in this anointed company (the word "Christ" means "anointed"), "for ye are *all one in Christ Jesus*. And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise*"—Gal. 3:29. The Apostle here reveals a further step in God's glorious plan. We now see that although there is only the one seed, that one is composed of many members, as we read in I Cor. 12:12: "As the [human] body is one, and hath many members, and all the members of that one body [though] being many are [nevertheless] one body; *so also is Christ*." Thus the purpose of the Gospel Age is not to bless all the families of the earth, but to select the seed of Abraham, the antitypical Isaac, the Christ. The opportunity of becoming members of the true seed of Abraham was accepted by only a remnant of the Jewish nation before the close of the year 36 A.D., the end of the 70 weeks of favour. At that date it was extended to the Gentiles, and the privilege has since been open to Jew and Gentile alike; but very few Jews have crossed the gulf of prejudice and unbelief which lies between the outcast people and this position of favour with God.

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

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

nor actually, for "by the works of the law shall no flesh be justified"—Heb. 10:1; Col. 2:16, 17; 1 Cor. 10:11; Gal. 2:16.

49 It may be asked, What advantage then had the Jew? The Apostle answers, "Much every way: chiefly, because unto them were committed the oracles of God." To them, God sent his prophets and finally his Son "born under the law." It was in harmony with this that Jesus, when sending out his twelve disciples, commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel"—Matt. 10:5, 6. "He [Jesus] came unto his own [people], but his own received him not"—John 1:11. They "denied the Holy One and the Just . . . and killed the Prince of life"—Acts 3:14, 15. In consequence, they were cast off as a nation from the favour of God, and Jesus after his resurrection withdrew his former restriction, and told his disciples to go to *all* nations—Matt. 28:19. The first Gentile convert was Cornelius—Acts 10. The Scriptures assure us, however, that the Jews are still beloved for their fathers' sake, and that they will in due time be restored to God's favour, and be the first to benefit under the New Covenant in the Millennial Age. As the Apostle says: "Blindness in part is happened to Israel until the fulness of the Gentiles be come in [the full number selected to become the Bride of Christ], and so all Israel shall be saved [from their blindness], for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead?*"—Rom. 11:25, 26, 15.

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

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

52 In the eleventh chapter of the Epistle to the Hebrews a list is given of the "Ancient Worthies," few in number, whose *faith* has been accounted unto them for righteousness. In the Ages prior to the ransom-sacrifice of Christ, they proved their faith toward God in the midst of severe trials. When the hour comes, in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth (John 5:28, 29), these saints will get their reward by rising *actually* perfect; but their perfection will be

on the human plane on which Adam stood before his fall. This was intimated by Jesus when he said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist [not even Abraham, Moses, David, or any of the holy prophets]: notwithstanding he that is least in the kingdom of heaven is greater than he"—Matt. 11:11. All, even the least, who will share the Kingdom with Christ will be raised to the plane of the Divine nature, but none who lived and died previous to the death and resurrection of Christ can attain to this exalted position. The reason is that it was necessary for Christ to be the "fore-runner"; and only his "followers" can possibly gain entrance to the Holy Sanctuary—See Heb. 6:19, 20; 9:24; 11:39, 40; Acts 2:34. In the forty-fifth Psalm, verse 16, we are told that these fathers of Christ according to the flesh, will become his children and will be made by him princes in all the earth. Christ, as the Last Adam, will raise all men from the grave, and will give everlasting life to the obedient, thus becoming their "Everlasting Father." The faithful followers of Christ, the overcomers of this Age, will be associated with him as his Bride—Rev. 3:21; 19:7-9; 2 Cor. 11:2.

53 The third little pyramid on the plane of human perfection represents Jesus Christ, who left the glory that he had with the Father before the world was, and became flesh in order that "by the grace of God he might taste death for every man"—Heb. 2:9. He suffered, the just for the unjust, that he might bring us to God, "being put to death in the flesh, but quickened in the spirit"—1 Pet. 3:18, R.V. Thus he laid down his perfect human life for ever as a substitute or ransom-price for the First Adam. This, as God had foreknown, none of the fallen race could do—Psa. 49:7. It is because the death penalty passed upon the First Adam has been paid by the Last Adam, that the First Adam and all who have come under condemnation through his offence, will be liberated from the great prison-house of death. The law of perfect justice which demands a tooth for a tooth, and an eye for an eye, has been met by the payment of a perfect human life for a perfect human life—Deut. 19:21. "There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom *for all, to be testified [to all] IN DUE TIME*"—1 Tim. 2:4-6.

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

his *flesh* for the life of the world (John 6:51), he laid aside for ever his *human* nature, and on the third day was raised from the dead a spirit being—I Pet. 3:18, R.V. During the forty days which followed he is represented by the small pyramid on the plane of spirit-birth, the perfect spirit plane, the second line above the plane of human perfection in the Gospel Age.

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

56 All creation will have the opportunity of becoming “stones” in the great Antitypical Pyramid; but the most honoured position next the Lord Jesus is held out to the followers of Christ in this Gospel Age, now closing. These must first be justified by faith as Abraham was; as it is written: “He [Abraham] staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform; and therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification”—Rom. 4:20-25. Just as Abraham’s faith and loyalty were submitted to tests and became stronger with each, so is it with all who remain faithful in this Age; and just as God accepted Abraham to fellowship with him, calling him friend (Jas. 2:23), so he accepts all of this Age who have the faith of Abraham to the same terms of fellowship. The final test of Abraham’s faith and loyalty came when God said to him: “Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of”—Gen. 22:2. Abraham’s faith in God was not shaken. He offered up Isaac on the altar, “accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure”—Heb. 11:19. In like manner, the present members of the household of faith receive their final test as regards justification, when they come to understand Christ’s new commandment that they should love one another as he loved them, that is, that they should *lay down their lives* for one another—John 13:34; 1 John 3:16.

57 Abraham’s faith could not and will not be fully rewarded until the sacrifice of the Antitypical Isaac (Christ, head and body,

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

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

59 The Church nominal is represented on the chart by the imperfect pyramid in the centre of the Gospel Age. It is composed of four classes. Two of these are situated above the plane of spirit-begetting. They are such as have responded to the Lord’s gracious invitation, voiced by the Apostle in Rom. 12:1, and have presented their bodies living sacrifices, and have been begotten of the spirit. The top portion represents the wise virgins who carry out their vows willingly and faithfully unto death. In the resurrection, they will be raised spirit beings on the highest plane beside the Lord himself to become his Bride. They will sit with him on his throne and will reign with him a thousand years—Rev. 3:21; 20:6. The other portion represents another class, the foolish virgins, who, not proving so faithful, will be required to come through great tribulation, and will be forced to complete their sacrifice. Such as are rightly exercised by this discipline will be “saved so as by fire,” and will be raised, like the Bride class, spirit beings, but on a lower plane. They are the virgins, the Bride’s companions, who will follow her. Having washed their robes, and made them white in the blood of the Lamb, they will stand before the throne of God, and serve him day and night in

his temple, and the Lamb will lead them unto fountains of water of life, and God will wipe away all tears from their eyes. "With gladness and rejoicing shall they be brought; they shall enter into the King's palace"—Rev. 7: 9-17; Psa. 45: 14, 15.

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

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

62 This "harvest" period with its accompanying time of trouble, is represented in the chart by the shading at the end of the Second Dispensation, where the large imperfect pyramid is seen to be broken, representing the separation of the four classes which have formed the Nominal Church. The worldly class, and also that class of believers in Christ whose faith was not real enough to lead them to the point of presenting themselves to the Lord in sacrifice, fall back into the world to which they both belong; while of the two classes begotten to the spirit nature, one will come through the trouble which the Lord will find it necessary to bring upon them in order that their "robes" of righteousness which they allowed to become spotted by contact with the world, may be "washed in the blood of the Lamb"—Rev. 7: 9-17. But the faithful class will be counted worthy to escape all those things that shall come to pass—Luke 21: 36. The latter form the special class for the selection of which the Lord has set apart the whole Gospel Age—Acts 15: 14. They are the "seed of Abraham," the "chosen generation," the "royal priesthood," the "holy nation," the "peculiar people," whom the Lord has elected in order that they may show forth his glory in the Ages to come—I Pet. 2: 9. They will be sharers with the Lord in *his*, the *first*, resurrection, and of such it is written: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20: 6.

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

64 It is during the Millennial Age that the Lord of heaven and earth will set up his great Antitypical Pyramid; when he will "gather together in one all things in Christ, both which are in heaven and which are on earth"—Eph. 1: 10. In that "day of the Lord," or "day of judgment," which, as the Apostle Peter is careful to point out, is a "day" of a thousand years (2 Pet. 3: 7-10), Satan will be bound, and all the millions of earth's inhabitants who have died during the past six thousand years because of Adam's transgression, will be called forth from the tomb—John 5: 28, 29, R.V. As Christ's "purchased possession" (Eph. 1: 14; Micah 4: 8), they will be redeemed from the prison-house of death and will be given an accurate knowledge of the Lord and his great scheme of salvation, in order that they may progress along the "highway of holiness" which will be set up in that day; for "the redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; . . . and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation"—Isa. 35: 8-10; 25: 8, 9.

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

66 In that Millennial Day, because of the greatness of the Lord's power in favour of the righteous and against the wicked, some of the Lord's enemies finding that it will pay them better to be at least outwardly righteous, will "yield feigned obedience" to him—Psa. 72: 7; 66: 3, margin. But most of the people will be

willing in the day of his power (Psa. 110:3); they will soon recognize that the Lord's judgments are for their benefit; and ultimately all nations which God has made will come and worship before him, and will glorify his name—Psa. 86:9. The majority will eventually love him and his righteous laws; and "the Lord preserveth all them that love him"—Psa. 145:20.

67 On the other hand, should any persist in evil-doing in spite of the Lord's goodness to them, they will be destroyed from among the people. But all, even the most incorrigible, will get at least a hundred years' trial. In Isa. 65:20, we read: "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old"—Leeser's translation. All those who obey the Lord, whether with feigned love or unfeigned love, will live right on to the end of the thousand years; and then, as we are told in Rev. 20:7, 8, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." This will be the final test which will make manifest those who are in heart-harmony with the righteous Judge. Those who have yielded only feigned obedience will no doubt see some means by which they will hope to gain more by submitting to Satan's suggestions than by loyalty to the Lord, and thus their sympathy with sin will be manifested; the fact that they are not in heart-harmony with the Lord will be demonstrated to all. Such will be cut off in the second death as unworthy of a place in the Lord's glorious Kingdom: "for the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it"—Prov. 2:21, 22. Satan and all the other evil angels will likewise be destroyed—Heb. 2:14; Rev. 21:8.

68 There was a "Harvest" period at the end of the Jewish Age when the "wheat" was gathered to the Lord, and the "chaff" was burned in the great "fire of trouble" which, by the year 70 A.D., culminated in the destruction of the nation of Israel—Luke 3:16, 17; John 4:38; 1:11-13,—Wilson's Emphatic Diaglott. At the present time, at the end of this Gospel Age, we have entered into a similar Harvest period when the "wheat" and "tares," which were allowed to grow together until the time of the Harvest, are being separated,—the "wheat" to be gathered into the Lord's garner, and the "tares" to be bound in bundles and burned in the great fire of trouble which began in the year 1914-1915 A.D., and will culminate in the destruction of Christendom—Matt. 13:24-30, 34-43. Similarly, at the end of the Millennial Age there will be a Harvest period, probably of the same duration as the others, namely, 40 years. This will be the "little season" during which

Satan will be let loose, and be permitted to seduce those of a wayward (goat-like) character. Those, however, who are docile and faithful (sheep-like in character) will know the true Shepherd's voice and will not listen to the voice of a stranger.

69 In Matt. 25:31-46, which describes the judgment of the Millennial Age, and especially the Harvest of that Age, we are told: "When the Son of Man shall come in his glory [the Second Advent], and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered *all nations*: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The "goat" class will go into everlasting fire prepared for the devil and his angels (the "second death," see Rev. 21:8); while the "sheep" class will inherit the kingdom prepared for them "from the foundation of the world."

70 The "wheat" class of the Jewish Harvest and of the Gospel Age, having been begotten of the Lord to the spirit nature (John 1:11-13; 3:7, 8), and being "Sons of God" in a special sense, will have eternal life in heaven with God the Father and the Lord Jesus Christ; but this privilege has been restricted to the faithful of this Gospel Age. The "sheep" class of the Millennial Age will not be called to lay down their lives, and will not, therefore, be begotten to the spirit nature (2 Cor. 6:1, 2), but will regain all that was lost by Adam in the beginning. Paradise will be restored and all human beings, perfect as Adam was before the Fall, and "crowned with glory and honour" (Psa. 8:4-9), will have communion with God and the holy angels. They will have dominion, also, "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Then will follow the "Ages to come" when the prayer which the Lord taught his disciples to offer will be fully answered, and the will of our Heavenly Father will be done on earth as it is done in heaven. These Ages will be "the days of heaven upon the earth" spoken of by Moses (Deut. 11:21), for "the heavens are the Lord's: but the earth hath he given to the children of men"—Psa. 115:16. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for *these words are true and faithful*"—Rev. 21:3-5.

CHAPTER IV

THE GREAT PYRAMID IN TYPE AND ANTOTYPE

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

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

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

74 As with Solomon's Temple, so with the Great Pyramid of Gizeh, the stones were cut and prepared at the quarries before they were brought and placed in position. This fact is carefully explained by Professor Flinders Petrie in his admirable book: *The Pyramids and Temples of Gizeh*. Treating on the method of work employed in building the Great Pyramid, he writes: "From several indications it seems that the masons planned the casing, and some at least of the core masonry also, course by course on the

ground. For on all the casing, and on the core on which the casing fitted, there are lines drawn on the horizontal surfaces, showing where each stone was to be placed on those below it. If the stones were merely trimmed to fit each other as the building went on, there would be no need to have so carefully marked the place of each block in this particular way; and it shows that they were probably planned and fitted together on the ground below. Another indication of very careful and elaborate planning on the ground is the topmost space over the King's Chamber; there the roofing-beams were numbered, and marked for the north and south sides; and though it may be thought that it could be of no consequence in what order they were placed, yet all their details were evidently schemed before they were delivered to the builders' hands."

75 A beautiful illustration is this of the living stones in God's great Antitypical Pyramid, Jesus Christ and his Church, selected and prepared in the quarry of this world, before being placed together to form the glorious symbolical building of the Millennial Age! One can imagine that the Egyptian builders (who, according to the accounts of Herodotus and Manetho, were forced into the work by their mighty invaders, the Hyksos kings), when they were engaged under the architect's supervision in shaping the chief corner-stone, would find it strangely out of harmony with all their traditional ideas; for the Great Pyramid was the first of its kind. It may be that in their ignorance they despised and rejected it; and such an awkwardly-shaped stone with its five sides, five corners, and *seven* distinct angles, must doubtless have been "a stone of stumbling" to builders whose heads did not understand, and whose hearts did not appreciate, the great work upon which they were engaged.

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

77 The Scriptures assure us that the work on which these men were engaged through the Lord's providences, was done by them largely in ignorance, for "had they known it, they would not have crucified the Lord of Glory"—Acts 3: 17; 1 Cor. 2: 8. Nevertheless a measure of responsibility rested upon them. It was because of the wrong attitude of their hearts that they found Christ "a stone

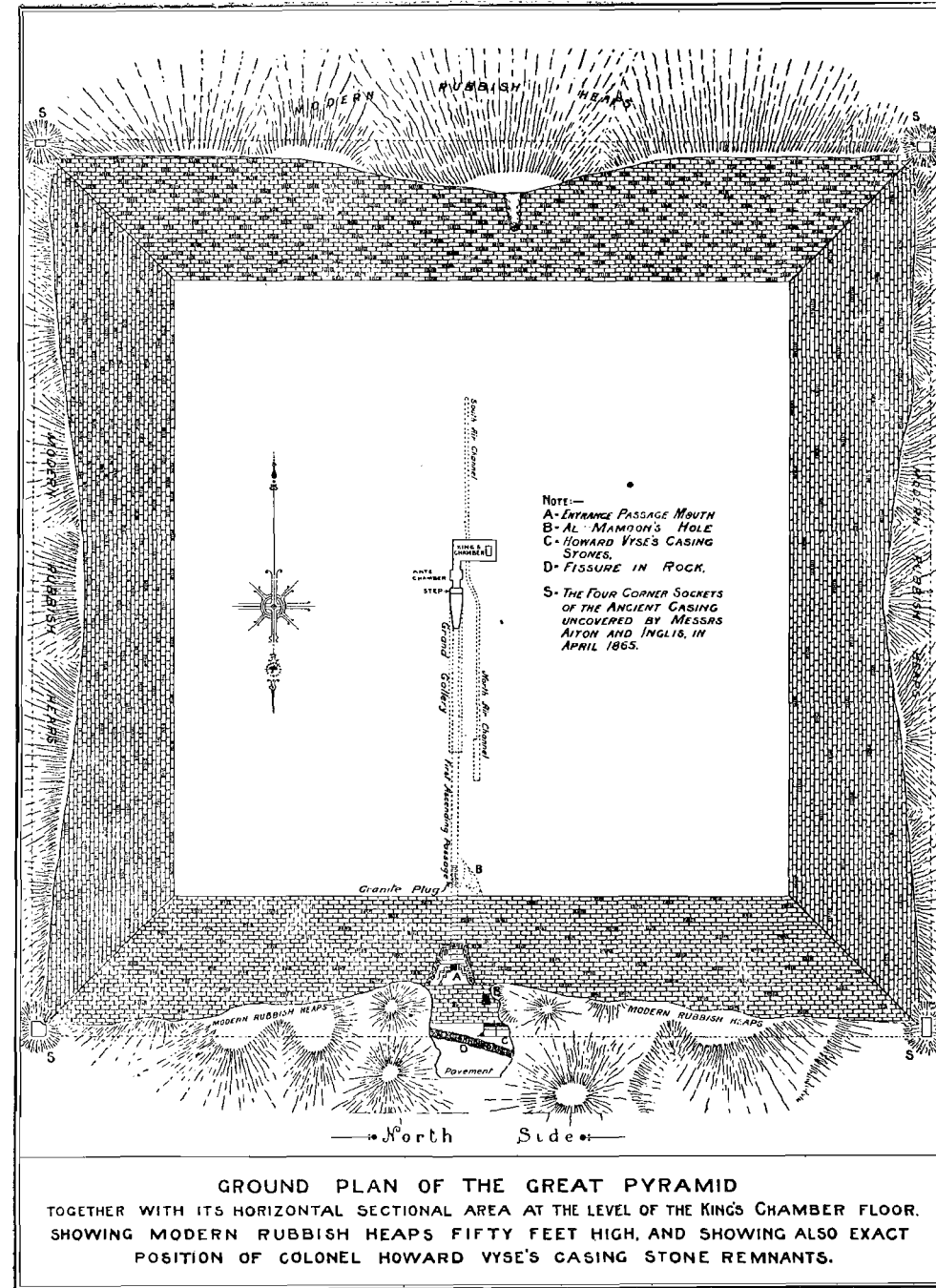
of stumbling and a rock of offence" (1 Pet. 2: 7, 8), and, therefore, this stone which they rejected and over which they stumbled, in due time fell upon them and crushed them. This was confirmed by Jesus in the words of the prophets: "What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner'? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder"—Lukc 20: 17, 18. The inspired writer then adds in verse 19, "The chief priests and the scribes the same hour sought to lay hands on him; . . . for they perceived that he had spoken this parable against them."

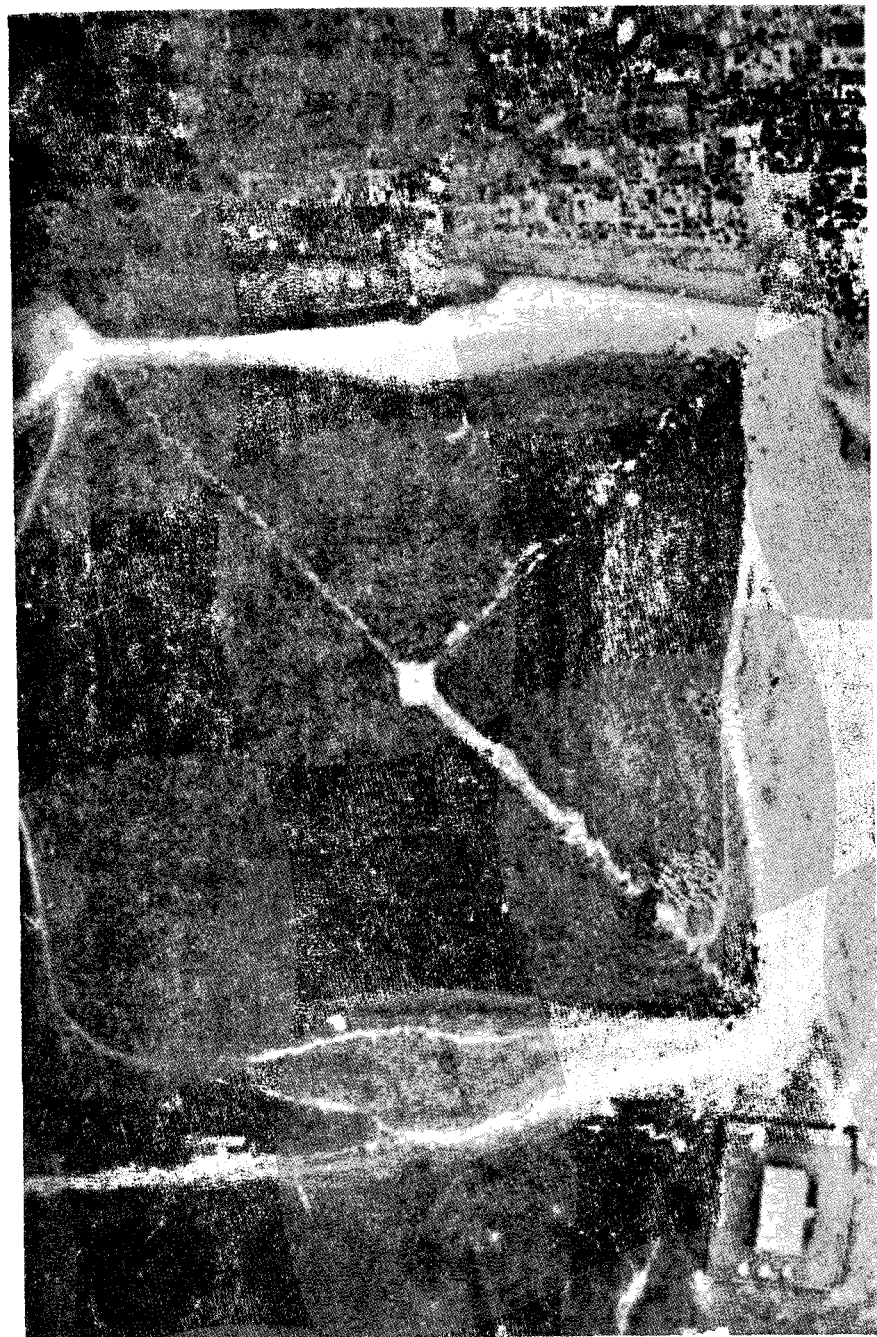
78 In the ninth chapter of his letter to the Romans (verses 31-33), the Apostle Paul points out why Christ was to the Jews a stumbling-stone and rock of offence. It was because they were seeking to follow after the law of righteousness not by faith, but as it were by the works of the law. Therefore they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

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

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

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





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

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

82 The identity of the Great Pyramid of Gizeh to the exclusion of all the other pyramids, as the one referred to in the Holy Scriptures, is shown by an allusion to one of its characteristic distinctions, namely, its socket foundations. This allusion is found in Job 38:4-7. The questions which Jehovah addresses to Job refer first to the earth, and then, while still appearing to be connected with the earth, clearly allude to the erection of the Great Pyramid, the type of the *New Creation*. The Scripture reads thus: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?" (Marginal reading). The Great Pyramid of Gizeh is the only pyramid possessing socket-foundations. Commenting upon this fact, Dr. Seiss declares: "Nor is it only to the pyramidal form in general that the allusion is, but to a *particular* pyramid. By that strange reference to the sunken feet or planting of the foundations in 'sockets,' we are conducted directly to the Great Pyramid of Gizeh. Two socketed 'encastrements,' 'socles,' shoes, or incised sinkings, into the rock were found under two of its base corners by the French savants in 1799, which were again uncovered and described by Colonel Howard Vyse, in 1837. And as God here speaks of such a fastening down of the foundations in general, Professor C. Piazzi Smyth was persuaded that there were corresponding 'sockets' at the other two base corners, and when search was made for them in 1865, they were found by Messrs. Aiton and Inglis, assisted by Professor Smyth. Here then are the whole four 'sockets' or fastened foundations. Nothing of the sort exists at any other known pyramid. They are among the distinctive marks of the Great Pyramid of Gizeh. They are the enduring tracks of its feet cut into the living rock, by which almighty God himself identifies it for us as the original image from which his own description of the creation is drawn"—See Plate VI, which shows the location of these four sockets. The actual

Plate VIII



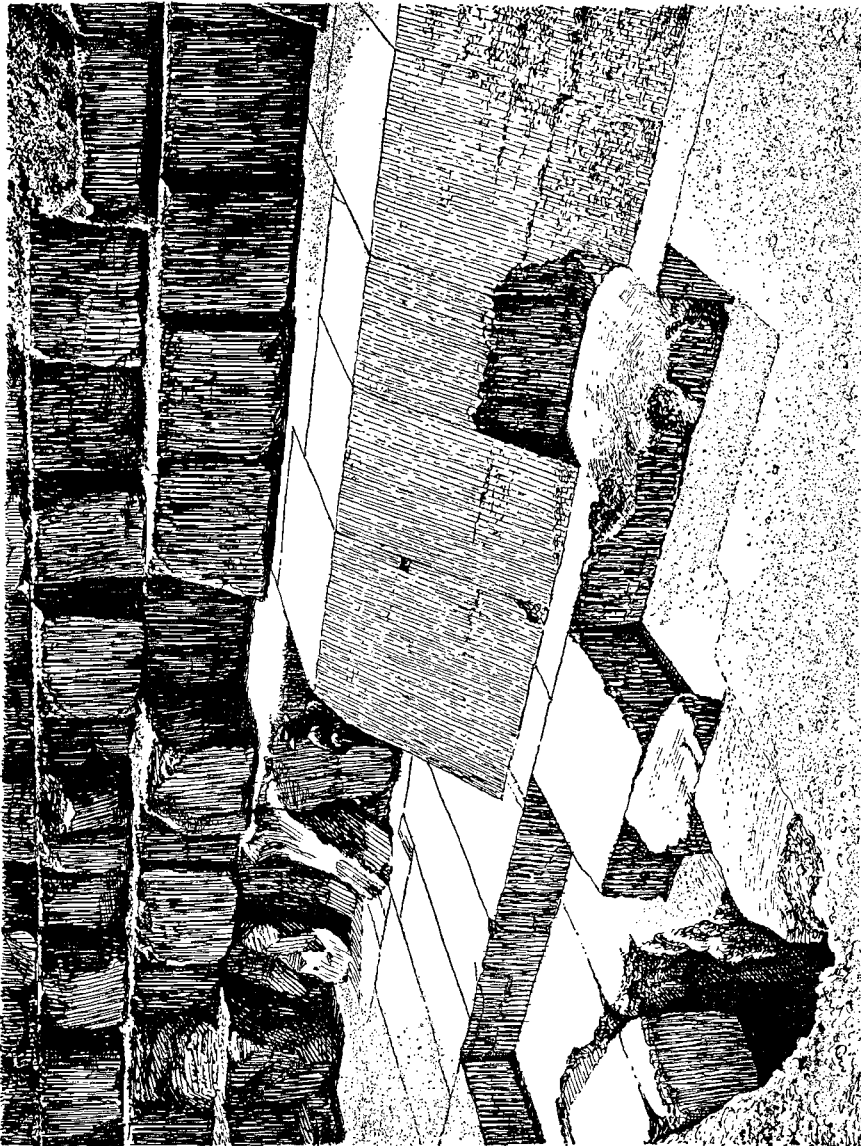
plan of the Great Pyramid, as it is now, is seen in Plate VII, which is a reproduction of a photograph taken from an aeroplane, 6,000 feet up, by Mr. Howard, of Windsor, Berks.

83 During this Gospel Age there has been erected a *counterfeit* Antitypical Pyramid, the workmanship of Satan. Claiming to rule by Divine right, it has dominated the whole world for many centuries; but it is not the Kingdom for which the Lord taught his disciples to pray: "Thy Kingdom come." Soon its sins will have reached unto heaven, and God will remember its iniquities; and its plagues will come in one day, death and mourning and famine; and it will be utterly destroyed with fire; for strong is the Lord God who judgeth it—Rev. 18: 5, 8. This will be during the great time of trouble which is now begun, and will completely end the Gospel Age. In the Chart of the Ages given in the preceding chapter (Plate V), the great time of trouble is represented by the shaded part at the end of the Gospel Age. The large imperfect pyramid there shown falling in ruins, represents the destruction of "Babylon the Great," the *counterfeit* Antitypical Pyramid which has never been completed. In the 51st chapter of Jeremiah, the Lord intimates that for *it* there will be neither "headstone," nor "foundation-stones." "Behold I am against thee, O destroying mountain [kingdom], saith the Lord, which destroyeth the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain: and they shall not take from thee a stone for a corner, nor a stone for foundations; but everlasting ruins shalt thou be, saith the Lord"—Jer. 51: 25, 26,—Leeser's translation. This vivid description of the Lord's judgment doubtless applied to the literal Babylon of the prophet's day, but as indicated by the many citations in the book of Revelation, it has its Antitypical fulfilment in the destruction of "Babylon the Great"—Rev. 17: 5; 18.

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

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

Plate IX



Drawn by K. Vaughan

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

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

86 Professor Flinders Petrie in his work *The Pyramids and Temples of Gizeh*, gives a description of the joints of these casing-stones. He writes: "The mean thickness of the joints there is one-fiftieth part of an inch; and the mean variation of the cutting of the stone from a straight line, and from a true square, is but one-hundredth part of an inch in a length of 75 inches up the face, an amount of accuracy equal to most modern optician's straight-edges of such a length. These joints, with an area of some 35 square feet each, were not only worked as finely as this, but were cemented throughout. Though the stones were brought as close as one-five-hundredth part of an inch, or, in fact, into contact, and the mean opening of the joint was but one-fiftieth part of an inch, yet the builders managed to fill the joint with cement, despite the great area of it, and the weight of the stone to be moved—some sixteen tons. To merely place such stones in exact contact at the sides would be careful work, but to do so with cement in the joints seems almost impossible." Colonel Howard Vyse, in drawing attention to this wonderful cement, writes: "Such is the tenacity of the cement with which they (the casing-stones) are held together, that a fragment of one that has been destroyed remainly firmly fixed in its original alignment, notwithstanding the lapse of time, and the violence to which it had been exposed."

87 While the fragment of casing-stone, to which Colonel Howard Vyse alluded, has been removed since his day (Plate IX), there is no question as to the tenacity of the cement used by the ancient builders of the Pyramid. It is thus that the Great Master Architect illustrates the close union of all the "living-stones" with the Headstone and with each other. The invisible cement which binds them so tenaciously together is *Love*. But before they are ready to be compactly fitted together and the building completed, they must first undergo much knocking, shaping and polishing to conform them to the harmonious lines of the top-stone, for the least want of conformity in any of these "stones" would prevent their close adherence to their fellow-members. Like their "chief corner-stone," they must be perfected through sufferings

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

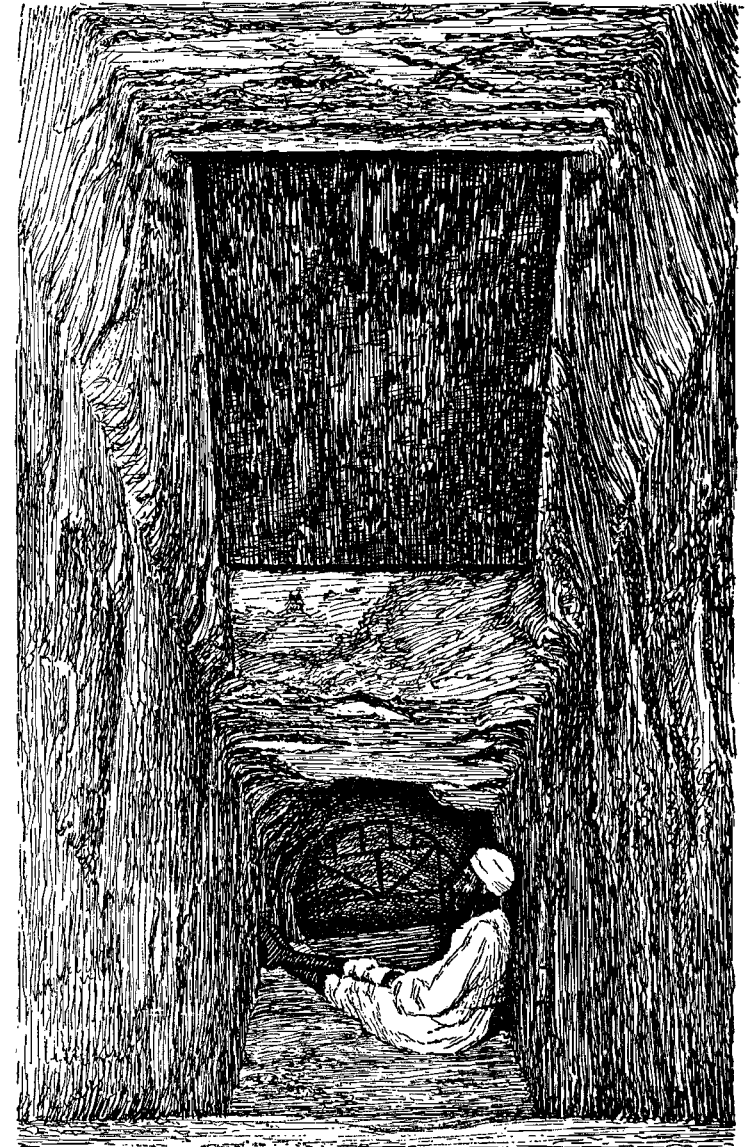
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

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

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

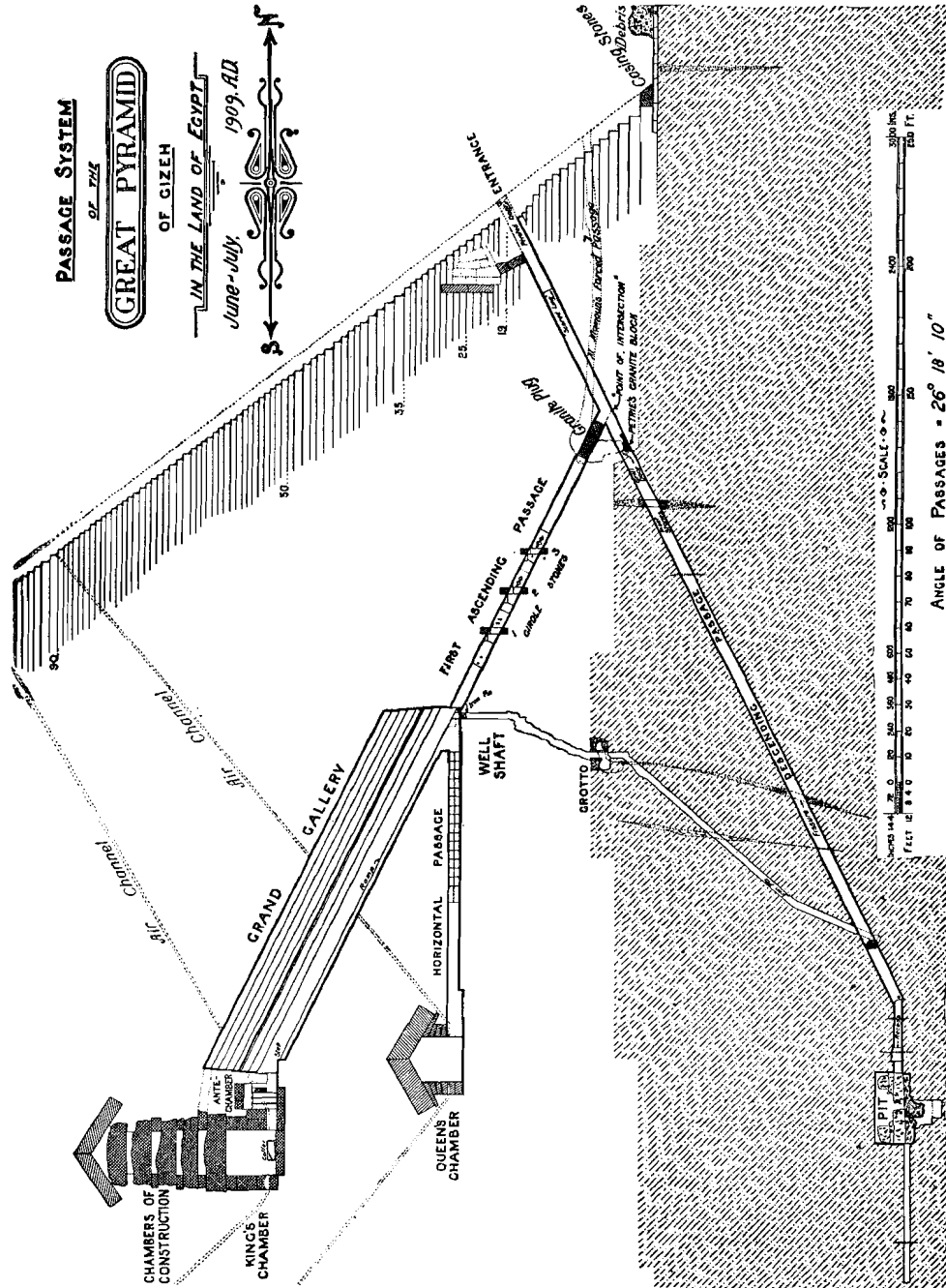
6 Whereupon are the sockets thereof made to sink? or who laid the corner stone thereof.

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



Drawn by K. Vaughan

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



CHAPTER V

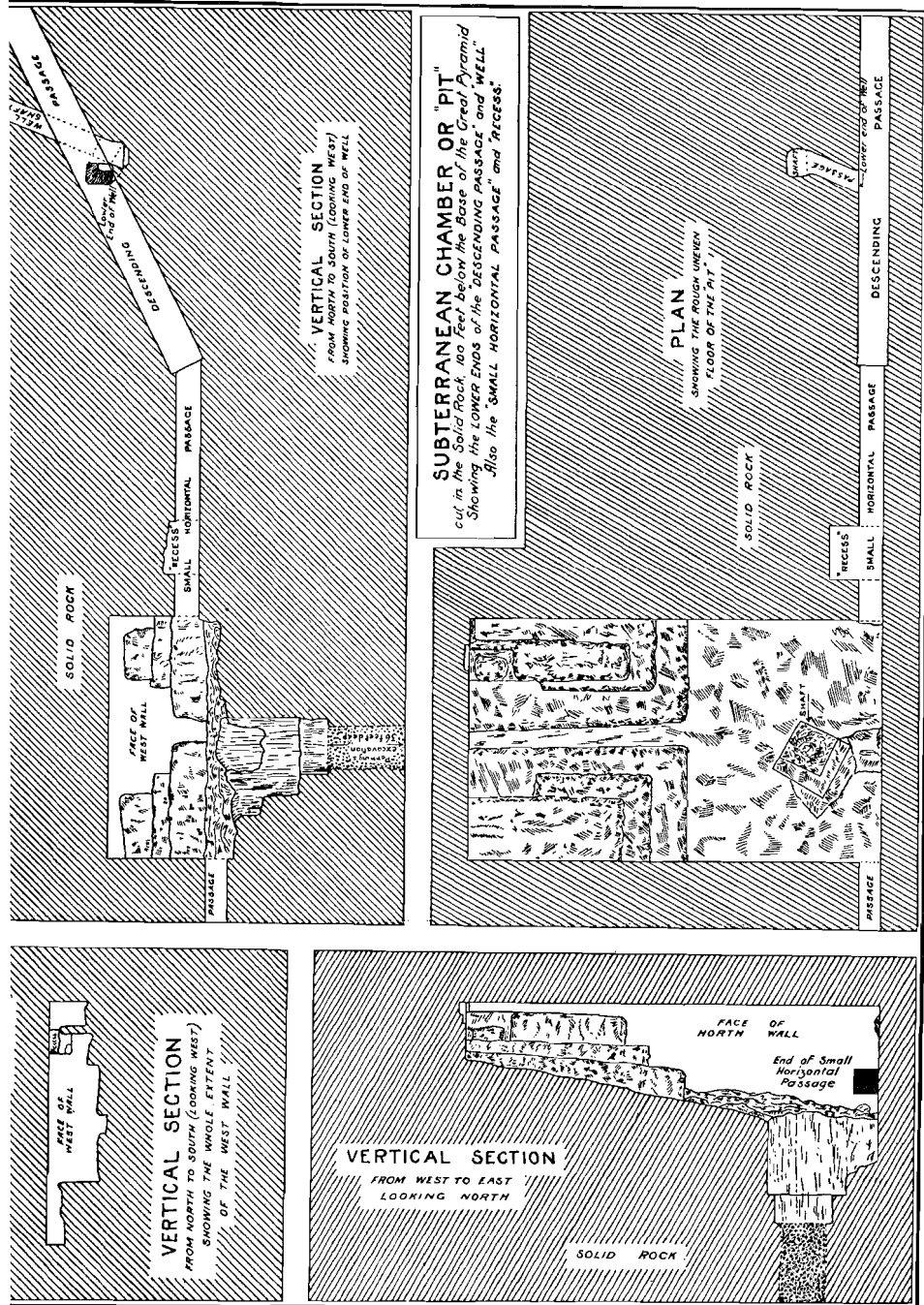
THE PASSAGE AND CHAMBER SYSTEM OF THE GREAT PYRAMID

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

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

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

91 A few feet further down the passage we noticed a depression in the roof, into which a rectangular, dark granite block is fitted—Plate X. This is the lower butt-end of a series of three large granite stones, named collectively the *Granite Plug*, because they completely stop up the lower end of the *First Ascending Passage*. At this place the floor of the *Descending Passage* is composed of such hard limestone, that the traffic and vandalism of centuries have made little impression on it. For a length of about



ten feet the surface is so smooth that to walk on it is impossible, unless one is wearing rubber shoes, or has bare or stockinged feet, and even then the support afforded by the side walls may not be disdained. Visitors who are wearing boots and have no one to assist them, have to sit on their heels at this part, and slide down till their further descent is arrested by a fragmentary block of limestone. This block rests against a large fractured granite stone, which is tightly wedged across the floor of the passage. Along the top of the granite stone, between it and the roof, a small iron grill-door has been adjusted. (Neither the two stones in their present position, nor the grill-door form any part of the original design.) So confined is the space between the upper surface of the block of granite and the roof, that, whenever we required to descend to the lower parts of the Pyramid in pursuance of our work, we were compelled first to sit on the granite stone with our feet thrust through the narrow opening, and then, taking firm hold of the thin iron lintel of the grill-door, lower ourselves cautiously through the opening till our feet rested on the inclined floor of the passage below. This grill-door is usually locked, but the Director-General of Antiquities in Egypt kindly permitted it to remain unlocked all the time of our visit.

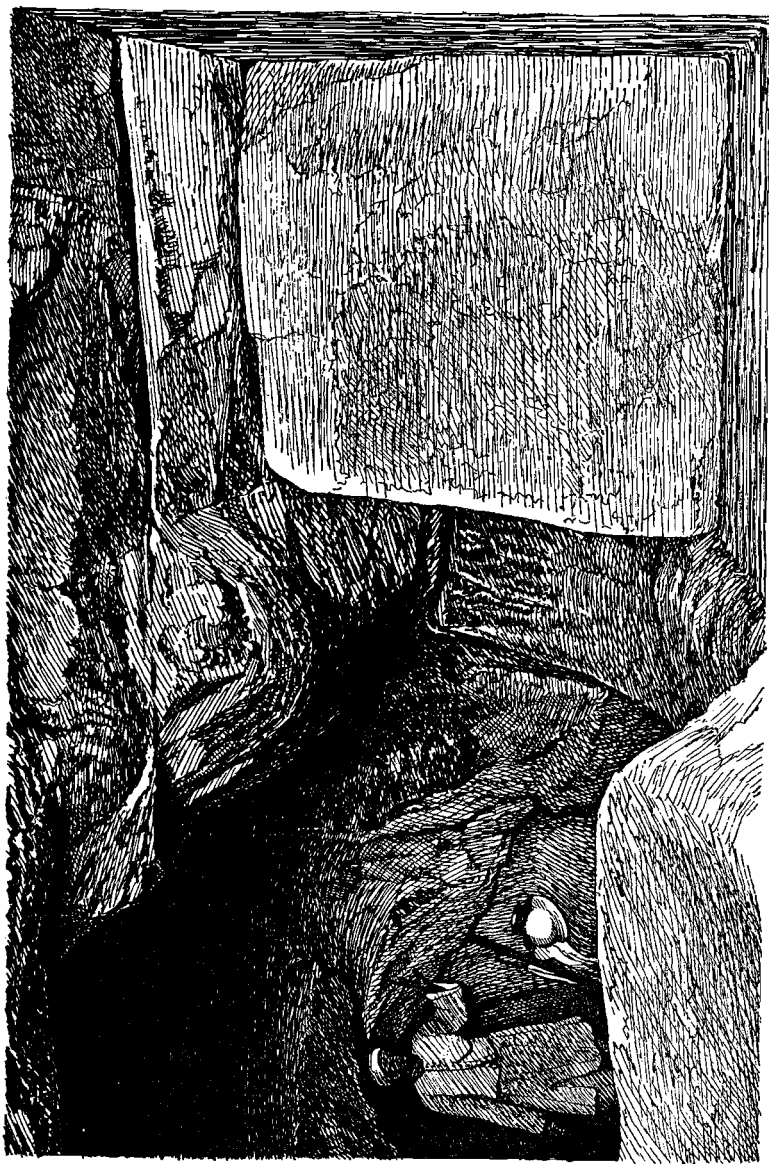
92 This lower portion of the Descending Passage is in direct continuation of the part above, but instead of being built with masonry, it bores through the solid rock on which the Pyramid is erected. It ends in a *Small Horizontal Passage* which, in its turn, leads past a small ante-chamber or *Recess*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

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

94 In the Descending Passage, about 24 feet up from the lower end, there is an opening in the west wall. It is the entrance into a small passage, six feet in length, which leads to the lower end of an almost vertical shaft, only a little over two feet square in bore, named the *Well*. Plate XII shows the position of this opening in the west wall of the Descending Passage; and a reference to Plate XI demonstrates that the *Well*-shaft communicates with the upper passages.

95 Immediately above or north of the granite stone on which

Plate XV



Drawn by K. Vaughan

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

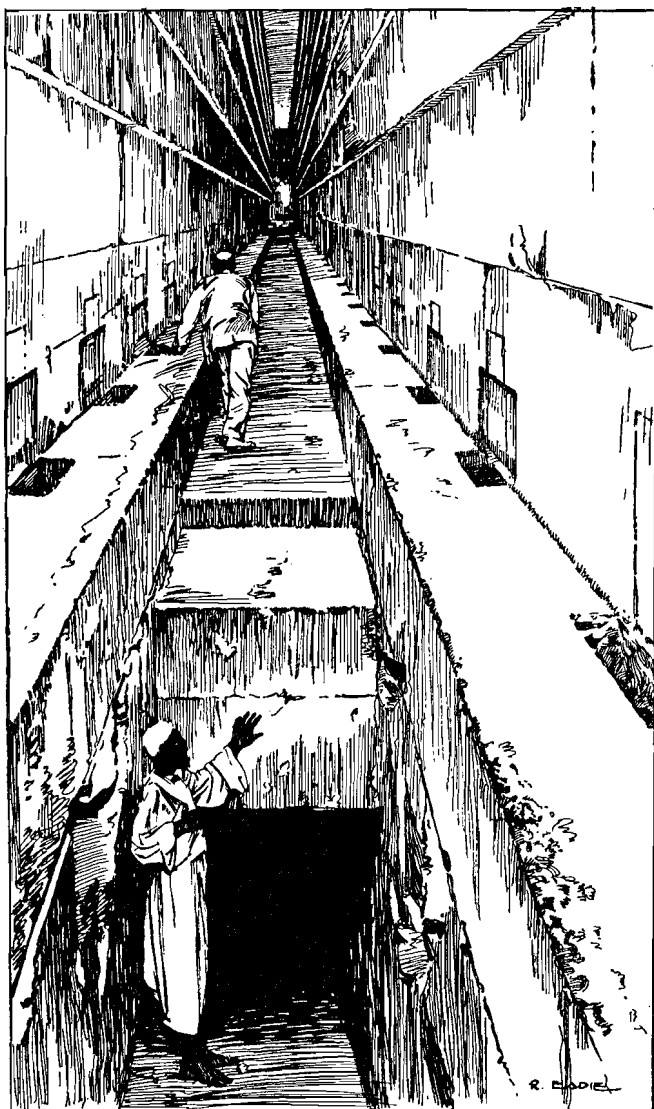
the grill-door is fixed, there is an irregular opening in the west wall of the Descending Passage. When we stepped through this opening, we found ourselves in a large cavernous space. This cavity with its opening from the Descending Passage was hollowed out in the masonry eleven hundred years ago by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

96 The small space between the lower end of the Granite Plug, and the roof-line of the Descending Passage, was originally closed by a smooth limestone block similar to the other stones which form the roof of the Descending Passage, and in line with them—Plate XIV. So effectually did this limestone block conceal the entrance of the First Ascending Passage, that none of the classic nations knew of the existence of the upper passages and chambers. Later, the little of what was once known by ancient Egypt, Greece and Rome, was lost, for even the site of entrance to the Great Pyramid became forgotten. Consequently, when Caliph Al Mamoun, with the mistaken idea that the Great Pyramid contained treasures of gold and precious stones, desired to enter it and explore its wonders, there was only an indistinct rumour to guide him towards trying the northern rather than any other side of the monument. He selected a spot in the middle line on the seventh course of masonry, and, therefore, several feet below and to the right of the true Entrance. Here he caused his workmen to force a passage horizontally into the great solid mass of the Pyramid.

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

98 But the workmen, though they had discovered the First Ascending Passage, found that access into it is prevented by the Granite Plug, which is so tightly wedged that it is impossible to

Plate XVI



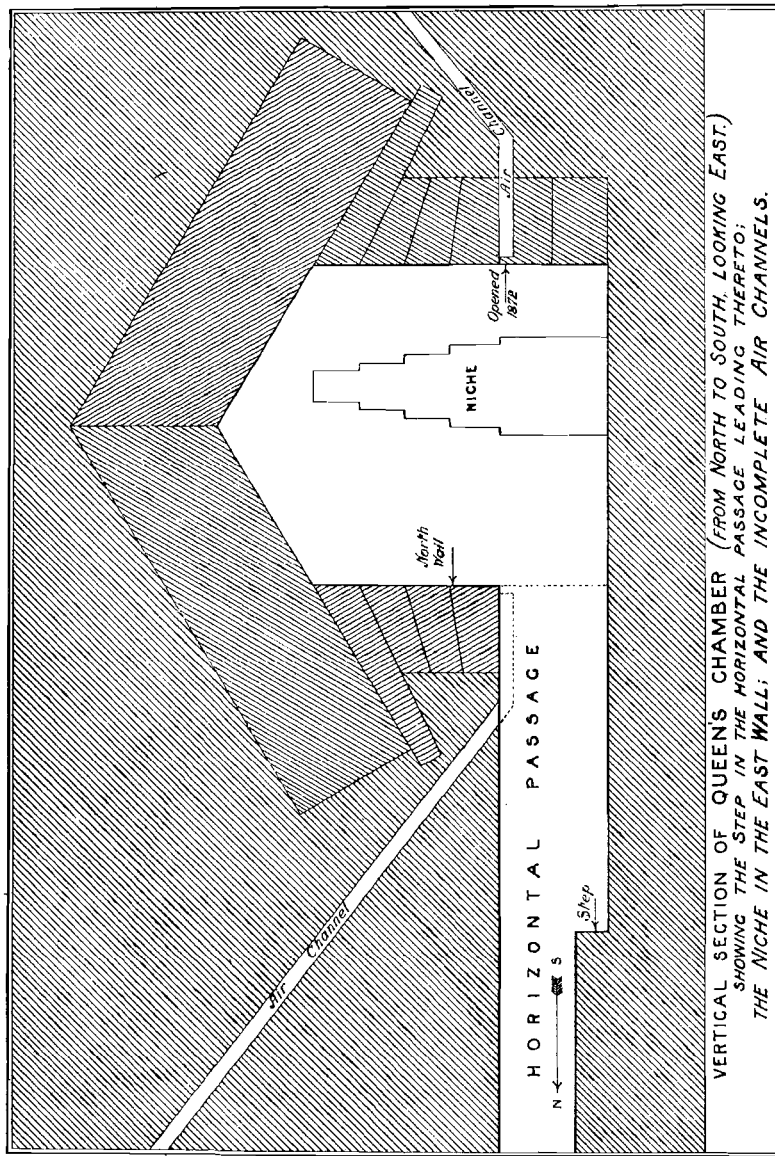
The GRAND GALLERY in the Great Pyramid of Gizeh, showing its full inclined length to the south wall at the upper terminal; also, at the foot, the doorway to the Horizontal Passage to the Queen's Chamber

remove it entire, and so hard that it would be extremely difficult to break up. They chose the easier plan of breaking and removing the limestone blocks to the right or west of the Granite Plug, and so forced their way upwards into the passage above. This discovery of the upper passages was made in the year 820 A.D.; and as the Great Pyramid was built about the year 2140 B.C., their existence must have been unknown for practically three thousand years!

99 It was many years after Al Mamoun's attack on the inside of the Great Pyramid that there began, with the object of building the new Mussulman cities and mosques, that spoiling of its outside which resulted in the removal of the top-stone, and of nearly all the smooth, white casing-stones that formerly covered or encased the building. Prior to this act of vandalism, the shining white Pyramid must have presented a glorious sight. Professor Flinders Petrie points out that the stones at the summit of the Pyramid continued to be thrown down from time to time till so recently as the beginning of last century. This is evident from the names and dates which innumerable visitors have carved on the stones that form the present flat summit, the size of which is about twenty-three and a half feet square, forming, therefore, a platform with an area of over 550 square feet.

100 To resume: having passed through the forced hole in the west wall of the Descending Passage into the cavernous hollow, and then, taking advantage of a ledge and a series of notches on the high south-east wall of the hollow (See Plate XIII), we climbed to the upper end of the Granite Plug and gained access to the First Ascending Passage, which runs in the same vertical plane and at the same angle to the horizon as the Descending Passage. We were now able to inspect the upper butt end of the Granite Plug, which is shown to advantage in the right-hand side of the drawing by K. Vaughan—Plate XV.

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



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

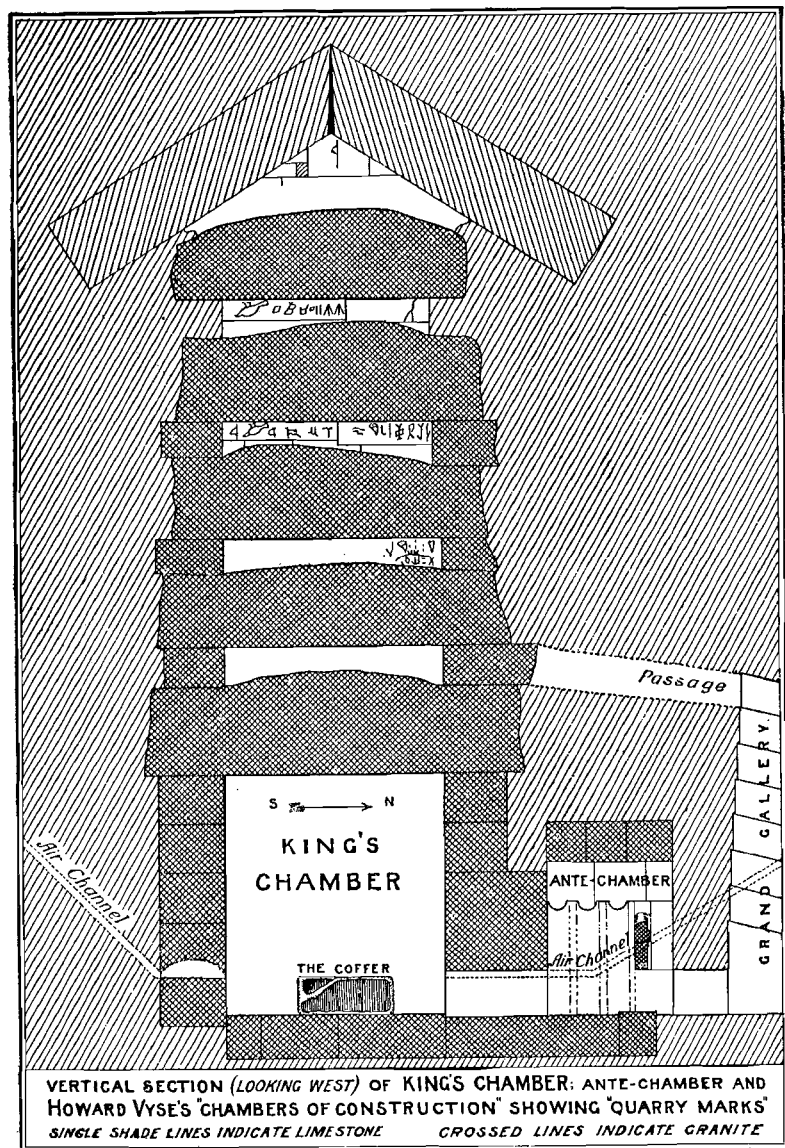
(1) Behind us was the low steep passage up which we had just laboriously chambered.

(2) Straight in front of us we saw the low entrance to the Horizontal Passage, which extends southwards in the same vertical plane as the Descending and First Ascending Passages, but, as indicated by its name, in a horizontal direction. In height and width, it corresponds to the Descending and First Ascending Passages, and leads to a large, nearly square room with a high gabled roof, known as the *Queen's Chamber*, on the east wall of which is a peculiar shallow *Niche*—Plate XVII. On our visit to the Queen's Chamber, we required to keep a careful watch as we proceeded along the low Horizontal Passage; otherwise we would have been in danger of a severe fall, for after traversing six-sevenths of the distance we came to a place where the floor suddenly drops to a lower level.

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

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

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



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

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

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

106 At the head of the Grand Gallery (the south end), there is a great *Step*, thirty-six inches in height, which, though broken to a considerable extent in the middle, we found difficult to surmount, not only on account of its height, but also because of the sloping floor on which our feet rested; but we found that the Ramps, which terminate against the front of the Step, proved of assistance, for by carefully placing a foot on top of one of them, we gained

sufficient purchase to enable us to spring to the upper surface of the Step. This upper surface is a level platform, measuring seven feet from side to side, and five feet from front to back. We experienced a feeling of rest when we reached the top of the Step, after our laborious and somewhat dangerous climb up the long steep Gallery. Most visitors to the interior of the Pyramid, when they reach the lower end of the Grand Gallery, hesitate to proceed further. The absence of the floor at this part, the long inclined walls and the high receding roof disappearing into the deep gloom above, gives them a feeling of awe and makes them afraid to go on. It is only on the repeated assurances of their voluble Arab guides that some of them are induced to make the attempt. Indeed, many of the visitors do not penetrate even to the lower north end of the Grand Gallery, the high south-east wall in Al Mamoun's cavity, and the steep and very slippery floor of the First Ascending Passage, deter them from proceeding further than the junction of the First Ascending Passage; and very many more will not even venture inside the Pyramid at all, the low narrow Entrance, and above all the smooth glossy white floor which slopes away so suddenly from them, prove too much for their nerves. Those, therefore, who reach the top of the Step at the head of the Grand Gallery, and pass through the low horizontal passages to the King's Chamber, are comparatively a very small and select company, indeed!¹

107 Our inspection of the lofty tapering wall which forms the south terminus of the Grand Gallery, showed us that, like the two side-walls, it has seven overlappings, each of which projects about three inches. The topmost overlap near the roof, therefore, projects about twenty-one inches² beyond the base of the wall. The north-end wall at the foot of the Gallery has only six overlappings. As the two passages, the first from the Grand Gallery into the Ante-Chamber, and the second from the Ante-Chamber into the King's Chamber, are each only three and a half feet high, we found it necessary to stoop considerably when going through them. Special care required to be exercised on emerging from the first low passage into the Ante-Chamber; for at a short distance (21 inches) from the north wall of the chamber, two thick plates of granite, one above the other, forming together what is called the *Granite Leaf*, are fixed between the side walls in such a way, that

¹Subsequent to the beginning of the World-War in 1914, railings and steps have been fixed, thus enabling visitors to now easily surmount the difficulties and reach the King's Chamber.

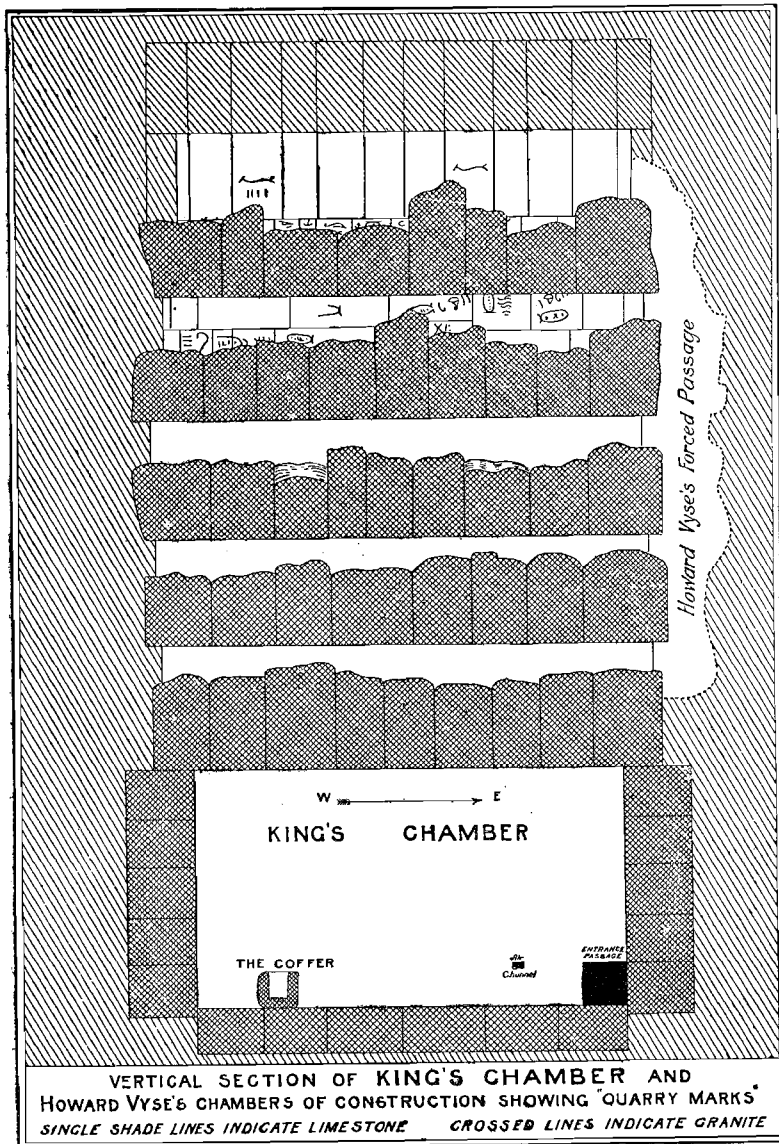
²The projection is often stated by writers to be *seven* inches. But this is an error. Professor Flinders Petrie measured it in 1881 by the aid of a plumb-line, and published the result as about twenty-one and a quarter inches. My own plumb-line measure, taken in 1912, practically confirms that of Professor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

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

108 The King's Chamber, constructed entirely of immense beautifully squared and levelled blocks of dark polished granite, is the chief apartment in the Great Pyramid, the one "to which, and for which, and toward which, the whole Great Pyramid was originally built." The Granite Coffin is near the west wall of the chamber, and is the only movable article of furniture in the building. Though named the sarcophagus by those who hold to the tombic theory of the Great Pyramid, it exhibits none of the hieroglyphics nor other markings which are usually found on the sarcophagi in Egypt, nor is there any record of a mummy ever having been discovered in it. The King's Chamber is situated on the 50th course of the Pyramid masonry at a height of about 150 feet from the ground, and its size is, approximately, 34 feet from east to west, 17 feet from north to south, and 19 feet in height. The four walls are built of exactly one hundred stones varying in size, and the ceiling is formed of nine enormous granite beams, stretching from north to south, and extending five feet beyond each side wall. These granite beams are of greater depth than breadth, joist fashion, and constitute the largest stones in the whole Pyramid. One of them has a breadth of five feet, a depth of about seven feet, and a length of twenty-seven feet, and weighs about seventy tons.³ (How did the builders manage to get it into its position?)

109 Above the King's Chamber there are five shallow spaces called *Chambers of Construction*, into the lowest of which, known as "Davison's Chamber" after its discoverer, access is gained by a small passage entering from the top south-east corner of the Grand Gallery. This small passage is rough, but is apparently original. It is about 24 feet in length, and only 32 inches in height by 26½ inches in width. The opening to this peculiar little passage is formed by the removal of one entire stone, from the topmost course of masonry, at the extreme southern end, of the east wall of the Grand Gallery. We did not get an opportunity to explore these upper chambers; and a visit to them is attended with danger. We were informed that there is only one guide (who lives at the Sakkara Pyramids, about seven miles further up the Nile) who will venture to ascend to the mouth of the small passage, in order to hold a rope for the venturesome visitor who desires to extend his investigations to these upper regions. This guide mounts the giddy height by means of notches cut in the walls at

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

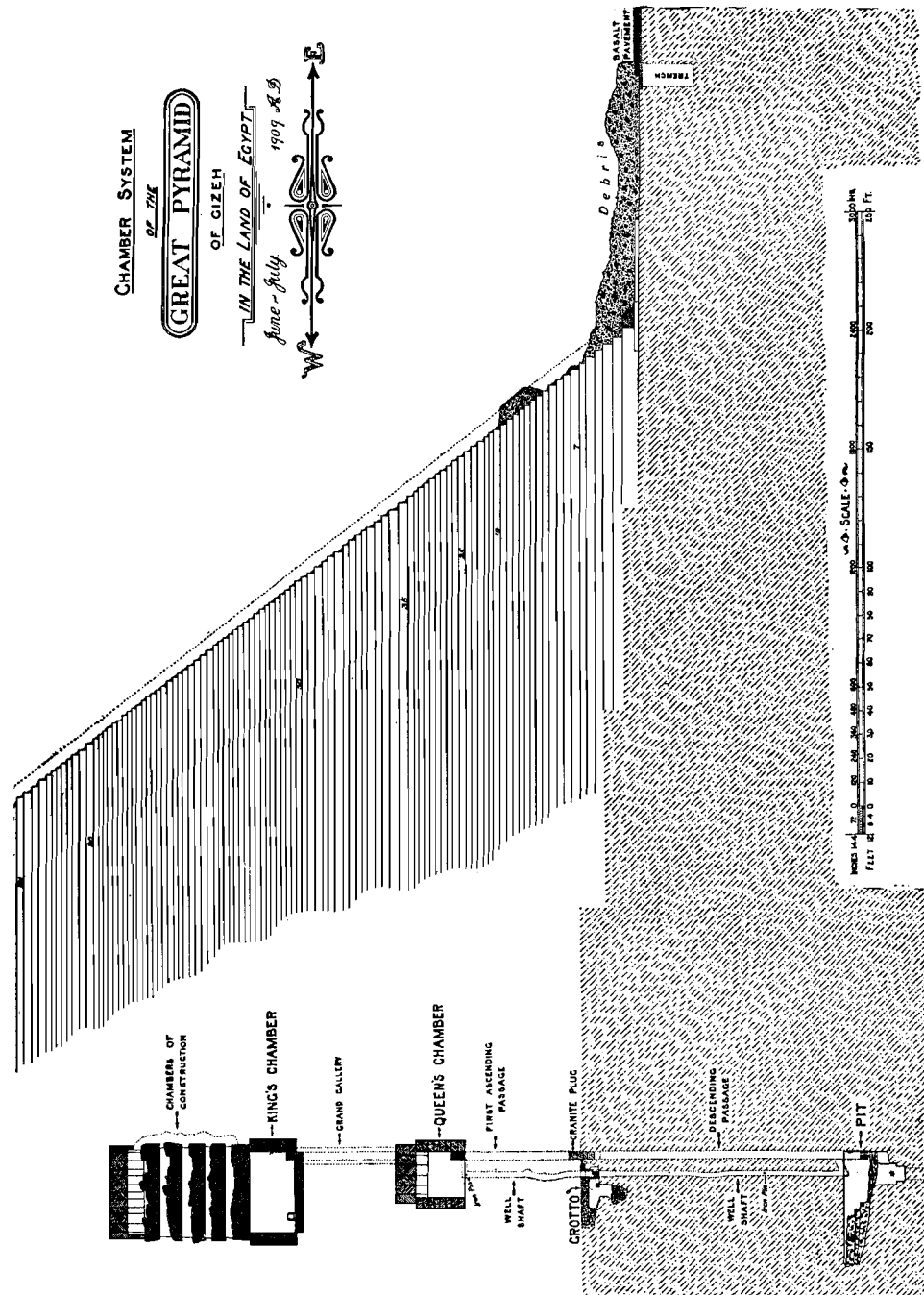


the south-east angle of the Grand Gallery. When we remember the limited area of the upper surface of the Step, the vast sloping depth of the Grand Gallery below, and the great height of the roof where the mouth of the small passage is situated, we can well understand that this guide will require, as the French say, to "take his courage in both hands." Our Arab attendant essayed to ascend for us, but after climbing a third of the height, said he was afraid and came down again.⁴

110 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.

111 This comprised all that was known of the parts above the King's Chamber until 1837, when, on the 14th of February of that year, Col. Howard Vyse instructed his workmen to commence an excavation from the inner end of the small passage in a vertical direction, in order to penetrate above the roof-beams of Davison's Chamber. He states that his reason for pursuing this operation, was his belief that a sepulchral apartment lay above Davison's Chamber, the latter being, as he thought, merely an entresol or low division between the two main apartments below and above. The work of excavating proved laborious and most dangerous, because of its being overhead work, and carried on in so confined a space. It was not until after six weeks of constant boring and blasting, that the workmen managed to make a small hole into the cavity above

⁴During my subsequent visit to the Great Pyramid in 1912, in connection with the preparation of the manuscript for Vol. II of *Great Pyramid Passages*, I instructed my Arab attendant, Judah Faid, to get a long and substantial ladder made; and this was erected on top of the Step at the head of the Grand Gallery, its upper end resting on the east wall just below the small doorway of the passage. In addition to this I had several smaller ladders made by means of which I climbed from the lowest (Davison's) Chamber of Construction to the one above, and so successively from one low chamber to another till I reached the fifth and highest. From the floor of one chamber to the floor of the next above it is, on an average, about ten feet. When I again visited the Great Pyramid a third time, in the early part of 1914, these ladders were all still where I had left them—the small ones in the Chambers of Construction, and the large one down in the Subterranean Chamber to which I had had it removed for safety. I was thus enabled to re-visit these usually inaccessible recesses of the Pyramid.—(Morton Edgar.)



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

113 On the surrounding masonry of all these Chambers of Construction, excepting the lowest, Col. Howard Vyse discovered many red-painted marks and hieroglyphs. He had careful copies of these taken and sent to the British Museum, where they were examined and pronounced to be merely quarry-marks and instructions for the masons, painted on at the quarries. These are the marks referred to by Professor Flinders Petrie, as mentioned in Par. 74.

114 From the foregoing, it will be gathered that the "Chambers of Construction" are not *chambers* in the usually accepted sense of that word, but merely hollows or vacancies consequent upon the peculiar construction of the masonry above the King's Chamber, and hence the name "Chambers of Construction." The series of five layers of great granite beams which are built one above the other at short distances apart, and the additional pairs of great inclined limestone blocks which form the gabled roof of the topmost hollow (with also, probably, other inclined blocks resting upon these again), were evidently intended by the ancient builders to form together a support for the enormous weight of the superincumbent mass of masonry (the ancient top-stone lay more than 300 feet above the King's Chamber), which would be solid enough to preserve for thousands of years the chaste simplicity of the noble chamber which they protect.

115 Nor were the precautions against destruction too great, for even with it all there is a slight settlement or inclination of the whole of the King's Chamber towards the south-west corner, caused by an earthquake, most probably that reported to have occurred in the year 908 A.D.—Par. 84. The shock of this earthquake must have been very severe, for every one of the beams which form the immediate roof of the King's Chamber, great and strong though they be, are broken across near the south wall, so that as Professor Flinders Petrie has said, the whole of the immensely heavy granite

ceiling is upheld solely by sticking and thrusting! Moreover, in every one of the spaces above, the massive roof-beams are either cracked across, or are torn more or less out of the wall principally on the south side! Nevertheless, the wonderful and unique method of construction devised over four thousand years ago by the ancient architect, has so well succeeded in preserving the symmetry and squareness of the great chamber, that none of the effects of the mighty convulsion of nature are apparent to the eyes of the observer standing in it. These effects reveal themselves only upon close scrutiny, with careful measuring and levelling. The King's Chamber, therefore, with its five horizontal ceilings of granite, four of which are directly built upon granite (the fifth or topmost being built upon limestone—See Plate XX), is the Great Pyramid's practical sign, or symbol, of *Stability*. Egypt's well known symbol of "Stability" has four horizontal ridges.

116 All the chambers in the Great Pyramid run longer from east to west, than from north to south, and the entrance doorway of each opens on the extreme east of the north wall, the *Grotto*, even, being no exception to this uniform rule. (We give a full description of the Grotto in our letters from Egypt.) As all the passages run in the same vertical plane, a sectional drawing of the Pyramid from east to west would show the various chambers situated vertically one above the other—See Plate XXII, which shows the Chamber System of the Great Pyramid, looking north.

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

CHAPTER VI

THE SYMBOLISM OF THE PASSAGES AND CHAMBERS OF THE GREAT PYRAMID

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

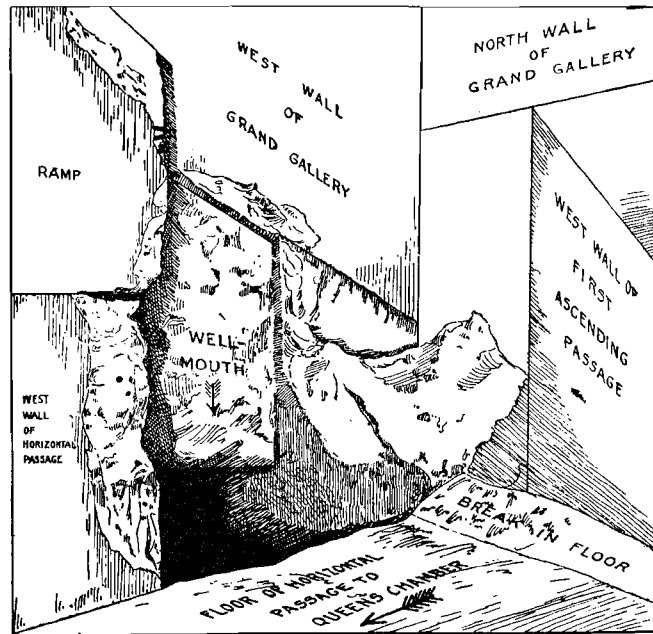
119 As a sequence to these thoughts, it was naturally suggested that the First Ascending Passage which leads up to the point thus assumed to indicate the date of Christ's birth, would, therefore, symbolize that Law Dispensation which preceded and led up to the Advent of the Messiah; and, also, that the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

120 These thoughts, which were suggested by Robert Menzies as a possible interpretation of the symbolism of the Great Pyramid's passages and chambers, have since been proved to be reasonable, and have led the way to the discovery of many beautiful, and otherwise undiscoverable, corroborations of the various features of the plan of salvation as contained in the Holy Scriptures. It is important to realize that it was the recognition of the symbolism of the Well, which formed the key to the interpretation of the design of the passage system. This is only what we should expect, for it

Plate XXIII

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

121 In 2 Tim. 1: 10 it is stated that Jesus, by his death and resurrection, abolished death and brought life and immortality to light through the Gospel. Life on the plane of human perfection, as it will be at the end of Christ's Millennial reign on earth, is



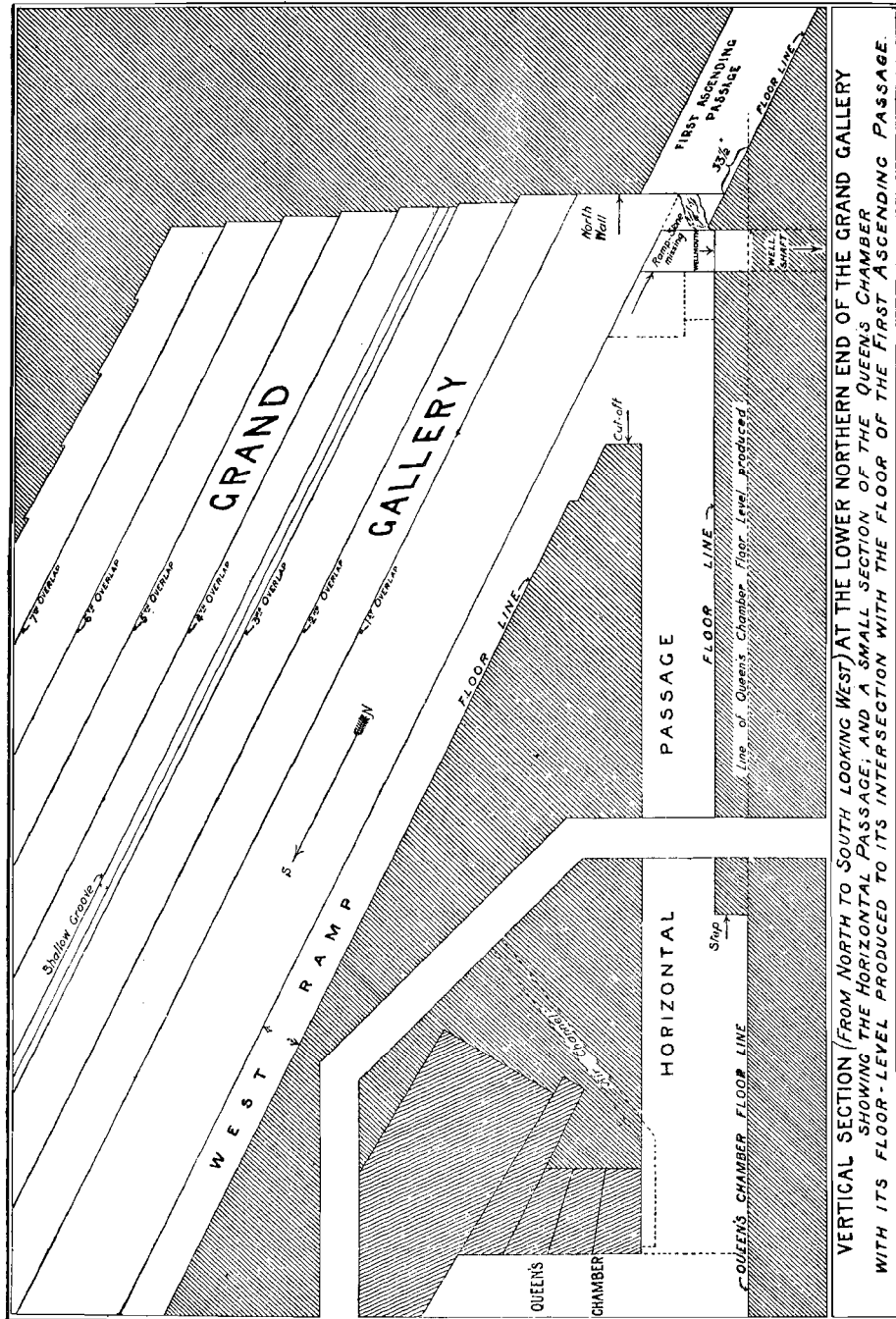
The Well-mouth in the Grand Gallery of the Great Pyramid of Gizeh, showing its broken surroundings

indicated by the Queen's Chamber. Immortality is indicated on a higher level by the King's Chamber, into which entrance is gained only by means of the Grand Gallery and Ante-Chamber. The Grand Gallery represents the pathway of justification by faith which leads to the high or heavenly calling to joint-heirship with Christ; and the Ante-Chamber represents the "School of Christ," the school of consecration unto death, in which those who accept the calling and are accepted by the Lord, are made meet for the heavenly inheritance symbolized by the King's Chamber.

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

123 From the Descending Passage, representing the plane of Adamic condemnation, to the upper planes of life and immortality represented by the Queen's Chamber and the King's Chamber respectively, two ways are shown in the Great Pyramid, namely, the First Ascending Passage, and the Well. A glance at Plate XI demonstrates that of these two ways, the First Ascending Passage, representing the Law Covenant, appears to be much easier to ascend than the other. That is how the Israelites regarded the Law Covenant. When Moses laid before them the words which the Lord commanded him, "All the people answered together and said, 'All that the Lord hath spoken we will do'"—Exod. 19: 8. They thought they could keep the Law and thus gain life, for God had said: "Ye shall therefore keep my statutes and my judgments: which *if a man do, he shall live* in them: I am the Lord"—Lev. 18: 5. They did not recognize that it is impossible for fallen flesh to obey the Divine Law. What is it that blocks this way to life? It is the perfect Law of God. Just as the Granite Plug completely blocks the entrance of the First Ascending Passage of the Great Pyramid, so the Divine Law blocks the way of life which the Law Covenant offered to the Jew. Thus the Granite Plug symbolizes the Divine Law. As the Apostle put it, "The commandment, which was ordained to life, I found to be unto death"—Rom. 7: 10. Through the Atonement Sacrifices, however, which the Lord instituted, the Israelites were typically justified (not really justified, because "it is not possible that the blood of bulls and of goats should take away sins"—Heb. 10: 4), and were accordingly reckoned by God as typically obeying the Law and progressing along the Law Dispensation. The First Ascending Passage, therefore, symbolizes both the Law Covenant and the Law Dispensation.

124 As the First Ascending Passage is blocked, and the passage forced by Al Mamoun is no part of the original design of the Great Pyramid, it follows that there is only *one* way open from the Descending Passage, symbolical of Adamic condemnation, to the upper passages which symbolize life and immortality, namely, by the Well-shaft. But this way is vertical for a great part of its course. It is not a passage at all in the proper sense of the term. As already intimated, it symbolizes Christ's Ransom sacrifice.



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

Thus the teaching of the Great Pyramid corroborates that of the Word of God, which intimates that the way to life and immortality was first opened up through the death and resurrection of Christ, and that salvation is by faith. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast"—Eph. 2: 8, 9. None can ascend from the plane of condemnation and death, to the plane of justification, except by faith. Justification by faith is not the result of works.

125 Only two men have been capable of keeping the perfect Law of God, because none but these two began life in this world on the plane of human perfection. The first one, Adam, wilfully broke God's Law (I 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 (I 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—I Tim. 2: 4-6.

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

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

indicates the date of his death, the distance between the two is found to be $33\frac{1}{2}$ inches, the exact length which corresponds to the duration of Jesus' life on earth at the rate of an inch to a year.⁵

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

129 Dr. Seiss, arguing for the same reasonable interpretation of the symbolism of the Great Pyramid, writes: "Does not the same alphabet spell all our words, and by its various combinations serve to record all our knowledge? And when, by reading certain features of the Great Pyramid in one way, we get one circle of truths, and by reading them in other ways, based on Pyramid presentations, we get quite other circles of truths, or trace in one part coincidences with readings in a different kind in another part, where is the illogicalness of it or the confounding of things any more than in the cases just named?"

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

⁵In his *Life and Work at the Great Pyramid*, Vol. II, Professor C. Piazza Smyth states that the floor of the Horizontal Passage is from $20\frac{3}{4}$ to 21 inches above the Queen's Chamber floor, and 6 inches above the line of demarcation between the First Ascending Passage and the Grand Gallery. This line of demarcation is, accordingly, from $14\frac{3}{4}$ to 15 (say 14.85) inches above the level of the Queen's Chamber floor, which is on the same level as the point on the floor of the First Ascending Passage that marks the date of Jesus' birth.

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

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

CHAPTER VII

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

(A) THE KING'S AND QUEEN'S CHAMBERS

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

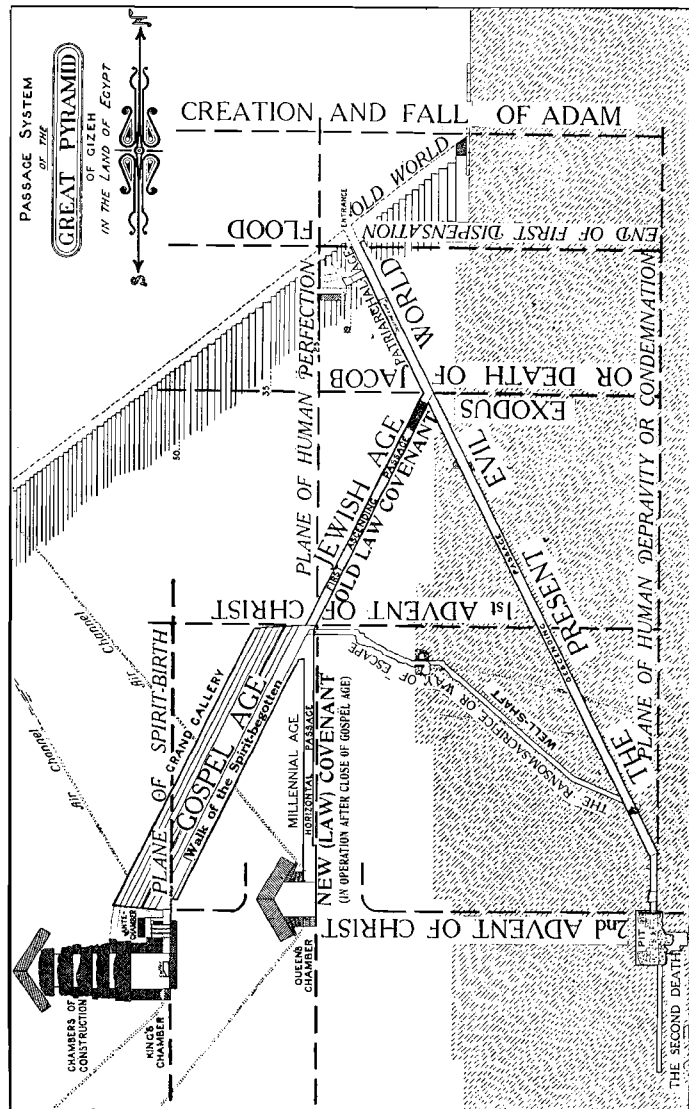
132 Adam was mortal, that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker,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

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

134 In the Chart of the Ages (Plate V) three important planes are represented: (1) the lowest, the plane of human depravity, condemnation and death; (2) above this, the plane of human perfection; and (3) the highest plane, the plane of the Divine nature, immortality. These three conditions are symbolized in the Great Pyramid (Plate XXV), by the same method of superimposed planes: (1) the Descending Passage represents the plane of Adamic condemnation to death; (2) the Horizontal Passage and Queen's Chamber (more particularly the level of the Queen's Chamber floor) represents the plane of human perfection, the condition in which everlasting life is a possibility, but not a certainty; and (3) the King's Chamber, the plane of the Divine nature, immortality, the condition in which death is an impossibility.

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

Plate XXV



gold in the tabernacle symbolizes things Divine; and copper, things human. In the third volume of *Scripture Studies*, he makes it clear that granite and limestone in the Great Pyramid teach the same; as for instance, the *Granite Plug* in the First Ascending Passage symbolizes the *Divine Law*. An examination of Plate XI will show that the only other positions in the Great Pyramid where granite (represented in the Plate by crossed line shading) is used for constructive purposes are the Ante-Chamber, the King's Chamber, and the five spaces above the King's Chamber named by Col. Howard Vyse the "Chambers of Construction"—Pars. 110-115. This would indicate that these chambers symbolize spiritual and Divine things or beings, and that all other parts of the interior of the Great Pyramid, with the exception of the Granite Plug, symbolize human things or beings.

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

137 Another clue to the interpretation that the plane of the Queen's Chamber signifies the plane of human perfection, the condition in which everlasting life is a possibility, is that the level of its floor is above the summit of the Well. We have seen that the Well symbolizes not only in a particular sense the death and resurrection of Christ, but also in a general sense Hades, the death state. Accordingly, the level of the Queen's Chamber indicates that plane of being which is superior to death conditions; but the fact that this plane is only just *at* the summit of the Well, would indicate that in this condition there is, nevertheless, always the *possibility* of death, which, however, would ensue only in the event of disobedience.

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

(1) The First Ascending Passage symbolizes the Law Covenant, which did not offer spiritual life and blessings nor a heavenly inheritance, but eternal life on the human plane with earthly blessings (Gal. 3: 12; Lev. 18: 5; Deut. 11: 1—; 28: 1—); but just as the First Ascending Passage is completely blocked by the Granite Plug, so the Law Covenant as a way to life was blocked by the

Divine Law. As all were thus proved guilty before God, it was necessary that the Son of God should be born as a perfect human being under the Law, and, after proving his right to eternal life on the human plane, surrender this right for ever for the benefit of the human race, as we read: "The man Christ Jesus gave himself a ransom for all"; "My flesh I will give for the life of the world"—1 Tim. 2: 5, 6; John 6: 51. It is in harmony with this that, as already shown (Par. 127), the date of the birth of the "man Christ Jesus," as a perfect human being born under the Law and able to keep it, is indicated in the Great Pyramid at the upper end of the First Ascending Passage, and on the same level as the floor of the Queen's Chamber.

(2) Thus we see that access to the plane of human perfection is impossible for any of the fallen race by their own works through the Law Covenant, and that the only way to life is through the ransom-sacrifice of Christ. This is symbolized in the Great Pyramid by the only means of access from the Descending Passage to the level of the Queen's Chamber, namely, by the Well, which, from this point of view, symbolizes the ransom-sacrifice of Christ, the only "way of escape" from the condemnation of death—John 3: 18. The final outcome of the ransom will be the restitution to the whole human race of all that was lost by Adam—1 Tim. 2: 4-6. But only the obedient will receive eternal life, for "every soul which will not hear [obey] that prophet, shall be destroyed from among the people"—Acts 3: 19-23.

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

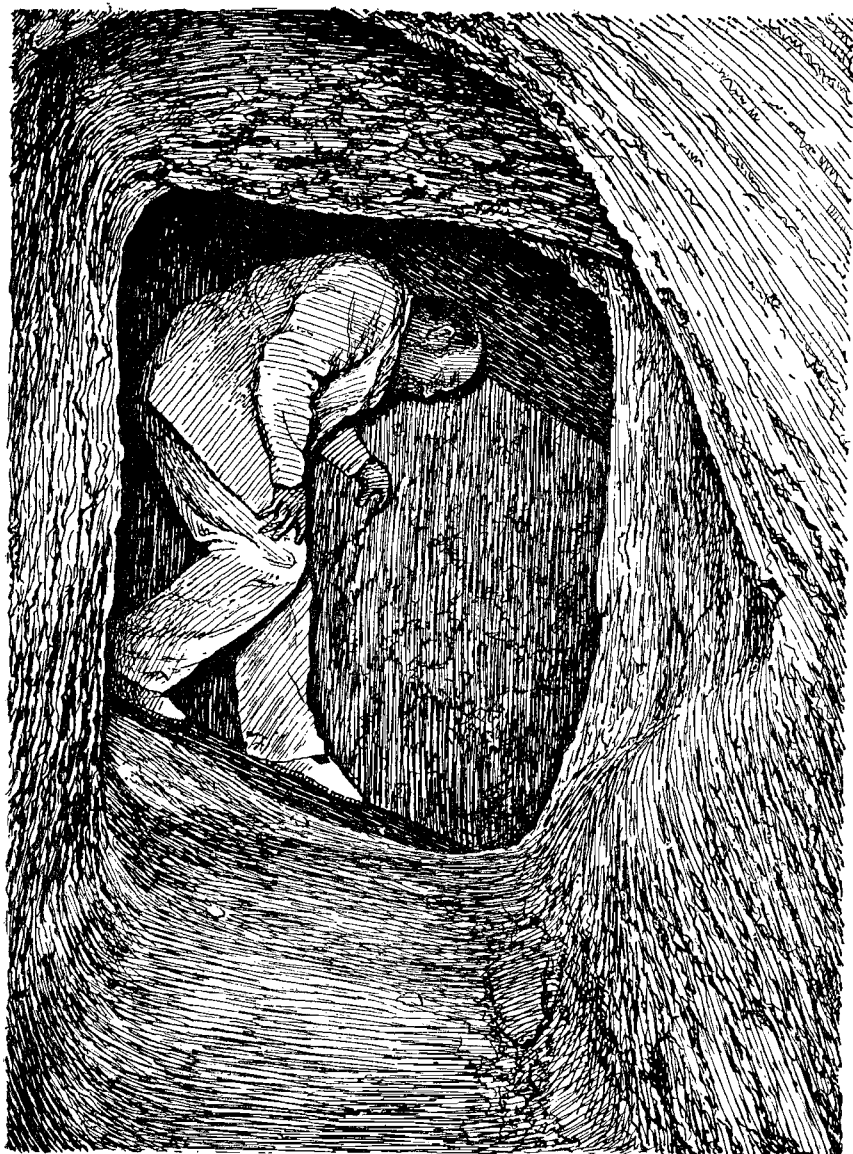
140 There is very great difference between the Kingdom promised to the followers of Christ, and the kingdom prepared from the foundation of the world for the obedient of the rest of mankind (1 Cor. 15: 50; Matt. 25: 34); for just as "the heavens are higher than the earth" (Isa. 55: 9), so the King's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

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

141 There is another method by which the Great Pyramid, under Divine arrangement, symbolizes the essential difference between immortality and mortality. See *Scripture Studies*, Vol. III, pp. 370-373: "As the King's Chamber by its ventilating tubes indicates that it symbolizes a permanent residence, an everlasting condition, so the Queen's Chamber symbolizes the fact that the condition of human perfection, when reached, may be made an everlasting state; for it also has similar ventilating tubes or air passages provided. In one case we may say it symbolizes a permanent condition, and in the other that it *may be made* a permanent or everlasting condition, because this is the fact as indicated both by the Scriptures and by the testimony of the stone Witness. The Scriptures say of those who attain the condition represented by the King's Chamber, that they partake of the Divine nature, and are *immortal*, or proof against death—that they cannot die thereafter. And they show that those others who reach the full restitution, though they will not possess that quality termed *immortality*, which is essentially an element of the Divine nature only, will be supplied with life everlasting under provisions already arranged by the great Architect of the plan of salvation. If they abide in harmony with God and in obedience to his will, they will live forever.

142 "The Great Pyramid declares these same truths; for while the King's Chamber had open ventilators [Plate XX], the ventilators in the Queen's Chamber were originally peculiarly covered. The air-tubes were complete from the outside of the Great Pyramid to within half an inch [this should read *five* inches] of the surface of the inner walls of the Queen's Chamber, the stones on either side of the Queen's Chamber, except the said half-inch [*five* inches] in thickness, having been chiselled out, showing design on the part of the Great Pyramid's Architect, just as every other feature shows it. Mr. 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 [Plate XVII]. Thus the Pyramid, in harmony with the Scriptures, declares that ample *provision* has been made, whereby the perfect human condition, represented by the Queen's Chamber, *may be* an everlasting condition to each one who conforms to its regulations and laws."

143 Thus does the Queen's Chamber with its ventilating air-channels now open to the winds of heaven, suggest the thought of the "breath of life" being breathed into man's nostrils, and man becoming a "living soul"—Gen. 2: 7. "Come from the four winds,



Drawn by K. Vaughan

Walking down the Descending Passage

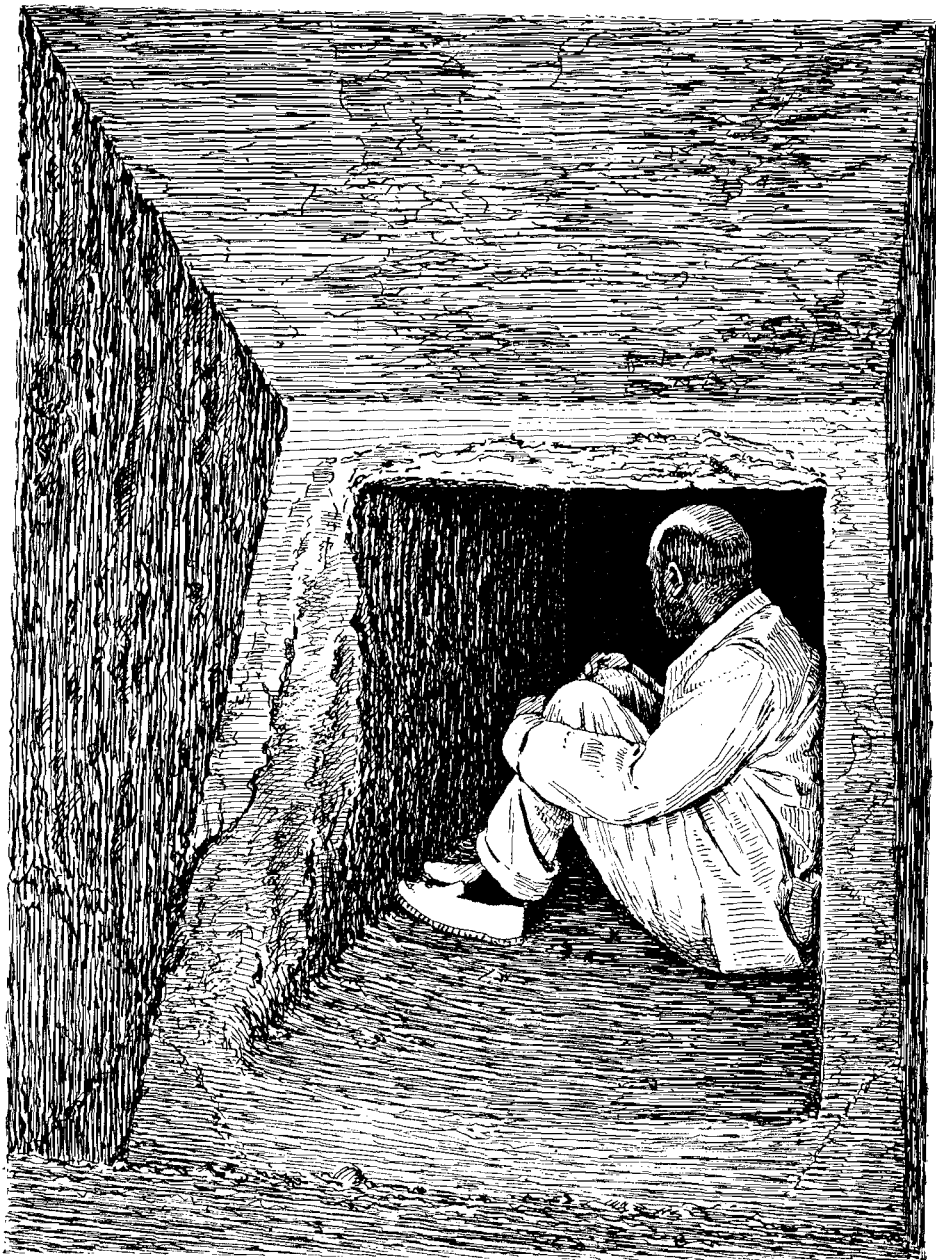
O breath, and breathe upon these slain that they may live. . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army"—Ezek. 37 : 9, 10.

(B) THE DESCENDING PASSAGE AND THE SUBTERRANEAN CHAMBER

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

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

146 Because of its downward slope and very small bore, the whole Descending Passage suggests the thought of the world of mankind bowed under the curse, hastening towards destruction. Since the transverse height is scarcely four feet, the man who travels down this passage requires to stoop very low—See Plate XXVI. The steep downward inclination of the roof compels him to bow his head and shoulders even lower than if the passage were horizontal. So cramped is the posture, that before he has gone far his back and head begin to ache, and he longs for an opportunity to stand upright; but there is no relief, and as he continues his downward course he finds it more and more laborious and painful. At first, the light streaming in from the Entrance aids him in choosing his footing, but the further he proceeds the gloomier becomes the way, until at length he requires to grope along in almost complete darkness, unless he possess a lamp or torch. When he has reached the lower extremity of the passage, should he look back, he will see the light at the Entrance now reduced



Drawn by K. Vaughan

The Lower Terminal of the Descending Passage

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

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

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

149 Men have tried in every conceivable way to obtain a form of government and mode of life which would ensure lasting health and happiness, peace and contentment, but to no purpose. The reason of the failure is to be found in man's moral, mental and physical imperfection, due in part to his own fault, but chiefly to heredity and environment. God knew beforehand that men could not rule themselves, but he knew also that it was best for them to

learn by bitter experience that there is no other way of salvation from sin and its train of evil consequences—pain, disease, misery and death,—than that which he himself has provided in his Son Christ Jesus. In harmony with this, the Apostle Peter said to the rulers and elders of Israel: “This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved” —Acts 4: 11, 12.

150 In the beginning Adam had God’s law written on his mind and heart, that is to say, he was perfect and at peace with God, and thus he enjoyed sweet communion with the Lord from day to day. But after the fall how changed were all the conditions! His descendants lost the desire to obey the law of God, and with this they lost also to an increasing extent the ability to discern good and evil. God permitted this condition to continue, with the result that the race became more and more degraded, and its consequent alienation from God grew daily wider. “When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin—a mind void of judgment], to do those things which are not convenient”—Rom. 1: 18–32.

151 For the first sixteen and a half centuries of the long period of 6040 years (the interval between Adam’s fall in 4128 B.C., and the end of the “Times of the Gentiles” in 1914), the angels were permitted the attempt to save men, in order to demonstrate their inability to do so, and at the same time to test their loyalty to God. Far from saving men, some of these angels became contaminated with the general evil, and so degraded did the human race become that God brought that First Dispensation to an end by means of the Deluge, and “the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6), that is to say, he has ever since prevented them from communion with the holy angels and from materialising and mingling with men.

152 With the termination of the First Dispensation a second beginning was made; but again the course has been downward toward destruction. It is this Second Dispensation, called by the Apostle Paul “this present evil world” (Gal. 1: 4,—See the Chart of the Ages, Plate V), which is specially symbolized by the



Drawn by K. Vaughan

The North-east Corner of the Subterranean Chamber

Descending Passage—Plate XXV. During the first eight and a half centuries of this Second Dispensation God still refrained from giving a *written* Law, but the result was the same, namely increased misery due to deep degradation, and the gradual obliteration of God's image from heart and mind.

153 Then for a period of 1685 years God, having specially chosen and prepared a people for himself, separated them from the nations around so as to protect them from their corrupt influences, and gave them his Law, engraved on tables of stone; but though he watched over them with the jealous care of a wise and loving Father for his children, punishing them for wrong-doing and blessing them for well-doing, and though he sent them prophet after prophet to warn and exhort them, it was all of no avail. Why was this? Was God disappointed? Did he expect the nation of Israel to keep his Law? By no means. God knew that "by the deeds of the law shall no flesh be justified." He was merely permitting men to learn for themselves the lesson that "both Jews and Gentiles . . . are all under sin; as it is written, There is none righteous, no, not one; . . . that every mouth may be stopped, and all the world may become guilty before God; . . . for all have sinned, and come short of the glory of God." The Lord's purpose was that his righteousness, which is by the faith of Jesus Christ, might be manifested, being witnessed by the Law and the Prophets—Rom. 3: 9-26.

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

155 In 606 B.C., with God's permission, Nebuchadnezzar, king of Babylon, destroyed Jerusalem, and the *Times of the Gentiles*, referred to by Jesus, began—Luke 21: 24. In *Scripture Studies*, Vol. II, Chap. 4, C. T. Russell proves conclusively that the Times of the Gentiles, the period during which the Israelites, first as a nation, then as a people, have been subject to the various Gentile governments which have held sway over the world, is an era of 2520 years, beginning in 606 B.C., and terminating in 1914 A.D.⁶

⁶ *Note to the Second Edition*: These words are in the First Edition of this work, which was published in 1910. We believe they should still stand; for we regard the great World-War, which began in Autumn 1914 A.D., as the beginning of the final overthrow of Gentile powers; and as an evidence that Christ, the returned Lord, has taken to himself his great power and *has begun his reign* as King—See Dan. 2: 44: Isa. 52: 7.

156 There was a two-fold purpose in this arrangement. First, God thus permitted the Gentiles to take control and try the experiment of ruling, "that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. As he had given the dominion forfeited by Adam to the angels, to demonstrate their inability to rule and bless the world, so he now delivered that dominion over to the Gentiles, to let them try their various methods, unaided by him. These various *experiments* God permits as so many valuable and necessary lessons, filling the intervening time until the Lord's *anointed*, whose right it is, shall come and take the dominion and accomplish all his gracious purposes"—*Scripture Studies*, Vol. II, page 75. As foreshadowed by God in the great image, seen by Nebuchadnezzar in his dream and explained by Daniel (Dan. 2: 31-45), various forms of government under Babylonia, Medo-Persia, Greece and Rome, have been attempted, but just as the various parts of the image deteriorated from above downwards, first gold, then silver, then brass and lastly iron, so the empires named likewise degenerated both mentally and morally. In the present time of the divisions of the Roman Empire, represented in the great image by the ten toes, though the downward course has been stayed to some extent through the influence of the Reformation, the progress is still toward destruction. Men are using their increased knowledge and their many wonderful discoveries and inventions for their own selfish ends, and, as a result, unrest and discontent are so much on the increase that all thinking people recognize still greater breakers ahead, and are predicting a general wreckage of present institutions.

157 The second purpose was to teach Israel, the chosen people, a much needed lesson. For seventy years they were imprisoned in Babylon and their land was left desolate, and never since then have they had a king to reign over them. When the seventy years were accomplished and all the former wicked generation had died out, only such of their descendants were permitted to return and build the temple and walls of Jerusalem as loved God and had respect to his promises. This was a period of great reformation in Natural Israel, and, dating from Nehemiah's commission in 454 B.C. to build the walls of Jerusalem, the nation was promised seventy weeks (7 times 70 = 490 years) of continued favour—Dan. 9: 24-27. But, though they never again relapsed into gross forms of idolatry, their moral condition, when the Messiah came at the beginning of the seventieth week, showed that there had been a marked decline. They loved darkness rather than light, and crucified the Holy One. Thirty-seven years later, in the year 70 A.D., God visited his vengeance on his people; and once more destroyed their city and left their land desolate. Since then there

has been no nation of Israel, nor will there be till the Gentile Times are fulfilled and "he comes whose right it is" to take the Kingdom—Ezek. 21: 25-27.

158 At the end of the seventy weeks, in the year 36 A.D., God first visited the Gentiles to take out of *them* a people for his name (Acts 15: 14), and during the course of this Gospel Age, all, chiefly Gentiles, who have been justified by faith in Jesus as the Lamb of God that taketh away the sin of the world, and who have denied themselves, and taken up their cross to follow in the Master's footsteps of sacrifice unto death, have had Christ written on their mind and heart by the Holy Spirit—2 Cor. 3: 3. But not all who have professed the name of Christ have been truly his disciples. As the Church grew in numbers and influence, the idea took shape that if only she were properly organized under a head, she would be able to do that which others had failed to do,—to rule and bless the world. God in his wisdom and in pursuance of his great plan of the Ages, permitted the attempt to be made. The great apostate system, called in the Scriptures "Babylon the Great," came into existence, and its head, the Pope, became "King of kings, and Lord of lords." What was the result? Far from being saved, the world was plunged into such depth of ignorance, superstition and moral degradation, that the epoch when the "Church" was at the height of her power has been universally denominated "The Dark Ages."

159 Then God sent reformers to the Church, just as he had formerly sent prophets to the Jews. The Great Reformation followed, and the Lord granted to Spiritual Israel, just as he had granted in similar circumstances and at a parallel date to Natural Israel, a period of seventy weeks (490 years) of continued favour. In consequence of this and of the general spread of education due to the invention of the art of printing, the downward course has been for the first time stayed, just as in the Great Pyramid the traveller on reaching the foot of the Descending Passage, passes into the Small Horizontal Passage. But the knowledge which has been acquired is not the true light. In reality, just as the small Horizontal Passage is darker than the Descending Passage, so, since the end of the Reformation period, the world has been in grosser darkness than before respecting God and his glorious purposes in Christ Jesus. This is clearly shown by the use to which the increased knowledge and the numerous inventions have been put. They have been used simply for selfish purposes, and instead of the good government with universal peace and happiness, which was at first anticipated, they have resulted in such friction and heat between "the classes and the masses" that but a spark is needed to enkindle a general conflagration which will destroy "this present evil world." The Scriptures and prophetic parallels

show that this destruction was due to take place during 1915 A.D., the year after the end of the lease of power to the Gentiles. [See Footnotes to paragraphs Nos. 155 and 175.] But, thank God, it will not mean the end of the *physical* world, for the "earth abideth for ever"; it will be merely the termination of the Second Dispensation, the destruction of all the present evil institutions, in order to the setting up of the Third Dispensation, the first thousand years of which have been set apart as Christ's Kingdom—Plate V. The conflagration also is not a literal fire, but is what the prophet Zephaniah calls "the fire of God's jealousy," his consuming wrath against evil. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for *all the earth shall be devoured with the fire of my jealousy*. For then will I turn to the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent"—Zeph. 3: 8, 9.

(C) THE FIRST ASCENDING PASSAGE

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

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

162 But should he now endeavour to climb the First Ascending Passage, he will find that the Granite Plug completely blocks the way. In this ingenious manner, as before explained, the Great

Pyramid teaches that the way to life by the Law Covenant was impassable, and that what blocked it was the Divine Law, because "by the deeds of the law shall no flesh be justified," for "in man, that is in his flesh, dwelleth no good thing"—Rom. 3: 20; 7: 18.

163 Nevertheless, although the Israelites could not keep the perfect Law of God, the Bible informs us that God permitted them to continue their endeavours to do so. The Great Pyramid teaches the same lesson, for in spite of the fact that at its beginning the First Ascending Passage is blocked completely by the Granite Plug, beyond this it is open. By its symbolical features, also, including its length, it represents the condition of Israel under the Law. Through the atonement sacrifices the Lord year by year forgave the Israelites their sins, and as a nation they were typically justified, that is, they were typically reckoned as having passed from the plane of condemnation represented in the Great Pyramid by the Descending Passage, to the plane of justification represented by the level of the Queen's Chamber. That this justification was only typical is clear from the statement of the Apostle that the Law made nothing perfect, but was only a shadow of good things to come, for "it is not possible that the blood of bulls and of goats should take away sins"—Heb. 10: 1, 4. Those individuals, however, who, like their father Abraham, rejoiced to see Christ's day with the eye of faith, and remained until death true to the Lord in the midst of severe trials, had their faith accounted unto them for righteousness. They had friendship with God, and will be awakened to perfect human life through the instrumentality of the glorified Church—Heb. 11: 39, 40.

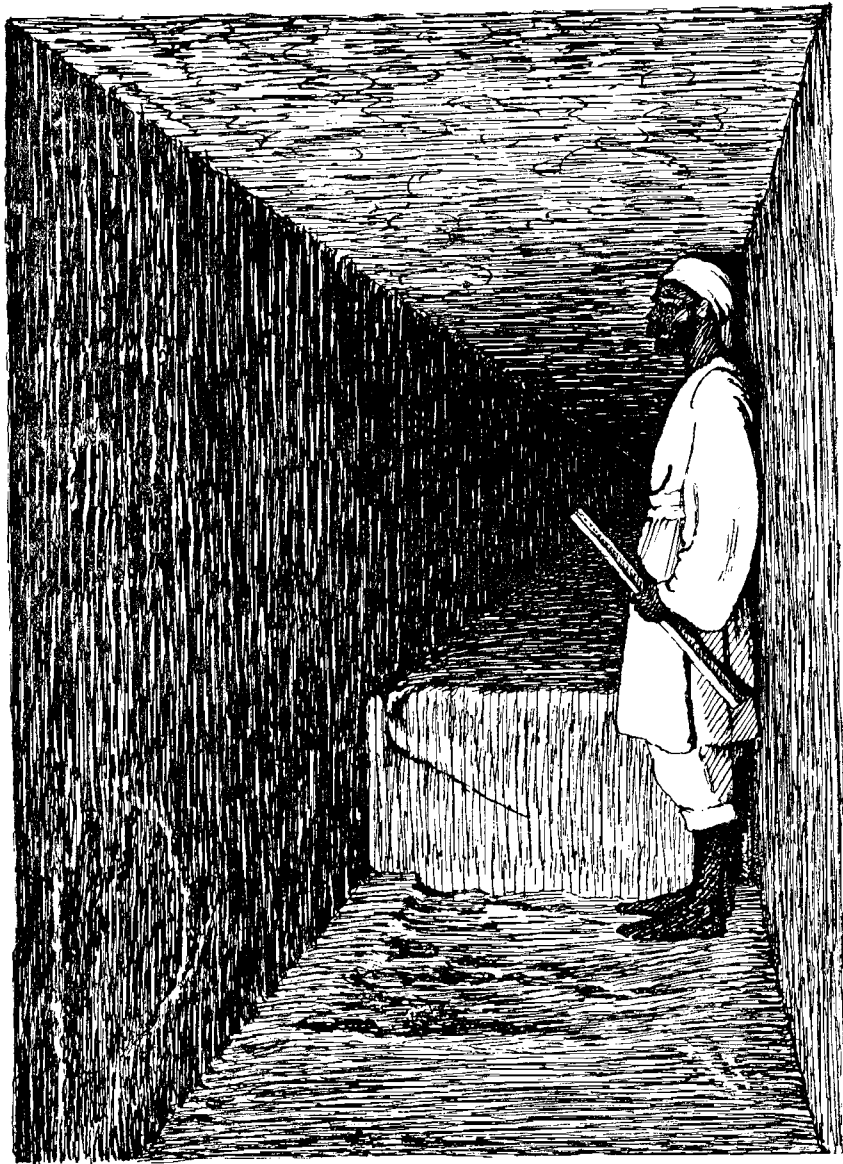
164 The mode of access by which it is now possible to reach the part beyond the Granite Plug (which is still in position) is the hole forced through the soft limestone to the right (west) of the Plug by Caliph Al Mamoun. The Lord thus delayed the discovery of the upper passages and chambers in order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

165 As it is in the Descending Passage, so in the First Ascending Passage the roof is less than four feet transversely above the floor. Accordingly, the traveller is still obliged to bow his head

and shoulders, though not so low as when going down the Descending Passage, because now, in walking upward, he has the advantage of the greater vertical height (4 feet 5 inches). The Pyramid thus teaches that the Jew was less degraded than the Gentile.

166 The way is dark, steep and slippery, and he readily stumbles and falls, more especially as there is nothing to hold on to when he slips. So slippery is this passage, that we found that our measuring rods and other articles, when laid on the floor, glided rapidly to the bottom. Does not this wonderfully represent the condition of the Israelites during the Law Dispensation? Those who were sincere in heart delighted in the Law of God after the inward man, but they saw another law in their members warring against the law of their mind, and bringing them into captivity to the law of sin—Rom. 7: 22, 23. Bowed under the yoke of the Law, they were weary and heavy laden with the ordinances which were against them, and, as the true Light which lighteth every man that cometh into the world had not yet appeared, their lamp, the Word of God, shone as yet but dimly. As a result, they stumbled, and since they were under Law and not under Grace, they had nothing to sustain them when their feet slipped. No wonder the noble Apostle Paul, when he reflected on his former abject condition under the Law, cried despondently: "O wretched man that I am! Who shall deliver me from this death-doomed body?" But at the time when he uttered these words he had already found the answer, and so he exclaimed triumphantly: "I thank God, through Jesus Christ our Lord."

167 The terminal 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—Par. 127. The faithful Israelites, who were looking and longing for the coming of the Messiah, being burdened by the Law, must have been comforted when they heard the gracious words of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"—Matt. 11: 28-30. Those who accepted this loving invitation found to their joy that from that Pentecostal day, fifty days after the resurrection of Christ, when the Holy Spirit fell upon them, they were no longer under the Law symbolized by the First Ascending Passage, but were members of the high or heavenly calling, symbolized by the Grand Gallery. The Law Dispensation had come to an end, and the Gospel Dispensation had commenced. The Apostle declares: "That no man is justified by the law in the sight of God it is evident: for 'The just shall live



Drawn by K. Vaughan

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

by faith.' And the law is not of faith: but 'The man that doeth them shall live in them.' Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree'; and again, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, he took it out of the way, nailing it to his cross"—Gal. 3: 11-13; Col. 2: 14.

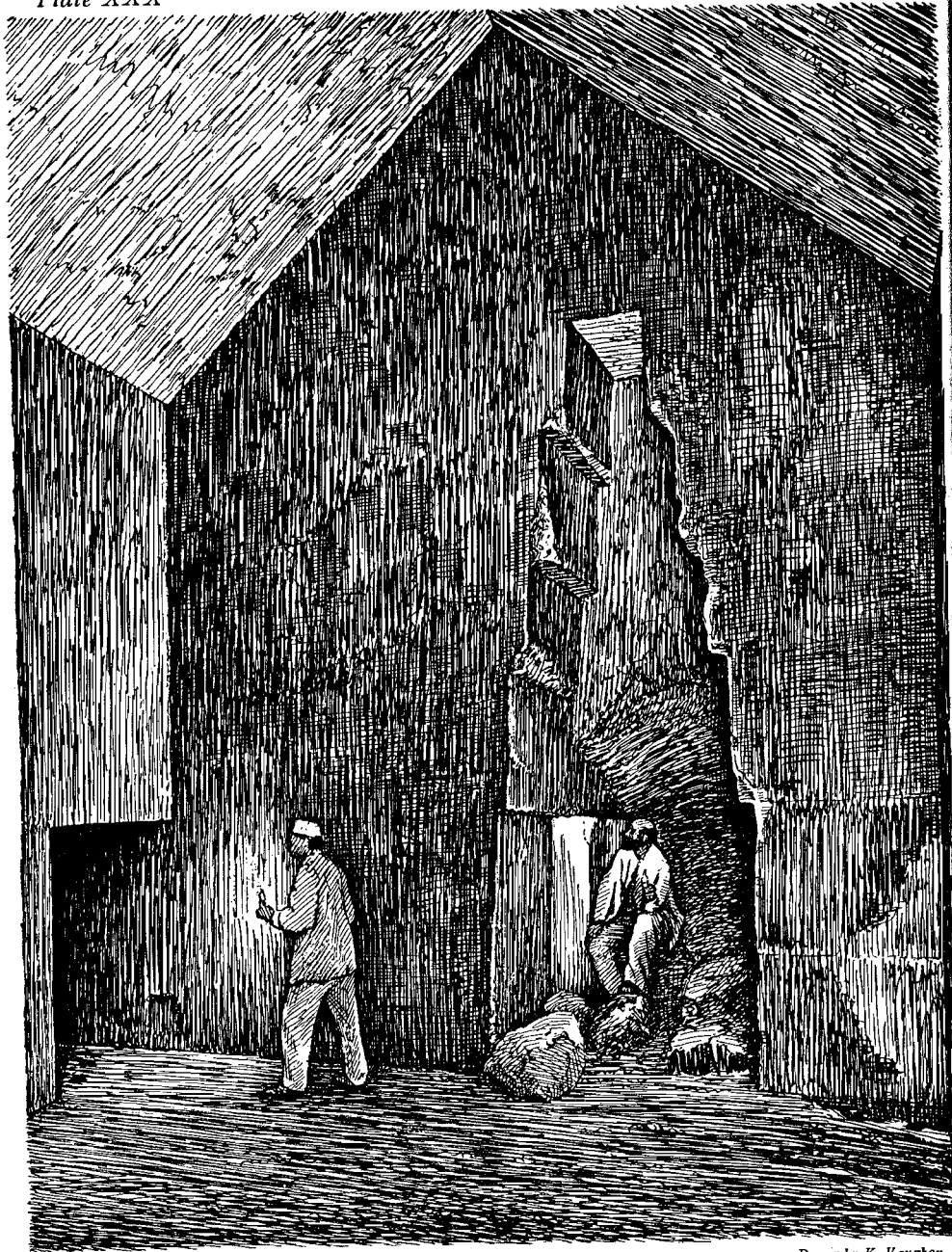
168 These "Israelites indeed" were now able to stand fast (upright) in the liberty wherewith Christ had made them free. This, the teaching of the Scriptures, is also the teaching of the Great Pyramid, for the vertical height of the Grand Gallery is seven times the transverse height of the First Ascending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

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

170 Comparatively few, however, took advantage of the grand opportunity presented to them. As a Nation they rejected the offer and were, in consequence, cast off; and as a Nation, they passed a few years later (70 A.D.) into Hades, the death-state. The few who repented, however, and were baptized for the remission of sins, were justified through faith and had peace with God, and becoming partakers of the high or heavenly calling, and being privileged to suffer and die with Christ, they were given the "exceeding great and precious promises" whereby they might become partakers of the Divine nature.

(D) THE HORIZONTAL PASSAGE TO THE QUEEN'S CHAMBER

THE Horizontal Passage to the Queen's Chamber is divided into two parts, the first portion six-sevenths of the total length with a low roof scarcely four feet above the floor, and the terminal portion, one-seventh of the total length, roomier owing to the drop in the floor at this part, by about twenty-one inches—Plate XXIX.



Drawn by K. Vaughan

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

C. T. Russell suggests that the full length of the Horizontal Passage, from the north wall of the Grand Gallery to the north wall of the Queen's Chamber, represents the total period of seven thousand years from the fall of man to the end of the "Times of Restitution." From its proximity to the Queen's Chamber, and the fact that there is more head-room at this portion, the terminal one-seventh of the passage represents the "Millennium," the last of the seven thousand-year periods from the date of the fall. The first six-sevenths of the passage represents the first six thousand years of the world's history.

172 The first portion, as already stated, is only about four feet from floor to ceiling. It well represents the world groaning under the yoke of sin and death, stumbling in the darkness, and going,—they know not where. We have seen that the Descending Passage shows much the same thing, but there is a difference between the symbolism of the two passages. The Descending Passage, by its downward inclination and its termination at the Pit, is symbolical of the downward course of "this present evil world" (not the people, but the institutions) toward the destruction which was due to begin, and did begin, in the year 1914 A.D. The Horizontal Passage, on the contrary, by its horizontal course, its position at the level of the summit of the Well, and its termination at the seven-sided Queen's Chamber, symbolizes the course of the world toward Human Perfection. It shows that there is a *hope* beyond the great "Time of Trouble," not for the institutions but for the people; for "the creature [the world in general] was made subject to vanity [frailty], not willingly, but by reason of him who hath subjected the same in hope"—Rom. 8: 20.

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

174 The "Great Time of Trouble" at the close of the six thousand years from Adam's fall, is represented in the Horizontal Passage by the sudden drop in the floor at the point six-sevenths of the total length of the passage. A traveller, groping and stumbling along the dark Horizontal Passage with head and shoulders bent and aching, if he were ignorant of this drop ahead

of him, would meet with a very disagreeable experience when he came to it. He would be bruised, and humbled. But after a little, when he rose to his feet, he would find to his joy that there is now no longer any necessity to stoop. The end-portion of the passage is approximately five feet eight inches in height, that is to say, it is the average height of man.

175 This pictures well the present condition of the world. Bowed down by the yoke of sin and death, the nations are groping in the dark, quite unaware of the fact that a time of humiliation awaits them a few years hence. They will be taken by surprise, and will fall, and all their earthly hopes and aspirations will be wrecked.⁷ Then the Psalmist's prophecy will be fulfilled: "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I *will* be exalted among the heathen [nations], I *will* be exalted in the earth"—Psa. 46: 8-10. When the people are raised again, they will find to their joy that they will no longer be compelled to walk with bowed heads. The burden of Adamic condemnation will have fallen from their shoulders, for "in those days it will no more be said, The fathers have eaten a sour grape [of sin] and the children's teeth are set on edge, but every one [who dies] shall die for his own iniquity; every one that eateth the sour grape *his* teeth shall be set on edge"—Jer. 31: 29, 30. From this point onward, all the humble, obedient ones will progress with comfort toward the Queen's Chamber, the post-millennial condition of eternal bliss—Plate XXX.

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

⁷ These words are in the first edition of this volume, and were written in 1909. The time pointed forward to, when the nations would be taken by surprise because of the suddenness of the coming of the Trouble, was the year 1914-1915 (as mentioned throughout the first edition). This prediction, based upon the clear prophetic testimony of the Scriptures, and abundantly corroborated by the Great Pyramid's symbolisms and measurements, was signally fulfilled at the date foretold, namely, 1914 A.D., when the *Great War* was precipitated upon the unsuspecting nations. Formerly strong autocratic Kingdoms are now reduced beyond recovery, and others are weakened and will ultimately lie prostrate as well; for the Scriptures which pointed to the date (1914 A.D.) when the overthrow of "Christendom" would begin, also foretells that the destruction will be complete; for "Thy God reigneth," the Kingdom of Christ is begun—Isa. 52: 7.

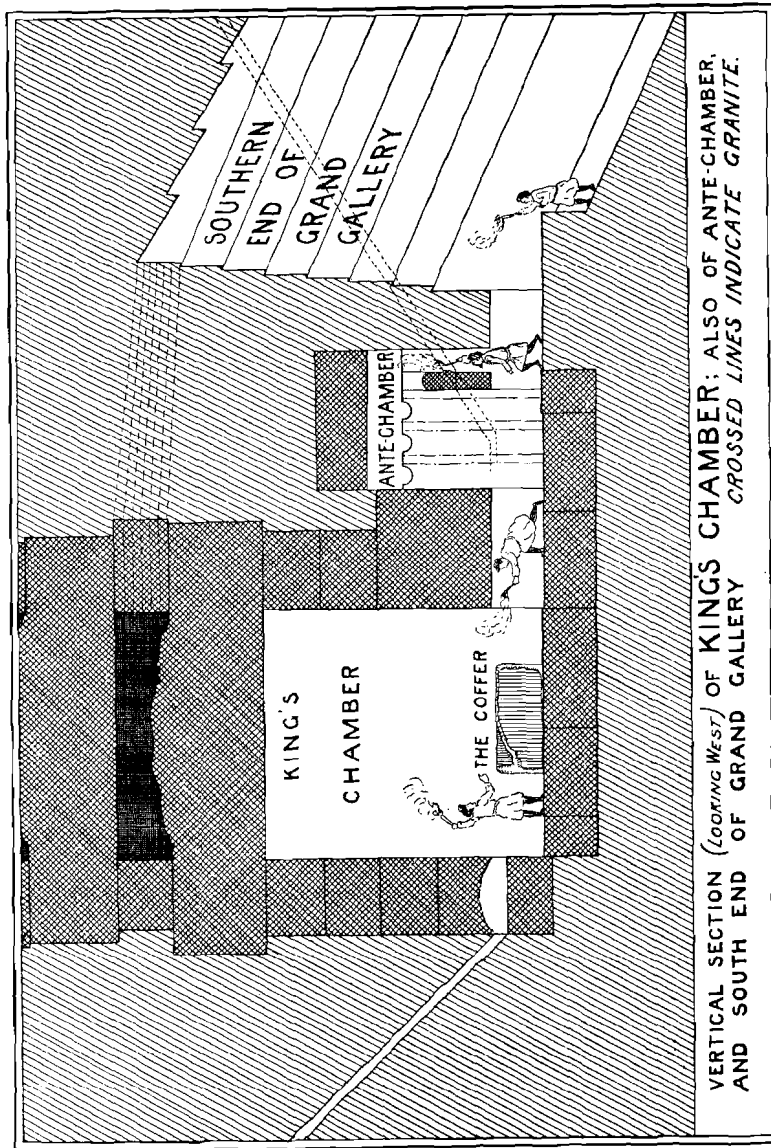
(E) THE GRAND GALLERY AND THE ANTE-CHAMBER
TO THE KING'S CHAMBER

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

178 As already mentioned (Pars. 139, 140), these three compartments and three planes symbolize the three successive steps or conditions of those drawn of the Lord:—(1) The Grand Gallery represents the condition of the justified by faith, those who are reckoned by God as *perfect* human beings because of their faith, and are called with the high or heavenly calling to sacrifice (Rom. 12: 1), that they may become joint-heirs with Christ in his glory. (2) The Ante-Chamber represents the condition of those who, having accepted this gracious invitation to present their justified human nature in sacrifice, are "begotten again" to a *new* nature, receiving the "holy spirit of promise" as an *earnest* of their future spiritual inheritance, the "spirit of adoption" whereby they now cry "Abba, Father"—Eph. 1: 13, 14; Rom. 8: 15; Gal. 4: 6; Heb. 12: 9. These are the spirit-begotten, and are now in the "School of Christ" where they receive trials and testings necessary to develop them as "new creatures in Christ Jesus." In this School, grace and peace are multiplied unto them through the knowledge of God, and of Jesus their Lord—2 Pet. 1: 2. (3) The King's Chamber represents the condition of the spirit-born, those who have completed their sacrifice in death, and have in the resurrection received spirit bodies of the Divine nature in keeping with their new minds—2 Cor. 5: 1. Thus the King's Chamber symbolizes heaven itself, the throne of the Lord—Plate XXXI.

179 Those Jews and Gentiles who are justified by faith, are at peace with God through the Lord Jesus Christ, the purpose being that they may be called to joint-heirship with Christ. In the Great Pyramid they are represented as standing in the Grand Gallery, which, in this picture, symbolizes the conditions of faith-justification.

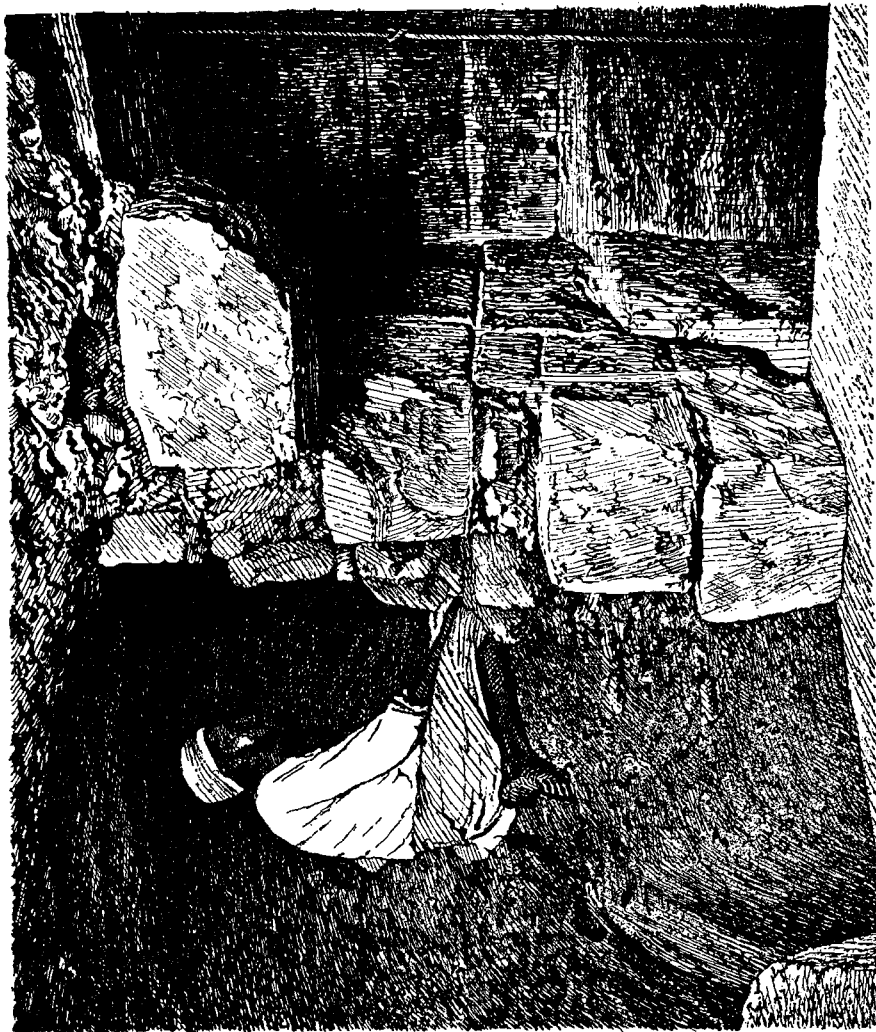
180 Just as the First Ascending Passage leads up to the Grand Gallery, so this symbolizes the fact that the privilege of faith-justification was first offered to those who were under the Law Covenant; for, as the Apostle Paul says, the Law was their "schoolmaster to bring them unto Christ, that they *might be justified*



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

181 But those who received Christ by faith were few in number; the vast majority because of unbelief never realized that Christ had taken the Law out of the way, nailing it to his cross (Col. 2: 14); and of them it was written: "Let their eyes be darkened, that they may not see, and bow down their back 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.

182 As merely a "remnant" of the Jewish nation received Jesus as the Messiah, and the rest "judged themselves unworthy of everlasting life," God turned to the other nations, the Gentiles, to "take out of *them* a people for his name"—Acts 13: 46; 15: 14. But the Gentiles were not born under the Law symbolized by the First Ascending Passage, but were born down on the plane of Adamic condemnation to death symbolized by the Descending Passage, and, therefore, far away from the Grand-Gallery privileges of the high calling to sonship. Nevertheless, although Jesus came to his own people, the Jewish nation, being born under the Law, that he might redeem them that were under the Law that *they* might receive the adoption of sons (Gal. 4: 4, 5), his ransom-sacrifice was all-sufficient to reach right down to those who were "aliens from the commonwealth of Israel," even as the Well, the Great Pyramid's symbol of the ransom-sacrifice, descends all the way down to the lower parts of the Descending Passage—Plate XI. Thus, those "who sometimes were far off" from Israel's covenants of promise, and enemies of God through wicked works, were "made nigh by the blood of Christ" (Eph. 2: 12, 13); and during



Drawn by K. Vaughan

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

this Gospel Age they have passed, symbolically, from the Descending Passage up to the Grand Gallery by means of the Well, that is they have passed through faith in the ransom-sacrifice of Christ from the plane of condemnation to the plane of justification, that they may have the glorious privilege, also by faith, of partaking in the high or heavenly calling of God in Christ Jesus—Plate XXV.

183 But as with the Jewish nation, so also with the other nations, only the few, a "little flock" in all, have exercised saving faith. On their downward course the other nations have passed the Well, the ransom-sacrifice of Christ, without seeing it; or if they did, they have had no faith in it as a way to life. To the majority of the Jews it was a cause of stumbling, just as the upper mouth of the Well may be a cause of stumbling to one who emerges from the First Ascending Passage; and to the majority of the Gentiles it appears to be foolishness, just as the lower end of the Well appears to be merely a side-track from the lower part of the Descending Passage—1 Cor. 1: 23—Plate XII. They little know the drawing power of God, which he exerts on behalf of those who have faith in this way to life and immortality—John 6: 44. Speaking of the peculiar *Grotto* which intercepts the course of the Well-shaft, and its possible symbolical meaning, C. T. Russell writes: "Moreover, the location of the 'Grotto' and the fact that it was natural and not hewn are significant [See Plate XXXII]. It evidently symbolizes the death of our Lord Jesus. The fact that it was *natural* teaches that the Lord's sacrifice of himself was not an expediency, but a fore-ordained, pre-arranged matter in Jehovah's plan, before the outworking of the plan symbolized by the Pyramid began. The fact that it is located above and not below the basal line of the Pyramid seems to teach another lesson in harmony with the Scriptures—that though our Lord died as a ransom for sinners, he did not descend into sin and degradation, but even in his death was within the limits and bounds of the divine plan, as symbolized in the Pyramid structure above the basal line"—Plate XI.

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

185 The great height of the roof, the steep slippery floor, and the help afforded during the ascent by the Ramps,—the stone benches which run the whole length of the Grand Gallery at the base of the side-walls,—symbolize well the upward progress of those who have faith sufficient to advance along the pathway of the just. Yet their path is not an easy one. Owing to the weakness of the flesh, they find it difficult and fatiguing to advance. It is not by their own strength, however, but by the strength of the Lord, that they are enabled to conquer the difficulties of the way, and this strength they can have only as a result of faith. Again and again they find themselves prone to slip, but the grace of God, symbolized by the Ramps, enables them to make upward progress in righteousness in spite of the many difficulties, and the more progress they make, the nearer they come to God, just as the Grand Gallery leads one upward and nearer to the King's Chamber, symbolical of the Holy of Holies, heaven itself.

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

187 In this we have a picture of the condition of those who have advanced through faith to the end of this portion of their journey. Perseverance in following the path of faith-justification by the help of the grace of God has led them to the point where they can see the further step of sanctification, just as perseverance in climbing the Grand Gallery by the help of the Ramp (See Plate XVI) leads the traveller to the point where he can see the low entrance into the Ante-Chamber. The Step symbolizes the natural dislike of the *human* mind to entertain earnestly and sincerely the thought of self-denial and self-sacrifice, for "no man ever yet hated his own flesh"—Eph. 5: 29. With the help of the grace of God, however, some are enabled by an effort to surmount this difficulty. When they do so, they find that more than half the battle of decision has been won. They are now, for a shorter or longer period, on the halting-place symbolized by the level upper surface of the Step, and can examine more closely the narrow way which lies open before them into the condition of sanctification, and thence to joint-heirship with Christ.



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

188 If they will look back and consider the wonderful love of God in sending his Son into the world to die for them while they were yet sinners, they will reason that if, when they were enemies, they were reconciled to God by the death of his Son, much more, being reconciled, they will be saved by his life; and not only so, but they will also rejoice in God through the Lord Jesus Christ—Rom. 5: 8-11. Further, if they consider how much they have already been enabled to accomplish along the pathway of faith-justification, not in their own strength, but in the strength of the Lord, they will not hesitate long in coming to a decision. Doubts evidence lack of faith, and tend to obscure the judgment. The sooner we get rid of them, the more pleasing we shall be to the Lord, for “without faith it is impossible to please him,” and “he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he will receive anything of the Lord”—Heb. 11: 6; Jas. 1: 6, 7. Sooner or later, if they do not decide for the Lord, they will lose this grace of God which they have received (2 Cor. 6: 1), and find themselves again in the Descending-Passage condition of the world sharing in its condemnation; for just as the sole purpose of the Grand Gallery is to lead to the Ante-Chamber and King’s Chamber, so the sole purpose of faith-justification in the Gospel Age is to lead us to the sanctified condition and joint-heirship with Christ symbolized by these two compartments of the Great Pyramid. As Jesus said: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it”—Luke 9: 23, 24.

189 How important it is to realize that it is only the *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*”—I John 4: 10, 11; 3: 16, R.V.

190 After the visitor to the Great Pyramid enters the Ante-Chamber and stands erect, he finds himself at first in a little compartment measuring 21 inches from front to back, by 42 inches from side to side—Plate XXXI. His further progress is barred by the “Granite Leaf,” nearly 15 $\frac{3}{4}$ inches thick, which has its under surface in line with the roof of the entrance passage. The traveller will, therefore, require again to bow very low in order to pass under this block of granite before he can get the full freedom of the Ante-Chamber—Plate XXXIV.

191 The stooping necessary to pass through the entrance passage, which is constructed entirely of limestone, represents the voluntary death of the human or earthly will, self-renunciation. But this alone is not sufficient. Some on giving up their own will accept the will of the Pope, for instance. To these the Pope’s will becomes infallible, and they consent to believe and do whatever he commands. This is not true consecration to God. Those who accept the high calling of God in Christ Jesus must not only deny themselves, but they must also bow to the will of the *Lord*. As granite in the Great Pyramid represents things Divine, so the Granite Leaf represents the Divine Will, to which those who would enter the School of Christ must bow submissively. Before they do this, although they are standing under a granite roof (Plate XXXI) representing Divine protection, they are, nevertheless, still standing on limestone. This symbolizes the fact that they are still regarded by God as human beings, not yet begotten to the spirit nature. But as soon as they come to the decision to bow down to the will of God symbolized by the Granite Leaf, thus evidencing their willingness to “lose their lives” for Christ’s sake, Christ imputes to them a sufficiency of his merit to render their sacrifice holy and acceptable to God. Their justification then becomes complete; and their sacrifice being now a *living* one, because entirely free from the Adamic condemnation, it is at once accepted by the Lord. As the Apostle states, “there is, therefore, *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit”—Rom. 8: 1.

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

wicked"; but the sacrificial death of those declared "blessed and holy" because of their faith in Jesus avails much, for "precious in the sight of the Lord is the death of his saints"—Ezek. 33: 11; Psa. 116: 15.

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

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

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



Drawn by K. Vaughan

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

is indicated in the Great Pyramid by the fact that the granite floor of the King's Chamber is on a higher level than the upper surface of the first granite stone in the floor of the Ante-Chamber.

196 The emergence from the low entrance-passage into the King's Chamber symbolizes the resurrection of those who have been faithful followers of Christ. This is the first or chief resurrection concerning which John the Revelator states: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20: 6. Paul, speaking of the same class, said: "The dead in Christ shall rise first" (1 Thess. 4: 16), and again, "It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him"—2 Tim. 2: 11, 12.

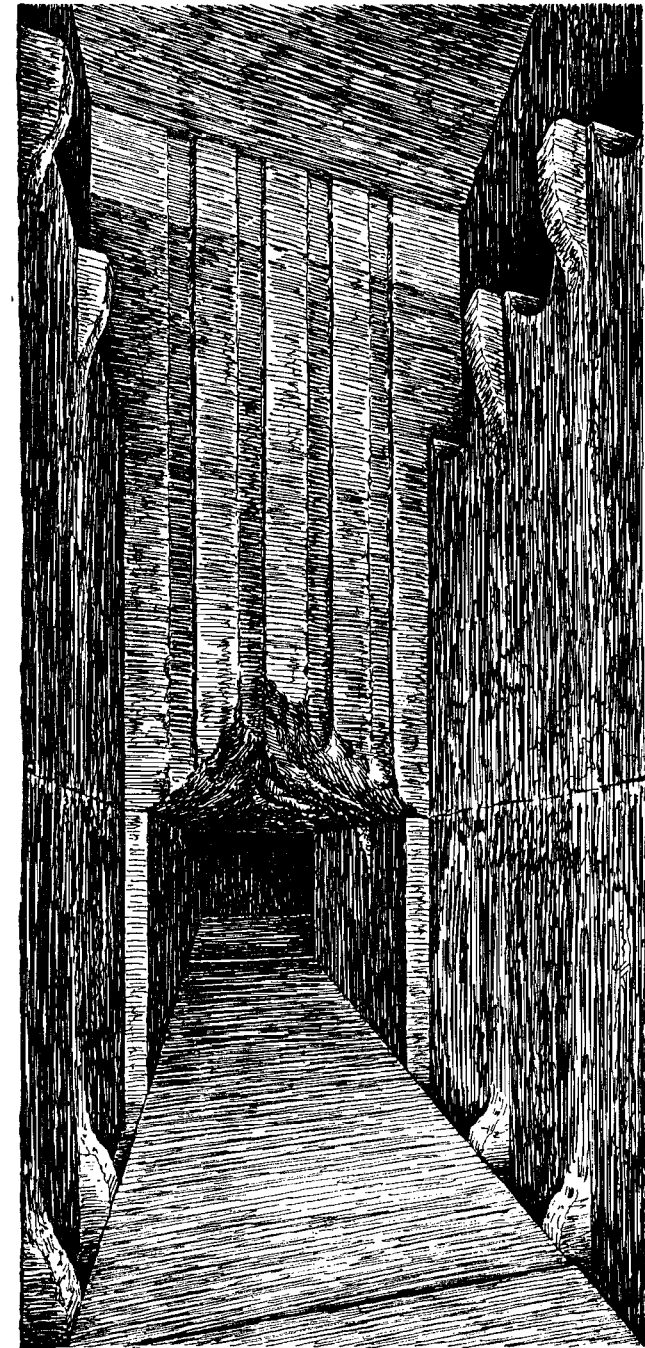
197 This gracious offer of joint-heirship with Jesus is free to those who have ears to hear the glad tidings before the time when the door of opportunity will close, and all who accept and are faithful unto death will receive the crown of life, and will find that the sufferings of the present time are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

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

(F) THE GRAND GALLERY

In the last section we saw that the Grand Gallery, in its relation to the Ante-Chamber as the School of Christ, symbolizes the condition of the justified who are called or invited to present their bodies a living sacrifice, holy, acceptable unto God—Rom. 12: 1. Those who do so are urged to forget those things which are behind, and reaching forth unto those things that are before, press toward the mark for the prize of the *High Calling* of God in Christ Jesus—Phil. 3: 13, 14. In the present section, the Grand Gallery will be considered as symbolizing the High or Heavenly Calling in itself—Heb. 3: 1. The two modes of access, the one for the Jew, the other for the Gentile, to the privilege of the High Calling, have already been considered—Pars. 179-182.

200 This High Calling began, so far as Jesus was concerned, at his birth, because he was born into this world for the purpose of accepting the call to sacrifice when the due time should come,



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

which was at his baptism; but it was not until his death and resurrection that the "new and living way" was opened up to the world of mankind, first to the Jews and afterwards to the Gentiles. Good men, like John the Baptist (than whom there was no greater), who died prior to the time when Jesus Christ rose from the dead and appeared in the presence of God for us, his followers (Heb. 9: 24), had no part in this High Calling to be joint-sacrificers and ultimately joint-heirs with the Master—Matt. 11: 11. The first of the Jews to accept this call and to receive the Holy Spirit in token of their acceptance by God, where the 120 disciples when they were assembled in the upper room at Pentecost, the exact date foreshadowed by the Law—Lev. 23: 4-17; Acts 1: 13, 14; 2: 1-18. The first Gentile to accept, and be accepted, was Cornelius, to whom the Apostle Peter was specially sent by God—Acts 10.

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

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

203 Nevertheless, although this way is lofty, it is a narrow way, for "narrow is the way which leadeth unto life"—Matt. 7: 14. It is rather less than seven feet wide above the Ramps, and the walking part between the Ramps is narrower still. It is only three and a half feet wide—*just room for two to walk abreast, "My Lord and I."* However anxious the Lord's brethren may be for some dear one to share this pathway with them, while they may assist him to see his privilege, none of them can lead him up. They must urge him to take Jesus' hand; and all who respond will find Jesus able to save to the uttermost. They will hear Jehovah's tender words: "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"—Isa. 41: 10.

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

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

206 When we examine the two side-walls of the Grand Gallery, we see that they are each composed of eight courses of masonry above the Ramps, and that each course projects about three inches beyond the one below it—Plate XIX. There are thus seven overlappings, and the width of the passage becomes gradually less between each pair of opposite courses till the roof is reached; here the width is identical with the floor-space between the Ramps. Wordsworth E. Jones suggested that they might represent the various stages in the upward growth in Christian character as detailed in 2 Pet. 1: 5-7: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

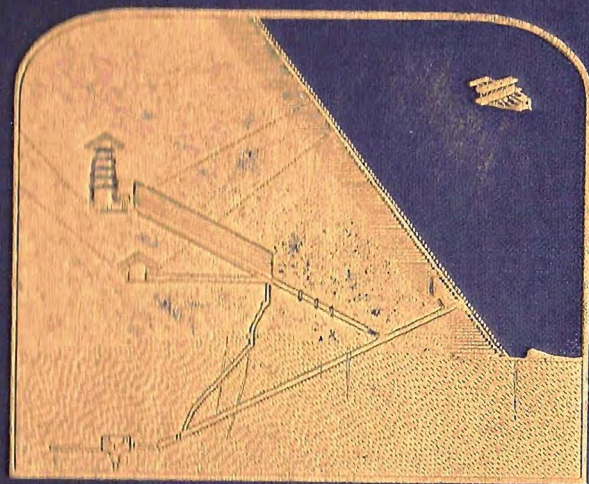
207 From this point of view, the floor of the Grand Gallery may be taken as representing the foundation of our faith. The Apostle assures us that "other foundation can no man lay than that is laid, which is Jesus Christ"—1 Cor. 3: 11. Jesus himself said: "I am the way"—John 14: 6. It is on him that the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

through the medium of the Ramp, and similarly, the faith of the Christian rests on the foundation of Jesus Christ through the medium of the Lord's great and precious promises.

208 But the Christian may have all faith so that he could move mountains, and yet, if he did not add to it the various graces of the spirit, the greatest and highest of which is love, his faith would profit him nothing. We must superadd to our faith the various overlappings of 1, virtue,—fortitude, the courage of our convictions; 2, knowledge; 3, temperance,—self-control; 4, patience; 5, godliness,—reverence for God with desire to do his commands, duty love; 6, brotherly kindness,—love for all who are brethren in Christ Jesus; 7, love in its all-comprehensive sense,—love for God, for the brethren, for mankind in general, for enemies. These are all built upon, and are additions to each other in the order named, and all are necessary, if we would be joint-heirs with our Lord and Saviour Jesus Christ. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ"—2 Pet. 1:5-11.

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

GREAT
PYRAMID
PASSAGES
VOL. II.
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GREAT PYRAMID PASSAGES

VOL. II

THE
GREAT PYRAMID PASSAGES
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IN THREE VOLUMES

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THE GREAT PYRAMID OF GIZEH
SYMBOLICALLY AND BY MEASUREMENT
CORROBORATES THE
PHILOSOPHY AND PROPHETIC TIMES AND SEASONS
OF
THE DIVINE PLAN OF THE AGES
AS CONTAINED IN THE HOLY SCRIPTURES

BY
JOHN EDGAR
M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.
AND
MORTON EDGAR

VOLUME II

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Volume I: The authors of *Great Pyramid Passages*, Prof. John Edgar, M.A., B.Sc., M.B., C.M., F.R.F.P.S.G., and Morton Edgar his brother, visited Egypt in 1909 and 1912, encamping on the Pyramid plateau for many weeks, measuring and photographing in and around the Great Pyramid. Volume I contains a full account of these operations, and is the most up-to-date first-hand description of the Pyramid now in existence. Profusely illustrated by nearly 200 photographs and diagrams this 1st volume presents a connected explanation of the symbolical significance of the Pyramid's passages and chambers, showing how this symbolism agrees with the Scriptural Plan of Salvation. This book is favourably noticed by the press. The *Weekly Mail* says: "*Great Pyramid Passages* is a noteworthy book and cannot be neglected by anyone interested in the subject. The work is a monument of zeal and earnestness, and so demands respect whether one accepts or rejects its conclusions. Though there are several works describing the Great Pyramid, I know of none that gives a more impressive idea of the tremendous structure than this monograph of the brothers Edgar."—*Arthur Mee*.

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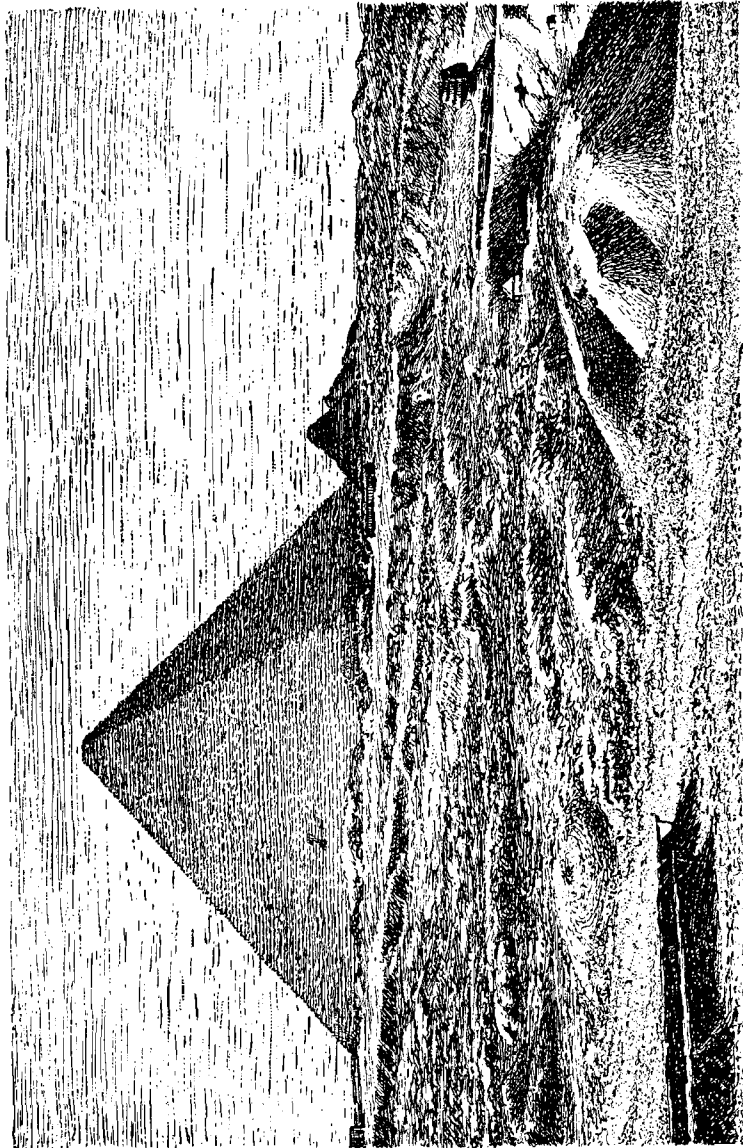
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Drawn by K. Vaughan

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

SECTION I

THE MEASUREMENTS OF THE GREAT PYRAMID

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

2 Later, in 1881, the eminent Egyptologist, Professor (now Sir) W. M. Flinders Petrie, also worked long and arduously at the Great Pyramid, and recorded his observations and figures in his valuable publication *The Pyramids and Temples of Gizeh*. He remeasured with much precision those portions already gone over by Professor Smyth, and visited and measured the parts previously omitted. For a number of years, therefore, students of the Great Pyramid have known of the various dimensions of the monument to within, at least, a probable small margin of error. For when we consider the difficulties which measurers have to contend with in the very confined, dark, slippery, and now somewhat dilapidated passage-ways of the Pyramid, we can recognise that though these workers may conduct their measuring-operations with every care, their conclusions must differ to some extent. As Professor C. Piazzi Smyth very properly says, "no two human measures ever agree exactly; all that finite man can hope for is to come within moderately close limits."

3 The results of our own measuring-operations, carried on in the years 1909 and 1912, as explained in Vol. I of *Great Pyramid Passages*, closely agree with the figures of Professors Smyth and Petrie. We are confident, therefore, that the measurements used in this volume are as near to the truth as we can hope for. This confidence is strengthened by the discovery, first apprehended by

Mr. John Taylor in 1859 in his work *The Great Pyramid: Why was it built? And who built it?* extended by Professor C. Piazzi Smyth and his co-labourers, and greatly developed within the past five years, namely, that the Great Pyramid proves its own dimensions by its wonderful, and complete, system of geometrical and mathematical proportions.¹ For it is now clearly to be seen that the dimensions of each passage and chamber are directly related by such proportions to those of every other part of the building, both exterior and interior.

4 In the scientific, proportionate, dimensions of the Great Pyramid, the mathematical ratio π , or the ratio which exists between the circumference of a circle and its diameter, enters very frequently as one of the factors. Because of this it is possible to ascertain, theoretically, the inch-value of these dimensions to infinitesimal fractions of an inch. Thus, while it is not practicable for a measurer in the Pyramid to ascertain the length of, say, a passage with any certainty beyond a reasonably small fraction of an inch, the application of the theory, mathematically calculated, aids us to great precision. *Practically*, a measurer could not furnish us with the circumference of a circle, of a definitely known diameter, with fractional accuracy beyond 3 or 4 places of decimals; *theoretically*, the figures of the decimal fraction can be extended to any degree of exactitude, through the application of the mathematical ratio π . It is, however, mostly in the scientific features of the Pyramid that great precision is necessary. In the building's corroboration of the Scriptural chronology, and historical times and seasons, such exactness is not essential—it is sufficient that the prominent dates connected with the time-features be indicated within a measurable amount of accuracy to convince one of their intentional character.

5 There is an important fact which must not be overlooked: a passage-way may have been constructed to have various lengths within the limits of a maximum and a minimum—See page 291 in Vol. I *Great Pyramid Passages* for examples. The Descending Passage is shorter along the base of the east wall than along the base of the west wall, as is pointed out in Par. 22. This range of measure, within narrow limits, for any one part of the building, is an intentional architectural detail, the definite purpose of the builder, and not the result of careless workmanship. The numerous scientific proportions everywhere embodied in the structure amply support this view. Professor C. Piazzi Smyth contended for this reasonable understanding when commenting upon his measures of the Coffin in the King's Chamber, declaring that these measures, and the theory based upon them (namely, that this Coffin is the Standard Capacity Measure for all nations, being 71,250 cubic

¹ Fully considered in Vol. III of *Great Pyramid Passages*.

Pyramid inches in interior contents), "realize in the coffer the same principle of limits which has already been accepted in the case of the linear dimensions of other portions of Great Pyramid work." Nevertheless, careful consideration of the Pyramid's whole exterior and interior plan and arrangement demonstrates that there is unity of design throughout the building, which enables us to fix upon one principle dimension for each section; and this, for convenience, we designate the "standard" measure for every such part.

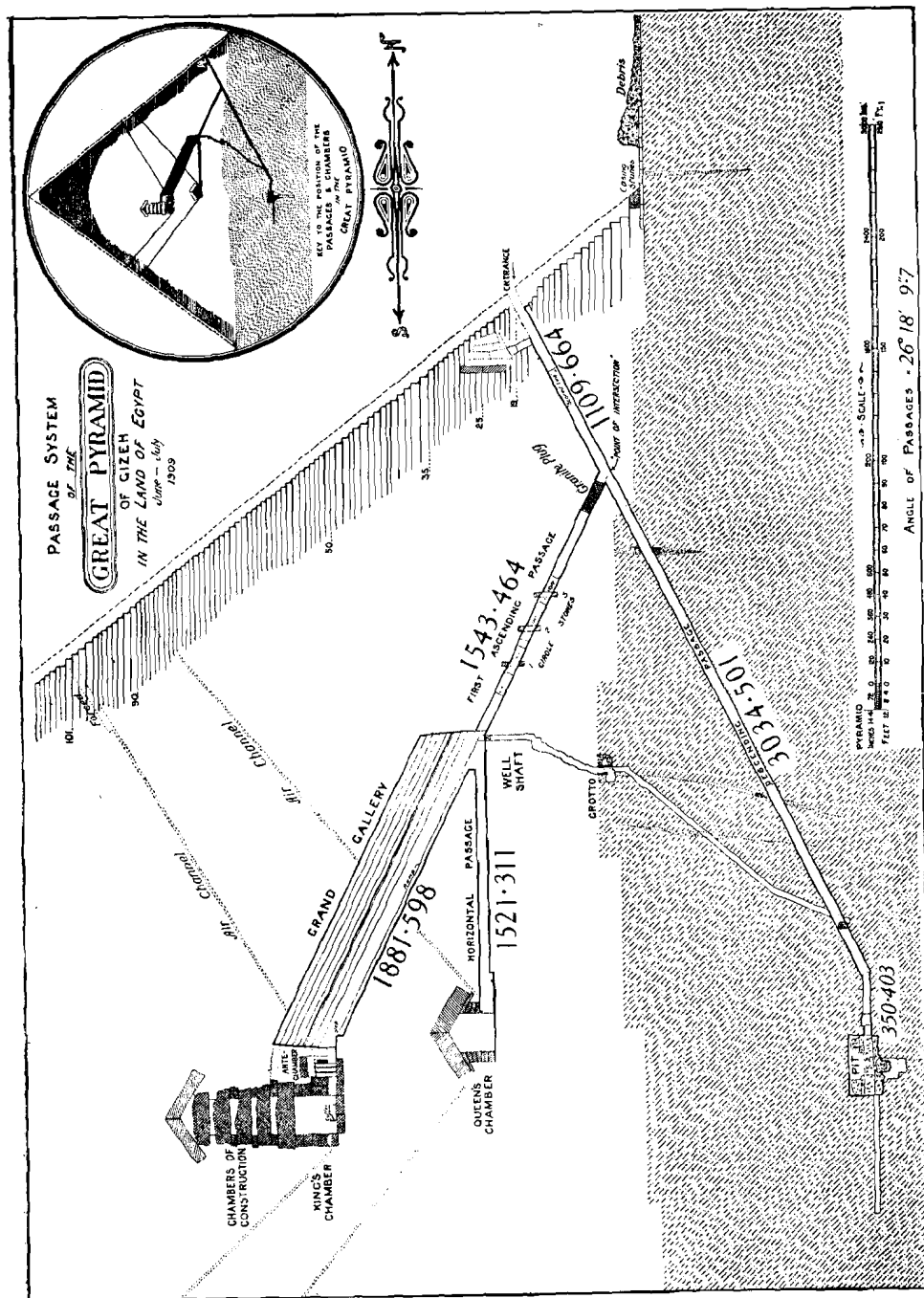
6 As the authenticity of the Pyramid units of measure, the *inch*, and the *cubit* of 25 inches, is fully established, it is not now so desirable to insert the British, or other, measures in the diagrams, nor to write in terms of measure other than those of the Pyramid. Therefore, in the following paragraphs we have converted the published British-inch measures of Professors C. Piazzi Smyth, and Flinders Petrie, as well as our own, into their corresponding value in *Pyramid* inches, to aid ready comparison with the theoretical standard measures—See further in Section VI. At the end of this volume, also, we include tables of all the measures of the building to several places of decimals, to which constant reference will be made when dealing with the calculations.

7 *The length of the Grand Gallery*, from the north wall at the lower end, up the floor-line to the front of the Step at the upper south end, is, according to Professor Smyth, 1812.9852, and according to Professor Petrie, 1813.6845, inches, a difference of about .7 of an inch. We find that a figure lying between these two yields the proper harmony throughout all the various time-measurements, and scientific features, viz.: 1813.5987 + *Pyramid inches*. This, the theoretical standard measure, is barely one-tenth of an inch less than the practical measure of Professor Petrie. Professor Smyth's figure for this passage-length is too short, as he himself admitted later.

8 If the inclined floor-line of the Grand Gallery be produced through the Step to its *virtual* terminal, in vertical alignment with the Gallery's south wall, this point, the true termination of the complete floor-length of the passage, is 1881.5985 + *Pyramid inches* from the floor-beginning at the base of the north wall. Professor Petrie's estimate for the extra produced floor-length through the Step, is barely one-thirtieth part of an inch more than the above-mentioned standard length of 1881.5985 + inches requires. In the case of the Grand Gallery, therefore, the result of the best practical measuring, and the theoretical measure, are very close.

9 *The Length of the First Ascending Passage*, from the "Point of Intersection"² up the floor-line to the beginning of the Grand Gallery, is, according to Professor Smyth, 1542.456, but according

² The "Point of Intersection" is that point on the floor of the Descending Passage which is intersected by the produced floor-line of the First Ascending Passage.



to Professor Petrie, 1545.2532, inches, a difference of about 2.8 inches. Both measurers complained of the great difficulty of doing accurate work in this passage on account of the interception of the Granite Plug, the slipperiness of the floor, and extensive dilapidations of the walls, etc. Their measures, therefore, taken under such trying circumstances, may be considered to be close. Here again we find that if we take a figure which lies between these two, namely, 1543.4642 + Pyramid inches, we shall get the desired harmony in the large number of time-measurements, and wonderful scientific features indicated by, and in connection with, this passage.

10 The length of the Descending Passage, from the present outside beginning of the floor, down the floor-line to the "Point of Intersection," was very carefully measured by Professors Smyth and Petrie. According to the former it is 984.9141, and to the latter 985.4136, inches, a difference of half an inch. Our own measuring gave a result between these two, viz.: 985.3137 inches, which is barely one-twentieth part of an inch more than the theoretical standard length of 985.2665 + Pyramid inches which we adopt.

11 The length of the missing part of the Descending Passage, i.e., the distance from the present outside beginning of the Entrance floor, up to the line of the ancient and now missing casing-stone surface of the building, was computed by Professor Petrie from existing indications to have been 124.0758 inches, with a possible variation of .3 of an inch. His computation for this length is therefore capable of being expressed as 124.3758, if we take advantage of the extra .3 of an inch. The theoretical length is barely one-fortieth part of an inch more than this, namely, 124.3980 + Pyramid inches. Thus, the total original length of the passage from the surface of the casing, down the inclined floor-line to the "Point of Intersection," we take to have been 1109.6646 + Pyramid inches, which measure is not quite one-eighth of an inch more than the total length computed by Professor Petrie.

12 The length of the Granite Plug, which is tightly wedged into the lower end of the First Ascending Passage, is, according to Professor Smyth, 178.6212, and according to Professor Petrie, 178.3215, inches. But with regard to his length of the Granite Plug, Professor Smyth says in Vol. II of his *Life and Work*, page 52,—"It has not yet been proved; and it was so very difficult and roundabout to measure, that I do not attach much value to the numbers." We find that the correct theoretical length is within about one-eighth of an inch of Professor Petrie's more accurately taken measure, that is, 178.1892 + Pyramid inches.

13 The Granite Plug is composed of three blocks of red granite. There is a space of a few inches between the lowermost and middle blocks (Professor Petrie says 4 inches). The top end of the uppermost block is much fractured in appearance (See Vol.

I, Plate LXXXV), and this, of course, suggests the thought that the Plug was originally longer. Professor Petrie says he saw a bit of granite still cemented to the floor two feet further up the passage. We, also, saw what for some time we took to be a piece of granite at the place indicated; but on later more careful examination it proved to be a lump of coarse red plaster. We saw several similar pieces of plaster adhering to the angles of the floor and walls throughout the length of the passage, and we required to clear some of them away as they hindered careful measuring. We also saw at least one such piece of plaster in the Grand Gallery. This coarse red, or, rather, pink plaster was very extensively used by the ancient workmen in the core masonry of the building, and some of it can be seen in certain wide joints in the dilapidated portion of the First Ascending Passage. We believe that the upper end of the Granite Plug is in its original state, and that its rough unfinished appearance has symbolical significance. The upper end of the lowermost block also has a fractured appearance, which is certainly original, for the stone is very inaccessible and there is no room for anyone to work at it.

14 *The partial length of the First Ascending Passage* from the lower north end of the Granite Plug, up the floor-line to the north wall of the Grand Gallery, we adopt as $1469.1357 + \text{Pyramid inches}$. This measure we find by deducting from the total length of the passage the distance from the "Point of Intersection," up to the lower end of the Plug. The latter distance is, according to Professor Smyth, 74.0259 , and according to Professor Petrie, 74.1258 , while our own measure is 74.3256 , inches. (It will be remembered, of course, that we are here converting all British inch measures into their corresponding value in Pyramid inches.) We find that, in this instance, our own measurement is nearer to the standard required, namely, $74.3284 + \text{Pyramid inches}$. Deducting this from the full length of the First Ascending Passage, we get the partial length from the lower end of the Granite Plug, up the floor-line to the Grand Gallery, $1469.1357 + \text{inches}$. (In calculating with numbers in which the decimal fraction is incomplete, as indicated by the plus sign, allowance must always be made for this in the final result.)

15 *The length of the Horizontal Passage* leading to the Queen's Chamber, measuring from the north wall of the Grand Gallery southward to the line of the north wall of the Queen's Chamber, is, according to Professor Smyth, 1517.8806 inches with a possible variation of $\cdot 3$ of an inch, while according to Professor Petrie it is 1522.3761 , or nearly $4\frac{1}{2}$ inches longer, which difference, as Professor Petrie says, seems difficult to account for. We therefore measured this passage with special care and got a result which lies between these two, namely, 1520.9775 inches. Professor Smyth's

measure is certainly too short, and how he obtained so low a figure it is difficult to understand. On the other hand, Professor Petrie's measure is clearly too long, to the extent of about an inch. As we point out in Vol. I, Pars. 588 and 589 (which see), Professor Petrie, while more nearly correct for the length of the first six-sevenths of this Horizontal Passage than is Professor Smyth, is too long in his measure for the final one-seventh; and he gives two lengths for this part, seeming to be undecided where to terminate his measure at the Queen's-Chamber end.

16 In the First Edition of this Vol. II we believed we could not be far wrong if we accepted a fair mean measure, which would give due weight to all three results (viz.: $1521\frac{3}{4}$ British, or $1520.2282 + \text{Pyramid}$, inches). This we did in deference to the very short measure of Professor Smyth. Subsequent investigation, however, shows that our own measurement is more to be relied upon; and we now correct the figure for the Horizontal Passage length to $1521.3114 + \text{Pyramid inches}$, which is about one-third of an inch more than our practical measure, and closer to Professor Petrie's than to Professor Smyth's. This, at all events, we consider to be the theoretical standard length; for slightly varied lengths may be obtainable and be intentional—See again Par. 5.

17 It will have been observed that in nearly every measurement noticed so far the figures we have adopted lie between those of Professors Smyth and Petrie. Professor Petrie accused Professor Smyth of making his measures a little too short; and in a later edition of his work the latter agreed that this probably was the case. It would appear, however, that Professor Petrie erred in the opposite direction of making his own measures a little too long, though he is, if anything, rather more accurate in his figures. His method of measuring with a steel tape (whereas Professor Smyth used short rods placed alternately end to end along the floors) ensured his obtaining better results than Professor Smyth. We ourselves used a specially made steel tape during our operations in the Pyramid in 1909 and 1912.

18 *The length of the lower reach of the Descending Passage*, from the "Point of Intersection" down to the junction of the Small Horizontal Passage leading to the Pit, was not measured by Professor Smyth; for in his day (1864-5) the passage was blocked up with sand and stones. In 1837 (28 years before Professor Smyth's visit to the Pyramid) Col. Howard Vyse had managed to penetrate down to the Pit. He roughly measured the Descending Passage and Small Horizontal Passage along the roof-lines,³ but

³ His account, given in Vol. II of *Pyramids of Gizeh*, page 110, is as follows: "Length from beginning of roof to the junction at the bottom of the upper passage— $63' 2''$. Thence to the forced passage— $17' 10''$. From forced passage to the well— $215' 2''$. From the well to the horizontal passage— $24' 8''$. Total length of

his account is difficult to follow. He evidently did not intend his measures to be more than approximate; they are certainly too vaguely stated to be of much value.

19 According to Professor Petrie the length of this part of the Descending Passage is 3029·4675 Pyramid inches; but Professor Petrie's measuring-operations in the lower system of the Pyramid were not, on his own confession, carried out with his usual carefulness. His figures, therefore, cannot be depended upon where accuracy is desirable. He writes on page 57 of his work *Pyramids and Temples of Gizeh*,—"For the total length of the entrance passage, down to the subterranean rock-cut part, only a rough measurement by the 140-inch poles was made, owing to the encumbered condition of it. The poles were laid on the rubbish over the floor, and where any great difference of position was required, the ends were plumbed one over the other, and the result is probably only true within two or three inches."

20 It appears, therefore, that Professor Petrie and all previous operators did not consider it necessary to be particular in their measurements of the lower system of the Pyramid. We, on the contrary, before our visit to the Pyramid in 1909, had fully recognised the symbolical importance of these subterranean parts, in the great Pyramid's corroborative testimony of the Scriptural Plan of Salvation, and because of this we conducted our own measuring-operations with every care at our command (See account in Vol. I, Pars. 285-293). We measured the length of this passage seven times, from the "Point of Intersection" down to the bottom square end (See Vol. I, Plates XXVII and LXVI), with the following results:

No.	Measurement taken along—	Pyr. ins.
1	Roof, west side, with rods, 6 and 3 feet,	—3031·4655
2	Roof, west side, with steel tape,	- —3032·5644
3	Floor, west side, with steel tape,	- —3034·6623
4	Floor, west side, with steel tape,	- —3034·2627
5	Floor, west side, with rods, 3 and 2 feet,	—3033·2637
6	Floor, east side, with steel tape,	- —3032·4645
7	Floor, east side, with steel tape,	- —3032·6643

21 Of these measures those by rods (Nos. 1 and 5) are the least trustworthy; for no matter how carefully rods are held, and alternately placed one after the other down the length of the passage, slight errors through slipping are very liable to creep in. inclined passage—320' 10". Horizontal passage length—27'." It is evidently impossible to gather from this the exact length of the lower reach of the passage, from the "Point of Intersection" downward. But it would appear, from the subsequent data supplied by Prof. Petrie, that Col. Howard Vyse's figures give an approximate length of 3026 British inches for this part of the Descending Passage.

Considering the great difficulty of measuring a length of over 250 feet down this very steep, dark and low confined passage-way, the results of the measurements by rods are wonderfully close to the other measures taken by the more accurate steel-tape method.⁴

22 According to the above list of measures, the length of the passage on the west side along the roof-line is shorter than along the floor-line; and, again, the length along the floor-line on the east side is shorter than on the west side. These apparent differences, while no doubt partly due to small errors in our measurements, are also due to the fact that the flat lower terminal is not quite at right angles to the incline of the passage.⁵ As the mouth of the lower end of the Well-shaft is situated in the west wall of the Descending Passage, and as a large number of time-measurements are connected with this lower opening of the Well, we consider it proper to carry the floor-length of the Descending Passage down the west, rather than down the east, side. We therefore base our figures for the standard length of the lower reach of the Descending Passage upon our steel-tape measures Nos. 3 and 4, or a mean between these two, namely 3034·5010 + Pyramid inches. But, as we see, other measures of this passage are possible, and, we believe, intended.

23 The distance from the north edge of the lower mouth of the Well, down the floor-line on the west side to the bottom of the Descending Passage, is, according to Professor Petrie, 295·704 Pyramid inches (that is, he states this measure in an approximate, round, number, 296 British inches). Our own measure is half an inch more, 296·2035; and the theoretical distance is within about one-seventh of an inch of this, viz.: 296·0626 + Pyramid inches. We shall here just mention that, when we were measuring in the Pyramid we had no thought of any possible scientific, mathematical, application of the various measurements. Detailed measurements of the lower, and also of the upper, mouth of the Well, will be given later.

24 The floor-length of the Small Horizontal Passage leading to the Pit, is, according to Professor Petrie's round number (of 351 British inches), equal to 350·649 Pyramid inches. We made out the accurate measure to be more nearly 350·3992 + (350³/₄ British) inches on the

⁴The steel tape used by us is 600 British inches in length, and was specially made for the purpose of measuring in the Great Pyramid.

⁵By subsequent (in March 1912) square measuring, we found that the top-west to bottom-east diagonal of the flat end of the Descending Passage, is nearly at right-angles to the incline, and that the other diagonal from the top-east to bottom-west corners, is also nearly at right-angles to the incline; but the first mentioned diagonal is about 1·25 inches further out or more to the north than the other. Consequently, any measuring along the west roof-line, and east floor-line, is bound to give a less result than along the east roof-line, and west floor-line.

west side, and 351·648 on the east side. This difference between the west and east floor-measurements is due to the fact already mentioned, namely, that the flat terminal of the Descending Passage is not quite square. Just as the floor-length of the Descending Passage is *shorter* down the east than down the west side, so the floor-length of the Small Horizontal Passage is, conversely, *longer* on the east than on the west side. As in the case of the Descending Passage, so here also we have based our figures for the theoretical standard floor-length of the Small Horizontal Passage on our measurements along the *west* side, namely. 350·4031 + Pyramid inches, which is only about 1/300th part of an inch more than our practical measure for this side. Further details of the measurements of the Small Horizontal Passage, and of the large Subterranean Chamber, will be noticed when dealing with these parts of the Pyramid; also the dimensions of the various other sections of the monument are given throughout the volume.

SECTION II

ANGLES OF THE GREAT PYRAMID

THE angle of rise of the exterior sides of the Great Pyramid was pronounced by Professor Flinders Petrie, after careful angle-measuring of the large well-preserved casing-stones at the north base of the building (See Vol. I, Pars. 224-226 with accompanying photographs), to be $51^{\circ} 52'$ plus or minus $2'$. Professor C. Piazzi Smyth, following the theory first propounded by John Taylor, claimed that the exact angle is $51^{\circ} 51' 14'' \cdot 3$, which angle is contained within the findings of Professor Petrie,⁶ and was substantially supported by Professor Smyth's own painstaking measuring.

26 This angle $51^{\circ} 51' 14'' \cdot 3$ is called the π (Pi) angle, giving to the vertical height of the Pyramid the same ratio to its square base, as the radius of a circle bears to its circumference (See Vol. I, Par. 18). In conjunction with the building's socket-level base-length (of 9131·0549 + Pyramid inches), this π angle has endowed the Great Pyramid with many wonderful scientific truths, and has also enabled a number of important time-measurements (corroborative of the Scriptural Chronology) to be indicated with exactness.

27 None of the other thirty or more measured pyramids throughout Egypt have been erected at this π angle. Commenting upon this fact, Professor Smith writes: "If, therefore, the π quantity with its resulting shape is really found built into the Great Pyramid with exactness, . . . it not only discriminates that building at once from all other pyramids of Egypt, whatever their absolute size may be; but proves that such a distinguishing feature for the wise of latter days must have been the result either of some most marvellous accident, or of some deep wisdom and settled determined purpose" (*Our Inheritance*, 5th Ed. p. 10). We have confidence that the reader will agree with us, after perusing this volume, that there is no feature in the Great Pyramid the result of accident.

28 The ancient angle of the rise of the corner arris lines of the building, *i.e.*, from the corner-socket foundations up the corner angles to the summit top-stone, is $41^{\circ} 59' 50''$. The ancient angle at

⁶ Professor Petrie wrote Professor Smyth in a private letter that the angle was $51^{\circ} 51'$ —See Par. 272 of Vol. I.

the summit, sideways, is $76^{\circ} 17' 31'' \cdot 4$, and diagonally it is $96^{\circ} 0' 20''$. These three angles are computed from the π angle of the sides. (Professor Smyth made a slight error in his computation of the corner arris angle.)

29 The angle of inclination of the Descending and Ascending Passages, as scientifically deduced by Professor Smyth from the exact geometrical proportions of the building, as well as from his careful personal angular observations in the several passages, is $26^{\circ} 18' 9'' \cdot 7$. (The *seconds* are usually given in Pyramid works as a round figure, $10''$.) This, the theoretical correct angle, is approximated more nearly by the Grand Gallery than by the other passages. The mean angle of the Descending Passage as actually observed by Professor Smyth, is $26^{\circ} 26' 49''$, of the First Ascending Passage $26^{\circ} 6' 5''$, and of the Grand Gallery $26^{\circ} 17' 37''$; and these angles are practically confirmed by Professor Petrie's observations. Professor Smyth points out that the Grand Gallery, the angle of which is only half a minute from that required by theory, is the best constructed of all the passage-ways, and in it the builders appear to have more closely attained to the intention of the Architect.⁷ We share with him in this opinion, not only because the angle of $26^{\circ} 18' 9'' \cdot 7$ agrees with many scientific features in connection with the Pyramid, but on account of the harmony thus produced throughout all the time-measurements contained in this volume; and also because of the Scriptural connection which it establishes between the Great Pyramid in Egypt, and Bethlehem, the place of our Lord's nativity in the Holy Land (See Vol. I, Letter XII).

⁷ Referring to the observed angles of the Descending and First Ascending Passages, Professor Smyth draws attention to the fact that "one of them is more, and the other less, than the theoretical quantity; their mean, or $26^{\circ} 16' 30''$, being within $2'$ distance therefrom; and looking like a case of probable error of construction on the part of honest workmen, who knew the right theoretical angle, and wished to hit, but had practical difficulty in hitting, it exactly" (*Life and Work*, Vol. III, page 37).

SECTION III

BIBLE CHRONOLOGY

AS the time-measurements in the Great Pyramid are corroborative of the "times and seasons" contained in the Scriptures, it will be necessary to have before us a list of prominent Bible dates for ready reference. We suggest that the reader should satisfy his own mind that the dates are Scriptural, by turning up the texts cited:

BIBLE DATES.

God created Adam	- -	B.C.	4128	Gen. 2:7; 5:1.
had a son at			130	" 5:3.
Seth born	- - - -	B.C.	3998	
had a son at			105	" 5:6.
Enos born	- - - -	B.C.	3893	
had a son at			90	" 5:9.
Cainan born	- - - -	B.C.	3803	
had a son at			70	" 5:12.
Mahalaleel born	- - - -	B.C.	3733	
had a son at			65	" 5:15.
Jared born	- - - -	B.C.	3668	
had a son at			162	" 5:18.
Enoch born	- - - -	B.C.	3506	
had a son at			65	" 5:21.
Methuselah born	- - - -	B.C.	3441	
had a son at			187	" 5:25.
Lamech born	- - - -	B.C.	3254	
had a son at			182	" 5:28.
Noah born	- - - -	B.C.	3072	
Age of Noah at Flood			600	" 7:6; 8:13.
Date of FLOOD	- - - -	B.C.	2472	
Shem had a son after Flood			2	" 11:10.
Arphaxad born	- - - -	B.C.	2470	
had a son at			35	" 11:12.

Salah born	- - -	B.C.	2435	
	had a son at		<u>30</u>	Gen. 11:14.
Eber born	- - -	B.C.	2405	
	had a son at		<u>34</u>	" 11:16.
Peleg born	- - -	B.C.	2371	
	had a son at		<u>30</u>	" 11:18.
Reu born	- - -	B.C.	2341	
	had a son at		<u>32</u>	" 11:20.
Serug born	- - -	B.C.	2309	
	had a son at		<u>30</u>	" 11:22.
Nahor born	- - -	B.C.	2279	
	had a son at		<u>29</u>	" 11:24.
Terah born	- - -	B.C.	2250	
	Terah died at		<u>205</u>	" 11:32.
ABRAHAMIC COVENANT		B.C.	2045	" 12:1-7; [Acts 7:2-4.
Abraham in Canaan			<u>25</u>	" 12:4.
When Isaac was born	- -	B.C.	2020	" 21:5.
	Isaac had a son at		<u>60</u>	" 25:26.
Jacob born	- - -	B.C.	1960	
	Age of Jacob		<u>130</u>	" 47:9.
When Jacob entered Egypt	-	B.C.	1830	
	Jacob was in Egypt		<u>17</u>	" 47:28.
Jacob died, beginning of the JEWISH NATION		B.C.	1813	" 46:3; 49:28; Deut. 26:5.
Date of Abrahamic Covenant		B.C.	2045	
Children of Israel sojourned			<u>430</u>	Exod. 12:40-43; [Gal. 3:17.
EXODUS from Egypt	-	B.C.	1615	" 12:40-43.
Wandering in the Wilderness			<u>40</u>	Deut. 8:2.
Enter land of CANAAN	-	B.C.	1575	Acts 13:18, 19; Num. 33:3; 9:1; 10:11, 12; 13:1-3, 25, 26; 32:8; Josh. 14:5-7, 10.
Division of the land			<u>6</u>	
Beginning of JUDGES	-	B.C.	1569	
Period of Judges			<u>450</u>	Acts 13:20.
Saul enthroned	- - -	B.C.	1119	
	Years of reign		<u>40</u>	" 13:21.
David enthroned	- - -	B.C.	1079	
	Years of reign		<u>40</u>	1 Chron. 29:27.
Solomon enthroned	- - -	B.C.	1039	
	Years of reign		<u>40</u>	2 Chron. 9:30.
Rehoboam enthroned	- - -	B.C.	999	
	Years of reign		<u>17</u>	" 12:13.

Abijah enthroned	- - -	B.C.	982	
	Years of reign		<u>3</u>	2 Chron. 13:2.
Asa enthroned	- - -	B.C.	979	
	Years of reign		<u>41</u>	" 16:13.
Jehoshaphat enthroned	- - -	B.C.	938	
	Years of reign		<u>25</u>	" 20:31.
Jehoram enthroned	- - -	B.C.	913	
	Years of reign		<u>8</u>	" 21:20.
Ahaziah enthroned	- - -	B.C.	905	
	Years of reign		<u>1</u>	" 22:2.
Athaliah enthroned	- - -	B.C.	904	
	Years of reign		<u>6</u>	" 22:12.
Joash enthroned	- - -	B.C.	898	
	Years of reign		<u>40</u>	" 24:1.
Amaziah enthroned	- - -	B.C.	858	
	Years of reign		<u>29</u>	" 25:1.
Uzziah enthroned	- - -	B.C.	829	
	Years of reign		<u>52</u>	" 26:3.
Jotham enthroned	- - -	B.C.	777	
	Years of reign		<u>16</u>	" 27:1.
Ahaz enthroned	- - -	B.C.	761	
	Years of reign		<u>16</u>	" 28:1.
Hezekiah enthroned	- - -	B.C.	745	
	Years of reign		<u>29</u>	" 29:1.
Manasseh enthroned	- - -	B.C.	716	
	Years of reign		<u>55</u>	" 33:1.
Amon enthroned	- - -	B.C.	661	
	Years of reign		<u>2</u>	" 33:21.
Josiah enthroned	- - -	B.C.	659	
	Years of reign		<u>31</u>	" 34:1.
Jehoiakim enthroned	- - -	B.C.	628	
	Years of reign		<u>11</u>	" 36:5.
Zedekiah enthroned	- - -	B.C.	617	
	Years of reign		<u>11</u>	" 36:11.
Zedekiah dethroned,—beginning of TIMES of the GENTILES		B.C.	606	" 36:20, 21.
DESOLATION OF LAND			<u>70</u>	Jer. 25:11, 12 (marg.).
EDICT OF CYRUS	- - -	B.C.	536	Jer. 29:10; 2 Chron. 36:22, 23.

SECTION IV

CHRONOLOGICAL PERIODS EXAMINED

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

32 We may here now say that since the year 1904 these chronological links have been subjected to close scrutiny, and have withstood every test. It has been demonstrated, especially within the past few years, that every text bearing upon Biblical chronology, when properly understood, is harmonious with the foregoing dates of the Bible. Secular history, also, where of approved reliability (for much of the early history of the world is not of unquestioned accuracy), is seen to be clearly in line with these dates; and the corroborative testimony of the time-measurements of the Great Pyramid of Gizeh, as set forth in this volume, place their truth beyond every reasonable adverse criticism. We believe, indeed, that the Great Pyramid is an added witness, Divinely arranged, to confirm the faith of the Lord's people in the chronology of the Bible as here presented, that they may surely know where they are in the stream of time, and thus be enabled to co-operate with Him in the outworking of His grand Plan of the Ages.

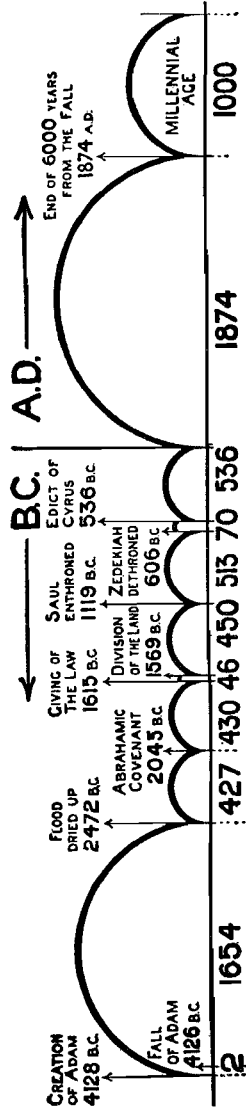
33 *The period of 1656 years* from the creation of Adam to the flood, does not require much comment, for it is based upon the records of the original *Hebrew* Scriptures. As has been pointed out by many eminent chronologists, the addition in the Greek Septuagint version of the Old Testament of exactly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

neighbours; for the Egyptian historians claimed immensely long eras for their past records.

34 It is well to note that Egyptologists admit that Egyptian historical chronology is a difficult subject, owing chiefly to an insufficiency of facts in connection with the reigns of the kings of the 7th to 11th, and 13th to 17th, dynasties. The original list of kings compiled by the Egyptian priest and historian, Manetho, in the first half of the 3rd century B.C., is lost; and the copies of it which are preserved in the writings of Julius Africanus and Eusebius (both of the 3rd century A.D.) are conflicting. Nor do any of the later excavated tablets and papyri records contain a complete chronological list of kings. For many of the kings of Egypt neither the order of succession, nor length of reign is known, and therefore it is impossible for an accurate chronological history of Egypt to be compiled. Many systems of chronology, of course, have been put forward; but the difficulty of arriving at any reliable conclusion is apparent from the vast diversity of opinion. The date proposed for the beginning of the *first* dynasty by *six principal authorities* ranges over a period of 2554 years! or all the way between 5869 B.C. and 3315 B.C. The latter date, 3315 B.C., is the latest deduction; and it is hopeful to observe that as the work of excavation in Egypt progresses, constantly bringing to light additional data for investigation, a steady reduction in the dates is found necessary, thus bringing them more nearly in accord with Bible testimony. The uncertainty which attends Egyptian chronology, equally applies to that of Assyria and all other ancient countries. We therefore have great confidence in the *Hebrew* chronology, which gives us a connected history from the time of Adam down to the year 536 B.C. where secular history begins to be reliable.

35 *The period of 427 years* from the flood to the date of God's covenant with Abraham, is, like the period already considered, based upon the ancient Hebrew Scriptures. It has been supposed that this period should be reduced 60 years because of the statement in Gen. 11:26, that "Terah lived seventy years, and begat Abram, Nahor, and Haran." This would give a period of 145 years between the birth of Terah, and the covenant with Abraham; for Abraham was 75 years of age, according to Gen. 12:4-7, when he entered Canaan and so secured the promise, and 70 + 75 = 145. But those who contend for the shorter period overlook the clear statement of Stephen (Acts 7:2-5), that it was after Terah, Abraham's father, was dead, that Abraham entered Canaan. According to Gen. 11:32, Terah died at 205 years of age. We must not, therefore, understand that the three sons of Terah were all born in the same year, but that the begetting of these sons began when he was 70. Abraham although the youngest was the most important of the three, and is therefore mentioned first.

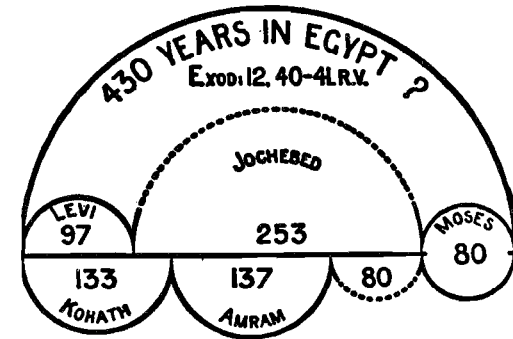
36 The period of 430 years from the Abrahamic Covenant, to the Exodus from Egypt and the giving of the Law, is expressly stated by the inspired Apostle in Gal. 3:17 (The words "in Christ" should be omitted—See R.V.). From this inspired statement of the



Apostle Paul, we know that the 430 years' sojourn of the children of Israel, mentioned by Moses in Exod. 12:40, 41, includes the sojourning of Abraham, Isaac and Jacob in the land of Canaan, which, although promised to them for an inheritance, was still a "strange land"—Acts 7:4, 5.

37 As the Bible dates show a period of 215 years between the Abrahamic Covenant and Jacob's entrance into Egypt, it is evident that the children of Israel's actual residence in Egypt was 215 years (215+215=430). Most authorities think that a period of 215 years is too short for the great multiplication of the Israelites during their residence in Egypt, forgetting that the Scriptures indicate that this increase was miraculous (See Exod. 1:1-22; Psa. 105:23, 24, 37, 38). Rejecting the inspired testimony of the Apostle Paul in Gal. 3:17, the translators of the Revised Version changed the sense of Exod. 12:40, in order to increase the number of years in Egypt. They made the passage to read: "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years." In thus altering the text the R.V. translators fell into a peculiar error as is demonstrated by the diagram on page 19. This diagram shows the genealogy of Moses. Moses was 80 years old at the Exodus (Exod. 7:7). His mother, Jochebed, was the daughter of Levi (Num. 26:59). Levi lived for 137 years (Exod. 6:16), but he cannot have spent more than the last 97 of them in Egypt for he was older than Joseph (Gen. 37:3), and Joseph was 39 when Jacob and his sons entered Egypt (Gen. 41:46-54, compare with Gen. 45:3-11). It follows from these facts that if the period of the Israelites' residence in Egypt was 430 years, Jochebed must have been 253 years old when Moses was born!

38 Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of those who entered Egypt with Jacob. Kohath lived 133 years, and Amram lived 137 years (Gen. 46:8, 11-; Exod. 6:18, 20). If, now, we were to allow that Kohath was a new born babe when he entered Egypt, and that Amram was born the year his father died, there would still remain a gap of 80 years between the death of Amram and the birth of Moses!



39 The statement made by Jehovah to Abraham (Gen. 15:13, 15), quoted by Stephen (Acts 7:6, 7), that Abraham's seed would be afflicted 400 years, is often taken to mean that the affliction in Egypt was to be 400 years. The Apostle Paul, however, points out that this foretold affliction began when Ishmael "mocked" or "ill-treated" Isaac at the time of the feast when Isaac was weaned (Gal. 4:28-30; Gen. 21:5-12). As the Bible dates show that Isaac was born 405 years before the Exodus, he must have been five years of age when he was weaned. That Isaac was not "weaned from the milk" till he had reached the age of five years seems unaccountable to people of Western countries, but in Palestine this is the common practice even at the present day. The women of Palestine believe that the longer the child is suckled the stronger he will grow, and the weaning never takes place under two years, but frequently in the case of a favourite man-child such as Isaac was, he is kept at the breasts for four or five years, and even longer. The "babes and suckling" of the Bible are old enough to sing, and are ready to be taught knowledge (Matt. 21:15, 16; Isa. 28:9; I Sam. 1:21-23).

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

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

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

42 *The period of 46 years* from the Exodus to the division of the land among the twelve tribes of Israel, is made up from two periods of 40 and 6 years. The 40 years from the Exodus until the nation crossed the river Jordan to take possession of the promised land, is exact to a day (Exod. 12:42-51; Deut. 29:5; Josh. 4:19; 5:10; Num. 14:34).

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

(1) Num. 33:3.

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

(2) Num. 9:1.

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

(3) Num. 10:11, 12.

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

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

(4) Num. 13:1-3.

AND the LORD spake unto Moses, saying,

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

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

(5) Num. 13:25, 26.

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

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

(6) Num. 32:8.

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

(7) Josh. 14:5-7.

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

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

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

(8) Josh. 14:10.

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

44 In the Book of Joshua (14:5-7, 10) we read that when Joshua was dividing the land, Caleb came to him and said: “Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea”—namely, that he would live to inherit part of the land—“Forty years old was I when Moses the servant of God sent me from Kadesh-barnea to espy out the land . . . and now, behold, the Lord hath kept me alive, as he said, these forty and five years . . . and now, lo, I am this day fourscore and five years old.” We are informed in Num. 10:11, 12, that in the 20th day of the 2nd month of the 2nd year (*i.e.*, 1 yr. 1 mo. 20 dys.) after leaving Egypt, the people journeyed from Sinai to the wilderness of Paran; and it was from Kadesh-barnea in Paran that Caleb and the other spies journeyed forth (See Num. 13:1-3, 25, 26; 32:8). It was, therefore, a little over a year after the Exodus that Caleb was sent to spy the land, and 45 years later the land was conquered and divided, altogether a period of 46 years.

45 *The Period of 450 years* of the Judges is said by the Apostle Paul to have extended from the time of the division of the land, till Samuel the prophet (Acts 13:19, 20). It is generally acknowledged that without this inspired statement in the New Testament the continuity of the Old Testament chronology would be broken. Nor could we know the period of Saul's reign, were it not that the Apostle again supplies this information, enabling us to connect up the chronological chain (Acts 13:21). The Old Testament does, indeed, furnish an indication of the time which elapsed between the Exodus and the period of the kings, but owing to an evident error on the part of a copyist, or a translator from the original Hebrew manuscripts, the matter has been involved in a measure of obscurity. With the aid of the Apostle's figures we know that the total period from the Exodus to the commencement of the erection of the Temple in Jerusalem was 580 years. In 1 Kings 6:1 we read in our Bible that the period in question was 480, or 100 years less than the sum of the periods given in the other Scriptures (40 + 6 + 450 + 40 + 40 + 4 = 580).

46 The ease with which this mistake in 1 Kings 6:1 crept in, whereby 580 was made to read 480, is very apparent when the Hebrew letter which stands for 4 “ד” is compared with that for 5 “ה”. Although in all existing Hebrew manuscripts of the Old Testament (none of which date earlier than the 10th century A.D.) numbers are written out at length, it seems certain that the writers of the originals, and all the ancient copyists, employed the letters of the alphabet to denote numerical values. It is well known that this method was used by the Greeks, and, indeed, by all ancient Eastern nations. Maccabæan coins prove conclusively that this shorter method of recording numbers was in vogue among the

It is now generally agreed that these synchronisms were added to the Book of Kings by a later hand, and are not to be considered as original independent chronological data. The fact that the writer of Chronicles (which is held to be the last written of the books of the Old Testament) *ignored* the lengths of the reigns of the kings of Irsael (the ten tribes which broke away from Judah into idolatry after the death of Solomon), and confines himself entirely to the line of the kings of Judah, should give us confidence that the Lord intends us to continue the chronological chain through the kings of Judah. (See 1 Chron. 3:9-16.)

49 *The period of 70 years* desolation of the land of Judea and Jerusalem, from the destruction of Jerusalem and the temple at the dethronement of Zedekiah, till the first year of Cyrus, is easily found by comparing the clear statements of the following Scriptures:

(1) *The prophecy of Moses.*

Lev. 26:33-35.

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

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

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

(2) *The prophecies of Jeremiah.*

Jer. 25:11, 12; 29:10.

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

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

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

50 As this period of the chronology is much misunderstood, we have thought it advisable to enter into the details.¹

It is evident from a consideration of the above texts, that the 70

¹ Since the first edition of this 2nd volume of *Great Pyramid Passages* was published (in 1913), the proofs here given in connection with the period of 70 years' desolation have been thoroughly verified in articles appearing in the *Watch Tower*, published by the "Watch Tower Bible and Tract Society," of Brooklyn and London.

years of desolation spoken of by Jeremiah was in fulfilment of the prophecy of Moses, that the land might enjoy its sabbaths of rest, because when the people were in the land they would not let it rest. When Zedekiah was taken captive to Babylon in the 4th month of his 11th year (Jer. 39:2), it appears that some of the poorest of the people were left in the land (Jer. 39:10), over whom Nebuchadnezzar set Gedaliah as governor (2 Kings 25:22). And when the Jews who had escaped to other lands heard that Gedaliah was made governor over this remnant, they returned and joined him (Jer. 40:11, 12). But we read that in the 7th month Gedaliah and many others were slain (Jer. 40:15, 16; 41:1-3); and although the Lord promised to protect the very few who yet remained if they would obey him (Jer. 42:10-12), they were now so afraid of the Chaldeans that they would not settle in the land, but fled into Egypt (Jer. 43:1-7). Thus, toward the end of the 11th year of Zedekiah the land of Judea was desolate (Jer. 44:2, 6, 7, 22; 2 Kings 25:25, 26). This abject fear of the small number who were left after Gedaliah's death, was foretold by Moses, who said that they would flee out of the land and perish among their enemies (Lev. 26:36-39), and that *then* the land would enjoy her sabbaths while she lay desolate without them (Lev. 26:33, 34, 43), to fulfil, or accomplish, 70 years.

51 Although the teaching of the Scriptures regarding this period of 70 years desolation is very clear, it has been strangely obscured by Ussher and other chronologers. They have imagined that the 70 years began in the 3rd or 4th year of the reign of Jehoiakim, 19 or 18 years before Zedekiah's dethronement. This, of course, would shorten the chronological chain previous to A.D. 1, and thus make the six millenniums from the creation of Adam end 19 or 18 years after 1872 A.D. They recognised that the land was not "desolate without an inhabitant" during the remaining 7 or 8 years of Jehoiakim and the 11 years of Zedekiah, and they therefore termed the 70 years as a period of *captivity*. *But the Scriptures are emphatic that no captivity began in the 3rd or 4th year of Jehoiakim, nor, indeed, till after the death of that king.*

52 It was after Jehoiachin (the son of Jehoiakim; also named Jeconiah and Coniah—See 2 Kings 24:8, margin) had reigned three months, that the beginning of the captivity of Judah took place² (2 Kings 24:6-18). The prophet Ezekiel (who was among those carried to Babylon with Jehoiachin), always reckoned the *captivity* as dating from the time when Jehoiachin was taken

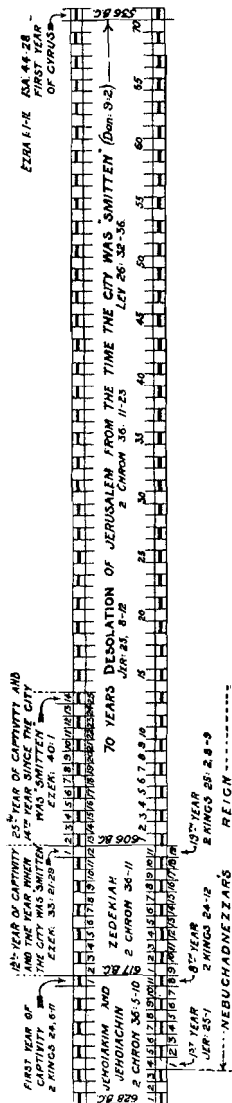
² In *Studies in the Scriptures*, by C. T. Russell, Vol. II, top of page 52, notice that the texts given in the 5th line do not refer to a captivity 18 years before Zedekiah's dethronement, but to the captivity of Jehoiachin (son of Jehoiakim) 11 years before the final captivity and destruction of Jerusalem.

captive, 11 years before the final captivity and *desolating* of Jerusalem and the land (Ezek. 1:2; 33:21; 40:1.—See diagram on this page). Jeremiah, also, did not recognise any captivity of Judah previous to that of Jehoiachin (See Jer. 27:16-22; and note that

this utterance of Jeremiah was during the 4th year of Zedekiah; for the Variorum Bible points out that in verse 1 of this 27th chapter Zedekiah is the king meant, as is shown by comparing verses 3 and 12, and verse 1 of the next chapter—the 28th. The Septuagint omits 27:1 entirely).

53 It was in the 4th year of Jehoiakim, which was also the 1st year of Nebuchadnezzar (Jer. 25:1), that Jeremiah promised the Jews that if they would turn from evil the Lord would do them *no hurt*; otherwise the king of Babylon would come against them (Jer. 25:1-12; 36:1-3). The fear of an invasion had the effect of causing the people to proclaim a fast, and endeavour to influence Jehoiakim to repent (Jer. 36:4-10, 16). This fast was held in the 9th month of the 5th year, so that the Lord did them "no hurt" previous to the 6th year of Jehoiakim³ (Jer. 36:9). But Jehoiakim cut up and burnt the "roll of the book" which Jeremiah had written against him, and Jeremiah required to write another roll, in which he repeated his prophecy that "the king of Babylon shall certainly come and destroy this land [make it desolate], and shall cause to cease from thence man and beast" (Jer. 36:22-32). Because of this act of contempt in cutting up the roll, the Lord brought Nebuchadnezzar against Jerusalem, and Jehoiakim was bound in chains to be carried to Babylon (2 Chron. 36:2-7). Nebuchadnezzar, however, did not pursue his original intention to take Jehoiakim captive, but made him pay tribute instead, and carried off some of the vessels of the temple, being content with this alone. At the end of three years' subjection Jehoiakim rebelled against Nebuchadnezzar (2 Kings 24:1), with the result that the Lord harried him by sending against him

³ The Septuagint reads the 9th month of the 8th year, which is probably correct—See footnote on page 29.



bands from the surrounding countries, the people of which were now under the power of Babylon, until Nebuchadnezzar was free to come in person to besiege Jerusalem (2 Kings 24:1-4, 7).

54 Jehoiakim was not taken captive to Babylon; but after reigning eleven years he died, being probably assassinated by his infuriated subjects when they saw Nebuchadnezzar coming to lay siege against the city; and it seems that he was not accorded an honourable burial, but that his dead body was cast forth out of Jerusalem⁴ (Jer. 22:18, 19; 36:30). It was therefore upon the head of Jehoiachin (Coniah) that the collective sin of his fathers was visited (Jer. 22:24, 25; 36:30, 31). We read that it was *at that time* (11 years before Zedekiah's dethronement) that Nebuchadnezzar and his servants came and besieged Jerusalem (2 Kings 24:8-11); and Jehoiachin (son of Jehoiakim) evidently thought it hopeless to resist, and surrendered himself with all his princes and all the chief of the land into the hands of the king of Babylon (2 Kings 24:10-17). This, the *first* deportation of captives to Babylon, took place in the 8th year of the reign of Nebuchadnezzar (2 Kings 24:12; Jer. 24:1-10); and the second and final deportation was at the dethronement of Zedekiah eleven years later, in the 19th year of Nebuchadnezzar (2 Kings 24:18, 19; 25:1-11). Although a few cities in Judea still remained unsubdued after the first captivity, which were desolated at the final invasion by Babylon (Jer. 34:1-22), this final captivity is spoken of as being more a captivity of *Jerusalem* (Jer. 1:3; 32:1-5), from which time, therefore, the 70 years desolation of Jerusalem began (Dan. 9:2).

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

⁴ Although the Scriptures do not say when Jehoiakim began to pay tribute, they by the foregoing texts indicate indirectly that it was in his 8th year. The great Jewish historian Josephus corroborates this, saying distinctly that it was in Jehoiakim's 8th year that he became tributary to Babylon, rebelling three years later, *i.e.*, in his 11th and last year (See Ant. X, 6:1-3).

56 The 70 years spoken of by Jeremiah is shown in Jer. 29:1-14⁵ to have begun to count from the time when the *remnant* (or *residue*—same word in the Hebrew) in Jerusalem were taken captive by Nebuzar-adan, the captain of Nebuchadnezzar. It was in the 4th month of his 11th year that Zedekiah was taken captive (2 Kings 25:2-7; Jer. 39:2-7), while in the 5th month Nebuzar-adan carried away the *remnant* to Babylon (2 Kings 25:8-11; Jer. 39:8, 9). It was this *remnant* or *residue*, as well as to all those who, 11 years before, had gone into captivity with Jehoiachin or Coniah (Compare verses 1 and 8 of Jer. 24), that Jeremiah sent the letter, telling them to settle down in Babylon, for the Lord would not visit them till 70 years were accomplished (See Jer. 29:1, 2). The messengers bearing Jeremiah's letter to the captives in Babylon had been employed by him in a similar capacity 7 years before, Elasah and Gemariah evidently having formed part of the embassy which had gone to Babylon on behalf of Zedekiah in his 4th year (Compare Jer. 29:3, with 51:59, margin).

We believe that the foregoing Scriptural data definitely fixes the commencement of the 70 years period from the 7th month, in the 11th year, of the reign of Zedekiah, Judah's last king.

57 The question arises: on what basis did Ussher claim that there was a captivity of Judah 18 years before the dethronement of Zedekiah? Not by following Josephus,⁶ but by endeavouring to harmonise the Scriptural records with the Astronomical Canon of Ptolemy, which seems to gain support by Dan. 1:1-4. But the Scriptures and the Canon cannot be harmonised at this period,⁷ not even if it could be supposed that the desolation of 70 years began in the 3rd year of Jehoiakim, as has been assumed to be the meaning of Dan. 1:1-4.

⁵ In Jer. 29, verses 16-20 are omitted in the Septuagint, and are regarded by some authorities as not being in the original manuscripts—See the Variorum Bible.

⁶ The words of Josephus regarding the 70 years' period are: "He [Nebuchadnezzar] reduced them all, and set our temple which was at Jerusalem on fire [Compare 2 Chron. 36:19-21]; nay, and removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was desolate during the interval of seventy years, until the days of Cyrus King of Persia" (Apion, I:19). In another place he says: "But the King of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a desert for seventy years" (Ant. X, 9:7).

Although we cite these two passages to show that Josephus evidently understood the seventy years as a period of *desolation*, beginning with the burning of the temple and destruction of Jerusalem at the detronement of Zedekiah, we nevertheless recognise that he is in general very unreliable in chronological matters.

⁷ The following facts should be remembered: (1) Ptolemy's Canon places the 1st

58 It cannot be admitted that the 70 years desolation of Jerusalem and the land began in the 3rd year of Jehoiakim, for according to the Scriptures "desolation" implies "without an inhabitant," and Jerusalem and the land were not without inhabitants until after the dethronement of Zedekiah (See Jer. 4:7; 6:8; 9:11; 26:9; 32:43; 33:10, 12; also Zech. 7:5, 14).

59 It is because of deference to the Canon of Ptolemy that Dan. 1:1-4 is supposed by some to support the idea that the 70 years began in the 3rd year of Jehoiakim (But see preceding footnote). But this reading of Dan. 1:1-4 is in direct conflict with all the historical accounts of the captivities contained in the books of Kings, Chronicles, and Jeremiah, which we have already considered. We cannot reject the combined prophetic and historical testimonies of these books simply on the strength of this doubtful reading of Dan. 1:1, more especially as this text conflicts with Dan. 2:1. In reading over the 1st chapter of Daniel it would appear that the Hebrew children were taken captive by Nebuchadnezzar in the 3rd year of Jehoiakim. They were trained in the learning and tongue of the Chaldeans for three years (verses 4, 5), and yet, according to Dan. 2:1, 25, they were brought into the presence of Nebuchadnezzar in or before his *second* year, though verse 18 of the 1st chapter shows that the three years had completely expired. (See Jer. 25:1.)

60 Because of this disagreement between Dan. 1:1, and 2:1, and because of the disagreement of both of these texts with the chronological order of the captivities narrated in the other books of the Scriptures, a number of commentators suggest that the 3rd year of Jehoiakim in Dan. 1:1 should be understood as meaning the 3rd year of his vassalage to Nebuchadnezzar, when he turned and rebelled and thus brought the king of Babylon against

year of Nebuchadnezzar in the year 604 B.C. (2) The 1st year of Nebuchadnezzar was in the 4th year of Jehoiakim—Jer. 25:1. (3) Jerusalem was destroyed in the 19th year of Nebuchadnezzar—2 Kings 25:2, 8. (4) Jehoiakim and Zedekiah each reigned 11 years in Jerusalem—2 Chron. 36:5, 11. (5) The Jews returned to Jerusalem at the end of the 70 years in the 1st year of Cyrus, 536 B.C., which is a generally accepted date—2 Chron. 36:19-23.

All who will seek to satisfactorily harmonise the above chronological records of the Scriptures, with the Canon's date for the 1st year of Nebuchadnezzar, will soon prove to himself the impossibility of the task. The difficulties of the problem are manifest by the fact that, while Ussher gives the date 588 B.C. for the destruction of Jerusalem at the dethronement of Zedekiah, the equally celebrated chronologer, Hales, places this destruction in the year 586 B.C., or two years later than Ussher.

Accepting the united testimony of the sacred writers that Jerusalem and the land lay desolate for 70 full years, the chronological data of the Scriptures are harmonious. See diagram on page 28.

Jerusalem (2 Kings 25:1); for it is certain that Jehoiakim was not taken captive to Babylon.

61 In Dan. 2:1 the number 2 has evidently arisen out of the number 12. A similar mistake is seen by comparing 2 Kings 24:8, with 2 Chron. 36:9, where the number 8 in Chronicles has arisen out of the original number 18 preserved in Kings. The reading in the Variorum Bible for Dan. 2:1, is *twelfth*. With this correction of a probable error in Dan. 2:1, and with the understanding that the 3rd year of Jehoiakim in Dan. 1:1 is to be reckoned as the 3rd year of his vassalage to Nebuchadnezzar (See footnote on page 29), the narratives in Daniel fall into line with the records of the captivities as presented in the other Scriptures.⁸

62 *The Period of 536 years* from the end of the 70 years desolation of Jerusalem and the land of Judea, till the beginning of the year A.D. 1, rests upon the testimony of secular history.

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

63 As we should expect, seeing that God has here left us to our own resources, it is at this period of the world's history that chronology rests upon the surest foundations, both because we have at command several distinct eras which can be compared, and also because we have the writings of many contemporary authors of different nations. Secular history from the end of the 70 years desolation of Jerusalem down to our day is, therefore, in marked contrast with regard to the reliability of its chronology to that of history previous to the 1st year of Cyrus; for in the earlier period secular chronology is more or less built upon speculations, and there is no unanimity of opinion. Were it not that God has specially provided, by means of his inspired writers, the necessary data to enable us to connect the reliable period of secular history with the chronological chain of the Bible, we would be absolutely unable to locate our position on the stream of time. For this reason, if for no other, the reverent student of the Word of God will do well to keep close to the Bible chronology, placing his reliance upon the records of secular history only where they are not at variance with those that are inspired, and where, as in this instance of the 1st year of Cyrus, he is directly referred thereto.

⁸ Much more could be added to the above brief review of this 70-year link in the chronological chain, and confirmatory of our understanding that it was a period of complete desolation, beginning in 607 B.C., and ending in 537 B.C. The Great Pyramid is altogether in accord with this interpretation.

We may rest assured that wherever our heavenly Father refers us to secular history, he has so overruled matters as always to provide that the historical evidences necessary to enable us to fix our dates, have been preserved by trustworthy writers.

64 In 2 Chron 36:19-23, and Ezra 1:1-11 we read that it was in the first year of Cyrus, king of Persia, that the Jews were permitted to return to Jerusalem. The overthrow of the Babylonian kingdom by the Medes and Persians (Elam) had been foretold by Isaiah more than 180 years previously (Isa. 13:1, 17-19; 21:2, 9), as well as by Jeremiah (Jer. 51:11). Belshazzar was the last of the Chaldean kings, and when he was slain at the time of the capture of the city of Babylon by Cyrus, "Darius the Mede took the kingdom" (Dan. 5:25-31). Darius the Mede has been identified in secular history as Cyaxares II, who was the uncle of Cyrus. Sometimes the reign of Cyrus the Persian is dated from his capture of Babylon in 538 B.C., but he was then merely acting under the authority of Darius as general of the army. Thus, the Medish monarch, in connection with a Persian, brought the kingdom of Babylon to an end according to the prophecies. So long as a Mede sat on the throne the Persians were second in importance, but on the accession of Cyrus, the Persians became predominant. This transference of the sovereign power from the Medes to the Persians was illustrated in Daniel's vision of the ram with the two horns (symbolical of two powers) one of which was higher than the other, and the higher (the Persian) came up last (See Dan. 8:3, 20).

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

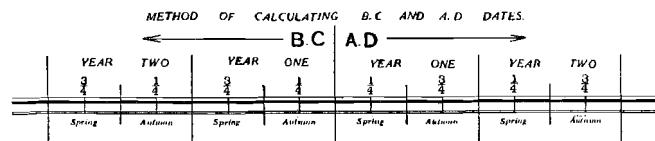
66 *The period of 1872 years*, when added to the sum of the preceding periods, completes six millenniums from the date of the creation of Adam. But the Scriptures indicate that Adam's fall and condemnation took place two years after his creation, so that, dating from the Fall, 6000 years ended in 1874 A.D. The proofs of this statement are contained throughout the book.

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

SECTION V

THE YEAR: ITS BEGINNING AND LENGTH

IN the list of Bible dates (Sec. III), the years are reckoned to begin according to the present mode of calculating, namely, 1st January.⁹ This, however, is merely for convenience, for there are abundant evidences that, with early nations in the northern hemisphere, the universal rule was to begin the year in the Autumn, quarter of a year earlier than at present.¹ There are evidences which show that previous to the date of the exodus of the Israelites from Egypt, the Bible follows the then prevailing custom, and reckons the year to commence in Autumn. The date of the creation of Adam, given in the chronological list as 4128 B.C., really commenced in Autumn quarter of a year earlier, that is, 4128 $\frac{1}{4}$ years before 1st Jan. A.D. 1. Six thousand years from the creation of Adam, therefore, ended at the date 1872 A.D. in the Autumn, or 1871 $\frac{3}{4}$ years after 1st Jan. A.D. 1. (4128 $\frac{1}{4}$ + 1871 $\frac{3}{4}$ = 6000.) When we read in Gen. 7:11 that the flood began in the 2nd month of Noah's 600th year, we are to understand that this year began in Autumn.



⁹ The 1st of January was adopted as the commencement of the year by France in 1563 A.D., by Scotland in 1600, and by England in 1752.

¹ Autumn in the northern is, of course, at the same time Spring in the southern hemisphere.

In his article on the "Primitive Year" (quoted at length by Professor C. Piazzi Smyth in Vol. II of *Life and Work*), Mr R. G. Haliburton, of Halifax, Nova Scotia, clearly proves that the early nations regulated their year by the appearance of the Pleiades or Seven Stars. Their year began on the night when these stars were seen longest, *i.e.*, when they were exactly on the meridian overhead at midnight; and this takes place in the Autumn in the northern hemisphere. Mr Haliburton wrote that in his day (1863) the heathen people of Australia, New Zealand, Mexico, the Islands of the Pacific, etc., still observed the Pleiades Year. Owing to the slow steady progression of the precessional cycle, the Pleiades now culminate on the meridian overhead about two months later than in the time of Noah.

68 At the Exodus from Egypt, when the Israelites were separated to God at the passover in the 14th day of the month of Abib, the Lord said through Moses: "This month shall be unto you the beginning of months: it shall be the *first* month of the year to you" (Exod. 12:2; Deut. 16:1). In this way the Lord made a distinction between the year of his own people, and the year of the Gentiles; for the passover in the month Abib (or Nisan, as it was afterwards named—Esther 3:7) is in the Spring. According to this commandment of the Lord, the nation of Israel counted the number of the months of their year from the Spring; their 7th month fell in Autumn and coincided with the beginning of the year of their Gentile neighbours.²

69 In the chronological list of dates the year of the Exodus is 1615 B.C., but as this event occurred in Spring, quarter of a year later, the exact interval from the Exodus to 1st Jan. A.D. 1 was 1614 $\frac{3}{4}$ years. Similarly with the date of the Israelites' entrance into Canaan, given as 1575 B.C., the Scriptures show that this took place at the beginning of the Israelitish year in Spring (Lev. 23:10; Josh. 4:19; 5:10), so that the exact period from then till 1st Jan. A.D. 1 was 1574 $\frac{3}{4}$ years. The years of the reigns of the kings of Judah began in Spring (Saul, the first king of Israel, was crowned in the Spring—1 Sam. 11:12-15; 12:1-17. See also 2 Chron. 29:1-3, 17; 30:1-5, 15; 35:1-19); and, when a king through death or any cause vacated the throne, the year during which he ceased to reign was counted in with the total years of his reign (2 Kings 24:18; 25:2-7), while the first year of the reign of his successor was reckoned as beginning from the following Spring. If this successor died or was dethroned before the following Spring, his short reign was not taken account of in the chronological total, but was included in the last year of the reign of his predecessor (2 Chron. 36:9, 10). By this arrangement overlapping, or counting a year twice, was avoided.

70 The solar tropical year, on which the seasons of seed-time, and harvest, etc., depend (Gen. 8:22), cannot be divided into an even number of days. Its precise length, as nearly as can be determined by astronomers, is 365 days 5 hours 48 minutes 45.96 + seconds, or, when expressed decimally, 365.2422 (nearly) days—See Par. 82 for exact value.

71 The year was assumed by many early nations to have 12

² This year of Israel is known as the *Ecclesiastical* year; but the Scriptures indicate that the 7th month began what has been named the *Civil* year, which pertained principally to the land and to slaves. The 7th month of the Ecclesiastical year was the commencement of the "year of release" from slavery and debts; the *Sabbatical* year during which the land lay fallow; and the grand *Jubilee* year of restoration (Lev. 25:3-10; Deut. 31:10). We shall have occasion to afterwards refer to this feature.

months of 30 days each, or 360 days in all (See Gen. 7:11, 24; 8:3, 4, where 5 months are said to equal 150 days, *i.e.*, 5×30). The monuments in Egypt show that this was the length of the year in that country in the earliest times. Afterwards the Egyptians added 5 days to their year to bring it into accord with the seasons, but when in time they discovered that the months of their year still did not agree with the seasons (their year being yet nearly quarter of a day too short), they introduced a complex system of *cycles* in an endeavour to rectify the discrepancy.

72 The nation of Israel also reckoned 360 days to their year, which is sometimes called lunar.³ But the Israelitish year was lunar only in so far that its exact beginning was regulated by the first visible appearance of the new moon immediately preceding the harvest in the Spring. If within 15 days from the first appearance of the new moon at the close of the twelfth month, it was judged that the crops would be sufficiently ripe to enable the priest to offer a sheaf as the firstfruits unto the Lord according to the law (Lev. 23:5-11; 2 Sam. 21:9), this was proclaimed the first day of the first month (hence the name of the first month, *Abib*, *i.e.*, "green ears"). If, on the other hand, the crops were not within 15 days of being ripe, the evening on which the *next* new moon became visible was declared the first day of the new year.⁴ By this simple arrangement the Israelitish year was *automatically corrected* (Lev. 23:5-16; Deut. 16:9), so that its average length was really solar, *i.e.*, the same length exactly as we now observe it, although for convenience the people of Israel reckoned 12 months of 30 days each. That nation, therefore, was saved complicated astronomical calculations, such as the Egyptian and other nations deemed necessary to fix the beginning and length of *their* year.

³ In one sense a lunar month may be said to consist of 30 days if, according to the Bible method, part of a day be reckoned as one; for the interval between two new moons is fully $29\frac{1}{2}$ days. Nevertheless, a lunar year of 12 lunations contains only a little over 354 days—See Vol. I, footnote on page 383.

⁴ The Jewish *Mishna* contains an account of the method by which the nation of Israel fixed the commencement of their months. It is claimed that this method derived its origin, by tradition, from the time of Moses, and continued in use as long as the Sanhedrim existed:

On the 30th day of the month, watchmen were stationed on commanding heights round Jerusalem to watch for the first appearance of the new moon. As soon as the new moon's crescent was detected by any of these watchers, he immediately hastened to a certain house in the city, where he was examined by the president of the Sanhedrim. When a sufficient number of these eyewitnesses had been examined, and if their testimony was deemed satisfactory, the president formally declared the day "sanctified." The news was then spread all over the country by means of beacon fires on the hills, and by swift messengers to distant places.

73 But more than convenience was aimed at in the adoption of this simple, and automatically corrected, year of 360 days, for its recognition in the prophetic portions of the Scriptures proves it to be *symbolical* (Rev. 11:2, 3; 12:6, 14; 13:5). An Israelitish year, though in reality solar tropical in length, when used prophetically symbolises 360 solar tropical years of 365·242 etc. days each; and a prophetic month symbolises 30 solar tropical years. The solar tropical year is the year on which the dates of history are based, and it may therefore be named the *historical* year.

SECTION VI

HISTORICAL YEAR REPRESENTED BY THE PYRAMID INCH

ALTHOUGH most modern measures of the Great Pyramid are expressed in British inches, this is merely for convenience, and for greater facility in comparing the results of different measurers. Professor C. Piazzi Smyth has proved conclusively, from several lines of argument, that the Pyramid's unit of linear measure is exceedingly close to the British inch-unit, being only one-thousandth part of an inch longer. He has appropriately denominated this Pyramid unit the *Pyramid inch.*, 25 of which make a *Pyramid cubit.*

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

76 Just as each day of the Bible *symbolical* year of 360 days, when used prophetically, represents a true solar year of 365.242 days, so we find in the Great Pyramid that each *Pyramid inch*, when used as a measure of time, represents either a solar day, or a solar year of 365.242 days. That the Architect of the Great Pyramid intended each Pyramid inch in the time-measurements to represent a true solar year, is proved by the fact that the scientific proportions of the building which he caused to be erected, demonstrate his knowledge of the exact length of the true solar year. A number of these are noted in Vol. I (See Pars. 21-26, etc.), and others will be explained in this 2nd volume, as well as in Vol. III. The monumentalization of the day-value of the Solar Tropical, and Lunar, years is represented so often in the dimensions of the Great Pyramid, that no thinking man will question that the builder must have designed the edifice under Divine supervision.

SECTION VII

SCIENTIFIC PROPORTIONS OF THE GREAT PYRAMID

ALTHOUGH it is not the purpose of this 2nd volume to enter into the calculations of the scientific features of the Great Pyramid (for these will be detailed in the 3rd volume), a brief notice of a few of the harmonious proportions of the building will prove helpful to a better appreciation of the time-measurements which are based upon these dimensions.

78 In the 1st volume we have drawn attention to several of these harmonies (See pages 313-320, etc.), and have commented upon their exactness.

These measurements are so accurately proportioned to one another that we cannot suppose them to be the result of haphazard building. They bear evidence of intentional design by the Great Master Architect.

The careful measurings of Professors C. Piazzi Smyth and Flinders Petrie demonstrate that the proportions of the Pyramid's principal apartment, the King's Chamber, are very symmetrically arranged. Their figures show that:

1. The breadth of the King's Chamber, equals half its length.
2. The height of the King's Chamber, equals half the diagonal of its floor.

79 Professor Smyth points out, further, that the measurements of the King's Chamber bear a certain proportionate relation to the exterior size of the whole Pyramid, and also to the size of the earth. He shows, also, that the dimensions of the peculiar little Ante-Chamber, through which one must pass to reach the King's Chamber, react in a proportionate way upon those of the King's Chamber on the one hand, and the whole building on the other. For instance:

3. The length of the granite portion of the Ante-Chamber floor, is equal to half the breadth of the King's Chamber.
4. The length of the granite portion of the Ante-Chamber floor, multiplied by 5 (a special *Pyramid* number—Sec. XV), equals the solid cubic diagonal of the King's Chamber.

5. The length of the granite portion of the Ante-Chamber floor, multiplied by 50, equals the length of the side of a square, the area of which equals the area of a triangle of the shape and size of the Pyramid's right vertical section.
6. The length of the King's Chamber, multiplied by 25 (a Pyramid cubit), equals an even 100 times the length of the Ante-Chamber's granite floor.
7. If the length of the granite portion of the Ante-Chamber floor be multiplied by an even 100, and this length be taken to express the diameter of a circle, the area of that circle will be found to equal the area of the square base of the Pyramid.
8. The height of the Ante-Chamber, multiplied by an even 100, equals the base-side length, plus the vertical height, of the Pyramid.
9. The Ante-Chamber length, multiplied by 50, equals the vertical height of the Pyramid.

80 The connection of the Pyramid with the scientific number π (π =the ratio which the diameter of a circle bears to its circumference), and also with the exact number of solar days required for the earth to complete its circuit round the sun, is proved by a large number of the building's dimensions. Some of these we have already noticed; we now draw attention to three others:

10. The Ante-Chamber length, multiplied by 25 (the Pyramid cubit), and again by π , equals the base-side length of the Pyramid.
11. The Ante-Chamber length, multiplied by π alone, equals the exact number of Pyramid inches as there are days in the solar tropical year, 365.2422 (nearly).
12. The length of the Ante-Chamber multiplied by 10, equals the vertical height of the lower surface of the 35th masonry course of the Pyramid above the socket base level; and if at this 35th course a direct measurement be taken from the outside surface of the casing at the middle of any of the four sides, horizontally in to the building's vertical axis, this horizontal measurement in Pyramid inches will be found to equal 10 times the length of the solar tropical year in days, 365.242×10 .

The force of this last calculation is better understood when attention is drawn to the particular prominence of the 35th course, which is about 50 inches thick. From the base of the Pyramid upward the horizontal courses of masonry gradually diminish in thickness, until at this 35th course they suddenly increase in size.

The line of this sudden increase (which lies a little above the Entrance to the Pyramid), is conspicuously noticeable even at a great distance, and can be seen in our photographs in Vol. I—See fuller comments upon this feature of the Pyramid in the 1st volume, Pars. 445 and 446.

81 Professor Smyth's careful calculations prove that the Pyramid cubit is the exact 10-millionth of the earth's semi-axis of rotation; *i.e.*, an even 10 million Pyramid cubits equal the direct distance from either pole to the centre of the earth. The connection between the Pyramid's granite chamber, and the earth-commensurable cubit, is shown by the following method:

13. The exact relative proportions of the longest and shortest dimensions of the King's Chamber, scientifically prove the absolute length of the Pyramid *cubit*; for if 10 times the longest direct measure of the chamber, *i.e.*, the solid cubic diagonal, be divided by the shortest direct measure, *i.e.*, the breadth, the result equals exactly one Pyramid cubit of 25 Pyramid inches.
14. The absolute length of the Pyramid *inch* is proved by the proportionate size of the King's Chamber with the actual size of the earth; for just as the Pyramid cubit is the even 10-millionth part of *half* the earth's polar axis or diameter, so we find that *half* the granite chamber contains almost exactly 10-millions of cubic Pyramid inches. The number of cubic inches by which the exact calculations show that the half chamber is *short* of the round 10-millions, also, shows by a proportion the precise duration in days of the Lunar year of 12 Synodic months, as explained in Vol. I, page 314.

82 The mean number of days in the Solar Tropical year is not yet known with absolute certainty by astronomers. We believe that the estimate of the celebrated French astronomer, the well-known U. J. J. Leverrier who discovered by pure mathematical calculations the great planet Neptune, to be nearer to the truth than most estimates. Not, however, that there is much of a divergency in the estimates; for during the past 70 years the results of the calculations of astronomers have not differed by more than a small fraction of one second in the whole year. Leverrier's estimate of the mean number of days in the solar tropical year is: 365.242,199,594,907.4+. By an exact equation directly connected with the Great Pyramid, the day-value of the year is shown to be: 365.242,198,667,731.1-; and this is the value we adopt in all the calculations of the Great Pyramid. The slight difference in the day-value as estimated by Leverrier, and as shown by the

Pyramid's equation (little over .08 of one second in the entire year), would not total to more than about 35 minutes during the whole cycle of the precession of the equinoxes, that is, during the immense period of 25,694 to 25,695 Solar Tropical years. Finite man cannot hope for greater exactitude than this.

83 The mean number of days in the Lunar, or Synodic, month as estimated by the famous astronomer, Sir J. Norman Lockyer, is: 29·530,588,715. This value is in exact agreement with another equation, directly connected with the Great Pyramid, to every place of decimals given by Sir J. N. Lockyer; and we point out that the final digit 5, in the ninth decimal place, is equal to less than 1/2000th part of one second in the month. By the Great Pyramid equation the days in the Synodic Month are: 29·530,588,715,008,5—. The two equations mentioned above will be explained in the 3rd volume.

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

85 The following are the theoretical standard dimensions of the exterior lines of the whole Pyramid, and of the King's, Queen's, and Ante, Chambers. Because of the application of the scientific theory, which involves such incommensurable factors as the ratio π , the days in the Solar Tropical year, and in the Lunar year of 12 Synodic months, etc., it is possible to compute these theoretical standard measures to many places of decimals; and it is sometimes desirable that this should be done, to ensure our obtaining a fair degree of accuracy in the results of any calculations which may be based upon these standard measures. In every instance the actual, practical, measures secured by Professors Smyth and Petrie, and by others including ourselves, form the basis of each of these theoretical standards; and the theoretical standards themselves are the best proofs of the carefulness with which the practical measurings have been conducted—See page 43.

Exterior Dimensions of the Great Pyramid

	<i>Pyr. ins.</i>
Vertical height of apex above mean Socket level-	5813·0101343+
Base-side length, between corner Sockets -	9131·0549666+
Diagonal length of base, between corner Sockets -	12913·2617725+
Diagonal length of base, at Platform level -	12847·1764521+

Dimensions of the King's Chamber

Breadth, north to south walls - - -	206·0658439+
Length (double the breadth) - - -	412·1316879+
Height, first, <i>i.e.</i> , floor to ceiling - - -	230·3886174+
Height, second, <i>i.e.</i> , the granite walls alone -	235·2432470+
Diagonal of end walls - - - -	309·0987659+
Diagonal of side walls - - - -	472·1561640+
Diagonal of floor (double the first height) -	460·7772349+
Cubic Diagonal - - - - -	515·1646099+

Dimensions of the Ante-Chamber

Length, north to south walls - - -	116·2602026+
Length of granite portion of the floor - -	103·0329219+
Breadth between granite wainscots - -	41·2131687+
Breadth between east and west walls above wainscots	65·1704255+
Height, floor to ceiling - - - -	149·4406510+
Height of east wainscot above floor - -	103·0329219+
Height of west wainscot above floor - -	111·8033988+

Dimensions of the Queen's Chamber

(According to the measurements of Professor W. M. Flinders Petrie*)

Length, east to west walls - - -	226·1735819+
Breadth, north to south walls - - -	205·6123472+
Height, north and south walls - - -	184·2851046+
Height, to gable ridge line of roof - - -	245·0186692+

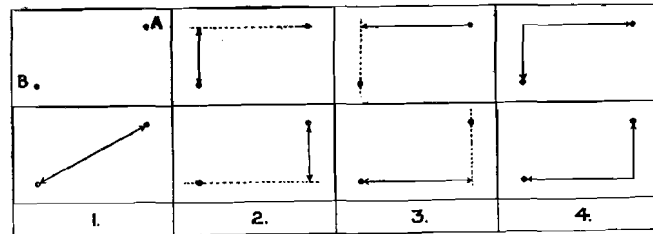
*NOTE—Professor C. Piazzi Smyth did not measure in the Queen's Chamber so accurately as Professor Petrie.

SECTION VIII

THE PYRAMID'S METHODS OF RECORDING PERIODS OF TIME

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

87 Thus, certain time-periods are indicated in the passages by *roof-line*, and *axial*, measurements; and others are indicated by direct measurements from one point to another through the solid masonry and rock. The recognition of this latter method of recording time-features, revealed the fact that the Pyramid corroborates a great many important prophetic periods of the Scriptures;



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

and in no other way could these particular periods be represented. This method is based upon the principle that, while the most direct measurement between two points (as A. and B. in diagram), one of which is below and to one side of the other, is a straight line from one to the other (figure 1 in diagram), yet, straight-lined measurements between these two points may be symmetrically taken in three other ways (as figures 2, 3, 4, in diagram), thus increasing the possible number of corroborative time-features in the Pyramid. By means of *areas*, also, scientific features, and the time-measurements which they confirm, are found to be extensively embodied in the building's dimensions.

SECTION IX

SYMBOLISMS OF THE GREAT PYRAMID

THE *symbolisms* of the Pyramid are dealt with in full detail in Vol. I of this work; it will be necessary to restate them here only in brief:

Descending Passage—The downward course of "This Present Evil World" to destruction.

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

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

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

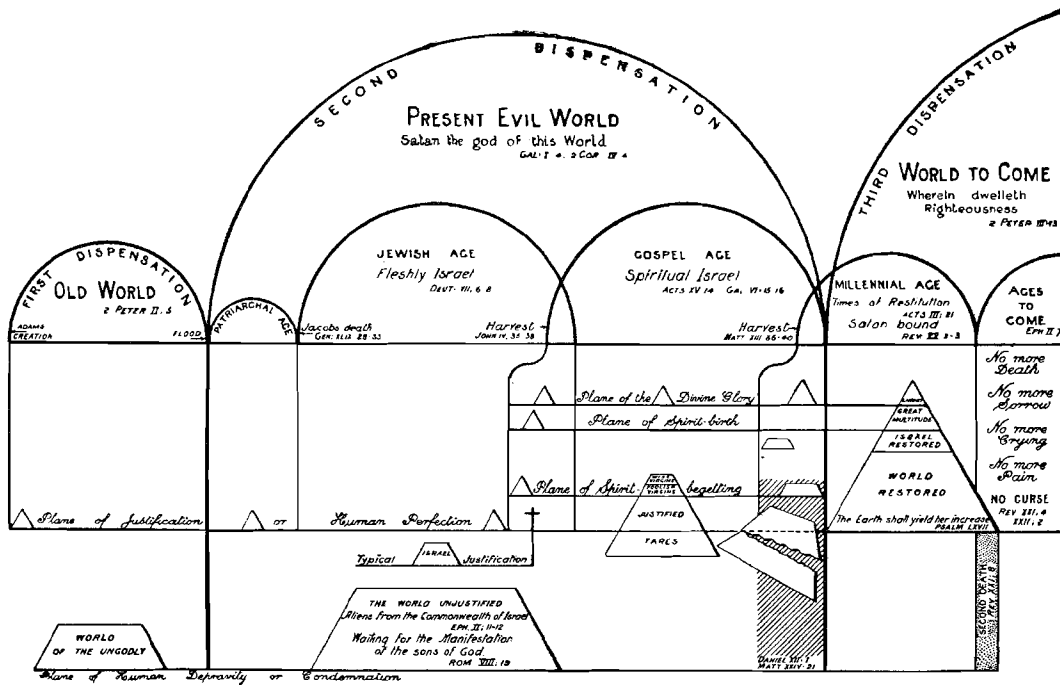
Grand Gallery—The Gospel Age, the Grace Dispensation during which the High-Calling to membership in the Body of Christ is offered to the faithful; and the Age when the Spirit-begotten New Creatures in Christ make their calling and election sure.

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

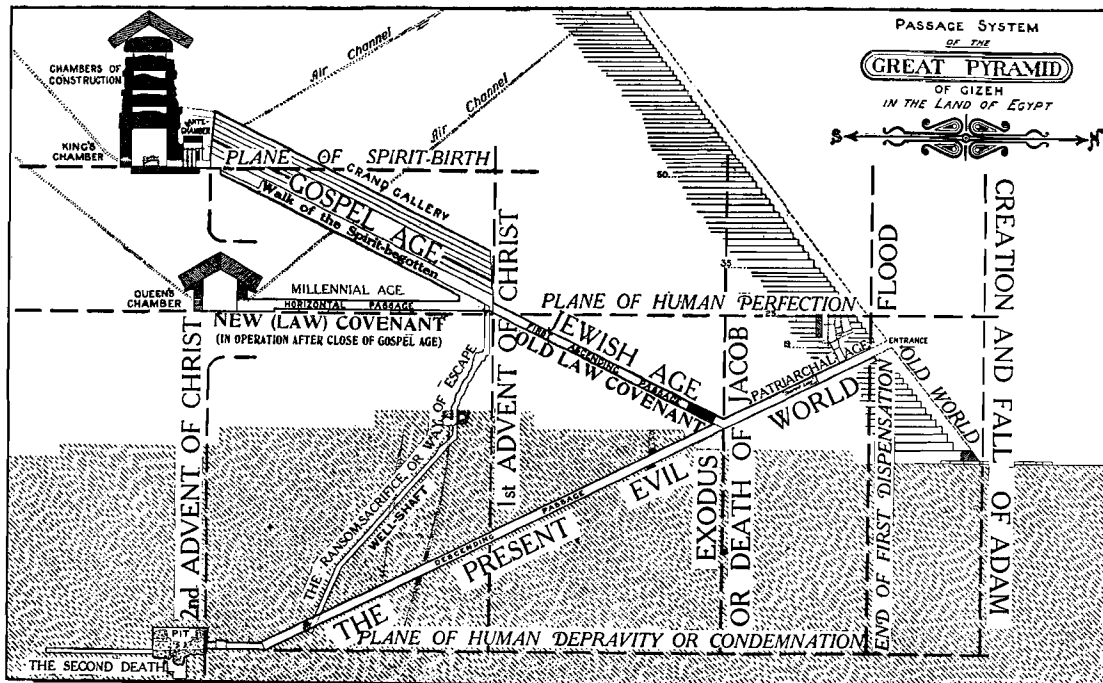
King's Chamber—The "Most Holy" of the Tabernacle; the "Sanctuary"; the Divine Spirit nature; the Divine reign of Christ.

Queen's Chamber—The condition of Human Perfection possessed by Adam before his fall; and which the "Man Christ Jesus" laid down as a Ransom-sacrifice on behalf of the world; and the condition of the world of mankind after the Millennial reign of Christ has completed the restitution work.

Horizontal Passage leading to the Queen's Chamber—The complete period of the world's history from the time of Adam, to the end



THE CHART OF THE AGES



THE GREAT PYRAMID CHART OF THE AGES

of the Millennial reign of Christ; also the New (Law) Covenant which will be made operative with the restored nation of Israel and the world after the completion of the Body of Christ.

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

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

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

Plane of Spirit Nature (Compare with the Chart of the Ages on page 46) is represented in the Great Pyramid by the level of the floor of the King's Chamber.

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

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

SECTION X

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

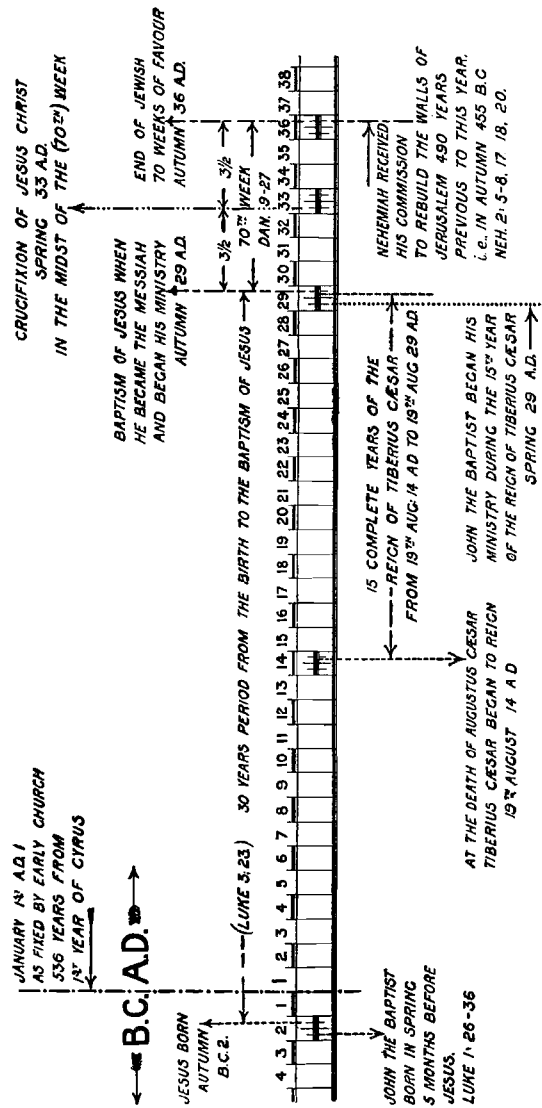
THE Scriptures contain sufficient data to enable us to accurately determine the year when Jesus was born, and also the dates of his baptism and crucifixion. The present A.D. date, as fixed in the 6th century by Dionysius Exiguus for the beginning of the Christian Era, is now generally recognised to be in error by those who have given the matter careful study. Ussher's scheme of chronology, given in the margins of many Bibles, places the date of Jesus' birth 4 years earlier than A.D. 1; but we believe that the true date was only $1\frac{1}{4}$ years earlier, *i.e.*, in Autumn 2 B.C.⁵ The Scriptural data proves, also, that Christ was baptised in Autumn 29 A.D., and crucified in Spring 33 A.D. These dates are corroborated by symbolical time-measurements in the Great Pyramid.

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

91 It was when Jesus was 30 years of age that he came forward to be baptised by John (Luke 3:21-23), and from that time, being anointed with the Holy Spirit and with power, he began his ministry (Acts 10:36-38).

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

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



The purpose of this diagram is to show that Jesus Christ was born in Autumn 2 B.C., or 1 1/4 years before the formerly accepted A.D. date, and that he was baptized in Autumn 29 A.D.; and crucified in Spring 33 A.D.

from 19th August 28 A.D., till 19th August 29 A.D. (See page 50).

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

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

95 It cannot be supposed that Luke would have been so careful to fix the exact date of the commencement of John's ministry, had he not understood that he was at the same time fixing the date of the most important event in the history of the world, namely, the Advent of the Messiah. Just as in the 1st chapter he connects the birth of Jesus with that of John, so in the 3rd chapter he connects the beginnings of their ministry. A more literal rendering of Luke 3:23, which supports this view, is given in Wilson's Emphatic Diaglott. After informing us (in the first three verses) when John began his ministry, Luke now desires to draw attention to the commencement of Jesus' own ministry, and (in verse 23) says: "Also Jesus himself [like John] was about thirty years old [when he] began [his ministry]." (The literal word for word rendering requires the insertion of the words in the brackets, in order to bring out the sense of the verse. The Greek word *kai* may be equally well translated "and" or "also.")

96 Now, as we have seen, John's ministry, beginning in the 15th year of Tiberius, must have dated from some time within the year commencing 19th August 28 A.D., and Jesus' ministry, therefore, 5 months later, must have dated from some time within the year commencing 19th January 29 A.D. It can be more particularly shown, however, that it was in the middle of the Israelitish year, i.e., in Autumn 29 A.D., that Jesus was baptised and his ministry began. Luke 1:5 states that John's father, Zacharias, was a priest of the course of Abia. On referring to 1 Chron. 24:5-19 we find that the priests were divided into 24 courses, Abia being the 8th in order. During the twelve months of the year, which according to the commandment of God began in Spring (Deut. 16:1; Exod. 12:2—Sec. V), each course in its order would require to serve in the

temple for two weeks. (For a similar arrangement see I Kings 4:7; also I Chron. 27:1-15.) This would make Zacharias' term of office expire at the close of the 4th month.

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

98 According to the above Scriptural data Jesus must have been born in Autumn of the year 2 B.C., 18 months ($4+5+9=18$) after the commencement of the (Israelitish) year in which the angel appeared to Zacharias as he performed the priestly office in the order of his course; and he was baptised 30 years later, in Autumn 29 A.D., or 5 months after John the Baptist began his ministry in the 15th year of the reign of Tiberius Cæsar (See diagram, page 50).

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

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

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

100 The name of the feast mentioned in No. 2 is not specified, but it may safely be maintained to have been a passover, otherwise the interval between the passovers Nos. 1 and 3 would only be a year. But one year is altogether too short a period for the

many events, including the three separate tours through the cities of Galilee, which the other Gospels show to have occurred during that interval.⁶ We believe that all the evidences warrant our counting the unnamed feast in John 5:1 to be a passover; and in this case the duration of our Lord's ministry from his baptism in Autumn 29 A.D., till his death at the 4th passover when he was slain as the antitypical passover lamb, would be $3\frac{1}{2}$ years; and the date of the crucifixion Spring 33 A.D. This is the date adopted by Ussher.

101 Of the foregoing facts by which the dates of the birth, baptism, and crucifixion of our Lord have been deduced, the historical parts are specially helpful to the student of God's Word at *this* time. Secular history identifies the 15th year of the reign of Tiberius, and hence enables the dates of the commencement of John's ministry and the baptism of our Lord to be ascertained. This, together with the historical knowledge gained from the Scriptures of the age of Jesus at his baptism, furnishes the date of his birth. Furthermore, as it is clear from the historical narratives in the Gospels that the duration of Christ's ministry was $3\frac{1}{2}$ years, ending at the time of the passover, the date of his crucifixion can be determined.

102 At the first Advent other evidences would be necessary to aid the student of the Scriptures of *that* period to identify in Jesus the long-looked-for Messiah. Our Lord himself knew beforehand that in order to fulfil the type of the passover lamb he must be slain on the 14th of Nisan (Matt. 26:2), and that as the antitypical firstfruits unto God he would be raised on the third day (Luke 24:6, 7); but it was not until after his resurrection, when he had recalled to the memory of his disciples these and other Scriptures, that they began to fully realise that he was indeed the Messiah. Luke, in chapter 24, verses, 27, 44-46, says: "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

⁶Some, in their endeavour to bend the testimony of the Gospel narratives to support the theory of a one-year ministry, not only maintain that the feast in John 5:1 was not a passover, but state that the words "the passover" in John 6:4 should be omitted, thus reducing the number of passovers to two. But on no grounds can the omission of the reference to a passover in John 6:4 be defended as genuine; every known manuscript, whether of the original Greek, or of the versions, contains the phrase or its rendering.

103 Among other prophecies concerning himself, our Lord would greatly convince his disciples by showing them how he had fulfilled the prophecy of the "70 weeks," by having been proclaimed the "Messiah," and having been "cut off" at the very times foretold by Daniel (9:24-27). He would no doubt draw their attention to Daniel's prophecy: "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks," and point out that these 69 weeks had been fulfilled symbolically, a day for a year (Ezek. 4:3-6). That from the time Nehemiah had received his commission and built the walls of Jerusalem (Neh. 2:1-17), 69 times 7, or 483 years, had elapsed when he came forward to be baptised in Jordan and there became the Messiah, or the "Anointed" (See John 1:41, margin). Continuing the passage, which reads: "And after [the] threescore and two weeks, shall Messiah be cut off, but not for himself . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease," he would show them how this also had been fulfilled by himself. That after ministering for three years and a half, he had been cut off in death exactly in the middle of the 70th or last week of years (See diagram, page 50). He would then explain how his death was not for himself, but was a sacrificial death on behalf of the whole world, by means of which "everlasting righteousness" had been brought in, thus causing the typical sacrifices to cease (Heb. 10:1-18).

THE GREAT PYRAMID'S CORROBORATION

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

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

Both Jew and Gentile fell short of the glory of God, and thus all alike were condemned to death, and none could by any means redeem his brother (Psa. 49:7). Then came Jesus, crowned with glory and honour, that he by the grace of God should taste death

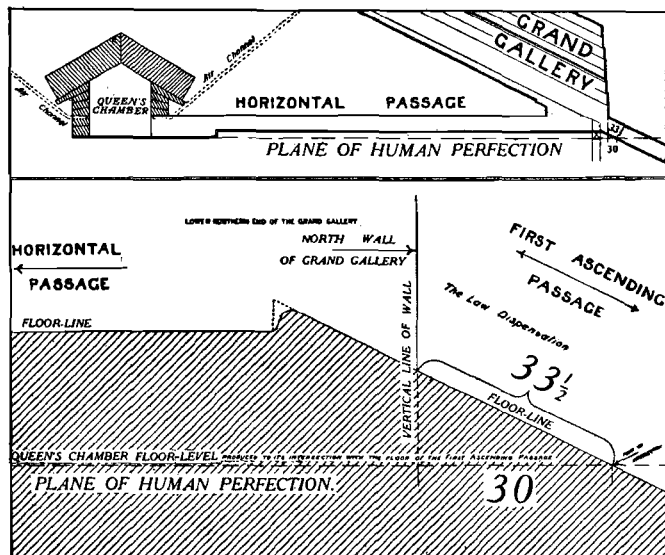
for every man (Heb. 2:9). In him was no sin; he was holy, harmless, undefiled and separate from sinners. He was born into this world on a higher plane than the condemned race which he came to save; and in him was life. Therefore, in the Great Pyramid's symbolical representations, Jesus was not born with the sons of Adam in the miry Pit of depravity and death, but far above in the Queen's-Chamber condition of perfect human life.

106 While the condition of human perfection is particularly symbolised by the Queen's Chamber, we must recognise that the "Plane" of human perfection in general is represented by the *level of the floor* of the Queen's Chamber (See page 47). When the floor-line of the Queen's Chamber is produced northward it comes in contact with the inclined floor of the First Ascending Passage. The fact that the Queen's Chamber floor-level is in this exact relative position to the upper end of the First Ascending Passage, makes it possible for the Pyramid to corroborate the Scriptural statement that Jesus, while born of a woman, was also born under the law; that is, as a perfect man Jesus is represented as born on the level of the Queen's Chamber floor which symbolises the Plane of Human Perfection; and as an Israelite, subject to the law, he is represented as born in the First Ascending Passage which symbolises the Law Age. Thus, the point of contact on the floor of the First Ascending Passage marks the date of the birth of Jesus, 2 B.C.; and the measurements prove that the indication is exact. This is the Pyramid's method of showing the fulfilment of Isaiah's prophecy when, speaking as an Israelite to the people of Israel he proclaimed: "For unto *us* a child is born, unto *us* a son is given" (Isa. 9:6).

107 From the measurements of Professor C. Piazzi Smyth (practically confirmed by Professor Flinders Petrie) we can calculate that the floor-level of the Queen's Chamber is from 14¾ to 15 (14.8245 + Pyramid inches) vertically below the upper terminal of the floor of the First Ascending Passage. As the angle of the inclination of the passages is 26° 18' 9".7, we can find by the rules of trigonometry (See Appendix) that the *inclined* distance from the point of contact spoken of above, up to the end of the passage floor is, in round figures, 33½ inches, while the *horizontal* distance is 30 inches.⁷ That is to say, the point on the floor of the First Ascending Passage which we have seen to mark the date of Jesus' birth, is the starting-point of two time-measurements which indicate two aspects of the earthly life of Jesus.

⁷ The exact Pyramid-inch figures are: For the inclined distance 33.4553+, and for the horizontal 29.9915+, Pyramid inches. In round figures these represent 33½, and 30, Pyramid inches. This time-feature is a development of that given in Vol. I, Pars. 126 and 127.

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



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

109 The measurement of 33½ inches up the inclined floor-line of the First Ascending Passage represents the other aspect of Jesus' earthly life, namely, as an Israelite of the tribe of Judah, born under the law and bound to observe it in every particular so

long as he lived. Jesus fulfilled the law, and by his sacrificial death on the cross at 33½ years of age he became a "curse" for the people of Israel, as it is written: "cursed is every one that hangeth on a tree" (Gal. 3:10, 13). "Nailing" the law to his cross (Col. 2:14) he there made an end of its exacting requirements to all who exercised faith in him and accepted the high-calling of God in Christ Jesus (Rom. 10:4; John 1:11-13). This high-calling, which is so well symbolised by the lofty Grand Gallery, was first extended to the followers of Christ from the nation of Israel at Pentecost, shortly after his resurrection from the dead in Spring, 33 A.D.

SECTION XI

THE LAW DISPENSATION

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

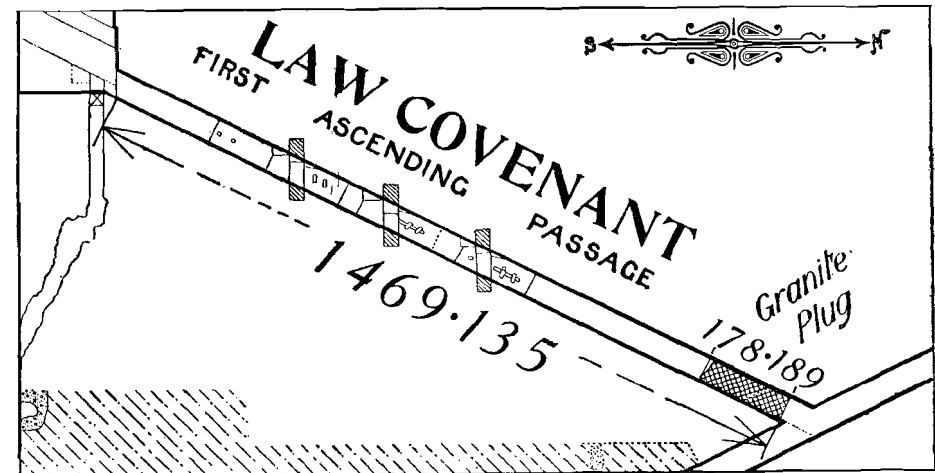
III The First Ascending Passage represents the exacting demands of the Mosaic Law in the Law Dispensation, while the Grand Gallery, with its lofty height, suggests on the contrary the liberty of the Law of Christ, the perfect Law of liberty in this Gospel Dispensation. The one ended and the other began at the death and resurrection of Christ. Accordingly, it is clear that in this time-feature the line where these two passages meet marks the date of the crucifixion. This time-measurement, therefore, like the one already considered (Sec. X), confirms the claim that the north wall of the Grand Gallery marks the date of the death and resurrection of Jesus Christ, 33 A.D.⁸

112 One would naturally expect that the date of the commencement of the Law Dispensation would be indicated by the "Point of Intersection" where the First Ascending Passage leaves the Descending Passage; because it was at the time when the people of Israel left Egypt (the world—symbolised by the downward passage) that the Law was made with them through Moses. But here a difficulty is encountered; for whereas the duration of the Law Dispensation is 1647 years, the full length of the First Ascending Passage which symbolises that Dispensation is only $1543.464 + \text{Pyramid inches}$, i.e., about $103\frac{1}{2}$ Pyramid inches too

⁸In all the principal time-features this is recognised; but we find that in some less important time-measurements, other dates in connection with the First Advent of Christ are likewise indicated by the line of demarkation between the First Ascending Passage and Grand Gallery.

short." At first sight it would seem as if this Biblical period was not corroborated by the Great Pyramid. C. T. Russell, however, points out that the length of the Granite Plug was evidently intended by the Pyramid's Architect to be used in the calculations of this time-measurement.

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



the First Ascending Passage when considered in its particular symbolical representation of the Law Dispensation, than the "Granite Plug" which in itself stands as the symbol of the Divine Law, and which effectually blocks this way that was "ordained to life"?

114 If, then, we take the length of the First Ascending Passage upward from the lower end of the Granite Plug, and to this add the length of the Plug itself, thus giving due weight to this important symbol of the Divine Law, we shall find that the total measurement in Pyramid inches agrees with the period of years

⁹We shall find, nevertheless, in other time-measurements to be afterwards described, that the lower end of the First Ascending Passage *does* indicate the date of the Exodus, as well as other prominent dates connected with the people of Israel.

during which the Old Law Covenant was in force. (The actual number of Pyramid inches in this *extended* length of the First Ascending Passage is 1647.325+, or about a 3rd of an inch over the exact 1647. The standard extended length of 1647.325+ is corroborated a number of times by the Pyramid's scientific proportions.)

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

SECTION XII

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

THE Gospel Age is the continuation of the Jewish Age in point of time; yet there is great difference between them, even as the Grand Gallery which symbolises the Age of Grace, although in direct upward continuation of the First Ascending Passage which symbolises the Age of Bondage, differs from it in most other respects. We have already fully described the symbolism by which the Grand Gallery represents the upward walk of those who partake with Christ in the high-calling of God (See Vol. I, Pars. 199-209). We now draw attention to the fact that the total length of this passage in Pyramid inches, corroborates our understanding of the Scriptural teaching regarding the complete period of the Gospel Age.

117 There are two modes of entrance to the Grand Gallery. The most direct is the First Ascending Passage up which the people of Israel, typically cleansed through the atonement-day sacrifices, are represented as going. Those who had faith in the ransom-sacrifice and thus received Jesus as their Saviour, passed directly from Moses into Christ. They accepted the special privilege of the Gospel Age (John 1:11-13) and, figuratively, followed Christ up the Grand Gallery. The majority of the nation who rejected him, however, were turned aside into the Well-shaft; that is, because of their blind unbelief they lost the opportunity of the Age of Grace, and were cast into the *hadean* condition.¹

118 The other way into the Grand Gallery is the Well-shaft, which symbolises the death and resurrection, *i.e.*, the ransom-sacrifice, of the Lord Jesus Christ. It is by this way, faith in the ransom-sacrifice, that the Gentiles have passed from the Plane of Condemnation represented by the Descending Passage, up to the Plane of Human Perfection represented by the level of the Queen's Chamber floor (See diagram on page 47). They are not actually perfect, but are "justified by faith" (Rom. 5:1) and "accepted in the beloved" (Eph. 1:6). If they now comply with the request to

¹ Although the Well-shaft particularly symbolises the death and resurrection of Jesus Christ, it also symbolises hades or the death-state in the wider sense. Christ's soul was not left in hades—Acts 2:27.

present their bodies a living sacrifice (Rom. 12:1), and so accept the "High-Calling," they are urged to forget those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14). With the exception of these few followers of Christ, the whole world of mankind on their downward way pass the lower mouth of the Well, the ransom-sacrifice of Christ, without seeing it, or if they do they have no faith in it as a way of escape to the upper passages of life. To the Jew it is a cause of stumbling, and to the Gentile it appears to be foolishness (1 Cor. 1:23).

119 Jesus was called from his birth, in the sense that he was born into this world for the purpose of accepting the call to sacrifice when the due time should come; and this as we have seen was at his baptism (Sec. X). But although the "Call" began there so far as Jesus was concerned, it was not until after his resurrection that the "new and living way" was opened up, first to the people of Israel, and afterwards to the Gentiles. Good men, like John the Baptist, who died prior to the actual payment of the ransom by means of the precious blood, could not have part in this high-calling (Matt. 11:11). It was not until Jesus ascended and presented the merit of his sacrifice to the Father, that the Call was extended to the members of the Body of Christ. The first to take advantage of the Call were the Disciples at Pentecost (Acts 2:1-18); and on these, in token of his acceptance of them, God poured out his Holy Spirit, just as 3½ years before he had poured it upon his beloved Son Jesus at Jordan. The exact day when the Holy Spirit first descended upon the members of Christ's Body, was foreshadowed in the types of the law (Lev. 23:4-17).

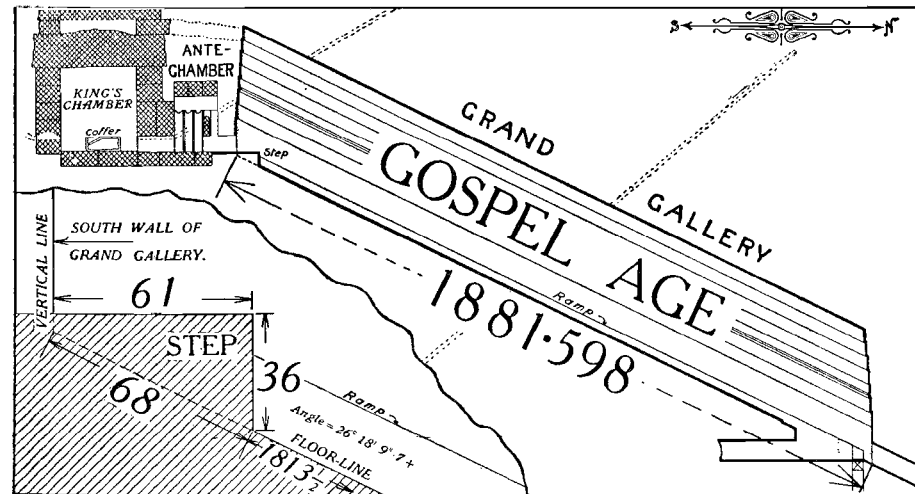
120 The privilege to suffer with Jesus Christ and to be on trial for a place in the Body, which began to close in 1878 A.D., will continue until the last member has completed his course.² But with the completion of the membership of the Body, and the completion of their testing as to faithfulness unto death, and their exaltation with their Head, will come the conclusion of this Gospel Age. This, we believe, will coincide with the end of the "Times of the Gentiles," Autumn of the year 1914 A.D. (See No. 3 on page 24).

121 The above paragraphs appeared in the 1913 edition of this 2nd volume. While we believe we are right in maintaining that all the members of the Body of Christ are not yet joined to their Head, Jesus Christ, in glory as spirit beings, their activity as "feet" members in publishing the glad tidings, in publishing salvation by proclaiming that "Millions now living will never die,"

² See *Studies in the Scriptures*, Vol. II, chap. 7; Vol. III, chap. 6.

and in declaring that *the reign of Christ is now begun*, can be said to have been legally due since 1914 A.D. To quote the late C. T. Russell: "It is to this mission of the "feet," or last members of the Church, who will declare upon the mountains (kingdoms) the *reign of Christ begun*, that Isaiah 52:7 refers."

122 "A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and



pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord,—the joy of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth."

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

upper south wall, is $1881.598+$, that is, practically $1881\frac{1}{2}$ Pyramid inches.

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

SECTION XIII

THE GRAND GALLERY LENGTH GEOMETRICALLY PROVED

THE conclusion arrived at in the time-calculation of Section XII just considered, is of so great consequence to those who are running for the prize of the "High-Calling" of God in Christ Jesus, that we desire to be certain that we have the correct figures for the length of the Grand Gallery which symbolises that high-calling; for the right interpretation of the Pyramid's time-measurements depends upon accuracy in figures.

126 The Great Pyramid, by its own peculiar scientific method of geometrical proportions, confirms the actual measured length of $1881\frac{1}{2}$ Pyramid inches for the longest direct dimension of this important passage, the Grand Gallery. For the actual figures presented by these scientific calculations are $1881.5985+$ Pyramid inches, or barely a 10th part of an inch more than the round $1881\frac{1}{2}$.

127 Just as the object of the high-calling of the Gospel Age is the prize of heavenly glory with Jesus Christ, so the purpose of the upward Grand Gallery is solely to gain access to the King's Chamber, the Pyramid's symbol of the "Most Holy." And just as the hope of gaining the heavenly condition reacts upon those who aspire to this prize of the high-calling (1 John 3:2, 3), so we find that the King's Chamber's exact dimensions react in a mathematical way upon the symbolical Grand Gallery.

128 Regarding the proportions of the King's Chamber, Professor C. Piazzi Smyth has drawn attention to the fact that if the length of this Chamber ($412.1316+$ Pyramid inches—See page 43) be taken as the diameter of a circle, and if the area of this circle be thrown into a square shape, the length of each side of this square will be found to equal exactly $365.242+$ Pyramid inches. This, and the other examples which we have already noticed, show that the precise length of the year is monumentalized in the Pyramid, proving that the Great Architect intended that his mighty building should stand as a recorder of *time*, to be measured in true solar years of $365.242+$ solar days each.

129 Every visitor to the Pyramid who ascends the Grand Gallery to the King's Chamber, involuntarily acknowledges the existence of this constructional record of the solar year; for each time he traverses a distance equal to twice the length of the

chamber which he desires to enter, in his climb up the steep slippery floor of the passage, he rises a vertical distance of exactly 365·242 Pyramid inches. That is to say, if twice the length of the King's Chamber be marked off on the floor of the Grand Gallery, and a right-angled triangle be formed by drawing a perpendicular and base line from the upper and lower extremities respectively of this measured portion of the floor, the upward angle of the passage is such, that the perpendicular will be found to measure the exact length in Pyramid inches as there are days in the solar year.

130 We find that the King's Chamber, and its approaching passage, are additionally related in a geometrical way to the actual base size of the whole building which contains them. For if the breadth of the King's Chamber, be marked off on the sloping floor of the Grand Gallery, and a right-angled triangle be formed in the manner described in the former calculation, it will be found that the resultant length of the perpendicular of this triangle equals 91·31 + Pyramid inches, which is the base size of the Pyramid divided by an even 100 (See dimensions of Pyramid on page 43).

131 The existence of these and many other wonderful proportionate correspondencies between the principal dimensions of the Pyramid, gives us confidence that the figures we have adopted for the length of the Grand Gallery are accurate; for aside from the results of actual measuring in the passage itself, its length is, by this approved geometrical method, demonstrated to be 1881½ Pyramid inches in the following two ways: First, when we multiply the breadth of the King's Chamber, 206·0658 + inches by the above mentioned perpendicular of 91·31 + inches, and divide the result by the Pyramid's arithmetical base-number 10, we get 1881·5985 + inches. This shows the exact proportional relation which the Grand Gallery bears to the King's Chamber on the one hand, and to the whole Pyramid on the other. Second, when we multiply the number of days in the solar year by the length of the principal dimension of the King's Chamber, namely, its cubic diagonal, 515·1646 +, and divide the result by 100, we get 1881·5985 + inches. This, again, shows the intimate connection of the Grand Gallery with the King's Chamber, as well as with the true number of days in the solar tropical year—See Par. 82.

132 But these are only a few of many examples of the proportionate connection between the noble King's Chamber, and its approaching, and equally noble, Grand Gallery; and in the 3rd volume of this work they will be detailed fully, so that all may see that none other but our heavenly Father Himself could have designed the Great Pyramid. In all its dimensions, and in the arrangement of its passages and chambers, this mighty monument does indeed prove itself to be Jehovah's Sign and Witness in the land of Egypt; and its teaching is worthy of our confidence.

SECTION XIV

THE IMAGE OF THE BEAST

WE have seen how the last great trial to be overcome by each individual follower of Christ is symbolised by the Step; at the head of the Grand Gallery (See Vol. I, Par. 205). It will now be shown how the last great trial of the true Church as a whole is also indicated by the Step.

134 The length, and other characteristics of the Grand Gallery, prove that it represents the Gospel Age which began in Spring 33 A.D. (See Sec. XII). The measurement of the actual floor of the Grand Gallery, from the north wall up to the front of the Step, is 1813·5987 + Pyramid inches. This is the mean of the figures given in the published works of the two most careful, scientific measurers who have measured in the Great Pyramid (See Par. 7).

135 The pilgrimage of the true Church, her time of development and testing, has been long and weary. But the period of waiting for her Lord's return is now at an end; and she has entered upon her last great trial. What is this trial, and when did it begin? It began, according to the teaching of the Great Pyramid, in 1846 A.D.; for this is the date indicated by the front of the Step, when the floor of the Grand Gallery is measured upward from the north wall of the passage at the usual rate of a Pyramid inch to a year. (From Spring of 33, to Autumn of 1846, A.D., is 1813½ years, which agrees with the inch-length of, practically, 1813½ as given above.)

136 The event which constituted the beginning of the trial was the formation of the "Evangelical Alliance." To realise the significance of this, it must be recognised that the Evangelical Alliance was the beginning of the great federation of the various Protestant denominations, which in the Book of Revelation is named the "image of the beast" (Rev. 13:11-17). All such federations are forbidden (Isa. 8:12), for they impede the true Christian's progress. "Christendom" was united in the dark ages, with the result that terrible trials were inflicted upon the Lord's people during that time; and the Scriptures indicate that the federative union which began in 1846 A.D. in the organisation of the Evangelical Alliance, will likewise, when "life" is given to it, bring great trials upon all who refuse to worship it.

137 Referring to this federation in an article on Daniel 3:14-28 in the *Watch Tower*, 1899, pages 170 and 171, C. T. Russell shows that the great image set up by Nebuchadnezzar in literal Babylon, before which all required to bow the knee, is paralleled by this "image of the beast" which is being set up in "Babylon the Great." He writes:

138 "Babylon the literal was in ruins long before the Apostle John on the Isle of Patmos was shown in prophetic vision the mystic or symbolic Babylon which 'reigneth over the kings of the earth' to-day. The provinces of Babylon to-day are the various civilised nations—really 'kingdoms of this world'; but deluded into calling themselves and thinking themselves kingdoms of Christ—'Christendom.' And parallels to the king and the image (of Daniel) are also presented in Revelation—they are religious systems symbolically described as 'the beast and his image' (Rev. 13:15-18).

139 "Without at present examining the symbols in detail, we note the fact that worship of this symbolic beast and his image is to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age: indeed, the testing is even now in progress. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerful influential religious systems (symbolised by the beast and his image), will be counted worthy by the Lord as overcomers and be made his joint-heirs as members of his elect Church—See Rev. 20:4.

140 "As already pointed out, the 'beast' represents not Roman Catholics (the people), but the Roman Catholic *System*, as an institution: and the 'image' represents not Protestants (the people), but the consolidation of Protestant *systems*, as an institution. We have pointed out that the first step in the formation of this symbolic image of Papacy was in A.D. 1846 in the organisation of the Evangelical Alliance, and that the second step must come shortly in an active *living* co-operation of Protestants as one system; and that this infusion of *life* will result from the Episcopal Church or Church of England joining or affiliating with other Protestants under some general arrangement similar to the Evangelical Alliance.

141 "While the severest testings will follow the giving of life to the consolidated image, in the near future, the testing has already commenced with many, for 'Churchianity' is more and more demanding reverence and support, and those who absolutely refuse to worship its image are already exposed to fiery trials:—social ostracism and financial boycotts. . . . They (the various denominations) unite in warfare *against all who do not bow the knee to some such idol* (who reverence and worship *only* Almighty God,

and recognise his only begotten Son as the *only* Head and Lord of the true Church, whose names are *only* written in heaven—not on earthly rolls of membership)—See Heb. 12:23.

142 "All who refuse to worship before any of these images are threatened with a fiery furnace of persecution, and the threat is generally carried out as thoroughly as circumstances will permit. In the 'dark ages,' when Papacy had a monopoly of the 'church' business, it meant torture and the stake, as well as social ostracism. To-day, under a higher enlightenment, and especially because of competition for worshippers, matters are not carried to the same extreme, thank God! Yet in many instances there are evidences that the same spirit prevails, merely restrained by changed circumstances and lack of power. Still, as many are witnesses, there are methods of torture which serve to intimidate many who would scorn to bow the knee to a literal visible idol. Thousands to-day are worshipping at the various shrines of Christendom who in their hearts long to be free from the sectarian bondage of fear—who fain would serve the Lord God only, had they the courage. And there are some the world over who, with a courage not less than that of Shadrach, Meshach and Abed-nego, declare publicly that the Lord God alone shall have the worship and the service which they can render. None, perhaps, know better than the writer the various fiery experiences to which these faithful few are exposed—boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it, who, according to the Lord's declaration say, 'All manner of evil against them falsely' (Matt. 5:11, 12)."

143 C. T. Russell, in again drawing attention more particularly to the formation of this "image," writes: "During the past twenty-five years we have several times called attention to the Scriptures which speak of the day of the Lord and declare that in it the 'heavens shall roll together like a scroll' (Isa. 34:4). We have pointed out that this means a coming together of the extremes of Christianity, Roman Catholicism and Protestantism. Other Scriptures show us that the consolidation, federation and unification of Protestants is now in order. This is already well under way and constitutes in the symbolic book of Revelation the 'image of the beast'—the symbolic beast itself represented by Papacy. . . ."

144 "We have already pointed out a general organisation of the 'image of the beast' effected in 1846, and are waiting for what in the symbol is referred to as the 'giving of life to the image.' . . . Our expectations are that after the federative influences already begun in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recog-

nitiation, or ordination through the Episcopal system, and that henceforth Protestantism the world over will assume a more active and dogmatic influence in the civic and political affairs of Christendom, co-operating with Roman Catholicism as a sister institution"—*Watch Tower*, 1905, page 99.

145 This important date, 1846 A.D., besides witnessing the beginning of the great church federation, witnessed also the beginning of another, but very different union, namely, the heart union of a company of the Lord's true children, who, because of their adherence to the true doctrinal teachings of the Scriptures, were separated from nominal Christians by this very act of denominational union. This class constituted the "cleansed Sanctuary" referred to in Daniel's vision of the 2300 days which points to the date 1846 A.D. (It will be shown later how this period of 2300 days is indicated in the Great Pyramid.)

146 Concerning the "Sanctuary" class, and the method by which it was set apart from Christendom in general, C. T. Russell says: "As though God would arrange that thereafter there should always be a class representing his Sanctuary cleansed, kept separate from the various sects, this very year, 1846, witnessed the organisation of Protestants sects into one great system, called the 'Evangelical Alliance.' . . . This Evangelical Alliance thus separated, and has since [by its policy] kept separate from other Christians, a company of God's children—the Lord's cleansed Sanctuary—a Sanctuary of truth. And to this cleansed Sanctuary class other meek and faithful children of God have been added daily ever since; while from it have been eliminated such as lose the spirit of meekness and love of the truth. To maintain their standing as the cleansed Sanctuary, against organised opposition and great numbers, becomes a severe test of courage and faith, which only a few seem able to endure: the majority follow the course of their predecessors. . . . If the rubbish and defiling abominations were entirely removed in 1846, the time since should be a season for the setting in order of the things which remain, and for the unfolding and developing of God's glorious plan—which truths should re-occupy the places vacated by the errors removed.

147 "This work of opening up the truth, and examining and appreciating its beauty, is properly due now, and is being accomplished. We thank God for the privilege of being engaged with others in this blessed work of bringing the golden vessels of the Lord's house (precious truths) back from the captivity of (symbolic) Babylon the Great (Ezra. 1:7-11; 5:14; 6:5), and replacing them in the Sanctuary. And in this great work we offer fraternal greetings to all co-labourers and members of the Anointed Body. Blessed those servants whom their Lord, when he *has come*, shall

find giving meat in due season to the household" (*Studies in the Scriptures*, Vol. III, pages 119 and 120).

148 It is evident, then, that *two* unions, inaugurated at the same date but totally differing in character, are symbolised by the Step at the head of the Grand Gallery—(1) the great denominational federation, which claims to be acting in the interests of the Lord, but is really a stumbling block to the great mass of professing Christians, and (2) the true heart union in Christ of a small company of the Lord's people, who, for the first time since the days of the Apostles, have been privileged to stand cleansed from all defiling errors.

149 Just as in the days of Christ at his first Advent, all the warring sects represented by the Pharisees, Herodians, Sadducees, Lawyers, Chief Priests, Scribes, and Elders were united in their opposition to Christ and his teaching (See Matt. 22:15, 16, 23, 35; 26:3, 4), so now, during the parallel period, all the warring sects of Christendom, whose name is legion, are united in their opposition to the Lord and to all who proclaim his truth, namely, that the only way of salvation is by the "Ransom for all," and that any union which is not based upon *that* foundation is unscriptural, and will, therefore, lead to evil. At the first Advent the Jews required a sign. They desired to walk by sight and not by faith. Thus to them the teaching that faith in the Ransom-sacrifice of Christ would redeem them from the "curse of the Law," was a stumbling-block. So now, at the end of the Gospel Age, to the Gentiles who "seek after wisdom" in the form of Evolution, Higher-Criticism, etc., the teaching that the death of Christ was a satisfaction to the claims of the justice of God is foolishness. But to the "little flock" who *know* the Shepherd's voice, Christ is now and has always been the "power of God, and the wisdom of God" (1 Cor. 1:22-24). He is a Sanctuary into which they can withdraw and find help in time of need.

150 "Say ye not 'A confederacy,' to all them to whom this people shall say, 'A confederacy'; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a *stone of stumbling* and for a rock of offence to both [the fleshly and spiritual] houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken" (Isa. 8:12-15).

151 The imparting of life, or vitality to the "image of the beast" by some kind of Episcopal sanction or ordination through the Anglican system, and the sympathetic alliance and co-operation of the image with the church of Rome which will seem to promise great things for Babylon, will be but the lifting up of the great

millstone preparatory to its being violently and quickly cast into the sea, symbolical of anarchy (Rev. 18:21). The new union of church and state which is to take place, will in reality be a union of the classes against the masses; and it is the rising masses in revolution who, as God's agency, are to hurl the Babylon system to utter destruction.

152 For many years students of the Word believed that the foretold destruction of "Babylon the Great" would begin in 1914-1915 A.D., the date marked by the upper terminal of the Grand Gallery. Nor have their expectations been disappointed; for although the "Great Time of Trouble" covers a longer period than was thought possible, this trouble which is to end Christendom is manifestly now in progress; and it began precisely at the date expected. Beginning with 1914 A.D. in the great World-War in which most of the mightiest "Christian" nations were actively engaged, Christendom, called in the Scriptures Babylon the Great, received a blow from which it can never recover. The old evil order began to pass away in 1914 A.D.

153 In its efforts to regain lost control, and to prevent further loss, the foreseen sympathetic alliance of the "image," or federated Protestant denominations, with the Church of Rome through the intermediation of the Anglican Church is now become more prominent. Informal conferences, recognised by the Vatican and Canterbury, the heads of the Romish and Anglican Churches, have been held during the last three years (1920-1923) on the question of re-union of the Roman and Anglican Communions.

154 While it is elaborately explained to the peoples of Christendom through the medium of the secular press by the head of the Anglican Church, the Archbishop of Canterbury, that the discussions with Rome are still in an elementary stage, and that no definite and binding negotiations have so far been attempted, yet, he says, "It is impossible to doubt that further conversations must follow." (See the *London Daily News* of 27th December, 1923.) "Further Conversation" can only mean that a truly serious attempt will be made on both sides to overcome the recognised difficulties that hinder the longed-for re-union, and no one doubts but that some method of overcoming the difficulties will ultimately be reached, that some sort of union may be achieved, even though, as the Scriptures declare, "they be folden together as thorns" (Nahum 1: 7-15).

SECTION XV

THE FIFTH DAY AND THE NEW CREATION

NUMBER FIVE IN THE KING'S CHAMBER

THE "Holy" and "Most Holy" of the Tabernacle in the wilderness, which symbolise the spirit-begetting and the spirit-birth respectively of those who are called to share the heavenly condition with Jesus Christ, are represented in the Great Pyramid by the Ante-Chamber and the King's Chamber (See Vol. I, from Par. 177).

156 The first to enter heaven, the "Most Holy," symbolised in the Pyramid by the King's Chamber, was the Great King and Priest, the Lord Jesus Christ. He was the beginning of the "New Creation," the first to attain to the Divine nature; for "he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). It was in Spring 33 A.D. that the Lord died and was raised (I Cor. 15:3, 4), and so opened up the "new and living way" to immortality; but the members of his "body" who followed in his footsteps, and were privileged to lay down their lives with him, being "baptised into his death" (Rom. 6:3), remained in the sleep of death until the parallel date in the Gospel Age, viz.: Spring 1878 A.D. This latter date, as we shall afterwards see, is appropriately indicated in the Ante-Chamber; but it will now be shown how the date of the resurrection of Jesus Christ is indicated in the King's Chamber.

157 Professor C. Piazzzi Smyth points out that the characteristic number of the Great Pyramid, and especially of the King's Chamber, is *five*, which he regards as the sacred number of the monument. (It is significant that this number five was abhorred by the Egyptians.³) The Pyramid presents on its external aspect not only five corners, the chief of which is the top-stone, but also five surfaces, including the base. Inside it contains five main

³ Referring to the number five, and to the Egyptians' well-known hatred of it, Septimus Mark writes: "The number five is at the foundation of much of the teaching connected with the Pyramid, as it is indeed the first and most characteristic of the Pyramid numbers. . . . Sir Gardner Wilkinson speaks of five as being the evil number in modern Egypt still. . . . When, therefore, the Israelites went out from their Egyptian bondage with a high hand . . . and marshalled by five in a rank (Exod. 13: 18, margin), it must have been especially galling to their late masters."

passages, counting the Well-shaft as one; and five chambers, counting the little "Recess" near the Pit as one. There are five granite ceiling above the King's Chamber, and five "Chambers of Construction." The Pyramid cubit, also, is proved to contain exactly five times five Pyramid inches.

158 That the number five is especially characteristic of the King's Chamber is apparent when we note that the stones which compose its walls, exactly one hundred in number, are built in five equal courses. The floor of this chamber is situated at the 50th masonry course of the Pyramid; while that of the Queen's Chamber is at the 25th. In the latter chamber, the central line of the "Niche" is exactly five times five inches, *i.e.*, one Pyramid cubit, to the south of the central line of the east wall (See Vol. I, Plate XVII). Professor Smyth specially mentions the existence of a "Boss," measuring five inches wide by one inch thick, which has been carved out on the upper of the two stones that form the Granite Leaf in the Ante-Chamber. He points out that the centre of this Boss is exactly five times five inches (one Pyramid cubit) from the east edge of the stone on which it appears.

159 Professor Smyth believed that there is some special significance in this number five. He suggested that the word "pyramid" means in the ancient Egyptian language "division of ten." In the ancient Coptic language, the nearest to the Egyptian language,⁴ *pyr* means division, the same as *peres* in Daniel's interpretation of the handwriting on the wall; and *met* means ten. Putting them together, *pyr-met*, we have the name given to this structure. For this reason, *ten* may be regarded as the Great Pyramid's *mathematical base-number*; and its division five as its sacred number. Chevalier Bunsen in *Egypt's Place in History*, Vol. I, page 477, and Vol. IV, page 107, gives the interpretation of these two words separately, without thought of combining them for the derivation of the word "pyramid."

160 In the Ante-Chamber there are peculiar markings on the walls, which have been compared to the markings in a school-room, and have suggested the appropriate name "School of Christ" for this chamber. We have noticed some of the proportional correspondencies which the dimensions of the Ante-

⁴Scholars have not yet decided to which family of language Ancient Egyptian belongs. It is allied to the Semitic as well as to some of the African families, and many of its words have descended to us through the Greeks and are in use among us to this day. When the Greeks colonised Egypt they discarded the Egyptian hieroglyphic writing, and the language, mixed with Greek words, was written in Greek characters. This mixture of Egyptian and Greek was called *Coptic*, and lasted as a spoken language till the 17th century of our era, and is even now used in the Liturgies of the Coptic Church.

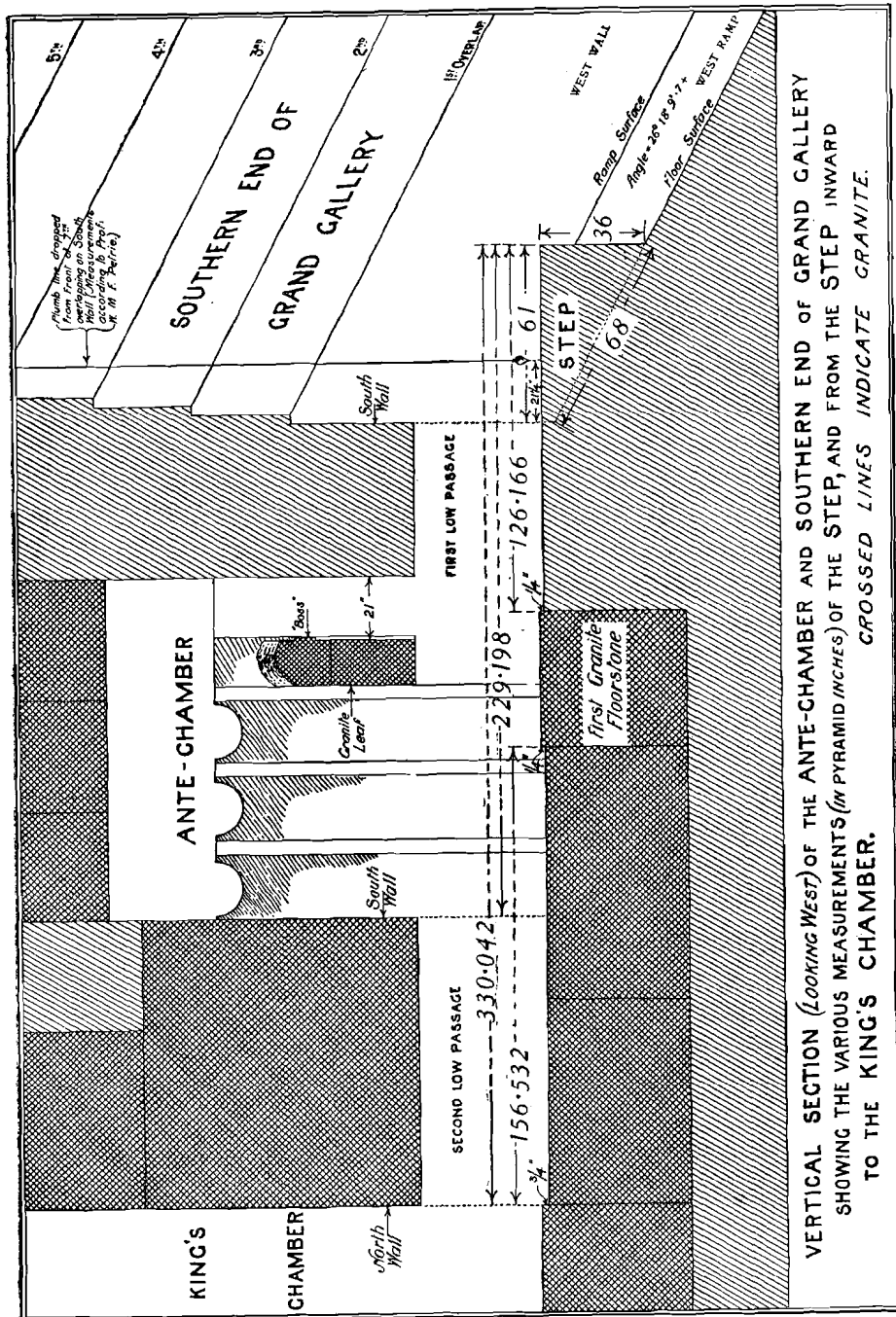
Chamber bears to the King's Chamber and to the whole Pyramid, and thus also to the size of the earth and its distance from the sun (Sec. VII); and in the 1st volume, on pages 316 to 320, we present a number of proportionate features in connection with the Granite Leaf, showing how the dimensions of this unique architectural detail of the Ante-Chamber agree harmoniously with the dimensions of the rest of the Pyramid.

161 There is something in connection with the markings on the walls of this little chamber, well-named by Professor Smyth the "micro-cosmic" chamber of the Pyramid, which in a manner suggests time-measurements. Each side wall is divided by vertical ribs or pilasters into *four* spaces, the first of which is half-way blocked by the Granite Leaf. The end or south wall is divided into *five* spaces by four vertical grooves, which reach from the ceiling down to the top of the low passage to the King's Chamber (See Vol. I, Plate XXXV).

162 In *Our Inheritance in the Great Pyramid*, Professor Smyth says: "As the doorway is only 42 inches high, and the dividing lines of the wall above it are apparently drawn down to the doorway's top, a man of ordinary height standing in the Ante-Room and looking southwards (the direction he desires to go, in order to reach the King's Chamber), cannot fail . . . to see this space divided into *five*. And when he bows his head very low, as he must do . . . he bends his head submissively under that symbol of division into *five*; and should remember, that *five* is the first and most characteristic of the Pyramid numbers."

163 What is the sacred significance of this number five? Can it represent the fifth day? It will be remembered that in the description of the creation given in Genesis, animal life first appeared on the fifth day. Again, the "Passover lamb" was chosen on the tenth day of Nisan, and on the fourteenth day—the fifth after it was chosen—it was slain, and in consequence the first-born of the Israelites were on that day delivered from death. These instances both seem to point forward to the fact that the beginning of the life of the *New Creation* would be on the fifth day—the fifth millennial Day (2 Pet. 3:8). According to the Bible chronology the first Advent of the Lord Jesus occurred early in this fifth 1000-year day. As the date of the Fall of Adam at the beginning of the first 1000-year day was $4126\frac{1}{4}$ B.C., the fifth 1000-year day must have begun at the date $126\frac{1}{4}$ B.C.

164 It was in Spring 33 A.D. that Jesus Christ rose from the dead. It therefore follows that $158\frac{1}{2}$ years must have elapsed from the commencement of the great "fifth day" when the Lord Jesus appeared as the beginning of the *New Creation*, for $126\frac{1}{4}$ B.C. plus $32\frac{1}{4}$ A.D. equal $158\frac{1}{2}$ years. Now, the beginning of the "fifth day" and the resurrection of the Lord Jesus, seem to be



VERTICAL SECTION (LOOKING WEST) OF THE ANTE-CHAMBER AND SOUTHERN END OF GRAND GALLERY SHOWING THE VARIOUS MEASUREMENTS (IN PYRAMID INCHES) OF THE STEP, AND FROM THE STEP INWARD TO THE KING'S CHAMBER. *CROSSED LINES INDICATE GRANITE.*

respectively indicated in the Ante and King's Chambers, which, like the "Holy" and "Most Holy" of the Tabernacle in the wilderness, are symbolically connected with the New Creation.

165 A notable feature in the Ante-Chamber is the first granite floor-stone, made conspicuous through being raised about quarter of an inch above the general level of the floor (See Vol. I, Plate CXXXVII). The floor of the King's Chamber is raised about three-quarters of an inch above the floor of the Ante-Chamber. These raised portions of the floor are apparently intentional. The distance between them is $156\frac{1}{2}$ inches (See the diagram). When the $\frac{1}{4}$ " and $\frac{3}{4}$ " of the raised portions are added, the total measurement is, in round figures, $157\frac{1}{2}$ Pyramid inches.

166 As Jesus Christ was raised to the Divine Spirit-Nature in Spring 33 A.D., the north wall of the King's Chamber which symbolised the Divine Nature, can properly be claimed to indicate that date. The last inch of the south edge of the first granite floor-stone in the Ante-Chamber, therefore, marks the date $158\frac{1}{2}$ years earlier, that is, the first year of the fifth millennium.

167 It is evident from the Scriptures that the heavenly beings, some time before the first Advent of our Lord, were aware that it was provided in the heavenly Father's plan that his beloved and only begotten Son should make himself of no reputation, and take the form of a servant, in order to be the Saviour of the world. They might be pictured as here in the Ante-Chamber, anxiously awaiting the due time. On each side they would see the walls divided into four spaces, representative of the first four 1000-year "days." The first of these was Adam's day, in which God passed judgment upon the world; the space representing that day is, therefore, blocked by the Granite Leaf, the symbol of the Divine Will. In front of them on the south wall of the chamber, they would notice the division into five; and would remember that they were approaching the great "fifth day," in which the Lord Jesus, the Lamb of God, was to die for the sin of the world. What feeling of suspense the angelic host must have experienced as that momentous event drew near! The Apostle Peter tells us that the angels desired to "look into" the hidden things concerning the sufferings of Christ, and the glory that would follow (1 Pet. 1:11, 12).

168 In due time the great "fifth day" was ushered in, and the Son of God humbled himself and was made in the likeness of sinful flesh. What joyous excitement there was among the heavenly host when they saw the Son of God lying as a helpless babe in the manger of Bethlehem! Luke gives a glimpse of it when he informs us that after the angel of the Lord had given the shepherds the good tidings of great joy, "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth, peace, good-

will toward men!" (Luke 2:13, 14). Their suspense must have been very great when, in obedience to the Father's will, Jesus humbled himself still further even to the death of the cross; but no words can picture the joy there must have been in heaven when he was raised from the dead and highly exalted! The angels were then told to worship him (Heb. 1:6, Diaglott).

FURTHER CONFIRMATION

169 During his ministry Jesus repeatedly referred to the three days from the time he would die till his resurrection (Mark 8:31). This saying was fulfilled literally, for in the third day he rose from the dead (1 Cor. 15:3, 4). Jesus also spake of three *other* days, which are not to be understood as literal days of 24 hours, but, rather, 1000-year days, when he said: "I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke, 13:32). The time when our Lord will be "perfected" is during the third 1000-year "day," counting from the date when he and the first members of his Body, the Church, suffered. The "curing" of his Body-members began at the opening of the 5th 1000-year day, reckoning from Adam's fall into sin; and during the 6th day the cleansing of these members continued (Eph. 2:25-27), but in the 7th 1000-year day from Adam, which is the *third* since the cleansing of the Church began, Christ is perfected; for his "Body" will then be complete in membership, and will join him in spiritual glory.

Jesus referred to this under another figure, namely, that of the Temple, when he said: "Destroy this temple, and in three days I will raise it up . . . he spake of the temple of his body" (John 2:19-21; Eph. 1:22, 23).

170 As a 1000 years is, in Scriptures, spoken of as a day (2 Pet. 3:8); and as a day, also, may represent a year (Num. 14:34); so a 1000-year "day" may be represented by a year. In the scientific time-features of the Great Pyramid, an inch often represents a day, or a year, interchangeably. But in the following time-measurement, we find that an inch corresponds to a *week* of seven days.

171 For we note an appropriate confirmation of the preceding time-feature. This confirmatory time-measure views the floor-distance referred to as representing the final *three* 1000-year days, from the time of Christ's first advent, till the beginning of the Millennial Day when his Body-members rose from the death-state to join him in the heavenly glory symbolised by the King's Chamber. For, reckoning an inch to one week of 7 days, the precise floor-distance between the raised floor-stone and the King's Chamber agrees exactly with the number of weeks in three solar tropical years.

172 Professor Flinders Petrie's practical measure for this floor-distance is, when expressed in Pyramid inches, 156.59325. The standard, theoretical, length is only a 16th of an inch different, namely, 156.53237+. Professor Petrie's measurement was taken to the base of the north wall of the King's Chamber, which is the correct terminal-point. Our own practical measure came out at 156.65568 Pyramid inches, when taken along the west side. Professor C. Piazza Smyth's measure is, we believe, a little too short, namely, 156.2436 Pyramid inches.

173 The number of days in three full solar tropical years is 1095.7265+. The standard distance between the south edge of the raised granite floor-stone in the Ante-Chamber, and the King's Chamber's north wall is 156.53237+ *Pyramid inches*, which is practically the same as the measured length taken by Professor Petrie and ourselves. Reckoning each inch as representing a week of 7 days, this distance multiplied by 7 (the perfect number) equals 1095.7265+. By this symmetric method, therefore, the three last 1000-year "days" of the Plan of Salvation are appropriately shown as beginning at a definite point in the Ante-Chamber, and ending at the King's Chamber.

Besides representing a day, a week, and a year, a Pyramid inch may also, in some time-features, represent a *month*, either a *synodic* month, or a Bible, *symbolic*, month of 30 days (See Gen. 7:11, 24, compare with Gen. 8:3, 4).

SECTION XVI

THE SECOND ADVENT

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

175 According to the time-prophecies and parallel Dispensations, this second Advent of Jesus Christ began in Autumn 1874 A.D., exactly 1845 years after his first Advent when he came as the Messiah at Jordan (See No. 8, page 25). The prophet Daniel, who foretold the first Advent of Messiah (Dan. 9:24-27), also foretold his second Advent in these words: "At that time shall Michael stand up, the great prince which standeth for the children of thy people" (Dan. 12:1). Michael, or Christ, the great Prince of Israel, who "sat down" at the right-hand of Jehovah till the time when he should be "sent" to put into operation the work of restitution, was thus to "stand up" on behalf of his people and deliver them from bondage, and gather them into their own land. At that time, also, according to Daniel's prophecy, the resurrection was due to begin, for "many of them that sleep in the dust of the earth shall awake" (Dan. 12:2), every man in his own order, Christ's members being the firstfruits (1 Cor. 15:23; James 1:18). It shall be shown later how the resurrection of the members of the "body" of Christ is indicated in the Pyramid.

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

177 When on his death-bed, Jacob called to him his twelve sons

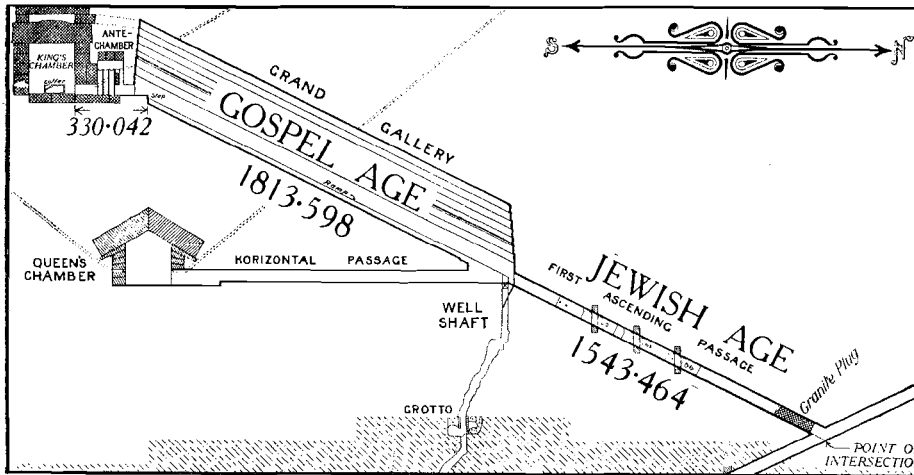
and gave utterance to a prophecy regarding each. The most important is that which relates to Judah: "The sceptre shall not depart from Judah, nor a law-given from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Thus, from the time of Jacob's death onward, God's faithful people in both Jewish and Gospel Ages have been anxiously looking forward to the Advent of this great Peace-maker and Deliverer.

178 He did come, indeed, at the end of the Age of Israel, but the purpose of this first Advent was not for the "gathering of the people." It was for the preliminary work of purchasing the fallen race of mankind who had been condemned in Adam (Rom. 5:12, 18), by paying the ransom or corresponding price for Adam, a man's life for a man's life. It will be remembered that after his crucifixion, Christ's disciples expressed disappointment at the apparent frustration of all their hopes. They said: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21); and later, when they realised the fact of their loving Master's resurrection from the dead, they asked of him anxiously: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). It was not until after they received the Holy Spirit that they understood how God, in his great Plan of the Ages, had arranged beforehand that a certain company, the "Ante-Chamber" class, must first be selected out of the world, polished and made worthy to be associated with their Lord in delivering the people, before the kingdom of Israel could be restored.

179 These, the prospective members of the Bride of Christ, have also been eagerly looking forward to the promised coming of Shiloh; and now they know that he has arrived. They do not see him with their natural eyes; they were expressly warned not to expect to see him in the flesh (Matt. 24:23-27). It is with the eyes of their understanding that they discern him; for the Lord was "put to death in the flesh but quickened [brought to life] in the Spirit" (1 Pet. 3:18, R.V.) He is now a Spirit, not discernible by any but the spiritual, those begotten of the Holy Spirit. As we read in 1 Cor. 15:45—"The first Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit." The spirit-begotten, by their study of the time-prophecies in the Bible, comparing spiritual things with spiritual (1 Cor. 2:13-15), can clearly see that the Lord has been present since Autumn 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 187-190).

180 Just as the date of Jesus' resurrection, 33 A.D., when he "sat down" after having made his offering as a satisfaction to justice, is indicated by the entrance of the King's Chamber or "Sanctuary" (Sec. XV), so the date 1874 A.D. when he was due to "stand up" to assume kingly control, is indicated at the same place in the

following way: Taking the "Point of Intersection," where the First Ascending Passage leaves the Descending Passage, as marking the date when the twelve sons of Jacob founded the twelve tribes of Israel (Gen 49:28), thus setting apart a people who looked forward to the coming of Shiloh according to promise, and measuring from this point up the floor of the First Ascending Passage at the rate of a Pyramid inch to a year, then up the Grand Gallery to the front of the Step, and finally, omitting the riser, from the north edge of



the Step to the north wall or entrance of the King's Chamber, it will be found that the King's Chamber indicates the date of the Second Advent of Jesus Christ, 1874 A.D. (The actual Pyramid inch measurement, as indicated in the diagram, is 3687.105+. This corresponds to the period of 3687 years, from Jacob's death in 1813 B.C., to 1874 A.D., taking these two dates as whole numbers.)

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

SECTION XVII

THE JEWISH "DOUBLE"

THE RESURRECTION OF THE "BODY" OF CHRIST

IN Section XV we noticed how Jesus Christ, the "head of the body which is the church" (Col. 1:18), was "born from the dead" at the beginning of the fifth millennium. We shall now see how the date of the beginning of the birth of the Church is indicated in the Great Pyramid.

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

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

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

186 Each of these Ages began on the death of its founder. On the death of Jacob (Israel) the founder of the Fleshly house of Israel, the Patriarchal Age ended and the Age of Israel began (Gen. 49:2, 28, 29); and on the death of Christ the founder of the Spiritual house of Israel, God's favour was withdrawn from the

Fleshly house and given to the Spiritual house, which is composed of those Jews and Gentiles who trusted not in their own righteousness but had faith toward God, and showed their faith by denying themselves, taking up their cross daily and following in the footsteps of Jesus (See *Studies in the Scriptures*, Vol. II, page 246).

187 The Scriptural proof that the "double" of disfavour to the Fleshly house of Israel began at the death of Christ is clear. It was five days before his crucifixion that Jesus, weeping over Jerusalem, pronounced the sentence: "Behold, your house is left unto you desolate" (Matt. 23:38). There is additionally the testimony of Zechariah (9:12)—"Even to-day do I declare that I will render *double* unto thee." The context of this prophecy shows that the "day" referred to, when the "double" was due to begin, was that on which our Lord rode into Jerusalem seated on an ass;—compare Zech. 9:9 with Luke 19:28-44, and note the prophecy of the "shout," and our Lord's reference to it in the 40th verse in Luke's gospel—thus particularly must prophecy be fulfilled.

188 As Jacob's death occurred in Spring 1813 B.C. (Sec. III) and Christ's death in Spring 33 A.D., the total duration of the Jewish Age, the period of God's favour to the Fleshly house of Israel, was exactly 1845 years. Accordingly, the "double" of disfavour, beginning in Spring of 33 A.D., must have ended in 1878 A.D., 1845 years later. It was in that year, at the famous *Berlin Congress of nations*, in which a Jew, Lord Beaconsfield, took the leading part, that the condition of the Hebrews then residing in Palestine was greatly ameliorated, and the door was opened for others to locate there and hold real estate.⁵ As an evidence of the rapidly returning favour to the Jews in Palestine, most of the houses in Jerusalem are inhabited and also owned by Jews.

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

⁵ Since 1878 the number of Jews in Palestine has greatly increased. At that time the gates of Jerusalem were always closed at dusk; and it was dangerous to be outside of the walls in the night-time owing to robbers and wild animals. The houses standing outside the walled city numbered only about 50 or 60; but now they are increased a hundred-fold. The gates are now never closed.

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

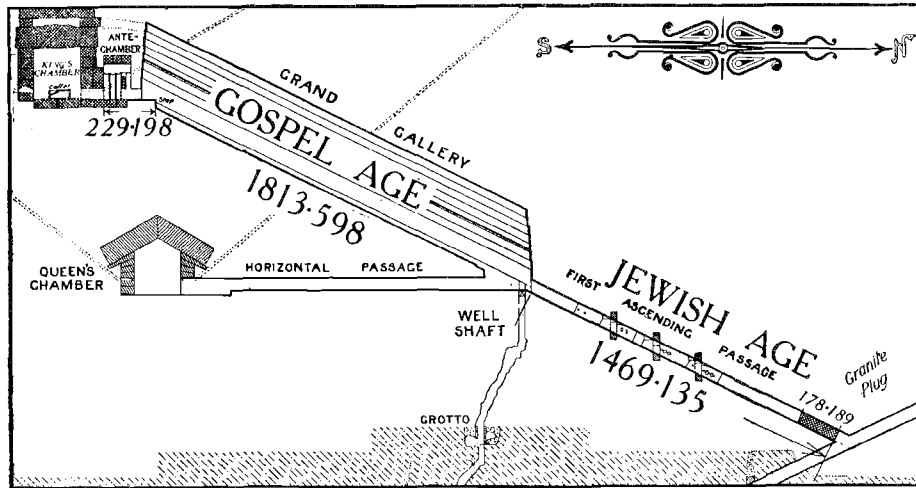
191 When the sleeping saints were awakened from their death-condition in Spring of 1878 A.D., they found the Lord Jesus present; for just as the *first* Advent of Jesus Christ was 3½ years prior to his death and resurrection, namely, in Autumn 29 A.D. (Sec. X), so the *second* Advent occurred 3½ years prior to the resurrection of the Church or "Body" of Christ, namely, in Autumn 1874 A.D.,⁶ at the beginning of the "times of restitution of all things" (Acts 3:19-21).

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

193 Now, as the express symbol of the Law of God in the Great Pyramid is the Granite Plug, we could not suggest a more appropriate starting-point than this for the particular time-measurement now under consideration. Thus, as in the former case where the Granite Plug required to be recognised when calculating the time-period of the Law Dispensation, during which the Fleshly Israelites endeavoured to gain life by the works of the Law without faith (Sec. XI), so here also, when dealing with the Spiritual Israelites who, without works, *establish* this Law through faith in Christ during Fleshly Israel's "double" of disfavour (Rom. 3:28, 31), we require to take the Pyramid's symbol of the Divine Law into account.

⁶ This "parallel" method of reckoning is merely corroborative of many time-prophecies which point both directly and indirectly to 1874 and 1914 A.D., as the respective dates for Christ's Second Advent when he comes as "Chief Reaper"; and when the destruction of this Present Evil World was due to begin.—See No. 6, page 25. (For fuller information concerning the Parallel Ages, see *Studies in the Scriptures*, Vol. II, chap. 7.)

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



A CONFIRMATION

195 The final part of the above-mentioned total Pyramid-inch measurement, is the horizontal distance from the front, north, edge of the Step southward to the south wall of the Ante-Chamber. In the diagram on page 76 this horizontal distance is given as $229 \cdot 198 +$ inches, which we take to be the standard measure for this section of the building. Within limits, however, other measures are possible, as explained in Vol. I, page 291 (See also Par. 5 in this 2nd volume). Taking a measure which is less than a 60th part of an inch short of the standard, we find, by a recognised Pyramid proportion, a signal confirmation of the symbolical meaning attached to the little Ante-Chamber, namely, that this chamber represents the spirit-begotten class, the Body-members of Christ.

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

197 Therefore, in view of the symbolical meaning of all of this part of the Great Pyramid, it may be said that the entire horizontal floor-line from the north edge of the Step at the head of the Grand Gallery, into the south end of the Ante-Chamber, pertains to, and represents, the 144,000 followers of Christ. It is confirmatory to find that the number of Pyramid inches in this horizontal line indicates, by a proportionate method of calculation characteristic of the Pyramid, the actual number of the overcomers. For if we take an even 100 times this measure in inches as representing the *radius of a circle*, we shall find that the length of the circumference of the circle is precisely 144,000 inches. (The horizontal distance in this case is $229 \cdot 183118 +$ Pyramid inches.)

SECTION XVIII

THE NEW COVENANT AGE THE FIRST RESURRECTION

THE Scriptures declare that of the people of Israel only a remnant received the Lord Jesus and became his footstep followers (John 1:11-13). Had the Lord not found this faithful remnant, the Apostle says that the nation would have been like Sodom and Gomorrah (Rom. 9:29; Isa. 1:9). When Abraham interceded for Sodom, he was promised that if even ten righteous men were found in the city, it would not on *their* account be blotted out. Because of the remnant of Israel, therefore, which demonstrated that the law-schoolmaster had been effective in preparing at least a few to receive the meek and lowly Jesus (Col. 3:24), the unbelieving majority were not cast off forever, but merely had "blindness in part" passed upon them, until God makes with them the New Covenant which he foretold by the prophet Jeremiah—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. 31:31; Rom. 11:25-27).

199 As the number of the remnant of Israel was far short of the foreordained 144,000 (Rev. 7:1-8), God turned to the Gentiles to take out of *them* a people for his name (Acts 13:44-48; 15:14); and throughout the Gospel Age the Gentiles have been filling up the membership in the Body of Christ.

200 When the "fulness of the Gentiles" has come in, not one more member will be required (1 Cor. 12:12). The Jews will then have their blindness removed, and they will see that the walk of the high-calling to joint-heirship with Christ in the Spiritual Kingdom is forever closed. But the Lord will graciously reveal to them the other way of life, namely, the New Covenant opportunity for life on the Plane of Human Perfection.

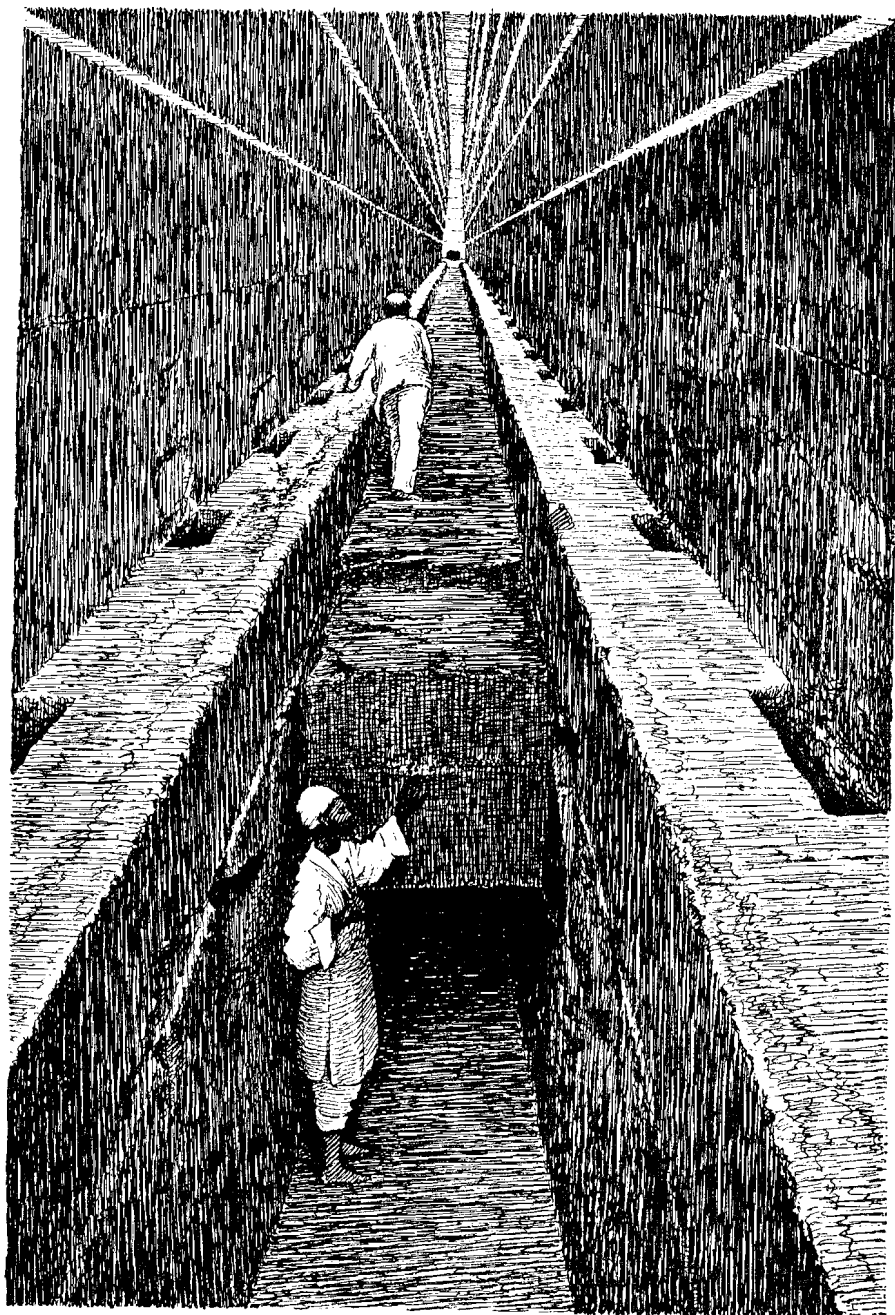
201 The New Covenant that God will make with the Jewish nation after the Christ, head and body, is complete, is represented in the Pyramid by the Horizontal Passage which leads to the Queen's Chamber, the Pyramid's express symbol of perfect human life. Like the First Ascending Passage which represents the Old Covenant, the Horizontal Passage is low, so that one has to bend considerably when walking in it. This corroborates the Scriptural teaching that the exacting requirements of the law, symbolised by

the low roof, will be operative in the Millennial reign of Christ (Rom. 2:12, 16). The law was holy, just and good (Rom. 7:12): but the sacrifices, mediator and priesthood of the Old Covenant were incapable of bringing fallen men into harmony with God's righteous law. The New Covenant will be based upon better sacrifices, and will have a better mediator and a better priesthood, and under it all mankind will gradually attain to perfect life on the human plane (Heb. 8:6-13).

202 The Jews will pass directly from under the Old Law Covenant (for they are still undergoing the punishments of the curses contained in that Covenant, as Christ became an end of the law for righteousness only to those who believed—Rom. 10:4), into the New (Law) Covenant, *i.e.*, in symbol, from the First Ascending Passage, into the Horizontal Passage. After the Jewish nation all the Gentiles will come under the New Covenant arrangement, that they also may attain human perfection. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me"; and again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 12:32; 5:28, 29). By the power that Christ will exert the Gentiles will be raised from the Descending-Passage condition of death, to the Horizontal-Passage condition of the New Covenant; for through the ransom-sacrifice of Christ (the Well-shaft) all mankind will be redeemed and placed upon that "highway of holiness."

203 The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there" (Isa. 35:8-10). Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive men during the time of the New Covenant, for he is to be bound and cast into the "bottomless pit," symbolised in the Pyramid by the Subterranean Chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the grasping selfish institutions of the "Present Evil World" will be destroyed in the Pit.

204 The more favourable condition of the New Covenant in contrast with the Old, is well illustrated in the Pyramid by the difference between the two passages which symbolise these Covenants. Should one slip in the Ascending Passage he cannot prevent himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realise, as did the Israelites under the Old Covenant, that this upward way although "ordained to life," is after all a way to death (Rom. 7:10). Gathering impetus on that slippery floor he will fall with terrible impact against the upper end of the Granite Plug, and be killed. By this effective method the Pyramid corroborates the declaration of the Scriptures: "For whosoever shall keep the



Ascending the Grand Gallery

Drawn by K. Vaughan

whole law [in an endeavour to merit life thereby], and yet offend in one point, he is guilty of all" (James 2:10). When the people of Israel slipped, they fell and were condemned to death by the Divine Law, which is particularly symbolised by the Granite Plug.

205 How different it is in the case of the Horizontal Passage: although one requires to bend very low when walking here, as in the First Ascending Passage, showing therefore that he is under law, yet should he slip and fall he does not necessarily die. The passage being horizontal he does not slide backward. He may be bruised, but raising himself to his feet, he can continue on his way to the Queen's Chamber. There is hope under the New Covenant, and none need go backward if he allows himself to be rightly exercised by the rule and discipline of the righteous Judge. Profiting by the lesson of his fall and henceforth taking more heed to his steps, he may still progress toward the Queen's-Chamber condition of human perfection.

206 But should any when in the Horizontal-Passage condition of the New Covenant rebel against the just law, and deliberately retrace his steps, he must fall into the Well-shaft, which although particularly symbolising the death and resurrection of Christ, also represents *sheol* or *hades*, the death-state in general. This corroborates the Scriptural statement, that "all the wicked will be returned into sheol" (Psa. 9:17, R.V.). To be *returned* into sheol would be to come under a second condemnation to death; and from this second death there is no resurrection, for "Christ dieth no more."

207 The drop in the floor at the Queen's Chamber end of the Horizontal Passage represents the final "little season" of trouble, owing to the testing and sifting consequent upon Satan being "let loose" from the bottomless pit (Rev. 20:7-10). By this time men will be fully restored to the original perfect condition lost by Adam. They will now be on the level of the Queen's Chamber floor, the Plane of Human Perfection, and will no longer be *bent* under the law, for the law is the measure of a perfect man's ability. Able to walk upright, like Adam when created by God (Eccl. 7:29), and having then acquired knowledge of good and evil, they will be fully prepared to resist the wiles of Satan when he seeks to deceive them.

208 The condition of mankind at the end of Christ's reign is illustrated by the greater headroom at the Queen's Chamber end of the passage. The height at this part, however, is sufficient only for the man of *average* stature to walk upright, and should any become "heady," and in pride seek to raise himself above his fellows, he will "bruise" his head by knocking it against the roof, that is, the perfect law of God symbolised by the roof will condemn and destroy him along with Satan (Acts 3:22, 23).

When Satan and all who follow him are destroyed in the second death, they who pass the final test shall enjoy for ever that human perfection and liberty so well symbolised by the high seven-sided and *ventilated* Queen's Chamber.

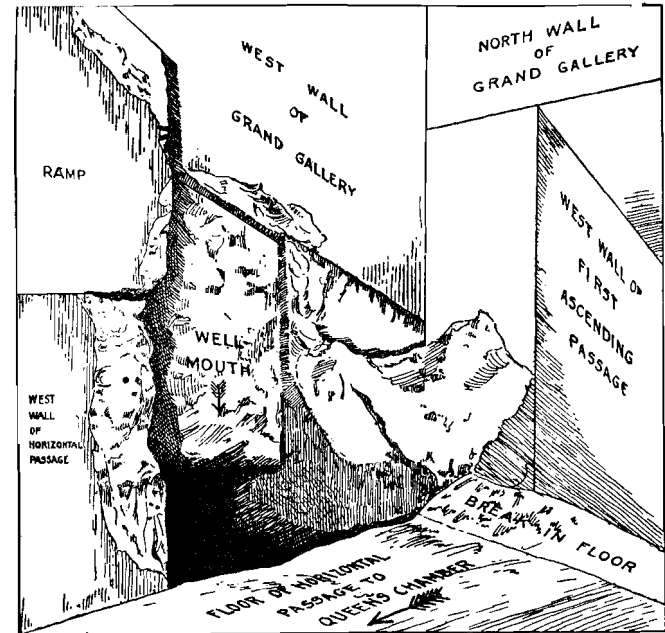
209 According to the Apostle's statement in Rom. 11:25-27, the New Covenant cannot be put into operation until the "fulness of the Gentiles" has come in to complete the body of Christ; for every member of the "body" shares with the "head" in the sacrifice, the blood of which, in the end of this Gospel Age, will be used in sealing with Israel the New Covenant. In other words, when the *heavenly* calling to become members in the body of Christ closes, the *earthly* calling of the New Covenant opens.

210 The Great Pyramid corroborates this important phrase of the Lord's Plan; but to appreciate the symbolism fully, one must have clearly before his mental vision the actual appearance of the lower end of the Grand Gallery. On each side of this passage there is a stone bench which runs the entire length of the floor (See the drawing by K. Vaughan on page 90). These benches are called "Ramps," and measure about 21" high by about 20" wide. The distance between the Ramps is approximately $3\frac{1}{2}$ feet, so that the widths of the floors of the Grand Gallery and First Ascending Passage are the same. The mouth of the Well is formed by a portion of the Ramp on the west side having been broken away; and the appearance of the masonry surrounding this Well-mouth suggests the thought of the once covering Ramp-stone having been violently burst out from underneath (See sketch, page 93). If the missing portion of the Ramp were restored the Well-shaft would be entirely concealed. The apparent bursting away of the Ramp-stone graphically suggests the resurrection of Jesus Christ, when God "burst the bonds of death" and raised his beloved Son from the death-state (Acts 2:22-24).

211 In addition to the breaking of the Ramp-stone at the head of the Well-shaft, a portion of the lower end of the *floor* of the Grand Gallery appears to have been forcibly removed. It looks as if the floor of the passage had originally extended upward in an unbroken line from the north wall, but that an explosion had taken place which tore away about 17 feet at the lower end. Thus, *two* violent explosions have taken place in the Great Pyramid; or, rather, the appearance of the lower end of the Grand Gallery gives that impression; for we believe the great Master-Builder purposely arranged the masonry of this part of the passage to *suggest* the thought of explosions for figurative purposes. If the missing portion of the floor of the Grand Gallery were restored, the Horizontal Passage leading to the Queen's Chamber would be entirely concealed, so that anyone emerging from the First

Ascending Passage and continuing on his way up the Grand Gallery, would be unaware of the existence of the Horizontal Passage.

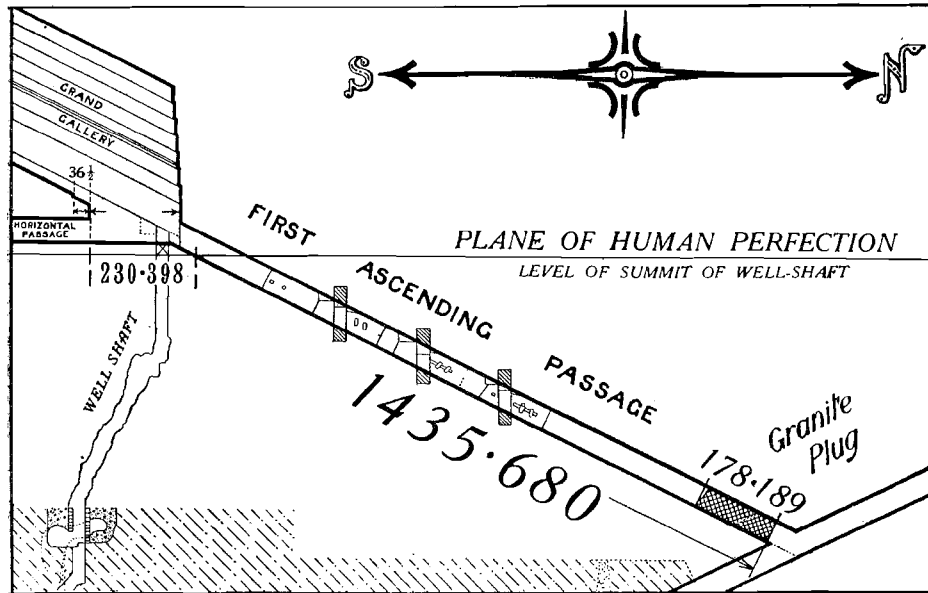
212 This feature of the Pyramid's system symbolically confirms the Scriptural teaching that the faithful among the people of Israel passed directly from Moses into Christ. They partook of the high



or heavenly calling to joint-heirship with Christ, and are represented as emerging from under the low roof of the First Ascending Passage, and walking with him upward along the *floor* of the Grand Gallery (which at this stage is understood to be unbroken and entire) to the King's Chamber condition of the Divine nature (2 Pet. 1:4). The majority, blinded because of their unbelief, are pictured as standing with bowed backs in the low First Ascending Passage, while the Gentiles, "who sometimes were far off, are made nigh by the blood [ransom-sacrifice] of Christ" (Eph. 2:12, 13), and are coming up, as it were, through the Well-shaft and broken Ramp on to the floor, or "walk," of the Grand Gallery, partaking with Christ Jesus in the heavenly calling. The present condition of the people

of Israel is in accordance with the curse pronounced against them by God—"Let their eyes be darkened, that they may not see, and bow down their back away" (Rom. 11:10).

213 Soon the last member of the Body, having completed his course of trial and testing by laying down his life in sacrifice, will be raised to join his fellow-members who have preceded him since the beginning of the resurrection of the Body in 1878 A.D. The



resurrection of the "Body" of Christ constitutes the *second* bursting of the bonds of death (Matt. 16:18), immediately after which the New Covenant opportunity for human life will be made with the temporarily blinded nation of Israel, as well as with the "residue" of the Gentiles (Acts 15:14-17). This second bursting of the bonds of death is symbolised by the apparent violent breaking away of the lower part of the Grand Gallery floor, which, as will be readily seen, while necessarily closing the "walk" of this upward passage, reveals and opens, as a consequence, the Horizontal Passage leading to the Queen's Chamber (See drawing, page 90).

214 Although the raising of the "Head" and "Body" of the Christ from the dead are far separate in point of time, they are regarded by God as *one* resurrection. We read in Rev. 20:6—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The Apostle Paul, also, intimates that all those who are made conformable to Christ's death, shall know the power of *His* Resurrection (Phil. 3:8-14; Rom. 6:3-5).

215 In the time-measurement of Section XVII it was seen how the year 1878 A.D. is the date for the beginning of the raising of the Body, since which all who "die in the Lord" are changed immediately to the spirit condition. It is certainly appropriate to find, as will be shown in this time-measurement, that just as the beginning of the Grand Gallery at the lower north end marks the date 33 A.D. when Jesus Christ the "Head" was "born from the dead," so the south end of the broken portion of the Grand Gallery floor indicates the date when the birth of the "Body" was due to begin, namely, 1878 A.D.

216 As the date of the resurrection of the Body is ascertained by means of the calculation of the Jewish "Double," the time-measurement now under consideration is based upon Section XVII, which demonstrates how the "Double" is indicated in the Pyramid. In the present time-feature, however, instead of carrying the measurement of Pyramid inches from the lower end of the Granite Plug up through the Grand Gallery to the Ante-Chamber, we first measure off from the Granite Plug the required number of inches to represent the period of the Jewish Age from the death of Jacob to the death of Christ, and then *double* this measurement upon itself.

217 Measuring upward from the lower end of the Granite Plug to the level of the produced floor-line of the Queen's Chamber, which represents in the Great Pyramid the Plane of Human Perfection, then horizontally southward to the vertical line of the *cut-off* in the Grand Gallery floor (See diagram, page 94), and to this measurement adding the length of the Granite Plug itself (as in Section XVII), we shall find that the total number of Pyramid inches corresponds with the period of the Jewish Age. As this Age began at the death of Jacob in 1813 B.C. (See Bible dates, Sec. III), the *cut-off* in the Grand Gallery floor by this method indicates the date of Christ's resurrection, 33 A.D. (The precise number of Pyramid inches in this measurement is, when we adhere to the standard lengths of each section, 1844-268+. As the exact number of years in the Jewish Age is 1845, the Pyramid-inch measurement indicates the years of the beginning and end of this period, but not the actual months in these years—See Par. 4.)

218 Had there been sufficient faithful from among the Jewish nation to complete the full membership in Christ, then doubtless God would have so ordered his Plan that the First Resurrection would have been complete by the end of the "harvest" period of that Age, and the New Covenant would have been immediately put into operation with the remainder of the nation. But the Lord foreknew that only a remnant would exercise the necessary faith to enable them to become members in the Body of Christ, and he had long foretold of this by his prophets (Acts 15:13-18). Instead, therefore, of immediately revealing the New Covenant opportunity for life on the Plane of Human Perfection, the Lord had previously decreed that the people of Israel must first undergo a *double* of their Age, during which period he would show them no favour (Jer. 16:13-18).

219 Accordingly, the measurement from the Granite Plug up to the cut-off in the Grand Gallery floor requires to be *repeated* or *doubled*, while the Jewish nation are, figuratively, confined in the low First Ascending Passage, waiting till this double of disfavour is accomplished; after which the Lord will graciously turn away the blindness of that people and so all Israel shall be saved (Isa. 40:1, 2; Rom. 11:25-27). The cut-off in the floor of the Grand Gallery now indicates, by this method of doubling, the date 1878 A.D.; and the interval of waiting till the last member in the Body will have entered into his inheritance and the New Covenant made operative (Rom. 8:16-19), is indicated by a *further* southward cut-off in the Grand Gallery floor.

220 The added *horizontal* length to the vertical line of this further cut-off in the Grand Gallery floor is, in a round figure, $36\frac{1}{2}$ inches,⁷ representing $36\frac{1}{2}$ years beyond 1878, that is, to the date 1914 A.D., when the great Seven Times of the Gentiles ended, and since which the people of the Jewish nation have experienced greater freedom in their ancient national home—See comments regarding this national awakening in Vol. I, Pars. 155, and 365 to 377. But while, according to our understanding of this detail of the Lord's Plan, the membership in the Body of Christ was completed in 1914 A.D., all are not yet in the heavenly spirit-condition. The "feet" members still await their change, doing with their might what their hands find to do in furtherance of the work of the Kingdom, that their works may follow with them when at last they rest from their labours (Rev. 14:12, 13).

221 Referring to the important date 1878 A.D., the late C. T. Russell wrote: "Then began the glorification of the Church.

⁷ The *inclined* length of this further break-out in the Grand Gallery, according to our measurement taken in 1912, is about $40\frac{3}{8}$ British inches. In *Pyramid* inches the *horizontal* length is $36.4054+$. See the diagram on page 98.

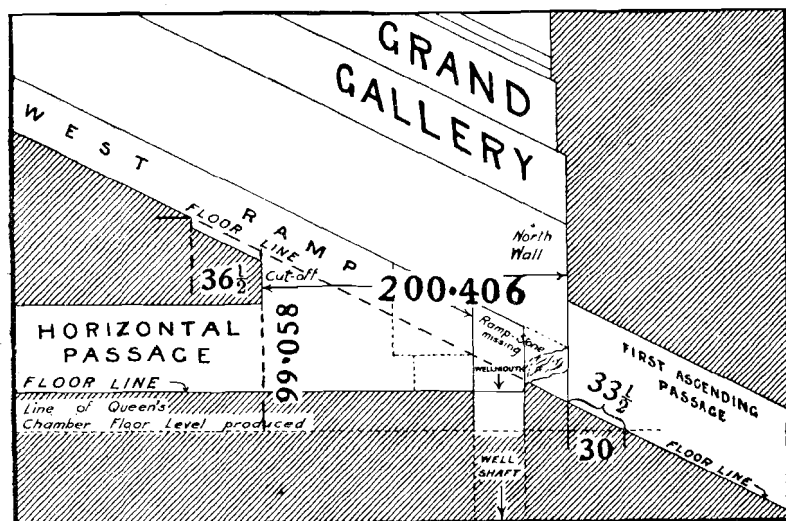
The work of setting up the Kingdom has, we understand, been progressing from that date, and is now merely lacking the last members of the Church class. When these shall have taken their places as members of the Church in glory, the Kingdom will be fully set up.

222 "This does not signify that there may not be a part of the Kingdom work begun while some of the members of Christ are still in the flesh. Indeed some Scriptures seem to imply that there will be a Kingdom work done this side the Veil, while work of still greater magnitude and authority is progressing on the other side of the Veil. We read [in Psa. 149]: 'Let the saints be joyful in glory; let them sing aloud upon their beds.' This seems to imply, as we have mentioned before, that there is a special work to be done while these saints still have beds, while they are in a condition of repose—not 'tossed to and fro, and carried about by every wind of doctrine,' but fully at rest in God's great Plan.

223 "The Scripture goes on to say that they have a two-edged sword in their hands—this is the Word of God. They use it as the Sword of the Spirit. This would not be true of them on the other side of the Veil. They would have no use for a sword there. The Scriptures also declare that the high-sounding praises of God are upon their lips. This, too, seems to be applicable to those this side of the Veil. The final phrase, 'to execute the judgments written,' would seem to imply that there would be something for the saints on this side of the Veil to do in connection with the execution of the judgments upon the nations. As to just what this means, we have not yet fully learned. But we see nothing here to conflict with the thought that the Lord's Kingdom may be properly understood to have begun operations and that the present smiting of the nations is under Kingdom control. The fact that some of the members of the Kingdom class are still in the flesh does not militate at all against this thought.

224 "We see the kindgoms of this world now being dashed to pieces, and we are expecting to see the process continued until they are completely ground to powder. They shall become as the chaff of the summer threshing-floor, and the wind shall carry them away. Then shall they be found no more at all—Daniel 2:35" (*The Watch Tower* for 1915, page 53). See also *The Watch Tower* for 1916, page 294, second column, where C. T. Russell makes reference to the date 1914 A.D. in connection with the completion of the membership of the Body of Christ; saying that: "Some of those who now present themselves for immersion [water baptism] have made a complete consecration previously; they may be symbolizing a consecration made five, ten, or twenty years ago." Also: "Even if we were sure that the Body of Christ is now completed, we see no reason why consecration to God should not

be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for everyone to take. We could not imagine a different course for all to take during the Millennial Age. The difference will be that the Lord will not accept them then to a change of nature, but to His favour under the Restitution privileges of that Dispensation—an uplift to perfect human nature on the earth.”



225 Taking the dates 33, and 1878, A.D., the first marked by the north wall of the Grand Gallery, and witnessing the resurrection of the Head of the Christ, and the second marked by the sheer cut-off in the Gallery floor, and indicating the commencement of the resurrection of the Body of the Christ, the whole of this broken portion of the lower end of the Grand Gallery beautifully illustrates the First Resurrection in its entirety; or, to use another Scriptural figure, the complete birth of the great Antitypical Isaac (Gal. 4:28), who, as the Spiritual “Seed of Abraham,” shall then begin to bless all the families of the earth with Restitution under the arrangement of the New Covenant of love (Gal. 3:16, 29).

226 In the 1913 edition of this 2nd volume we adopted Professor C. Piazzi Smyth’s figure for the *horizontal* distance between the Grand Gallery’s north wall, and the sheer cut-off, *i.e.*, 199 inches. In a footnote, however, we mentioned that our own practical

measure came out at an inch more. This was an approximate statement; the actual British-inch measure is 200.5. In Par. 584 of the 1st volume we show that the standard horizontal length of this part is $200.4067 + \text{Pyramid inches}$. Using this as a base-line, and the angle of the passage, $26^{\circ} 18' 9''.7+$, as the hypotenuse of a right-angled triangle, the length of the perpendicular of this triangle is $99.0589 + \text{Pyramid inches}$.

227 Now, it is added corroboration of the thought that this broken-away part of the lower end of the Grand Gallery represents the birth of the entire spiritual Seed of Abraham, when we find that the complete length of the Grand Gallery is scientifically indicated by the standard measures of this broken part. For the Grand Gallery in its total length represents the call of the Seed, or Christ of God, from the resurrection of the Head in 33 A.D. to 1914 A.D.

228 As explained in Vol. I, the sum of the horizontal and vertical measures of the broken part of the Grand Gallery, *i.e.*, $200.4067+$, plus $99.0589+$, or $299.4657+$, *Pyramid inches*, is the *radius* of a circle, the circumference of which agrees with the total floor-length of the Grand Gallery, $1881.5985 + \text{Pyramid inches}$.

229 This time - measurement, furthermore, shows a direct symbolical connection between the “plug” of Zech. 10:4 (German translation) as Jesus Christ, and the material Granite Plug of the Great Pyramid; for as the first part of the floor cut-off in the Grand Gallery marks the date 1878 A.D. as demonstrated above, so the lower end of the Granite Plug must indicate the date 33 A.D. according to measurement. The 4th verse of Zech. 10 refers to Jesus Christ as the “corner-stone,” and it has been abundantly proved that Jesus Christ is symbolised by the head corner-stone of the Great Pyramid (Eph. 2:20. See Vol. I).

230 Now we see that other important part of the Great Pyramid’s *internal* system, the Granite Plug, also referred to in Zech. 10:4, is identified with Jesus Christ; for it was at his resurrection in A.D. 33 that Jesus became the head corner-stone of God’s great Antitypical Pyramid of Salvation; and it was at the same date, also, that, having fulfilled the law in himself, he became the very embodiment of that law. Because of this all who are New Creatures in Christ Jesus fulfil the righteousness of the law, for he is “made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30).

In volume three of this work it will be shown that even the very length of the Granite Plug is proportionately related to the vertical height of the whole Pyramid; and that this length agrees with a possible definite size for the ancient, now-missing, top-stone of the monument.

SECTION XIX

THE "FULNESS," AND THE "TIMES," OF THE GENTILES

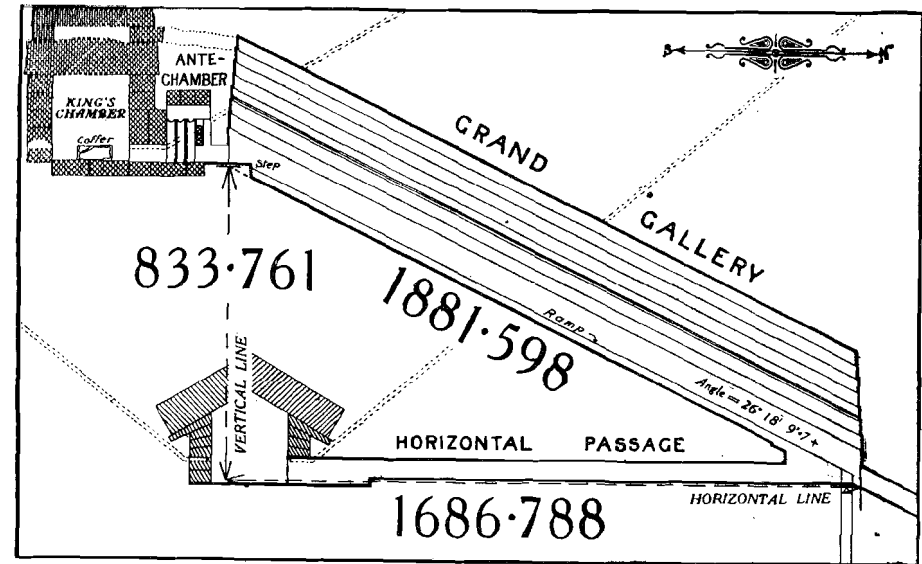
BY the time-calculation of Section XII it is proved that the upper south wall of the Grand Gallery indicates Autumn of the year 1914 A.D.; and if our understanding regarding the completion of the membership of the Body of Christ, explained at length in the previous Section (XVIII), is correct, this date saw the "fulness" of the Gentiles come in, as the Apostle declares: "For I would not, brethren, that ye should be ignorant of this mystery [secret], lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins'" (See Rom. 11:25-27; Eph. 1:22, 23).

232 But the numerous time-prophecies point to 1914 A.D. as being also the end of the "times" of the Gentiles, *i.e.*, the end of the period of "seven times," or 2520 years (Lev. 26:28), during which Jerusalem was to be in subjection to Gentile nations. This long period began when Nebuchadnezzar the king of Babylon finally destroyed Jerusalem in the year 606 B.C. (We shall afterwards deal more particularly with this Scriptural time-feature, in Sec. XXIII.)

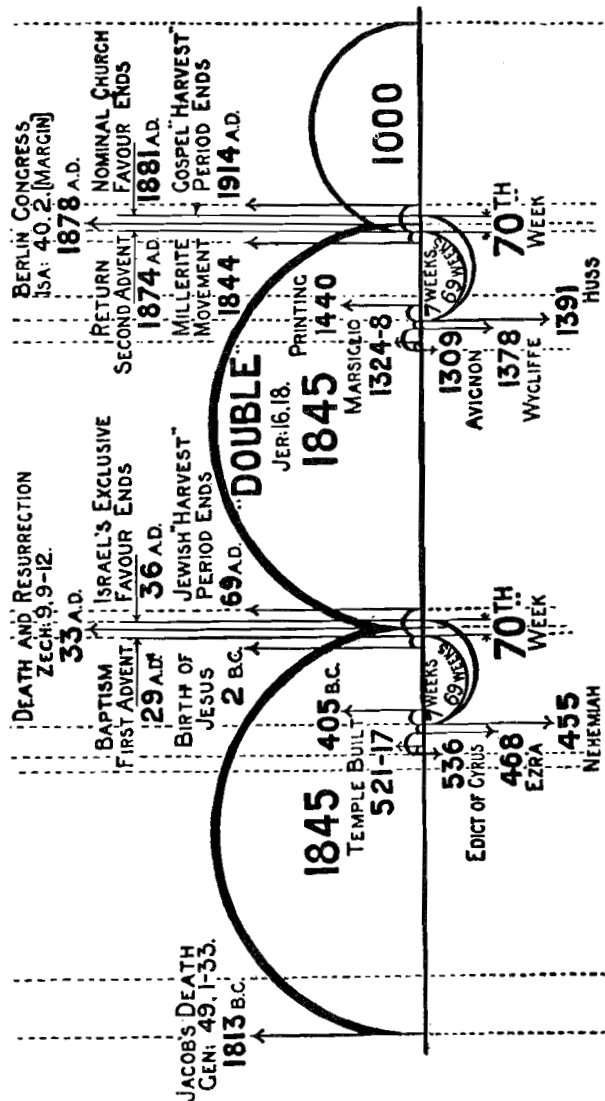
233 Thus it would appear that both the *fulness*, and the *times*, of the Gentiles, although distinct features in the Lord's Plan, terminated at the same date. Just as the length of the Grand Gallery corresponds with the period of 1881½ years from the inauguration of the Church at the resurrection of Jesus Christ in Spring 33 A.D., till the "fulness of the Gentiles" in Autumn 1914 A.D. (See Sec. XII), so we find that the long term of 2520 years of the "times of the Gentiles" is similarly indicated by the full length of the Grand Gallery, when taken in conjunction with its angle of inclination. That is to say, the angle with which the passage inclines upward is so accurately set, that the *horizontal* distance between the north and south walls, when added to the *vertical* height between the lower and upper extremities of the floor, yields the number of Pyramid inches necessary to indicate the "Gentile

times." (If we base this calculation on the standard length of the floor, 1881·598+, then the sum of the horizontal and vertical measures is 2520·549+, *Pyramid inches*, or about half an inch more than the exact 2520.)

234 If this is the correct interpretation of the Apostle's declaration (See footnote on page 210 of Vol. II of *Studies in the*



Scriptures, by C. T. Russell) then this time-measurement, taken in connection with Sections XII and XVIII, demonstrates the significance of our Lord's declaration at the close of the Jewish Age: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).



THE PARALLELS OF THE TWO AGES OF ISRAEL, FLESHLY AND SPIRITUAL

SECTION XX

FURTHER TIME-PARALLELS IN THE JEWISH AND GOSPEL AGES

IN the time-measurements noticed so far, and in a number of others yet to be considered, the Great Pyramid clearly corroborates the duration and parallelism of the Jewish and Gospel Ages. The length of each of these Ages is proved from the Scriptures to be exactly 1845 years, so that any date in the former has its parallel date in the latter 1845 years afterwards (See diagram, page 102). It is important to recognise that "time-parallels," to be of any value, must correspond in *events* as well as in dates.

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

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

238 Although Cyrus released the Jewish nation from the yoke of Babylon, this freedom was merely typical of the full liberty which Fleshly Israel shall experience after the end of the "Times of the Gentiles," when the greater Cyrus, Christ, shall release it from the humiliating bondage of the kingdoms of this world, and from the oppression of the "god of this world," Satan. This work of Christ, when finished, will be the complete antitypical fulfilment of the work of Cyrus; but during the Gospel Age we can see a *partial* fulfilment in connection with Spiritual Israel, which was in bondage to the great apostate system of Papacy, denominated in the Scriptures "Babylon the Great," because its whole ritual is founded upon the iniquitous religious system of Ancient Babylon (Rev. 17:3-6).

239 The books of Ezra and Nehemiah give a history of the nation of Israel from after the end of its 70 years' bondage in Babylon; and from these records we learn that a distinct work of reformation was carried on at that time in this Fleshly House of Israel. When we refer to the pages of Church history, we find that, in the parallel period in the Gospel Age, a corresponding reformatory work was in progress in the Spiritual House. C. T. Russell clearly shows in Vol. III of *Studies in the Scriptures*, pages 69-82, that "Babylon the Great" was fully set up in power in 539 A.D., having been gradually and stealthily assuming form even since the days of the Apostles (2 Thess. 2:7).

240 In 1309 A.D., exactly 1845 years after the fall of ancient Babylon, the power of antitypical Babylon the Great was broken; for in that year the Papal See was transferred from Rome to Avignon in the south of France. This exodus of the centre of the Apostate Church from Rome, its seat of power (Rev. 17:9), is called in history "The Babylonish captivity of the Papacy," owing to the fact that it remained in exile for a period of about 70 years, during which time it was under the dictation of the king of France. In consequence of this humiliation and breaking of the power of Babylon the Great in 1309 A.D., the true Church of God, the "Israelites indeed," who had been in bondage in this idolatrous system for 770 years (1309 minus 539 = 770), were released; even as the Fleshly Israelites had been similarly released after their 70 years' bondage in typical Babylon of old.

241 Referring to the Scriptural name "Babylon the Great," and its identification with Papal Rome, the Rev. Alexander Hislop says: "There never has been any difficulty in the mind of any enlightened Protestant in identifying the woman 'sitting on seven mountains,' and having on her forehead the name written, 'Mystery, Babylon the Great,' with the Roman apostacy. No other city in the world has ever been celebrated, as the city of Rome has, for its situation on seven hills. Pagan poets and orators, who had no thought of elucidating prophecy, have alike characterised it as the 'seven-hilled city.' Propertius speaks of it as 'The lofty city on seven hills, which governs the whole world' (Lib. III, *Eleg.* 9, p. 721). Its 'governing the whole world' is just the counterpart of the Divine statement—'which reigneth over the kings of the earth' (Rev. 17:18). To call Rome the city 'of the seven hills' was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses 'The gods, who have set their affections on the seven hills' (*Carmen Seculare*, Vol. VII, p. 497). Martial, in like manner, speaks of 'The seven dominating mountains' (Lib. IV, Ep. 64, p. 254).

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

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

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

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

246 Seven popes in succession ruled in Avignon till 1378 A.D.;

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

247 But only the foundations of the Spiritual Temple of the Reformation were laid in 1309 A.D., just as at the parallel date in the Jewish Age, 536 B.C., only the foundations of the House of the Lord were then laid. In both cases enemies stopped the work. It was not until 521–517 B.C.⁸ that the material temple was completed in the Jewish Age; and in the parallel Gospel Age it was not until the corresponding years, 1324–1328 A.D., that the Spiritual Temple was built by Marsiglio, who is sometimes called "the morning star of the Reformation."

248 We shall leave the proofs that Marsiglio was in many respects a greater Reformer than any who succeeded him, till we are dealing with the Pyramid's indication of his outstanding date. For our present purpose we need only mention that Marsiglio was the author of a book, which, when we consider the grossly superstitious day in which it was written, is a truly wonderful production. In this publication, issued in 1324 A.D., he advocated Republicanism, contending that there should be no kings; and that there ought not to be any division between clergy and laity. That the Church should have nothing whatever to do with temporal affairs, and should own no property. He claimed that Saint Peter never had been in Rome, but that even if it could be proved he had been there, it was certain he had not founded the Papal Church; and in any case the holding of the "keys" merely constituted Peter the turn-key, and not the Judge. Christ was the Judge; and the people had the right of freedom of conscience.

249 By these and many other telling points Marsiglio undoubtedly built the temple of the Reformation. He forged the bolts which were effectively used by succeeding Reformers. His great ambition was to establish Republicanism, but he realised

⁸From Ezra 4:24; 6:15, we learn that building operations upon the temple were resumed in the 2nd, and finished in the 6th, year of the reign of Darius Hystaspes king of Persia. Ussher's chronology gives 520 B.C. as the 2nd year of Darius; but Professor Rawlinson points out in his work *Five Great Monarchies*, Vol. III, pp. 404, 408, that while Darius mounted the throne on 1st January, 521 B.C., his second year of reign, according to Jewish reckoning, began to count from Spring-time three months after; so that the 6th month of the 2nd year of Darius would still be in the year 521 B.C. (See Ezra 5:2; Haggai 1:14, 15).

that it could not hold in this early day, for the mass of the people had yet too much reverence for the Divine right of kings and clergy. Only the true Spiritual Israelites experienced their freedom of conscience consequent upon the breaking of the power of Babylon the Great.

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

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

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

253 The temple being now ready it was necessary to replace in it the holy vessels, that the House of God might be used in accordance with the law. This important phase of the Reformation in the Jewish Age was accomplished under the leadership of Ezra, who, in the 7th year of Artaxerxes, Spring of 468 B.C.,⁹ left

⁹Artaxerxes began to reign in the year 474 B.C. His 7th year would therefore be 468 B.C., and his 20th year 455 B.C. See the Section dealing with the proofs which establish this date 455 B.C.

Babylon and restored the vessels to the temple (Ezra 7:6—). We read, also, that Ezra was well informed in the Law of the Lord, and that he instructed the people, who were from all the twelve tribes of Israel (Ezra 6:17; 8:25), and did a great cleansing work among them.

254 The parallel year in the Gospel Age is 1378 A.D., a very prominent date in the history of the Church Reformation period. It was in 1378 A.D. that the great Reformer Wycliffe left Babylon the Great, and restored to the true Spiritual Temple class many precious truths and doctrines which had for long been misappropriated and hidden in the idolatrous Papal system. On the 27th of March in the Spring-time of the year 1378 A.D., which was 1845 years after Ezra left Babylon with the vessels for the material temple, the pope in Avignon died; and immediately there arose what is historically known as the "Great Papal Schism." The people of Rome determined to put an end to the Papal exile, and appointed a pope in Rome as in former times. The king of France, of course, did not want to lose his power over the Papacy, and he appointed another in Avignon, so that there were now two popes in office. These popes naturally quarrelled, each claiming that *he* was the true vicar of Christ. They called one another blasphemous names, each accusing the other of being the Antichrist (and in this, at least, both were correct).

255 Wycliffe up to this time had been a Reformer within the Church system; but when the Schism took place his eyes were opened to the true Babylonish character of the Papacy, and he came out as the great Doctrinal Reformer. Beginning an English translation of the Bible, it was not long before he saw that the doctrine of transubstantiation was false. This error takes away the true doctrine of the Ransom-sacrifice of our Lord Jesus Christ. When Wycliffe fully realised this he began to instruct the Temple class, and pointed out to them the pure Scriptural teaching on this question. He showed them how Jesus Christ died for sin once and for all, and that therefore sacrifices of the Mass were not only unnecessary, but blasphemous. He also drew attention to the errors of the adoration of the virgin Mary, of the worship of the dead saints, of the claim that penance would atone for sin, etc. By teaching the Temple class the truth Wycliffe's cleansing and reforming work was in exact correspondence with the work of Ezra, the great Reformer of the Jewish Age.

256 It was 13 years after Ezra left Babylon that the next phase of the Jewish Reformation took place. Nehemiah then received his commission to rebuild the walls of Jerusalem (Neh. 2), and at the end of the 6th month of that year the walls were finished (Neh. 6:15), and there began the period of "69 weeks," or 483 years, to

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

257 Though it was in the early years of the 15th century up till his martyrdom in 1415 A.D., that Huss attracted general notice, yet it was in 1391 A.D., exactly 1845 years after Nehemiah, that he might be said to have received his commission to rebuild the walls of Spiritual Jerusalem; for it was in that year that Huss became acquainted with the works of Wycliffe (See Blackie's *Modern Cyclopaedia*, Vol. IV, page 483). Professor Lodge, in his *Close of the Middle Ages*, page 207, says: "The systematic teaching of Huss was for the most part derived from the great English teacher, John Wycliffe. It is important to remember that the Hussite movement had a secular as well as an ecclesiastical side."

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

259 By the foregoing it is evident that there was a similarity in the reform work of Nehemiah and Huss, and as both had a national as well as a religious aspect they each formed a good starting-point for the "70 weeks" mentioned by Daniel (Dan. 9:24, 25. See diagram on page 102). This period of 70 weeks is stated as 7 weeks, and 62 weeks, and 1 week. We may not know the exact reason for this peculiar division, but we desire to draw attention to the fact that the 7 weeks, or 49 years, point to 405 B.C., about the time of Malachi the prophet, who did a reforming work by exposing the abuses of his day.

260 In the Gospel Age the 7 weeks bring us to the parallel date 1440 A.D., the time of the invention of printing, which did almost more than anything else to carry on the great work of the Reformation. Referring to this factor in the Reformation movement, Archbishop Trench in *Medieval Church History*, page 423, says: "Then while abuses were never rifer, while the lives of the

clergy were never fuller of scandal, while the Papal court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid,—the invention of printing (1440) multiplied a thousandfold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wonderous invention there was the Revival of Learning.”

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

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

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

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

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

SECTION XXI

ENTRANCE OF THE GREAT PYRAMID

“BASEMENT-SHEET” OF THE DESCENDING PASSAGE

THE present Entrance to the interior of the Great Pyramid is very dilapidated, and it is clearly apparent that a large portion of the masonry at this part of the building has been removed. According to the ancient geographer, Strabo, who saw the Pyramid in its pristine beauty, the Entrance was closed by a pivoted stone door. Referring to the Pyramids of Gizeh, he wrote: “The Greater [Pyramid], a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations”—*i.e.*, to the Subterranean Chamber under the foundation of the building.

267 Other early writers bear record that the outer surfaces of the Pyramid were smoothly finished off with beautiful white, bevelled casing-stones. This casing has long since been torn off by the Arabs for building mosques and houses, and the great mound of fragments which lies around the base was for many centuries the only visible evidence of the noble monument's former splendour. But in 1837, Col. Howard Vyse excavated down through this rubbish at the middle of the northern side, and was rewarded by discovering several large, well-preserved casing-stones *in situ* (See Vol. I, Pars. 224—).

268 As this remnant of casing furnishes the alignment and upward angle of the building's original smooth exterior surface on the northern side, its situation on the Platform almost directly in line with the Entrance above, is most advantageous (See the drawing by K. Vaughan on page 113). Professor Flinders Petrie was thus enabled with the aid of his scientific measuring instruments, to accurately determine the former position of the ancient Entrance doorway, and also to compute the length of the now missing outer portion of the Descending Passage.

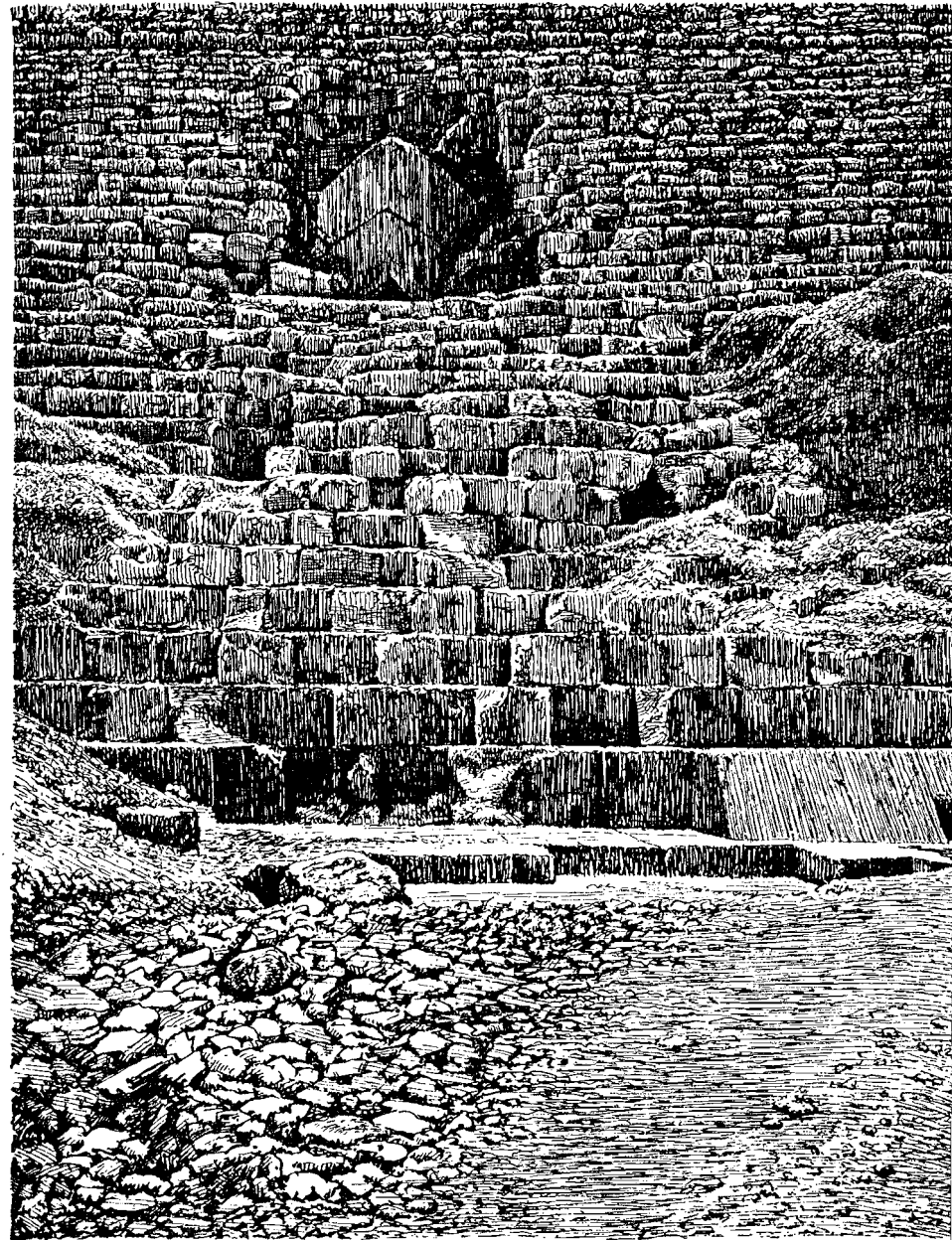
269 Although it is manifest that a large section of the masonry of the Descending Passage has been removed, Professor C. Piazzi Smyth was nevertheless of the opinion that the wide “basement-sheet,” the central line of which forms the floor of the passage, did not extend further north than at present. This “basement-sheet,” as Professor Smyth named it, is a large flat sheet of masonry extending at an angle from the Entrance, down to the junction of

the First Ascending Passage, where the natural rock begins. It is 33 feet wide, and two and a half feet thick. Down the centre of this broad sheet of stone, and at a distance of three and a half feet apart, the walls of the Descending Passage are carefully laid; and placed across the top of these walls are immense roof-stones. If Professor Smyth's suggestion be correct, that this wide "basement-sheet" did not originally extend further north than at present, then the Descending Passage must have continued out to the casing-stone surface with a narrower foundation for the floor, or by some other method of masonic construction; for it is certain that it was always possible for visitors to enter the Descending Passage directly from the exterior, provided they knew of the exact location of the pivoted stone door, referred to by Strabo. (See also Par. 337 in Vol. I.)

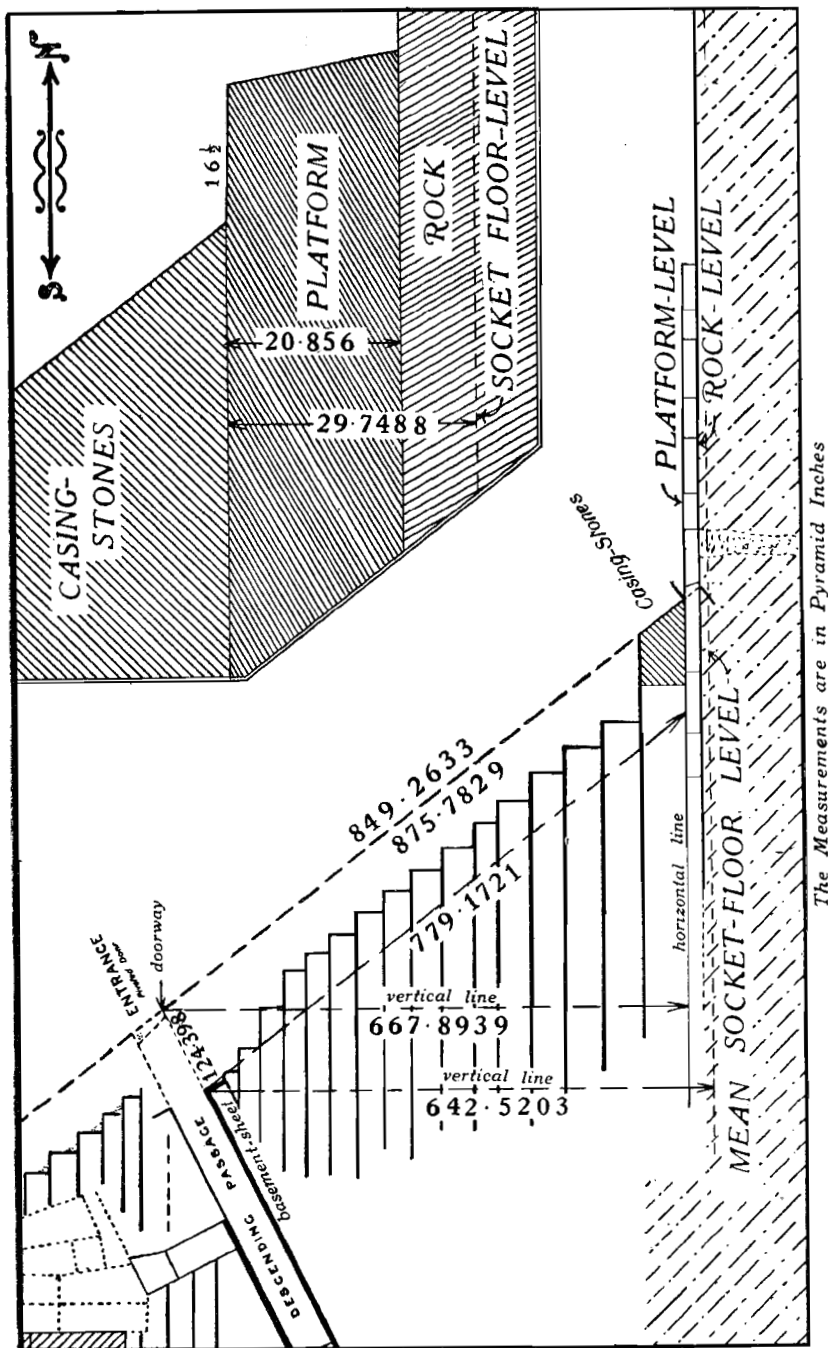
270 The results of our own investigation of this part of the building supports Professor Smyth's opinion; for a large number of important time-measurements require to be computed from the *present* floor-beginning of the passage. At the same time it would appear that the Architect also intended the original Entrance doorway to form part of the symbolism of this great stone "Witness," for calculations demonstrate that the doorway, and the north edge of the "basement-sheet," bear a certain mathematical relationship to each other. The implacement of each was fixed by the Master-Builder according to his usual symmetric system of corresponding proportions, examples of which we have already noticed in Sections VII and XIII, as well as in the 1st volume.

271 Professor Flinders Petrie reckoned the top level surface of the Platform as the base-line in all his measurements for heights and depths in the Pyramid. But this is not the only base-line employed by the Architect in the scientific design of his great building, for the rock-level under the Platform, and the four corner-socket levels (See Vol. I, Pars. 82, and 271-275), must also be recognised in connection with a number of the Pyramid's corroborative time-features, and geometric proportions.

272 *The corner-socket levels* are lower than the levelled natural rock under the Platform, and Professor C. Piazza Smyth shows that the scientific base-size of the Pyramid is founded upon these, and not upon either the levelled rock or Platform. He writes: "Ever since John Taylor's happy identification of the verse in Job. 38:6 (aided by the marginal translation) with the building of the Great Pyramid in or upon the rock, the majority of explorers have been firm in maintaining that the actual and still socket-defined corners of the base, in the solid living foundational rock bearing the monument, are the ancient architect's intended fiducial points for defining the true size or full base measure of his grand work of all



Drawn by K. Vaughan



the ages" (See *New Measures of the Great Pyramid*, page 23).

273 According to the careful calculations of the Rev. H. G. Wood, of Sharon, Pa., U.S.A., which are approved and printed in full by Professor Smyth in his publication entitled *New Measures of the Great Pyramid*, the mean level of the four corner-socket floors is 29.7488+ Pyramid inches below the level of the upper surface of the Platform.

274 The Platform is fully illustrated by our photographs in Vol. I. Particular measuring during 1912 enables us to pronounce the true thickness of the Platform to be $20\frac{7}{8}$ British, or $20.8560+$ Pyramid, inches. This Platform, with a section of the pavement which lies in front of it, was first discovered by Col. Howard Vyse; and in his published work he gives the thickness in round figures as 21 inches. As we point out in Pars. 227 and 271 of Vol. I, the pavement is a distinct piece of masonry, and must not be confounded with the Platform, the front edge of which projects about 16.5 inches beyond the bottom edge of the casing-stones.

275 Although the top surface of the pavement is beautifully level and continuous with the Platform, the stones with which it is built vary considerably in thickness. The Platform stones, on the contrary, are of a uniform thickness throughout; the builders therefore spent much time in accurately levelling the natural rock preparatory to laying the Platform. At present this piece of masonry can be seen only along the northern side of the building; but there is no doubt whatever that it continues right round the Pyramid, for Professor Flinders Petrie reports having discovered portions of it in several places when digging down through the mounds of debris on the other three sides.

276 These three levels, namely (1) the upper surface of the Platform, (2) the levelled natural rock under the Platform, and (3) the mean level of the four corner-socket floors, are related to each other and to the doorway of the ancient Entrance, and also to the "basement-sheet" of the Descending Passage, by a connecting system of harmonious measurements. They are all required in the calculations of the time-features of the Pyramid.

277 Professor Flinders Petrie computed the direct vertical height of the lower north edge of the ancient and now missing doorway of the Entrance, above the level upper surface of the Platform, to be, as nearly as he could determine, 668.3 British inches. The theoretical height is only about $\frac{1}{4}$ " more than this, or when expressed accurately in Pyramid inches the total vertical height is 667.8939+. The length of the missing outer portion of the Descending Passage we have already stated to be (See Par. 11), in Pyramid inches, 124.3980+.

278 With these Pyramid-inch measures, and the known angles of the casing-stone surface and passage-ways (See Sec. II), we find that both the ancient, as well as the present, north-beginnings of the Descending Passage floor are definitely related to the Socket-level base, and the Platform-level base, by distances that agree with the precise dimensions of the King's Chamber; and one of these distances contains, additionally, the exact length of the earth-commensurable Pyramid cubit:

The exact *vertical* distance between the Socket-level base, and the north edge of the Descending Passage "basement-sheet," *i.e.*, the north-commencement of the passage-floor as it is at present, is, according to the above-mentioned measures, $642.5203 + \text{Pyramid inches}$. This vertical distance is, therefore, equal to the sum of the length, and height, of the King's Chamber (See page 43 for the dimensions of this Chamber). Thus:

King's Chamber length, - - - - -	412.1316 +
King's Chamber height (floor to ceiling), - - -	230.3886 +
Total Pyramid inches	<u>642.5203 +</u>

As the vertical height of the floor-commencement of the Descending Passage, at the Ancient Entrance, is computed to be $667.8939 + \text{Pyramid inches}$ above the Platform-level base (as noted above), the *inclined* height up the face of the casing-stone covering of the building, measuring from the Platform level, is, therefore, $849.2633 + \text{Pyramid inches}$. The *inclined* height of $849.2633 +$ inches is equal to twice the length of the King's Chamber (See page 43), plus a Pyramid cubit:

King's Chamber length, multiplied by 2, - - -	824.2633 +
One Pyramid cubit, of 25 Pyramid inches, - - -	25.
Total Pyramid inches	<u>849.2633 +</u>

279 It will be noticed that the inclined height of the ancient doorway above the upper surface of the Platform, distinctly indicates by the above characteristic Pyramid method the absolute length of the *cubit* used by the Architect, and appropriately named by Professor C. Piazzi Smyth the "Sacred Pyramid Cubit" (Compare No. 13, page 41). Other examples will be presented in Vol. III.

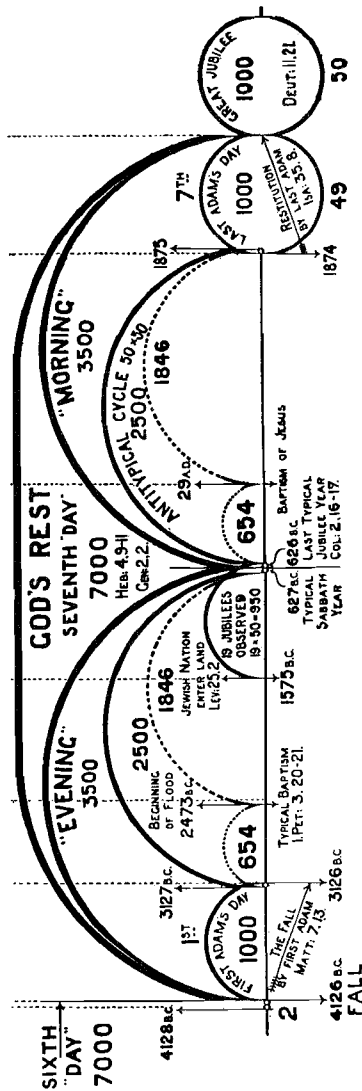
SECTION XXII

REST AND RESTITUTION

THE application of numerous corroborative time-measurements connected with the Entrance of the Pyramid, will be better appreciated by the reader if we first detail the time-features of the diagrams entitled "Rest and Restitution," and "Dominion Parallels" (See Nos. 8 and 3 on page 24, and the diagram on page 118).

281 The Apostle Paul explains that the *Law* was a "shadow of good things to come," and that the experiences of the children of Israel "happened unto them as *types*, and are written for our admonition on whom the ends of the Ages have come" (Heb. 10:1; 1 Cor. 10:10, margin). Now, *times and seasons* constituted an important feature of the ordinances and experiences of the nation of Israel. In Exod. 20:8-11 we read: "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no work . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested the seventh day*: wherefore the Lord blessed the sabbath day, and hallowed it." Also from Lev. 25:1-5 we learn that the people of Israel were commanded to let the land rest every seventh year. According to the Apostle we must regard the sabbath day, and the sabbath year, as *types* (Col. 2:16, 17).

282 The seventh day of rest of the Great Jehovah began after he created man. For a short period Adam had dominion over the earth under the sovereignty of his Creator; we therefore understand that God's rest would not begin till the Fall, when the whole world was abandoned to its fate because of the disobedience of its federal head Adam. From that time till the flood God permitted the angels, and after the flood he has permitted Satan, to exercise the controlling power over man. During the Millennial Age Christ will reign. Accordingly, it will not be until "the thousand years" are finished and God has resumed his sovereignty, that his great "Rest Day" will have ended. Thenceforward the condition will be as it was during the short period of innocence in the Garden of Eden, the perfect man will once more have dominion over the earth under the sovereignty of his Creator.



THE PARALLELS CONNECTED WITH THE JUBILEE IN TYPE AND ANTI-TYPE

283 The harmony of the diagram we are now considering, and also of several other diagrams shown on pages 24 and 25, gives us reason to believe that the short period of innocence between the creation and fall of Adam was two years. As the Bible dates show that Adam was created in 4128 B.C., his fall took place in 4126 B.C. From then till 1874 A.D. (the date of our Lord's return) is six thousand years. One thousand years more will bring us to the time when Christ will deliver up the Kingdom to the Father (1 Cor. 15: 23-28). Thus, God's sabbath day comprises a period of seven thousand years in all. It is probable that the six preceding "days" during which God pursued his works of creation were likewise periods of seven thousand years—See diagram, page 118.

284 Although God entered into his rest after he passed the sentence of death upon Adam, Jesus intimated that his Father had nevertheless been working—"My Father worketh hitherto, and I work" (John 5:17). This does not seem in agreement with the statement that God was resting; but when we recall the occasion on which Jesus uttered these words the explanation is clear. Jesus had just cured a man who had been paralysed from his birth, and the Jews had rebuked him for working on the sabbath day. Jesus' answer shows that his cavillers had not rightly interpreted the Law, for works of *mercy* on the sabbath day do not violate God's Law of Love. Quite to the contrary, love dictates these works.

285 Hitherto the Father had been working during *His* rest day, in so restraining the wrath of man, and overruling the affairs of earth, that eventually the poor world's salvation from the miry clay of sin and from the dreadful Pit of death might be accomplished! Which of the Jews having an ox or ass fall into a pit on the sabbath day, would not immediately draw it out? How much more, then, would the love of God dictate the rescue of his beloved Son from the grave on his great sabbath day. The raising of our Lord from the dead was the beginning of the "New Creation," and was the supreme evidence of God's mighty power (Eph. 1:18-23).

286 The Apostle in 2 Pet. 3:8 says: "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." From this standpoint we may regard the period of seven thousand years from the fall of Adam to the end of the Millennium as a "week," each "day" of which is a thousand years long. The first period of one thousand years forms the *First Adam's "day,"* referred to by God when he said to Adam: "in the day thou eatest thereof dying thou shalt die." Adam died within his 1000-year day (Gen. 2:17; 5:5).

287 The seventh period of one thousand years is the "day" appointed by God during which the "Last Adam" shall judge the

world in righteousness (Acts 17:31; I Cor. 15:45, 47). Jesus said: "The Son of man is Lord even of the sabbath day" (Matt. 12:8). This is one of the proofs that Christ's Second Advent was due to begin in 1874 A.D., for as he is "Lord of the sabbath" we would expect him to be present immediately his seventh 1000-year "day" began.

288 The Israelites were commanded by God to let the land rest every seventh year, counting from the time they entered Canaan, *i.e.*, from the year 1575 B.C. (See Bible dates, Sec. III). After seven of these cycles of seven years, or 49 in all, the next year, the 50th, was to be a special sabbath or rest year, called the *jubilee*. Thus the 49th and 50th years were both sabbaths. In the former the land was to have its rest, and in the latter not only was the land to rest, but there was to be a *restitution of all things* (Lev. 25:8-10). God foretold through Moses, however, that the nation would never properly observe these sabbath years (Lev. 26:34, 35); they were principally intended to serve as *types* of a greater sabbath or jubilee year.

289 In spite of their continued iniquity God was long-suffering with the Israelites. Many times it seemed as if he would cause their overthrow, but it was not till 606 B.C. that he permitted the Gentiles to remove their crown, and carry them into captivity. The land then lay desolate for seventy years to fulfil its sabbaths (2 Chron. 36:11-21). The Lord thus indicated that 70 jubilee years in all should have been observed. For the long period of 969 years during which the people of Israel were in possession of their land, they were permitted by God to observe, if they would, their jubilee years; but when he overthrew their kingdom by Nebuchadnezzar this privilege was taken out of their hands. Never thereafter could the jubilee be kept by them, for the "times of the Gentiles" had now begun, and they were merely *servants* in the land after the end of the 70 years desolation (Neh. 9:36, 37). Thus the typical jubilee years ceased in 626 B.C., that is, 950 years after the nation entered Canaan under Joshua.

290 Jesus said: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). The jubilee years typified the great "Times of Restitution of all things," at the beginning of which, the Apostle Peter intimated, Jesus Christ was to be sent from heaven (Acts 3:19-21). As the date of the Second Advent of Christ is 1874 A.D., there is apparently in this feature of the law a long interval between type and antitype. But according to the declaration of Jesus just quoted, it is not possible for any part of the law to cease until it is fulfilled in its antitype. It is clear, therefore, that the period of the "Times of Restitution" does not

completely fulfil the jubilee type. Something further requires fulfilment.

291 The method by which the Israelites were instructed to calculate the precise year when they were to sound the trumpet of jubilee, namely, the *cycle* of 7 times 7 years, is also an important part of the type, and should have its corresponding antitype. This is evidently the Lord's arrangement, that just as in the type the beginning of the jubilee year was fixed by *squaring* the small cycles of sabbath years (7×7), so in the antitype the commencement of the grand Jubilee is to be fixed by squaring the larger cycles of jubilee years (50×50).

292 Lev. 25:9 shows that the year of jubilee began in the seventh month, which, according to the Bible reckoning, fell in Autumn (Sec. V). It follows from this that the *last* typical jubilee ended in Autumn of 626 B.C. There the fulfilment of the type immediately began with the grand antitypical cycle of 50×50 , or 2500 years, which leads up to the grand antitypical Jubilee of a thousand years—the Millennium. In this wonderful way our heavenly Father pointed forward to the glorious jubilee-work of Restitution which will be under the control of his dear Son Jesus Christ; for 2500 years from 625¼ B.C. (Autumn of 626 B.C.) ends in Autumn 1875 A.D., *i.e.*, the first year of the seventh 1000-year period since the fall of Adam.¹ The other time prophecies show that the precise time of our Lord's return was Autumn 1874. The antitypical cycle therefore overlaps the last Adam's "Day" by one year; but as we shall see, the harmony of the diagram (page 118) proves that even this feature was Divinely arranged.

293 As in the type it would require the whole jubilee year to restore to the people their land and other possessions, so in the antitypical times of restitution the whole thousand years will be required to restore to man all that was lost by father Adam. The first fortnight in the type corresponds proportionately to the first forty years in the antitype. We could not expect much work of restoration to be done in that short time; it would be a time rather of demanding rights and investigating claims. Because of innate

¹ See the full explanation of the Jubilee in type and antitype given by C. T. Russell in his 2nd volume of *Studies in the Scriptures*, chapter 6. Had the nation of Israel continued to observe every sabbath and jubilee year without a break, their 70th jubilee would have coincided with the year 1925 A.D. beginning in Autumn of 1924. As the land of Israel *did* "enjoy her sabbaths" when it lay desolate for the period of 70 years, and as the number 70 is a highly representative number Scripturally considered, many students of the Word look forward expectantly to the year 1925 and onward, as probably holding much in store for the nation of Israel, which already has begun to experience a return to the favour of the Lord, especially since 1918.

selfishness angry disputings would be sure to follow the proclamation of the jubilee, and many claims would require to be settled at the gate. Thus the typical year of liberty would be inaugurated in much trouble; but eventually both rich and poor, who were pure in heart, would agree that the Lord's arrangement was best, and would gladly acquiesce to the new conditions.

294 The declaration of the Scriptures is that the Millennial reign of Christ would be inaugurated by a time of trouble such as never was since there was a nation (Dan. 12:1, 4; Matt. 24:21). The people have heard the "trumpet" of liberty and are learning to appreciate their freedom; they are demanding their rights to the land and other earthly possessions. The rich are clinging to their vested interests and are not likely to relinquish their hold. With human nature as it is, force must be applied; the people, having begun to taste the sweets of liberty, and finding their aspirations and desires for freedom and happiness frustrated, will break away from all restraints, and anarchy must follow.

295 Thus violently is the old evil order to be brought to an end. But when the Lord, the Prince of Peace, stills the tempest and begins to bestow restitution blessings upon the poor fallen race; when the resurrection proceeds and severed families are reunited; when good deeds are quickly rewarded and evil deeds receive a certain and just punishment, then all men will recognise that they have now a loving and righteous Judge, and eventually every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10, 11).

296 While the jubilee year with its preceding cycle typifies the great antitypical Jubilee of 1000 years with its preceding cycle of 2500 years, there is a still greater fulfilment. The period of seven thousand years may, as we have already indicated, be taken as representing a "week of years," each "year" of which equals a thousand years. The Millennial Day of the Lord is, therefore, also the seventh or sabbath "year." In the same way the six "days" of creation preceding God's rest will each represent a week of similar "years." The seven "weeks of years" will amount to 49 of these 1000-year periods. Accordingly, the next 1000-year period is the 50th of the whole series, and we have thus an enormous cycle of 49 "years," each of which is one thousand years long, followed by a Jubilee which will be without end, a Grand Jubilee of Jubilees. From this standpoint the Millennium is the sabbath year of the Lord, and following it is the Grand Jubilee—two great antitypical Rest-Years.

297 In the first chapter of Genesis each of the six "days" of creation is divided into an "evening" and a "morning." The great seventh "day" of Jehovah may also be equally divided into

an "evening" and a "morning." The central point of this great 7000-year day is the date Autumn 627 B.C., *i.e.*, the end of the 49th year of the last typical cycle, and the beginning of the last typical jubilee year (See diagram, page 118). This means that there were two rest-years, a sabbath year and the last typical jubilee year, exactly in the centre of the seven-thousand-year day of God's Rest. In all the "evening" period of 3500 years there was not a single antitype, only types and shadows. The "morning" period, on the other hand, is the era of antitypes. In the beginning of it there were still types, but the first antitype, namely, the great antitypical cycle of 50 x 50 years, began at the very commencement of this "morning" period.

298 The fact that the last pair of typical rest-years occur in the exact centre of the whole 7000-year period, other symmetric chronological parallels are rendered possible. The two years of rest in the Garden of Eden are followed by the First Adam's 1000-year day, the day of condemnation for the world, the day of the loss of all things. Then, overlapping one year with the First Adam's day comes a large cycle of 2500 years. In the centre there are two typical rest-years marked off. These are followed by a second large cycle of 2500 years which overlaps one year with the Last Adam's 1000-year "Day," the Day of Salvation for the world, when all that was lost in the First Adam's day of condemnation will be restored to mankind by the Second Adam.

299 We are reminded here of the words spoken by the prophet Habakkuk: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2). God's wrath or curse passed upon Adam and his descendants will not be removed until by the end of the seven thousand years the last enemy, the Adamic death, will be completely destroyed (1 Cor. 15:25, 26). At that time the restitution of man to perfection and to communion with God will be complete. In the exact centre of this wrath period of 7000 years, God revived his work by instituting the "Morning" of antitypes, and so in wrath remembered mercy. In the midst of the wrath period, also, he caused his people Israel to observe the last pair of typical rest-years, and so made known to us his wondrous plan of providing two great antitypical rest-years at the end.

300 Not only, however, was the wonderful and merciful work of the two great antitypical rest-years at the end foreshadowed by the two typical rest-years in the centre of the wrath period, but it was also typified by the two rest-years in the Garden of Eden. In the first of these years Adam was created perfect in mind and body. He had perfect faculties; but he would require to learn

how to use them properly. He would also require to learn his environment, and thus gradually take possession of the dominion which God had given him (Gen. 1:26). Very soon, however, he began to feel a want; although the animals were obedient to Adam and useful in many ways, yet none of them was a companion *meet* for him (Gen. 2:20). God knew that this would be so, but he judged it best that Adam should learn his need by experience. Adam was sent into a deep sleep, and after a short season of trouble, God presented Eve to him. Though we can but faintly realise the mutual love of the perfect man and woman, still we can understand that while the first year was a time of peace and enjoyment to Adam, the second year must have been a time of much greater happiness. These two years typify certain aspects of the great rest-years at the end.

301 Let us now consider the two rest-years in the centre of the 7000-year period. The first of these was a sabbath year, being the 49th of the last typical cycle. During that year the Israelites did no work on the land, and it was therefore a time of rest for the land, and of rest and refreshment for the children of Abraham, the children of God. The following year, the 50th, was a jubilee, the time of the restitution of all things, and a time of great rejoicing, especially for the poor and oppressed, and latterly for all who were pure in heart. But at the beginning of that year there must have been a season of trouble. These two years foreshadow additional aspects of the great antitypical rest-years.

302 We have already seen that the 1000-year period which began in Autumn 1874 A.D. is the 49th from the beginning of the "days" of creation, and the 7th from the fall of Adam, and that, therefore, it may be regarded as a great "sabbath year." In that "year," called the Millennial Age, men will gradually acquire perfect faculties, and through the exercise of these perfect faculties they will learn their environment, and thus will gradually take possession of the earthly kingdom which was prepared for them from the foundation of the world (Matt. 25:34). This will be a time of rest for the children or seed of Abraham, who will nevertheless be *working* in raising fallen men from the pit of death. The work of these children of Abraham, spiritual and natural, will be dictated by love. By the end of the thousand years they will have restored all men to perfection.

303 Then will begin the 50th 1000-year period, the Grand Jubilee of Jubilees. This Jubilee of Jubilees, however, will not really be a thousand years long, but will last to all eternity! At its commencement, just as at the beginning of Adam's second year, and at the beginning of the typical jubilee, there will be a short season of trouble. The trouble may last, possibly, for 40 years

(No. 3, on page 24), and will be owing to the loosing of Satan who had been bound during the preceding thousand years (Rev. 20:1-3).

304 But when this final test of men's obedience to their Creator is past, and the disobedient are destroyed with Satan in the second death, all the loyal will be called the children of God and will live on into the Ages of glory to follow. The most important feature of their rejoicing will be the restoration of perfect communion with God and with one another. God will have such confidence in men that he will grant them eternal life with complete dominion over the earth. "There will be no more death, neither sorrow nor crying, nor will there be any more pain, for the former things will have passed away" (Rev. 21:4).

305 The Apostle Peter informs us in his first epistle (3:20, 21) that the flood, and the baptism of the Holy Spirit, stand to each other in the relation of type and antitype: "When the patience of God was waiting in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were carried safely through the water. And immersion [baptism], an *antitype*² of this, now saves us."

306 It is evident that the Apostle is referring to the *real* immersion, of which the immersion into water is only a symbol—it is the real and not the symbolic immersion that saves us. The water of baptism symbolises the death-state. Accordingly, the destruction of the first "World of the ungodly" in water, *typified* the death-state into which this "Present Evil World" is passing. The ark represents the Divine plan of salvation, and Christ as the embodiment of that plan. Just as God was patient and long-suffering with the iniquity of men and angels while the ark of Noah was being prepared, so he was patient and long-suffering with the iniquity of men and angels while his glorious plan of salvation was being prepared through the Law and the Prophets (Luke 24:44).

307 Again, just as the ark of Noah and the few who were in it were in the water, but were carried safely through it, so Christ and the few who were in him have been in the death-state, but are carried safely through it; for we who are saved by baptism will share in the glorious resurrection of Christ (Rom. 6:3-5).

308 We now find that, not only was the flood typical of the baptism of the Holy Spirit, but their commencements are chronologically parallel. The flood or typical baptism began 654 years after the beginning of the first cycle of 2500 years. The antitypical baptism of the Holy Spirit began with the baptism of Jesus in

² See Diaglott. The Greek word translated "representation" in the Diaglott is *antitypos*, and should have been rendered "antitype."

Autumn 29 A.D. (Sec. X); and there he became the Christ or the Anointed One, the Ark of God. This was 654 years after the beginning of the second cycle of 2500 years (625¼ B.C. plus 28¾ A.D. equal 654 years).

309 The period of 1846 years from the beginning of the typical immersion was followed by two typical rest-years; so a corresponding period of 1846 years from the beginning of the antitypical baptism is followed by the two great antitypical Rest-Years. Thus it is clear that God marked off the immersion of Noah's ark in the waters of the flood chronologically as the type of the immersion of Christ, who is the antitypical ark, into death; for Christ's death began at, and was symbolised by, his water immersion at Jordan.

SECTION XXIII

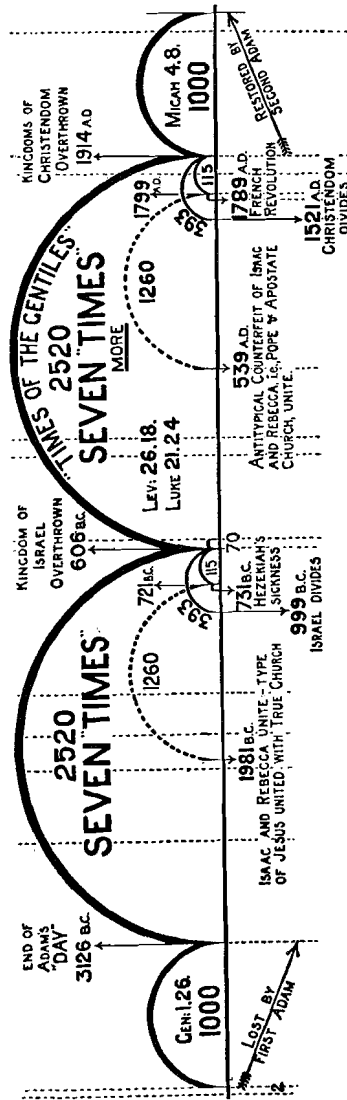
THE DOMINION PARALLELS

WHEN God gave the Law to the descendants of Israel, he promised them blessings when they obeyed, and cursings if they did not. They constantly disregarded the Law, and therefore every adversity threatened has come upon them. Two of the severest of these were the "seven times" of punishment, and the "desolation of the land," pronounced together by Moses in the book of Leviticus, 26:14-43. The Scriptural connections show that these punishments both began at the same date, namely, 606 B.C. That the period of desolation was 70 years, beginning when Zedekiah was dethroned by Nebuchadnezzar, is proved by the evidences given in Section IV (Compare, also, Dan. 9:2, 11).

311 In dethroning Zedekiah, Judah's last king, and laying waste Jerusalem and the land of Judea, the king of Babylon began the lease of power to the Gentiles. Although the people were allowed to return to their land after the 70 years' desolation was accomplished, they were still subject to Gentile powers, because the long period of their "seven times" of punishment (2520 years) had to run its course until, as Jesus said, the "times of the Gentiles be fulfilled" (Luke 21:24).

312 The complete dominion of the Gentiles was illustrated in the vision of the great image, which the Lord caused Nebuchadnezzar to see in a dream (Dan. 2). This image's head was of fine gold, his breasts and arms of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay. Daniel, interpreting the dream, said: "Thou [Nebuchadnezzar] art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron . . . And in the days of these kings shall the God of heaven set up a kingdom [Christ's], which shall never be destroyed . . . It shall break in pieces and consume all these [Gentile] kingdoms, and it shall stand for ever."

313 Thus, the four Gentile kingdoms symbolised by the image were really *one*, in the same sense as a man's body is one, although composed of many members (1 Cor. 12:12). Nebuchadnezzar, the



THE CHART OF THE "DOMINION" PARALLELS

representative of the first of these kingdoms, was likened to the head; and as the head represents the whole body, so the Babylonian kingdom represented all the other Gentile kingdoms. The 70-year period of this kingdom's supremacy, also, represented the complete period of the Gentile dominion, *i.e.*, the "Seven Times." The number 70 may be regarded as symbolic, being the product of two typical numbers, 7 and 10. Seven is the perfect number, especially in connection with time; and ten is the symbol of numerical completeness, especially with regard to governments, *e.g.*, the ten toes of the image, the ten horns of the beast, etc., which are symbolical figures used in the Scriptures to denote powerful governments.

314 The "Seven Times" of punishment upon the people of Israel consisted in the removal of their crown, and their consequent unwilling subjection to the *insane*, beast-like Gentile kingdoms (See Jer. 51:7; Dan. 7; Ezek. 21:25-27). To confirm this feature of his "Plan of the Ages," God visited a *typical* period of "seven times" of insanity upon Nebuchadnezzar, the first Gentile king (Dan. 4). Just as the "seven times" which passed over Nebuchadnezzar, the "head of gold," were seven literal years, so in the antitype the "Seven Times" which were to pass over the Gentile kingdoms, symbolised by the great metallic image, were to be on an antitypical scale.

315 In the book of Revelation, "three times and a half" are shown in parallel texts to be equal to 42 months, and 1260 days, *i.e.*, three and a half years (See Rev. 11:2, 3; 12:6, 14; 13:5—compare with Dan. 7:25; 12:7). Seven times, or twice this amount, will therefore equal 2520 days. The typical man had 2520 literal days of unreason (Dan. 4:28-37); but the great antitypical "man" was to have unreason for 2520 symbolical days (See Sec. V). The "madness" of the Gentile nations has consisted in their vainglorious pride in the own strength, and in thinking they could rule the world. When the Lord sets up his Kingdom, he will prove that only *He* can rule in righteousness.

316 On the completion of his "seven times" of insanity, Nebuchadnezzar said: "At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me . . . and I was established in my kingdom, and excellent majesty was added unto me" (Dan. 4:36). This prefigures the changed attitude of the nations after their foreordained "Seven Times" of unreason, when the *crisis* of the great time of trouble which terminates the Age is over. As with Nebuchadnezzar, the understanding of the nations will return; and when they reflect on their former degraded condition, they will abhor themselves and turn and extol the King of heaven—"All nations whom thou hast made shall come and worship before thee." Man-

kind will also have restored to them the original dominion over the earth lost by father Adam. As the First Adam lost his dominion gradually during his 1000-year "day" of condemnation, so the restoration of this dominion will be gradually accomplished during the 1000-year "day" of the Last Adam.

317 It is remarkable that the date 606 B.C. when the kingdom of God's typical people came to an end, should be exactly midway between the great 1000-year "days" of the First and Second Adams (See diagram, page 128). The words of the Lord in Lev. 26:18—"I will punish you seven times *more* for your sins"—gain additional force through this symmetrical arrangement; for if the exact interval of 2520 years between the First Adam's "day," and the end of Israel's kingdom be denominated "Seven Times," then the period of Israel's punishment during the lease of Gentile rule is "Seven Times *more*."

318 In a number of respects the first Seven Times foreshadowed the second. The overthrow of the kingdom of the Fleshly House at the end of the first period in 606 B.C., prefigured the greater overthrow of nominal Spiritual Israel's dominion, which has been misnamed Christendom—Christ's kingdom. The 40-year term of Jeremiah's prophetic activity at the close of the typical kingdom,³ corresponds with the 40-year period at the end of the Gospel Age, from 1874 A.D. when Christ came again as Chief Reaper in the "Harvest" of the Age, to 1914 A.D. when the destruction of the "kingdoms of this world" was due to begin. For a prominent feature in the prophetic utterances of this faithful servant of the Lord, Jeremiah, was the destruction of Jerusalem and the temple, and the overthrow of the kingdom. So, during the period of 40 years from 1874 A.D., the Lord's consecrated people frequently drew attention to the Scriptural indication of the approaching destruction of Christendom in 1914 A.D.

319 The great passover celebration of Josiah, noticed in 2 Chron. 35:1-19, which was held in commemoration of the passing-over from death of the first-born of the Israelites in Egypt, corresponds with the great antitypical passing-over from death to the Spiritual condition of the Church of the first-born in 1878 A.D. (Sec. XVII).

³ The word of the Lord came to Jeremiah in the 13th year of the reign of Josiah, till the 11th year of Zedekiah (Jer. 1:1-3). The first year of Josiah began to count from the beginning of the Jewish year, Spring, 659 B.C. (See Bible dates, Sec. III; also Sec. V). The middle of Josiah's 13th year would be Autumn, 647 B.C. Jeremiah, therefore, began his career as a prophet 646½ years before A.D. 1; and 40 years from then end in the middle of Zedekiah's 11th year, 606¼ B.C., which is the exact beginning of the "Seven Times of the Gentiles."

320 The division of the kingdom of Israel into ten and two tribes at the death of Solomon in 999 B.C. (Sec. III), which was 393 years before its complete destruction at the end of the first "Seven Times," prefigured the division of Christendom into Catholicism and Protestantism in 1521 A.D., as the result of the reformatory work of Martin Luther, 393 years before its foreordained destruction at the end of the second "Seven Times" (See diagram, page 128). The ten tribes had offered allegiance to Rehoboam on condition that he would deal more leniently with them than had his father Solomon; but his harsh answer—"My father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I with scorpions"—drove them away (2 Chron. 10:1-15). In like manner the Protestant section of Christendom, represented by the two tribes, lashed its adherents to obedience by the dreadful alternative of "Everlasting Torment," in consequence of which the great majority of the people clung to the Catholic section with its comparatively milder whip of Purgatory.

321 Roman Catholic writers, of course, claim that the Protestant section was represented by the ten tribes who broke away from Judah and Benjamin, because they divided from the parent system. They fail to notice, however, that the schism in Israel, which was specially ordered of the Lord (2 Chron. 11:1-4), was the occasion of a great cleansing work, dividing from the ten tribes a remnant who had faith in, and respect for, the promises of God (1 Kings 12:23; 2 Chron. 11:13-16). It was the two tribes along with the faithful remnant of the other tribes, therefore, who were separated by God from the idolatrous majority.

322 The evidence that 1521 A.D. is the date when the division of Christendom into Catholicism and Protestantism occurred is clear. In June 1520 Luther received from Pope Leo X the first bull of excommunication, commanding him to confess his faults within sixty days, or be cast out of the church. Luther publicly burnt this bull, with the result that, in January 1521, a second bull was issued expelling him from the Romish Church. *Blackie's Modern Cyclopaedia* states with regard to this: "From this time Luther formally separated from the Roman Church, and many of the principal German nobles, the most eminent scholars, and the University of Wittenberg, publicly declared in favour of the reformed doctrines and discipline. Luther's bold refusal to recant at the diet of Worms (17th April, 1521) gave him increased power, while the Edict of Worms and the ban of the Emperor made his cause a political matter."

323 The destruction of Christendom was also, in certain aspects, foreshadowed by the fall of the Babylonian Empire. The Lord foretold through Isaiah that Babylon would be overthrown, and the

captive Israelites set free by one named Cyrus, who was thus called by his name long before he was born (Isa. 44 and 45). The name Cyrus means sun. Cyrus, king of Persia, was a "sun" to the captives in Babylon, shedding light and warmth upon them in allowing them to regain freedom and return to their land. As the 70-year period of the Babylonian kingdom was typical of the complete Gentile dominion, the prophecy of Isaiah concerning the work of Cyrus applies in reality to Christ, who, as the Great Sun of Righteousness, shall arise with "healing in his wings" (Mal. 4:2; Matt. 13:43), overthrowing, first, the kingdoms of this world denominated "Babylon the Great," and then setting at liberty the captive Israelites, spiritual and earthly.

324 After Cyrus overthrew Babylon he became emperor of the world. In this he represented the Great Cyrus, who, after the downfall of Mystic Babylon (Rev. 17:5; 18:2), will become King of kings, and Lord of lords. The superiority of the Persian over the Median portion of the typical kingdom, was illustrated in Daniel's two symbolical visions of the various Gentile powers; in one the Medo-Persian kingdom was likened to a bear raised on one side; and in the other it was represented by a ram with two horns, one of which was higher than the other (Dan. 7:5, 17; 8:3, 20). By this means God prefigured the fact that in the dual Kingdom of Christ, the spiritual phase, to which Christ belongs, will be so much higher than the earthly phase as the heavens are higher than the earth. We read that the laws of the Medes and Persians were unalterable (Dan. 6:8). However true this may have been of the typical Medo-Persian empire, it will certainly be true of the time when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

325 When we appreciate the fact that the short period of the Babylonian universal empire typified the whole period of the "Times of the Gentiles," and that the heathen monarch Cyrus with his conjoint kingdom prefigured the heavenly King, Christ, and his dual Kingdom, we can understand the significance of the three ribs in the mouth of the bear which symbolised the Medo-Persian empire (Dan. 7:5). The mouth represents speech (Jer. 1:9). The bear was, figuratively, uttering words regarding three "ribs." In the Scriptures a rib denotes a woman (Gen. 2:22). This Medo-Persian power under Cyrus was, therefore, speaking concerning three women. Who were they?

326 In Palestine it is the custom for parents to select the bride for their son; the Bible intimates that the heavenly Father has been selecting a bride for His Son, Jesus Christ. The first to be favoured with the proposal of the heavenly marriage was the Jewish nation, the Old Jerusalem. But when Jesus "came to his

own," they would not receive him (John 1:11). They saw no comeliness or beauty in him they could desire, and he was despised and rejected (Isa. 53:1-3). In consequence of this faithlessness that nation was cast off from being the bride of Christ; and God did visit the Gentiles to take out of *them* a people for his name (Acts 15:14). But although the called-out company of the Gospel Age was originally espoused as a "chaste virgin" to one husband, Christ, yet, as the serpent beguiled Eve through his subtlety, so the Nominal Church was corrupted by the "god of this world" from the simplicity that is in Christ (2 Cor. 11:2, 3). Tired of waiting for her Lord she apostatised from the faith, and in 539 A.D. "married" another, and thus became an "adulteress" and the "mother of harlots" (Rev. 17). When Jesus Christ returned (in 1874) and the cry went forth: "Behold the bridegroom; go ye out to meet him" (Matt. 25:6), he was again despised and rejected.

327 The third "rib" is the *true* Church, composed of the faithful remnants of *both* Houses of Israel. This is the Church whom Christ loved, and for whom he gave himself in sacrifice (Eph. 5:25-27). Like her Lord she also has been despised and rejected; but in spite of every trial she has remained chaste and faithful throughout her long period of waiting, and will now soon become the "holy city, the new Jerusalem," "the bride, the Lamb's wife" (Rev. 21:2, 9; 19:7, 8). As the second Eve she will, in the re-generation, become the "mother of all living" (Matt. 19:28).

328 The union of Christ, and the "Church of the first-born" whose names are written in heaven (Heb. 12:23), was typified by the marriage of Isaac the seed of promise, and Rebecca. The improper union in 539 A.D. of the Apostate Church with her lord and head, the Pope, who claimed to be the vicar of Christ,⁴ and the "desolating abomination" was set up in power and gave rise to the "Holy" Roman Empire, *counterfeited* the great and holy antitypical "marriage of the Lamb." It is interesting to notice that the date of the typical marriage of Isaac and Rebecca, 1981 B.C.,⁵ corresponds with the date of the antitypical counterfeit in 539 A.D. (See diagram, page 128).

329 As 539 A.D. began the 1260 symbolical days of Papal power, so, as we shall see, the date of Isaac's marriage, 1981 B.C., began a similar period of 1260 "days." The prophet Daniel was informed that the period following the end of these "days" of the

⁴ See Vol. II, *Studies in the Scriptures*, by C. T. Russell, pages 227-282.

⁵ Gen. 15:20—"And Isaac was forty years old when he took Rebecca to wife." As Isaac was born 2020 B.C. (See Bible dates, Sec. III), his 40th year would fall in 1981 B.C.

crushing of the true Church or "holy people" of the Lord, by the Apostate Church, would be the "time of the end," during which all the evil systems of Satan's kingdom would be gradually consumed and finally destroyed (Dan. 7:23, 26; 12:4-9; 2 Thess. 2:7-9).

330 In Vol. III of *Studies in the Scriptures*, Chapter 2, C. T. Russell proves conclusively from the historical fulfilment of prophecy that the "time of the end" is a period of 115 years, beginning at the date 1799 A.D. The event in that year, however, which fixed the prophetic end of Antichrist's dominion, was not in itself of great historical importance; but in 1789, ten years earlier, an event of outstanding prominence took place which more than any other led to Papacy's loss of power, namely, the French Revolution. So terrible was the trouble in 1789 A.D., it seemed as if the foretold destruction of the "Present Evil World" was then about to be fulfilled (Dan. 12:1; Matt. 24:21). But "Christendom" recovered from this death-blow in a wonderful way; and although Papacy was shorn of its temporal authority by Napoleon in 1799-1800 A.D., the Scriptures indicate that this was only the beginning of the end (Dan. 7:19, 27); for its utter destruction was not due to begin till the completion of the "Seven Times" of the Gentiles (for Papacy is in itself one of the great Gentile powers).

331 The date 721 B.C. at the end of the period of 1260 "days" in the first "Seven Times," like the corresponding date 1799 A.D. in the second "Seven Times," is not signalised by any particular feature in connection with Fleshly Israel; but ten years previously, in 731 B.C., the Scriptures record two prominent events. (1) In 731 B.C., which corresponds with the year of the French Revolution, Sennacherib, the Assyrian king, besieged Jerusalem with a great army; and it seemed as if the destruction of the typical kingdom was then about to take place. (2) "In those days," also, Hezekiah, the king and head of the Jewish nation, was "sick unto death." Hezekiah was then childless, and had he died the line of the kings of Judah would have been broken.⁶ But the Lord delivered Hezekiah from death; and in one night the great army of Sennacherib was blotted out.

332 Thus the typical kingdom was miraculously saved from a time of trouble which must shortly have overwhelmed it. Both of these events prefigured in a manner Christendom's threatened destruction and "sickness unto death" at the time of the French Revolution. Just as the downfall of Jerusalem occurred 125 years after the deliverance of the Jewish kingdom from the Assyrians,

⁶ The accounts of Sennacherib's invasion and Hezekiah's sickness are contained in 2 Kings chapters 18 and 19; 2 Chron., chapter 32. Sennacherib came against Jerusalem in the 14th year of Hezekiah. Hezekiah began to reign 745 B.C. (See Bible dates, Sec. III); his 14th year would therefore end in Spring, 731 B.C.

and Hezekiah's miraculous recovery, so, 125 years after the French Revolution, the final downfall of nominal Spiritual Jerusalem and all the kingdoms of this world commenced (Rev. 11:13-15).

333 We read that Hezekiah, after the Lord had vindicated himself on behalf of his people, gave way to vainglory when he received ambassadors from Babylon (2 Kings 20:12-19; 2 Chron. 32:31). So, also, after its marvellous recovery from the Revolution, France again affiliated with Mystic Babylon the Great. We read, further, that Hezekiah led aqueducts into Jerusalem, that the inhabitants might have an abundant supply of refreshing water (2 Chron. 32:30). Water is the Scriptural symbol of truth; this act of Hezekiah typified the abundant stream of the "water of life" flowing through the numerous Bible Societies, which were founded at the end of the Papal oppression of 1260 "days" (See Vol. III, *Studies in the Scriptures*, pages 50, 51).

334 The momentous events of the year 731 B.C. in addition to being recorded in the books of Kings and Chronicles, are also recounted in full detail in four chapters in the book of Isaiah, the 36th to the 39th inclusive. These four chapters are inserted between two great *Millennial* chapters; chapter 35 prophecies the glad Millennial Day when "the desert shall rejoice and blossom as the rose," and "the ransomed of the Lord shall return," etc.; while the 40th chapter begins with the words of Millennial hope: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." This peculiar arrangement in Isaiah's writings would be unaccountable, were it not that we now perceive that the events which happened to Fleshly Israel in 731 B.C., prefigured the events of 1789 A.D. at the beginning of the "time of the end," *i.e.*, the beginning of the day of the Lord's "preparation" for his glorious Millennial Kingdom.

335 Thus, in the 35th chapter, Isaiah describes the future restitution work of the Millennium, then in the next four chapters he, while apparently detailing events which occurred far back in his own day, is really giving us a pictorial account of the French Revolution. He is thus speaking of the commencement of the "time of the end" of the "Present Evil World," and the beginning of the Lord's preparation for the new Dispensation,—the time, therefore, when his words in the 40th chapter are now due to be proclaimed: "Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned," that the time of her recovery has drawn nigh.

336 This time-parallel demonstrates that there is a connecting link between the 39th and 40th chapters of Isaiah, and is an evidence that the Higher Critics err when they claim that the latter part of this book from the 40th chapter onward, was not written till after the 70 years exile.

337 There is another feature in connection with Hezekiah which this time-parallel throws light upon, namely, the meaning of the sign of the sun-dial of Ahaz (Isa. 38:7, 8, 22). The French Revolution, which, as we have seen, was typified in part by the sickness of Hezekiah, broke out ten years before the commencement of the "time of the end." May it not be that the sign of the sun-dial given to Hezekiah was intended as a prophecy of this, the ten degrees (or steps—R.V.) representing the ten years? We suggest that the sign indicated, symbolically, that just as the shadow on the sun-dial, on account of Hezekiah's repentance, was set back ten steps, so the French Revolution was set back ten years; *i.e.*, that after this foreknown upheaval in Christendom would break out, ten years would still require to elapse before the beginning of the "time of the end."

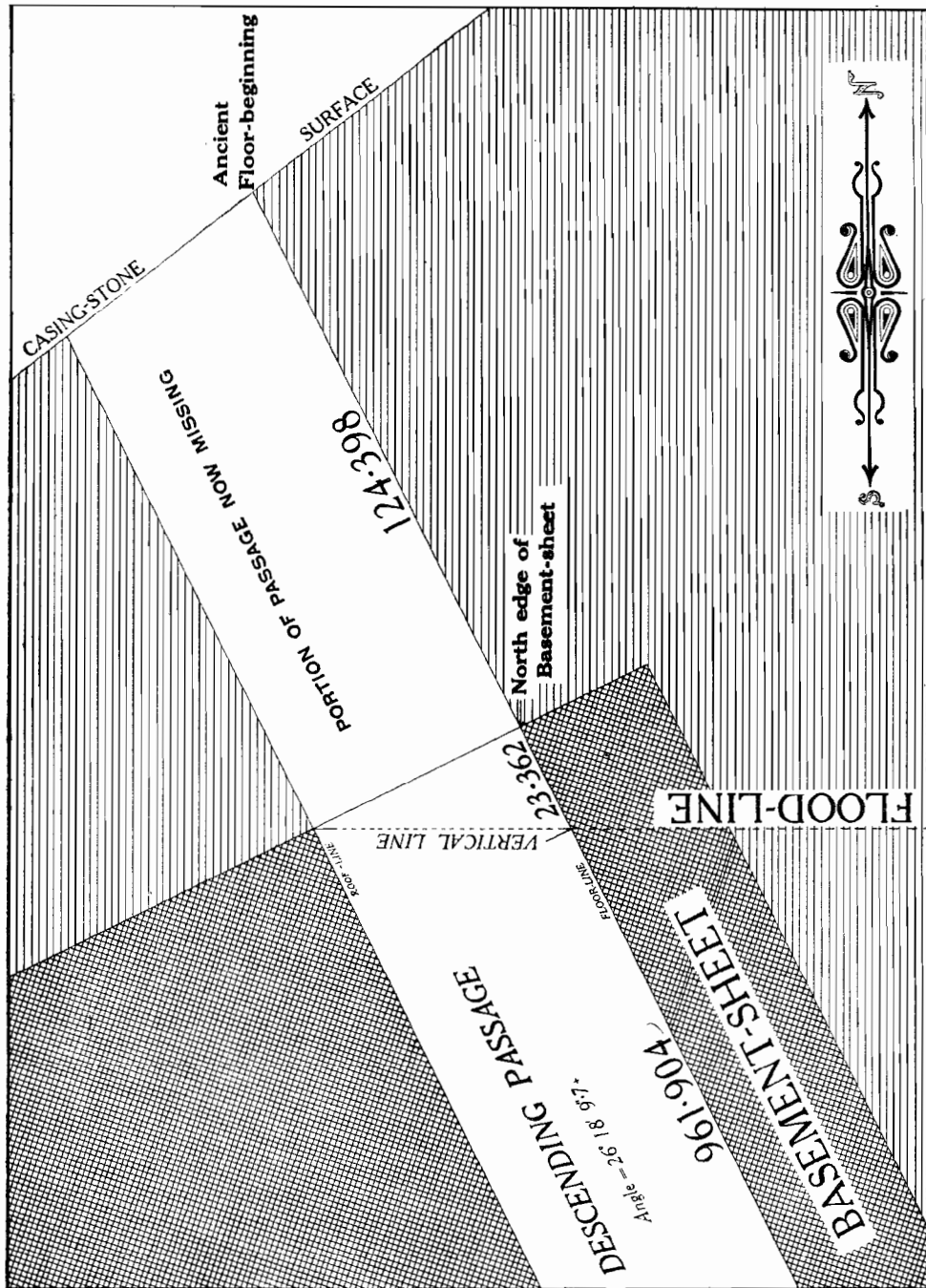
SECTION XXIV

THE FLOOD, AND CHRIST'S BAPTISM

THE reader will agree that Professor C. Piazzì Smyth's opinion regarding the "basement-sheet" of the Descending Passage, that its present north-beginning was designed by the ancient Architect to form an integral part of the Pyramid's symbolical system, receives strong support by the mathematical calculations presented in Section XXI. We are not surprised, therefore, to find that the important date of the flood is accurately indicated at this part of the Pyramid; for the Descending Passage appropriately represents the downward course of the "Present Evil World" which began when the "Old World" was destroyed by the waters of the deluge, and which will end in the fiery trouble symbolised by the Subterranean Chamber or Pit (2 Pet. 3:6, 7).

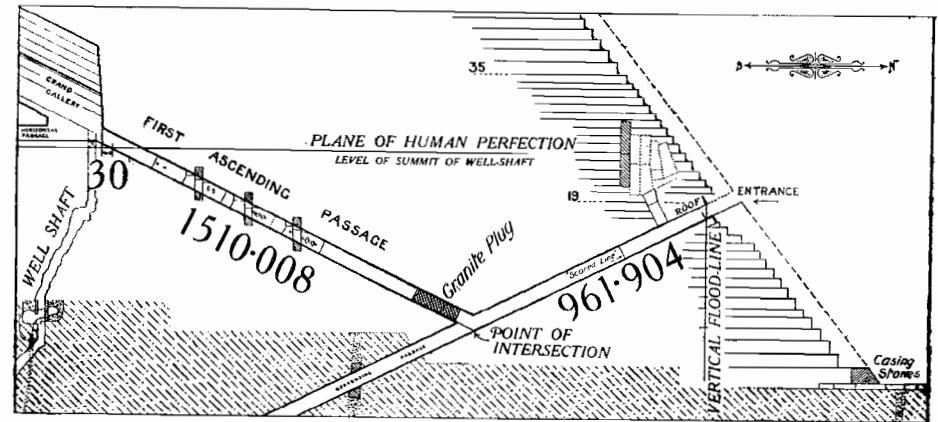
339 Professor C. Piazzì Smyth was the first to express the belief that the Entrance Passage must, by some method, commemorate the deluge; and in Vol. III of his *Life and Work* he shows by astronomical calculations, that the coincidence of certain stellar signs (Draconis and Aquarius) on the meridional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

340 It might be asked: How is it possible to satisfactorily prove that the Entrance of the Pyramid was intended to indicate the flood-date? We hold that the wonderful fitness of the symbolical features of the Pyramid, and the exact harmonious co-relationship of all the time-measurements, are sufficient proofs of intention; even as we recognise that the beautiful harmony of the numerous time and other features of the *Scriptures*, is an evidence of pre-arrangement on the part of its Divine Author. When we find, therefore, that the commencement of the *roof* of the Descending Passage (or that part of the roof which is directly and



squarely opposite the north-beginning of the "basement-sheet") indicates the date of the flood in a number of important time-measurements, we are assured that this indication was specially designed by the great Master-Builder.

341 In Section XXII we draw attention to the chronological parallel between the flood and Christ's baptism, which, according to the Apostle Peter (1 Pet. 2:20, 21) are related to one another as type and antitype. The parallel periods in this Scriptural time-feature (diagram, page 118) do not appear to be indicated in the Great Pyramid; but the complete period of years between the beginning of the typical flood, and the beginning of the antitypical outpouring of the Holy Spirit, is corroborated by a corresponding Pyramid time-measurement.



342 We have already proved that the date of Christ's baptism is indicated by that point on the level of the Queen's Chamber floor (the Plane of Human Perfection) which is vertically in line with the Grand Gallery north wall. If we measure northward from this point horizontally to the floor of the First Ascending Passage (See diagram, page 56), then down the inclined floor-line to the "Point of Intersection," and from thence upward toward the Entrance of the Pyramid, we shall find that the point on the floor of the Descending Passage which is vertically in line with the roof-commencement, indicates the date of the beginning of the flood, 2473 1/4 B.C. Thus the Pyramid, like the Scriptures, indicates a connection between the flood, and the immersion with the Holy Spirit. (In this time-measurement the beginning of the flood is indicated, although the vertical "Flood-line," shown in the accom-

panying diagrams, also indicates the date of the drying-up of the flood a year later—Compare Gen. 7:11, with 8:13, 14. The period from the beginning of the flood, to the baptism of Christ when the Holy Spirit first began to be poured out, is, therefore, a little under 2502 years. The precise total of Pyramid inches in the measurement detailed above, and as shown in the diagrams, is 2501.9045+. —See also footnote on page 55.)

343 The anointing of Jesus in Autumn of 29 A.D. was the beginning of the antitypical baptism of the Holy Spirit, which will ultimately “submerge” the whole world, as the Apostle intimated when he quoted Joel: “And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh” (Acts 2:16-18). The fact that the date of Jesus’ baptism is indicated at the commencements of the Grand Gallery and Horizontal Passage, well illustrates Joel’s prophecy and the Apostle’s application of it, namely, that in “those days” of the Gospel Age, symbolised by the Grand Gallery, the Lord’s “servants and handmaidens” would have the Holy Spirit poured upon them; and that “afterwards” the “sons and daughters” of the Second Adam during the time of the New Covenant (symbolised by the Horizontal Passage to the Queen’s Chamber), would also have God’s Holy Spirit poured upon them.

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

NOTE: The measure of 23.362 + Pyramid inches shown in the diagram on page 138, *i.e.*, the floor-distance between the north edge of the Descending Passage “basement-sheet” and the vertical “Flood-line,” is based upon the right-angled, transverse, height of the Descending Passage roof above the floor, in this case taken to be 47.2648 + Pyramid inches, and upon the correct theoretical downward angle of 26° 18' 9".7 for the passage. According to the measures of Professor C. Piazza Smyth, as published in his Vol. II of *Life and Work at the Great Pyramid*, the transverse height of the Descending Passage is from 47.0928 +, to 47.2726 +, Pyramid inches.

In the First Ascending Passage just above the upper end of the Granite Plug, the mean transverse height of the roof above the floor is 47.2493 + Pyramid inches. We believe that slight variations in measure, within narrow limits, were intended, as we have found in other measured parts of the building.

SECTION XXV

FIRST ADAM'S 1000-YEAR "DAY"

WHILE the *roof*-commencement of the Descending Passage indicates the date of the flood, which inaugurated the “Present Evil World” (Sec. XXIV), Adam’s “day” of condemnation, in which the world was started on its downward course to destruction, is indicated by the *floor*-commencement, *i.e.*, the north edge of the “basement-sheet.” As we proceed with our consideration of the Pyramid’s symbolical time-measurements, we shall find that these two indications are consistently recognised throughout.

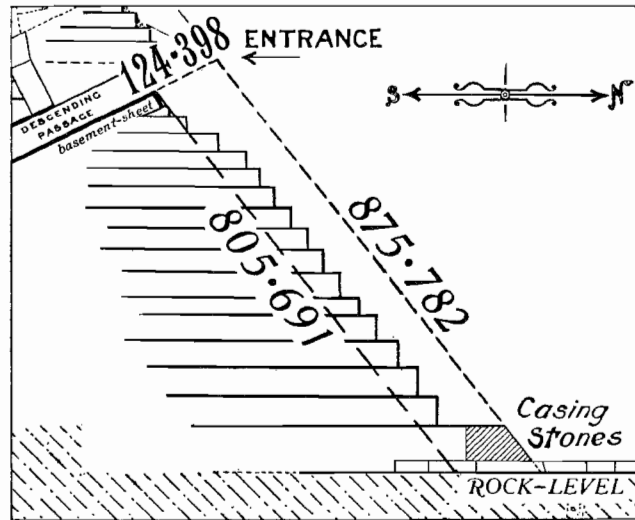
346 When God pronounced the sentence of condemnation against Adam, saying: “In the day that thou eatest thereof, thou shalt surely die” (Gen. 2:17), we must not understand that the “day” referred to was one of 24 hours, for according to the record of Adam’s death, he had lived for 930 years. The harmony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

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

348 To understand the application of the present time-measurement, we must remember that, had Adam not disobeyed his Creator, the Bible would not have required to be written, nor the corroborating Pyramid to be built; for the Bible is a record of God’s plan for man’s redemption. In symbol, Adam and Eve are represented as standing on the solid rock enjoying the full uninterrupted light of heaven, having nothing between them and their Maker. Immediately after the transgression they were cast

out of this light and entered the darkness of sin and death, represented by the dark Descending Passage in the interior of the Pyramid.

349 Toward the end of the "day" of condemnation Adam died; and his children, born in degradation and powerless to retrace their steps, had perforce to continue on the downward way. The lower they descended the darker became their path, until there was barely sufficient illumination to remind them of the great light and freedom once enjoyed by father Adam. When they passed the



bend at the lower end of the passage, they lost even that little trace of light, and were compelled to go on in complete darkness till they fell into the Pit of death.

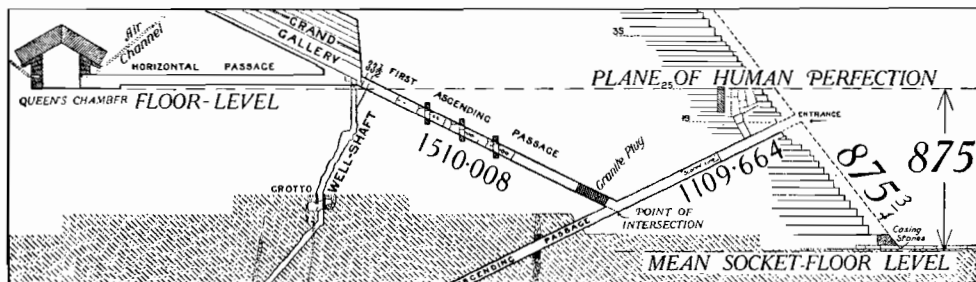
350 The Entrance to the downward passage is situated a considerable distance above the rock-base of the building. This distance was not fixed in a haphazard way by the Architect, as we have noticed in Section XXI, but was so arranged, that the period of Adam's 1000-year "day" is indicated in the following way: by the measurement from the levelled rock-base up the inclined face of the casing to the ancient Entrance, then down the now missing portion of the Descending Passage to the north edge of the "basement-sheet." (The total number of Pyramid inches in this measurement, as shown in the diagram, is $1000.1810+$.)

351 According to the statement of the Bible, the exact age of Adam at death was 930 years, or just 70 years short of the full 1000. This difference of 70 years is corroborated in the Pyramid by the difference between the two *inclined* heights of (1) the ancient floor-beginning, and (2) the north edge of the "basement-sheet," of the Descending Passage above the natural rock-level. The second one of these two inclined heights is taken along a line which is exactly parallel to the first one, *i.e.*, parallel to the casing-stone surface. The precise difference between these two inclined measures is $70.0917 + \text{Pyramid inches}$. Thus the north edge of the "basement-sheet" marks both the end of Adam's 1000-year "day" of condemnation, and the date of his actual death at 930 years of a age (Gen. 5:5).

SECTION XXVI

ADAM'S FALL FROM PERFECTION

IN the time-measurement just detailed (Sec. XXV), Adam in his perfect state is represented as standing on the levelled rock, outside of the Pyramid. In the Pyramid itself the perfect human nature which Adam enjoyed before his transgression is particularly symbolised by the Queen's Chamber, while the "Plane of Human Perfection" in the general sense is represented by the level of the Queen's Chamber floor (See diagram, page 47).



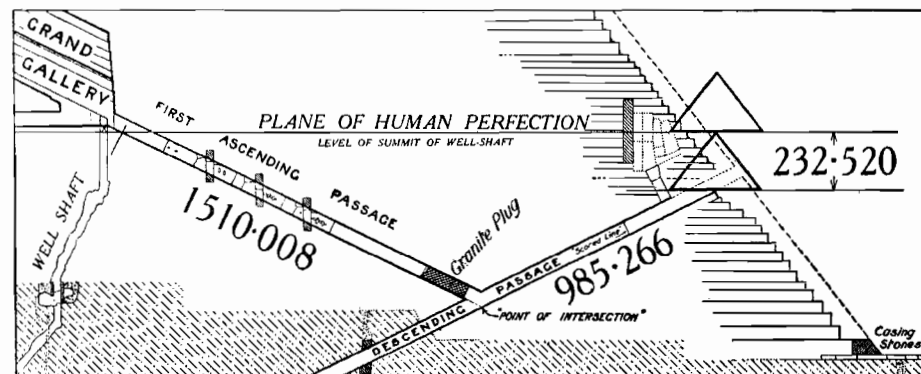
353 Now we shall find, when considering the Pyramid's corroboration of other phases of this feature of the Plan of God, that Adam is represented as created perfect on the Queen's Chamber floor-level. In the meantime we draw attention to the fact that, the inclined distance from the levelled rock up to the ancient Entrance, $875\frac{3}{4}$ Pyramid inches is equal (nearly) to the direct vertical height of the Queen's Chamber floor-level above the mean socket floor-level of the Pyramid, 875 Pyramid inches.⁷ This indicates, approximately, a connection between the Entrance where the downward course begins, and the level of the Queen's Chamber floor, symbolical of the Plane of Human Perfection on which Adam stood before his fall.

⁷The precise measures are: $875.7829+$, and $875.0407+$, Pyramid inches respectively.

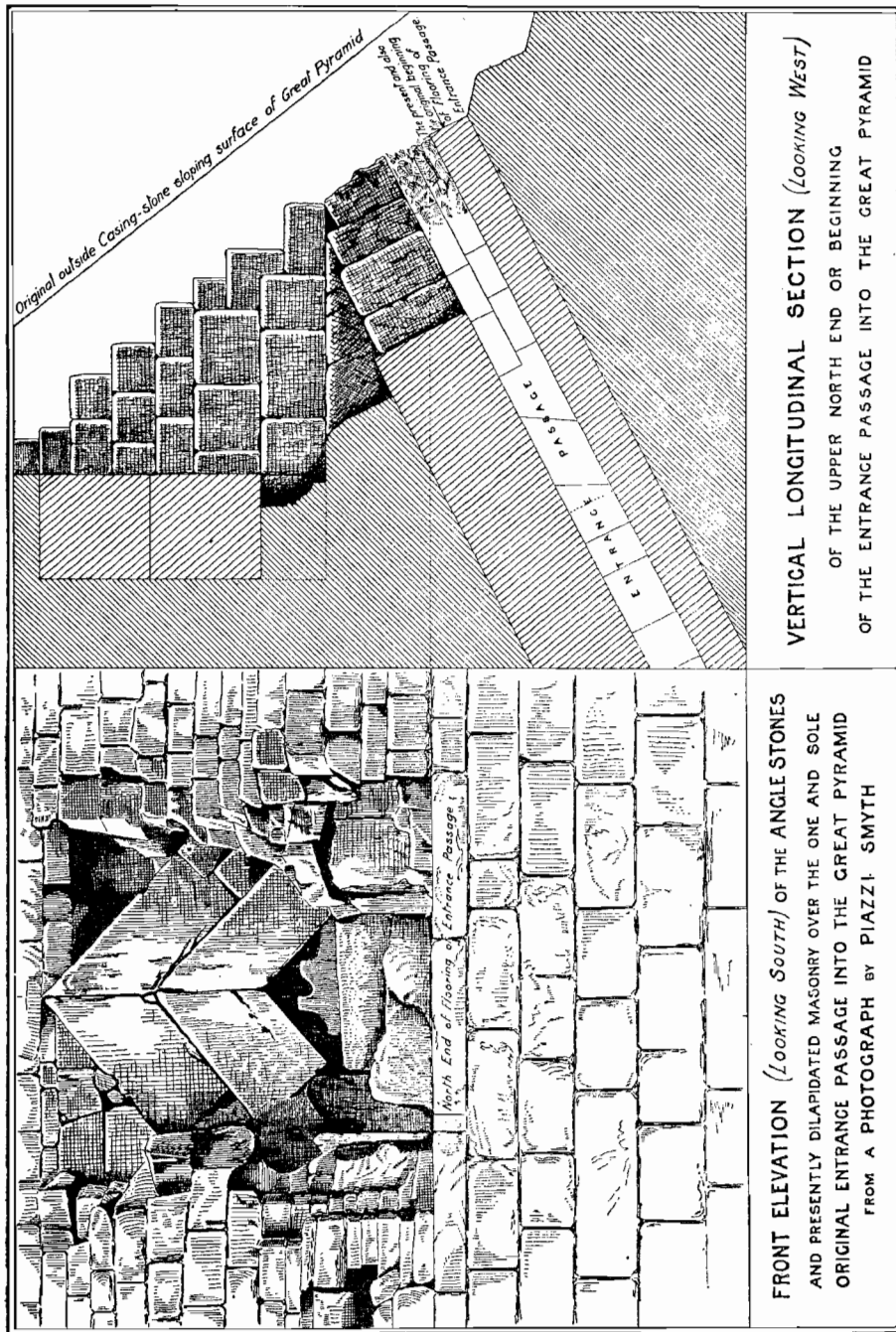
SECTION XXVII

THE FIRST ADAM

IN his 5th Edition of *Our Inheritance in the Great Pyramid*, page 296, Professor C. Piazzi Smyth draws attention to the four "angular" stones which lie conspicuously above the Entrance of the Pyramid. He demonstrates that their purpose was evidently to monumentalise the π (Pi) angle of the sides of the building, viz.: $51^{\circ}51'14''\cdot3$ (Sec. II), but he does not suggest a reason why this dominant angle of the Pyramid should be particularly indicated at the Entrance. We suggest the following as being a possible *symbolical* reason:



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



356 In the Scriptures, Jesus Christ is likened to the head corner-stone of a pyramid, of which the great stone Pyramid in Egypt is a symbol (Psa. 118:22; Matt. 21:42). It is therefore quite in accord with the Scriptures, and with the Pyramid's corroborative symbolisms, to liken Adam, who in certain aspects was a type of Christ, to a small perfect pyramid standing on the level of the Queen's Chamber floor, immediately above the Entrance to the passage down which he afterwards is represented as falling in consequence of his disobedience. Now, the direct vertical distance between the north edge of the "basement-sheet" of the Descending Passage, and the level of the Queen's Chamber floor, is exactly a 25th of the complete vertical height of the whole Pyramid. (This vertical distance is $232.5204 + \text{Pyramid inches}$, and is an exact 25th part of the full Socket-to-apex vertical height of the building, $5813.0101 + \text{Pyramid inches}$.)

357 We have seen that, in his fallen state, Adam is represented at the end of his 1000-year "day" of condemnation, standing at the north edge of the "basement-sheet." Thus, the little pyramid, now reckoned as having fallen like Adam from the Queen's Chamber floor-level down to the "basement-sheet," its apex just touching the line above which symbolises the Plane of Human Perfection, represents Adam at the full end of his 1000-year "day" losing all hold upon his at one-time perfect human state, and falling into the Descending Passage condition of death (See the diagram, page 145).

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

359 As the pyramid representing Adam is a 25th of the size of the whole Pyramid, it follows that the dimensions of the latter in cubits is exactly reproduced in inches in the little model; for a cubit equals 25 inches. The number of inches in the base-length of the little pyramid is 365.242 , i.e., the same as the number of days in the solar year.

The foregoing symbolical representation of Adam is supported by a number of time-measurements.

SECTION XXIX

THE GENERAL RESURRECTION

MILLIONS NOW LIVING WILL NEVER DIE

IN Sections XVII and XVIII we noticed the Scriptural teaching respecting those who rose from the dead in 1878 A.D.—that they entered into the Spiritual condition (1 Cor. 15:44); while the remnant of the consecrated who are “alive and remain” during Christ’s *parousia*, or presence-period since that date, are “changed in a moment, in the twinkling of an eye” to their heavenly state, when they lay aside their “earthly tabernacle” in death (1 Cor. 15:51-53; 2 Cor. 5:1-4; 1 Thess. 4:15-17).

366 The Spirit-begotten class cannot be raised to the human condition, for this they covenanted to sacrifice that they might become partakers first in Christ’s sufferings, and afterwards in his glory. Though they are *in* the world, they are not *of* it, even as their Master was not of the world. Christ did not pray to the Father that his disciples should be taken out of the world, but that they should be kept from the evil thereof (John 17:14-18). While in the Descending-Passage condition of the world, where they have been “judged according to men in the flesh,” they have, as *new creatures* in Christ Jesus, been walking by faith in the Grand-Gallery condition, and have “lived according to God in the spirit” (1 Pet. 4:6).

367 We know that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50), and therefore all those who, during the Gospel Age, have trusted in the efficacy of the ransom-sacrifice of their Redeemer, and have hoped for joint-heirship with him in the heavenly Kingdom, must be “born of the spirit” (John 3:5-8). This is the First Resurrection; consequently it is impossible for the world to receive their resurrection-blessings till later.

368 Even the faithful Ancient Worthies of the time previous to the payment of the ransom-sacrifice of Christ, who died in hope of a “better resurrection” than the residue of mankind, cannot receive the fulfilment of their hope till after the last member of the “Church of the firstborn” is joined to his Lord and fellow-members; for the Scriptures say that “they, without us [the Church class], shall not be made perfect” (Heb. 11:35-40).

369 Abraham, Isaac, and Jacob, and all the holy prophets will be awakened from death to the perfect human nature. They will

be made “princes in all the earth” (Psa. 45:16), the earthly and visible representatives of the invisible Spiritual Kingdom. These Ancient Worthies will directly gain human restitution, which was secured for the world by the ransom-sacrifice of Jesus Christ.

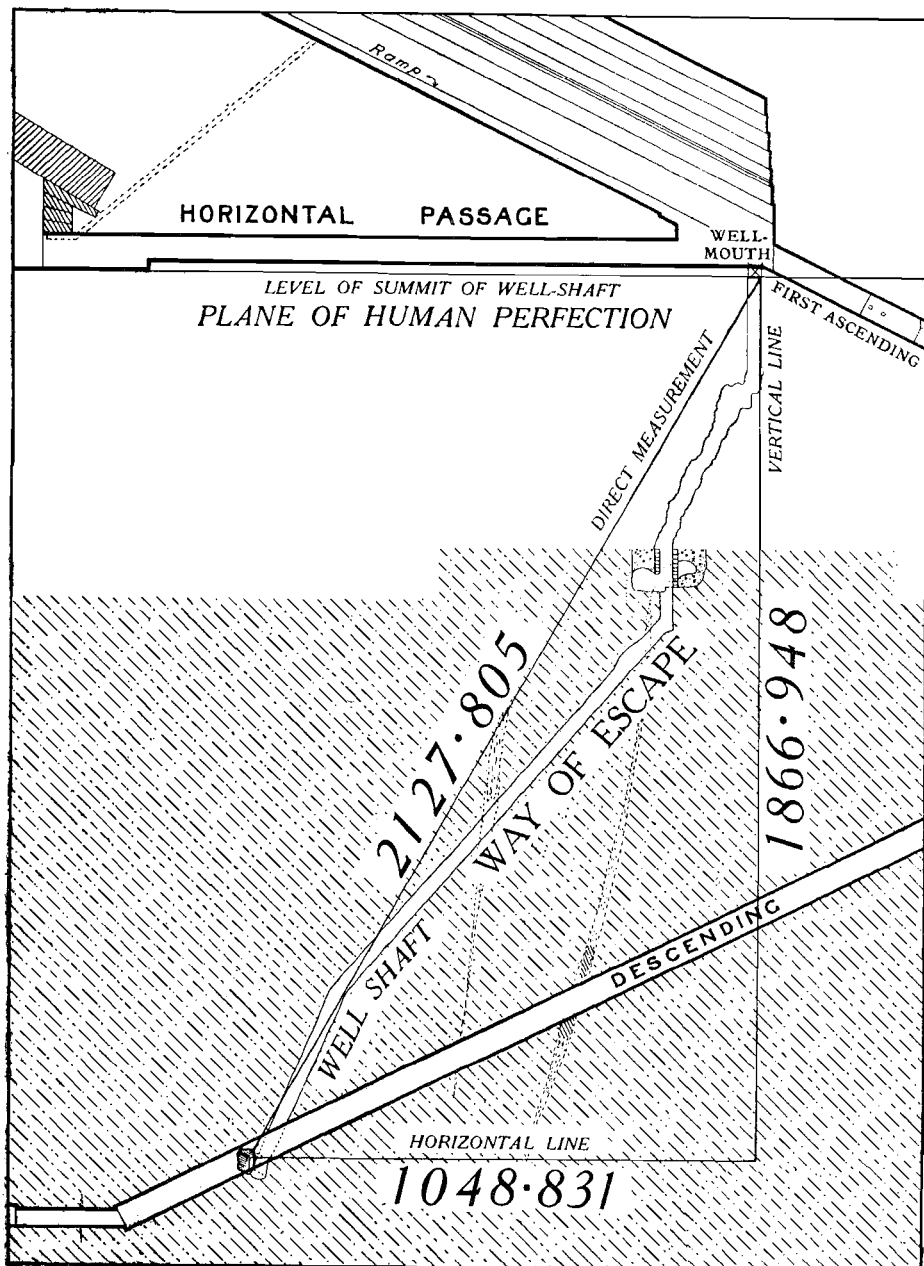
370 The Scriptures do not appear to give direct information as to the date when the Ancient Worthies shall obtain their reward, but our thought is that their “better resurrection” will take place toward the end of the “time of Jacob’s trouble” (Jer. 30:7-11), when the Lord will use them to manifest the full return of his favour to his ancient covenant people (See Vol. IV of *Studies in the Scriptures*, pages 624-629).

371 That perfect human life to which all mankind will ultimately attain, every man in his own order, is represented in the Great Pyramid by the Queen’s Chamber, and by the level of the floor of that chamber. The only open way of access to this level is through the Well-shaft, the First Ascending Passage being made ineffective by the obstructing Granite Plug. This arrangement of the passage-ways of the Lord’s “Witness” in Egypt symbolically corroborates the Scriptural teaching, made clear to the Spirit-begotten children of God, and which they therefore preach, namely, that not by the works of the Law, but through the effectiveness of the Ransom-sacrifice of Jesus Christ, the human race may escape the condemnation of death and reach the perfect condition of life on the earthly plane.

372 This offer to the world of everlasting life on the perfect human plane was, we understand, legally due after 1914-1915 A.D.; for then, according to all the Scriptural indications, corroborated by appropriate symbols and measures in the Great Pyramid, the returned Lord took to himself his great power and began his Kingdom reign of blessing. Hence the Spirit-begotten members of the Body of Christ, who are still in the flesh awaiting their “change” to the spirit condition, proclaim not only that the reign of Christ is now begun, but that millions now living will never die!⁹ The human life which the Man Christ Jesus laid down on behalf of the world at Calvary in Spring of the year 33 A.D., as He Himself declared: “My flesh, which I give for the life of the world,” is therefore offered to the world about 1882 years later.

373 We observed in Section XXVIII that the lower opening of the Well-shaft, which symbolises the ransom-sacrifice of Jesus Christ, marks the date when the Church, the firstfruits unto God, were loosed from the prison-house of death, 1878 A.D. (Jas. 2:18).

⁹ See the booklet by Judge Rutherford, published by the “Watch Tower Bible and Tract Society,” Brooklyn, N.Y., U.S.A., and London, England, entitled: *Millions Now Living Will Never Die*. This booklet, with its wonderful message of life, has been printed in many languages, and has been circulated over the world.



We now find that the date 1915 A.D., since when the perfect human life which Jesus Christ sacrificed was legally due to be offered to the world (See Matt. 20:28; John 6:51), is also indicated at the lower opening of the Well-shaft.

374 For if we take a vertical measurement from the Queen's floor-level, which symbolises the Plane of Human Perfection, directly down to the floor of the Descending Passage at the north edge of the Well-opening (See diagram, page 149), we shall find that the total number of Pyramid inches corresponds with the period of years from 33 A.D. when the perfect man Jesus Christ gave his flesh for the life of the world, till 1915 A.D. (From Spring of 33 A.D. to Autumn of 1915 A.D., is 1882.5 years. The vertical measurement which agrees with this period, as shown in the diagram, page 149, is $1882.5442 + \text{Pyramid inches.}$) Jesus said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death"; "Whosoever liveth and believeth in me shall never die. Believest thou this?" (See John 8:51; 11:26.)

A FURTHER CORROBORATION

375 The Scriptures declare that Christ "must reign, till he hath put all enemies under his feet," and "the last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). After the end of the full 1000 years in 2914-2915 A.D., the Adamic death with all its evil effects will have been abolished, and the restored human race will stand perfect on the human plane of being; and there shall be no more death when the finally unrepentant are forever destroyed in the "lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). By the year 2915 A.D. the work of Redemption and Restitution, for which Jesus Christ was born into this dying world, will have been accomplished.

376 The upper and lower terminals of the Well-shaft, the Pyramid's wonderful symbol of the ransom-sacrifice of Christ, and symbol of the way of escape from the Adamic condemnation, were so placed with relation to each other by the Divine Architect, that their distance apart, by a symmetric measurement, agrees in inches with the full period of 2916 years between Christ's birth in Bethlehem, Autumn of 2 B.C., and 2915 A.D. when all mankind will henceforth forever stand on the Plane of Human Perfection.

377 Measuring horizontally from the north edge of the lower opening of the Well in the west wall of the Descending Passage (See the diagram on page 152), to the vertical line of the north edge of the upper mouth of the Well in the Grand Gallery, then, to this horizontal measure adding the vertical distance between the centre of the lower opening, and the level of the summit of the Well-

shaft (which is also the level of the Queen's Chamber's floor, the "Plane of Human Perfection"), we find that the total number of Pyramid inches is 2915.7806+.

378 Thus Jesus Christ, born as the world's Saviour, a perfect man able to sacrifice in death a perfect human life on behalf of the condemned race, is represented as born on the Plane of Human Perfection, *i.e.*, the Queen's Chamber floor-level, and at the very north edge of the upper end of the Well-shaft. Then, down at the lower opening of the Well in the Descending Passage, right in the centre of the north edge of this opening, the year 2915 A.D. is marked by means of the symmetric Pyramid-inch time-measurement, representing the date by which all the redeemed human family will have received the full benefit of Christ's ransom-sacrifice, by means of which they will have escaped the Adamic death-sentence and will be able to stand where the Man Christ Jesus stood when born into this world, perfect as human beings. Standing here, on the level of the Queen's Chamber floor, at the north edge of the summit of the Well-shaft, they, the restored human race, will recognise fully that their great blessing of life came to them, not through the works of the Law, nor through their own efforts, but primarily through the efficacy of the ransom-sacrifice of their Lord and Saviour Jesus Christ, represented by the long, peculiar, and otherwise inexplicable, Well-shaft. Praise ye the Lord!

SECTION XXX

THE OLD WORLD

THE period from Adam's creation, till the flood "dried up," is proved by the genealogies in Genesis to have been 1656 years (Sec. IV). Two years of this period were spent by Adam and Eve in a state of innocence before the fall (Sec. XXII), and thus the exact duration of the old "World of the ungodly," was 1654 years (2 Pet. 2:5; 3:5, 6).

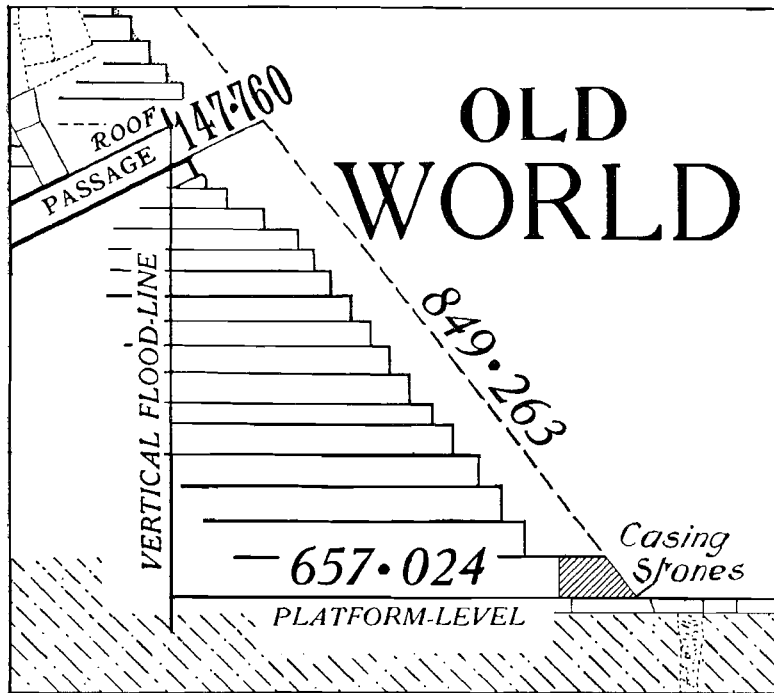
380 We have seen how Adam's 1000-year "day" of condemnation is indicated by a measurement carried up the casing-stone surface of the Pyramid, from the levelled base-rock to the ancient Entrance, and from thence down the Descending Passage to the north edge of the "basement-sheet" (Sec. XXV). The period now under consideration is 654 years longer, and the date of the end of it, *i.e.*, the date of the flood, is already proved to be marked by a point on the Descending Passage floor (the vertical line of the roof-beginning) which is only about 23½ inches further down (See diagram, page 138). How, then, is it possible for the duration of the Old World to be indicated?

381 It is evident that if the already found flood date-mark is to be retained in this time-measurement, the date of the commencement of the period of 1654 years of the Old World must be sought for at some other point distant from the lower edge of the outer casing. This point is found to be on the same level as the foot of the casing, *i.e.*, the upper level surface of the Platform, and exactly in the vertical line of the flood date-mark on the Descending Passage floor.

382 In other words, beginning from that point on the Platform level which is vertically in line with the flood date-mark on the Descending Passage floor (Sec. XXIV), and measuring horizontally northward along the surface of the Platform to the lower front edge of the casing-stones, then up the inclined face of the casing to the ancient Entrance, and from thence down the Descending Passage floor to the point already proved as marking the date of the flood, we shall find that the total number of Pyramid inches agrees with the period of years of the Old World. (This period is from the fall of Adam, to the date of the drying up of the flood, 1654 years in all. The total number of Pyramid inches in the three

straight lines spoken of above is $1654 \cdot 0488+$, as shown in the diagram below.)

383 It is in this peculiar way that the Great Pyramid corroborates the Scriptural records regarding the duration of the first "heavens and earth." On consideration it will be recognised that this particular time-measurement could not be more convincingly indicated by any other method. It proves that all of the Pyramid on the *north* side of the vertical line of the Descending Passage



roof-beginning, relates to the First Dispensation, while all on the *south* side relates to the Second Dispensation or present "heavens and earth." The vertical line may therefore be appropriately denominated the "flood-line," dividing the old "World of the ungodly," from the "Present Evil World" (See Diagram, page 47).

A number of other features, which will be explained in Vol. III of *Great Pyramid Passages*, support this interpretation.

SECTION XXXI

THE DATE OF THE GREAT PYRAMID'S ERECTION

VISITORS who enter the Great Pyramid in the night-time may see the north star shining down the Descending Passage. This star did not always occupy its present place, for owing to the precession of the equinoxes the constellations slowly change their apparent positions in the heavens. The celebrated astronomer Sir John Herschel, who had this phenomenon drawn to his attention by Col. Howard Vyse, calculated that the polar star at the time of the building of the Pyramid was Alpha Draconis, the Dragon star.

385 According to Sir John Herschel the date when this star could best be seen from the lower extremity of the Descending Passage, was 2160 B.C., for in that year Alpha Draconis, when at its lower culmination in its apparent daily circuit round the celestial pole, was in the direct line of the special angle of the Descending Passage. Sir John Herschel claimed that the coincidence of this particular star with the angle of the downward passage in the Great Pyramid, was the ancient Architect's method of memorialising to all future ages the date of the erection of his great monument.

386 For the benefit of those who have not had their attention drawn to this matter, we may state that the line of the Descending Passage is not directed upward to the very pole of the heavens, but to a point which is $3^{\circ} 42'$ below it. As the total length of the passage, from the outer surface of the original casing-stones, is fully 345 feet, and the height from floor to roof under four feet, it follows that the angle of view which one may obtain of the heavens from the lower end of the passage, does not exceed $1\frac{1}{3}^{\circ}$. Hence any star nearer than 3° , or further away than $4\frac{1}{3}^{\circ}$ from the celestial pole, cannot be seen from the lower extremity of the Descending Passage.

387 The present north star, Polaris, which is the final star in the tail of the constellation called the Little Bear (*a Ursæ Minoris*), is about $1\frac{1}{4}^{\circ}$ from the celestial pole, and therefore cannot be observed from very far down in the passage. And even when a star is at the particular distance of $3^{\circ} 42'$ from the pole, it will only shine down the axis of the Descending Passage when at its lower

culmination, *i.e.*, when it is passing *under* the celestial pole on its apparent daily journey round this central point of the heavens.

388 Professor C. Piazzi Smyth, who readily admitted a scientific or symbolic significance in every feature of the Great Pyramid, reasoned that, as the Descending Passage pointed to the inferior lower, and not to the superior upper, culmination of the circumpolar star Alpha Draconis, it must have been because at that date (which he calculated to be, not 2160, but 2170 B.C.) a much more important star was then crossing the meridian of the Pyramid *above* the pole. And pursuing his reasoning in harmony with certain symbolisms connected with the seven overlapping of the sides of the Grand Gallery, he claimed, further, that this important star must have crossed the meridian to the south of the zenith of the Pyramid, and in the direction of the ascending Grand Gallery. He demonstrated that there was just such a notable star crossing the meridian in the required position above the pole, at the same moment when Alpha Draconis could be observed from the Descending Passage crossing the meridian below the pole. The name of this star is Alcyone of the renowned group of seven stars called the Pleiades, which are specially mentioned in the Scriptures (Job. 38 : 31—See margin).

389 In *Our Inheritance in the Great Pyramid*, 5th Edition, page 263, Professor Smyth writes: "When they, the Pleiades, crossed the meridian at midnight above the Pole to the south, at the same instant that Alpha Draconis was crossing below the Pole to the north, and at the particular distance from the Pole indicated by the Entrance Passage,—then in the Autumn season of the northern hemisphere of that one year (2170 B.C.), the meridian of the equinoctial point of the heavens coincided with the Pleiades.

390 "That Autumn night, therefore, of that particular year, was not only, in the primeval fashion, the beginning of the year [Compare footnote on page 34], but that year was, with the Pleiades to lead it out in that significant manner, the beginning of the first humanly noted example of a period of the precession of the equinoxes, a cycle destined not to repeat itself, in that manner, until 25,827 [or, properly, 25,694-5] years shall have come and gone."

391 It is well to notice that Professor Smyth did not consider the year 2170 B.C. to be absolutely fixed as the date of the building of the Great Pyramid. He admitted that it is difficult to compute the very year when the Pleiades and Alpha Draconis were in the required positions relative to the Pyramid; and the year 2170 B.C. he always regarded as more the average, rather than the absolute, date. In his larger publication, *Life and Work at the Great Pyramid*, Vol. III, page 283, after giving a table of various computations ranging from 2000 B.C. to 2300 B.C., he wrote :

392 "Having thus exhibited without favour all the widest variations in results, of which the case seems well-nigh capable, we may be pretty certain that the true date will ultimately prove to be contained within them; and will be found, if not actually 2170 B.C., at least closer thereto than the beginning or end of the duration of the Great Pyramid's building can be to its middle date."

393 Later, in the 3rd Edition of his *Our Inheritance in the Great Pyramid*, page 444, when reviewing the matter of the building date, Professor Smyth wrote: "though I did, no doubt, years ago mentally conclude and publish 2170 B.C. to be most probably the year intended to be memorialised as the foundation year, by the architect of the Great Pyramid, it was no ridged deduction of scientific exactitude." Still later, in his 4th Edition of the same publication, page 388, he refers to a certain astronomical table prepared by Dr. Brünnow, Astronomer-Royal for Ireland, in which the date 2248 B.C. instead of 2170 B.C. is given as the year when the particular stars, and the equinoctial point, were in the necessary positions on the meridian of the Pyramid.

394 This table was re-calculated by R. A. Proctor of Cambridge University, who had his own theories regarding the purpose of the Great Pyramid. Although Professor Smyth did not agree with these theories, he nevertheless recognised R. A. Proctor's ability as an astronomer. Referring to the latter's publication on the Pyramid, Professor Smyth wrote: "I am happy to point out that its author does one good thing toward the end of his essay, on his own sound knowledge of modern practical astronomy and its methods of calculation. This good thing is, that he computes the date for the Pleiades stars being in the [desired] position described in No. 4 of Dr. Brünnow's list, and says that he finds it, not 2248 B.C. but more nearly 2140 B.C. To which I can only say for the reasons pointed out . . . very probably."

395 This year 2140 B.C. pronounced by Professor C. Piazzi Smyth, after further careful consideration, to be very probably the correct date of the Great Pyramid's erection, because of the astronomical coincidence of the notable stars, Alpha Draconis and Alcyone of the Pleiades, with the angle of the Descending Passage, and with the meridian of the building, is corroborated by the Pyramid itself, by means of its characteristic use of an inch-year measurement along its time-passages.

396 Professor C. Piazzi Smyth, when measuring in the upper built part of the Descending Passage during the year 1865, carefully noted on each side wall two vertical joints in the masonry, the two joints on the east wall being opposite the corresponding two on the west wall. Although these joints are conspicuous because running in a different direction to the other joints, all of which are at right-angles to the incline of the passage, they do not

appear to have any special significance in themselves. Their purpose seems to be to direct attention to a very peculiar feature in the passage: immediately below them there is, on each side wall, and opposite to one another, a *scored line*, drawn from roof to floor exactly at right-angles to the incline of the passage. These scored lines, which may still be seen by all who visit the Pyramid, because of the firmness and truth with which they were drawn by the ancient workman, reminded Professor Smyth of a similar scored line on the floor of one of the corner socket foundations of the Pyramid.

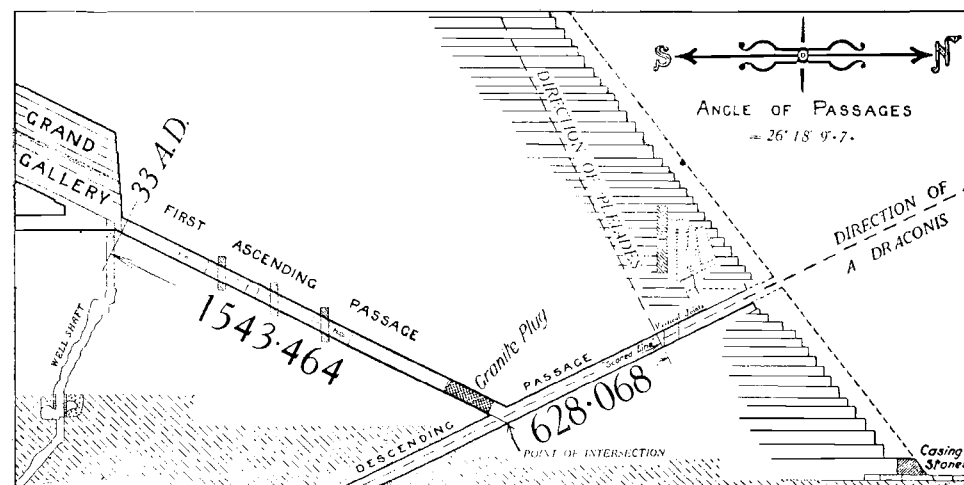
397 Writing later about the scored lines in the Descending Passage, Professor Smyth said: "I looked at them with still more interest afterwards, when there appeared good reason to consider them the work of the very same hand that laid out in forethought, *Promethean* manner, the entire proportions of the whole Great Pyramid. For when Messrs. Aiton and Inglis excavated and (with my assistance in finding its site) laid bare the south-west socket of the Great Pyramid in April, 1865,—there, upon the fair white flattened face of the said socket-rock, while three sides were formed by raised edges of rock, the fourth and outer side was defined simply by a line; but a line ruled apparently by the very same hand and selfsame tool which had also drawn these other truthful lines in the entrance passage" (*Our Inheritance in the Great Pyramid*, 3rd Edition, page 435).

398 The scored lines on the walls of the Descending Passage, therefore, suggest a connection with the foundation of the building, because of the similarity in their appearance to the line drawn on the foundation corner socket-floor. Their existence appears to be for chronological purposes, in order to furnish an additional proof of the great monument's erection. And so we find, when we apply the usual Pyramid inch to a year, that the scored lines indicate the date 2140 B.C., already independently computed by the latest and most modern method of astronomical calculations as being the probable year of the completion in the erecting of the structure.

399 When we measure from the north wall of the Grand Gallery as indicating the date 33 A.D., backward down the floor-line of the First Ascending Passage to the "Point of Intersection," and from thence up the floor-line of the Descending Passage to the scored lines, we find that the total number of Pyramid inches equals the period of years from Spring 33 A.D., back to Autumn 2140 B.C. (This period is 2171.5 years, and the measurement referred to is $2171.5330 + \text{Pyramid inches}$, as will be seen in the diagram.)

400 That we have correctly interpreted the ancient architect's purpose when he caused these strange lines to be drawn on the walls of the Descending Passage, namely, to mark the year when

his mighty building was erected, is further supported by the fact that the lines themselves at that very date pointed directly upward to the Pleiades, just as the Descending Passage in the same manner pointed to Alpha Draconis. R. A. Proctor calculated that in the year 2140 B.C., the Pleiades, when on the meridian of the Great Pyramid, were at an altitude of $63\frac{2}{3}^\circ$ above the southern horizon (See his publication, *The Great Pyramid*, page 146). The scored lines are drawn at right-angles to the incline of the passage; and as the passage descends southward at the inclination of, practically, $26\frac{1}{3}^\circ$, it follows that the lines on the walls point upward



at an angle of $63\frac{2}{3}^\circ$ above the southern horizon, and therefore directly toward the Pleiades, for 90° minus $26\frac{1}{3}^\circ = 63\frac{2}{3}^\circ$.

401 When drawing attention to the wonderful celestial coincidences with the meridional line of the Great Pyramid, Professor C. Piazzi Smyth is very careful that his readers shall not make the mistake of supposing that the Grand Gallery pointed directly to the Pleiades, in the same way that the Descending Passage pointed to Alpha Draconis. We are to understand, rather, that the vertical plane of the Grand Gallery was, during the period in question, in the direction of the meridian of the Pleiades. Alcyone was at that date, 2140 B.C., very nearly an equatorial star, and had the Grand Gallery been constructed to point directly to it, the angle of the

passage's inclination would require to have been nearly $63\frac{2}{3}$ instead of $26^{\circ} 18' 9''.7$. As it is, the direction of the Grand Gallery points upward to a position in the heavens about 34° below the celestial equator.

402 Since this 2nd volume of *Great Pyramid Passages* appeared in 1913, we have seen many further corroborations of the date 2140 B.C. for the building of the Great Pyramid, probably the *completion* of the building-operations in that year. One of these added confirmations we present in Vol. I *Great Pyramid Passages*, new and revised edition, Pars. 390-393. This particular feature, which corroborates the exact period of 2138 years between the building of the Great Pyramid in Autumn 2140 B.C., and the birth of the Man Christ Jesus in Bethlehem in Autumn 2 B.C., is connected with the Pyramid geographical mile-distance between the Pyramid in Egypt, and the city of Bethlehem in the Holy Land. In Vol. III of *Great Pyramid Passages* other corroborative features will be presented. They are so numerous, and all so exact, that no one need doubt that the date 2140 B.C. is correct for the erection of the Great Pyramid.

SECTION XXXII

THE "PRESENT EVIL WORLD"

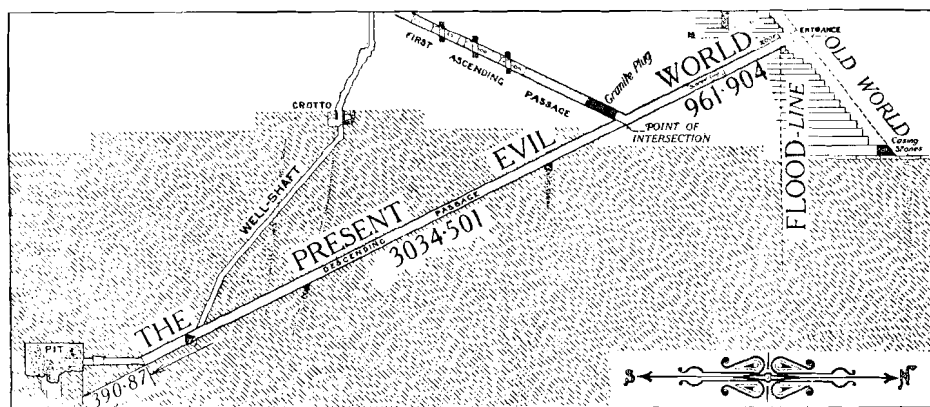
CORROBORATIVE testimony regarding the Scriptural indication of the date when the "Present Evil World" legally ended (Gal. 1:4), is contained in the Great Pyramid by a number of time-measurements, some of which we have noticed. In addition to these, the Pyramid also confirms our understanding of the exact *duration* of the second "heavens and earth" which, as the Apostle Peter informs us, began after the old "heavens and earth" perished in the flood, and end in "fire" (2 Pet. 3:5-12). But after the fiery destruction we according to promise look for a *new* "heavens and earth" wherein dwelleth righteousness, and during which Satan, who is the "god of this world," is bound that he may deceive the nations no more till the righteous reign of Christ is finished (2 Pet. 3:13; 2 Cor. 4:4; Rev. 20:1-3).

404 In the Great Pyramid the "Present Evil World" is represented by the Descending Passage, while the great fire of trouble which terminates Satan's rule is symbolised by the Subterranean Chamber or Pit (See Vol. I, Pars. 144-159, where a full description of the Descending Passage and Pit, and their symbolical significance, is set forth). Although, as we believe, the Scriptures point to 1914-1915 A.D. as the date when the "kingdoms of this world" were due to be destroyed, they show that the preparation for this destruction began in 1874 A.D., the date of our Lord's return. When 1914 A.D. came the foretold destruction began, and many of the once proud kingdoms have been laid low, while others are bending to the will of the people, melting like wax (Psa. 97:1-5). But the crisis of the Great Time of Trouble has still to come, before the people will fully awake to the fact that a new order began in 1914 A.D.

405 The binding of Satan, the "god of this world," began in 1874 A.D., when Christ descended from heaven with the "key of the bottomless pit, and a great chain in his hand" (Rev. 20:1-3). Satan, the "strong man of the house," is resisting, but his opposition will prove unavailing, and by the time appointed he will be fully bound and cast into the "bottomless pit" (Matt. 12:25-29). Then all the nations whom he deceived by blinding

deceptions, shall be liberated from the prison-house of death, through the way of escape which Christ's ransom-sacrifice provided, symbolised in the Pyramid by the Well-shaft.

406 The duration of the "Present Evil World," and the short period of preparation for its dissolution, 1874 to 1914 A.D. (See No. 2 on page 24), are indicated in the Great Pyramid by the following time-measurement: The vertical line of the roof-commencement of the Descending Passage marks the date of the flood, which is the beginning of the "Present Evil World" (Secs. XXIV and XXX). Starting from this point, and measuring down the floor-line of the passage, then along the Small Horizontal



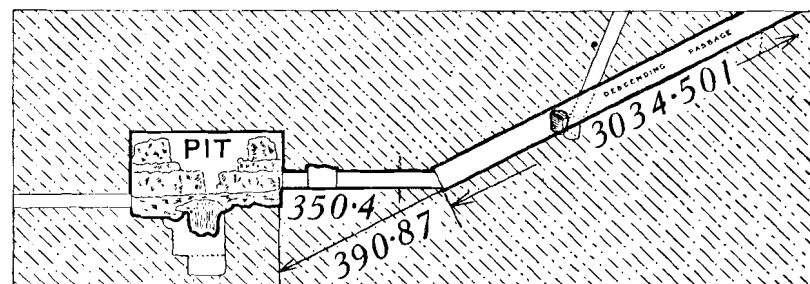
Passage to the extremity of the floor (which juts into the Pit five inches), we find this terminal indicates 1874 A.D.

407 But if our measurement be produced downward in continuation of the angle of the Descending Passage, to the point which is vertically underneath the floor-terminal of the Small Horizontal Passage, the date 1914-1915 A.D. is here indicated. (The first-named measurement is $4346.8082 + \text{Pyramid inches}$, corresponding to the years between the commencement of the flood in 2473 B.C., and Autumn of the year 1874 A.D., i.e., $4346\frac{3}{4}$ years in all. The extra length for the produced Descending Passage floor-line, to the point vertically below the terminal of the Small Horizontal Passage floor, as can be seen in the diagram, is $40.4687 + \text{Pyramid inches}$. The end of this produced line, therefore, indicates the date 1914-1915 A.D.)

A FURTHER CORROBORATION

408 To confirm our faith in this time-feature of the Scriptures, the Divine Architect provided another corroborative time-measurement in the Great Pyramid, which demonstrates that the Pit, the symbol of destruction, indicates the time of preparation from 1874 A.D. when the Lord came again, gathering the nations to pour upon them his fierce anger and fiery indignation (Zeph. 3:8), and 1914-1915 A.D. when, in the breaking-out of the great World War, this vengeance against Christendom began to run its appointed course (See *Studies in the Scriptures*, Vol. IV, pages 542-550).

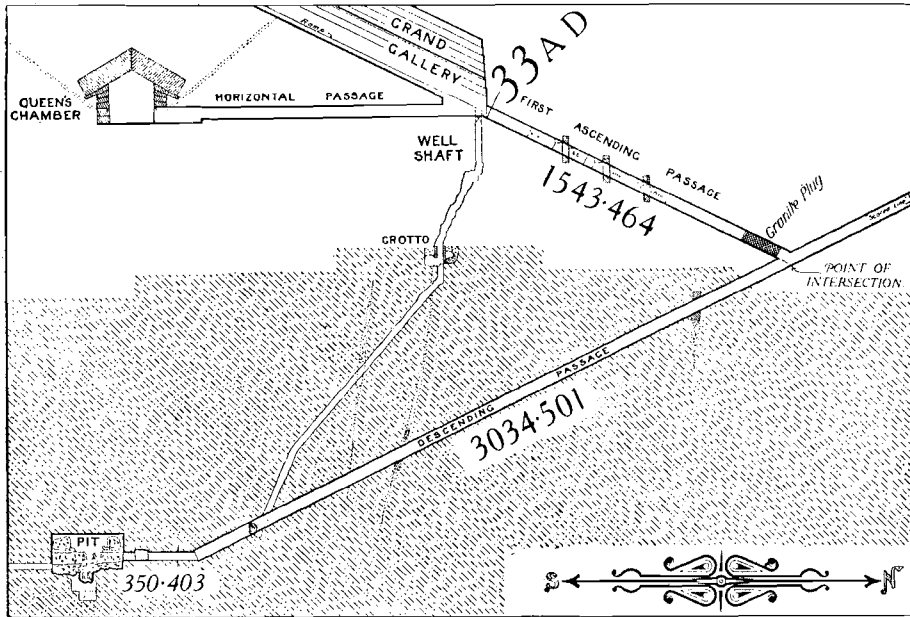
409 This time-measurement, while coinciding with the one above, is distinct, and is therefore an added confirmation. In some respects we require greater aids for faith in things that are past,



and which cannot as yet be demonstrated in a material way. It is still true "that the just shall walk by faith"; but the Lord grants us many proofs that our faith is a reasonable one. When Jesus was demanded of the Pharisees when the Kingdom of God should come, he answered: "The kingdom of God cometh not with outward show" (Luke 17:20, 21). The Scriptures unite in their declaration that the second coming of Christ, his presence and assumption of Kingly authority in the inauguration of his Kingdom, would take place unknown to the world, but recognised and believed in by the Lord's faithful children. The great stone "Sign" and "Witness" in the land of Egypt corroborates this teaching of the Bible.

410 In several time-measurements we have noticed that the north wall of the Grand Gallery marks the date of the death and resurrection of Jesus Christ, Spring, 33 A.D. (Sec. X, etc.). Starting from here, and measuring in Pyramid inch-years northward down the floor-line of the First Ascending Passage, we find that the "Point of Intersection" indicates the date, Autumn, 1512 B.C.

Taking this definite point as the commencement of our time-measurement, and measuring down the Descending Passage to the lower extremity of the floor, and from thence, *first*, along the Small Horizontal Passage to the Pit, and *second*, down the produced floor-line of the Descending Passage to the vertical line of the Small Horizontal Passage floor-end (as in the previous calculation—See the diagrams), we find that these two terminals indicate, respectively, the dates 1874, and 1914–1915, A.D. (The number of Pyramid inches from the “Point of Intersection” downward to the terminal of the Small Horizontal Passage floor, 5 inches beyond the



north wall of the Pit, is 3384.9041+. These Pyramid inches represent years, dating from Autumn of 1512 B.C., the date marked by the “Point of Intersection,” about 1543½ years previous to the date of our Lord’s crucifixion as marked by the north wall of the Grand Gallery. From Autumn of 1512 B.C. to Autumn of 1874 A.D. is a period of 3385 full years, which corresponds, practically, to the measurement of 3384.9041+ Pyramid inches given above. The 40.4687+ Pyramid inches extra length for the produced line of the Descending Passage floor, as shown in the diagram on page 165, gives the date 1914–1915 for the terminal of that line.)

SECTION XXXIII

END OF THE SECOND DISPENSATION

ACCORDING to the Scriptures, the end of the Second Dispensation is as clearly defined in the purposes of God, as was the end of the First when the flood swept away the old “world of the ungodly” (2 Pet. 2:5). We have our Lord’s authoritative statement, that the *suddenness* which characterized the destruction of the First Dispensation, was likewise to attend the destruction of the Second (Luke 17:26–30; 1 Thess. 5:2, 3; Rev. 18:10).

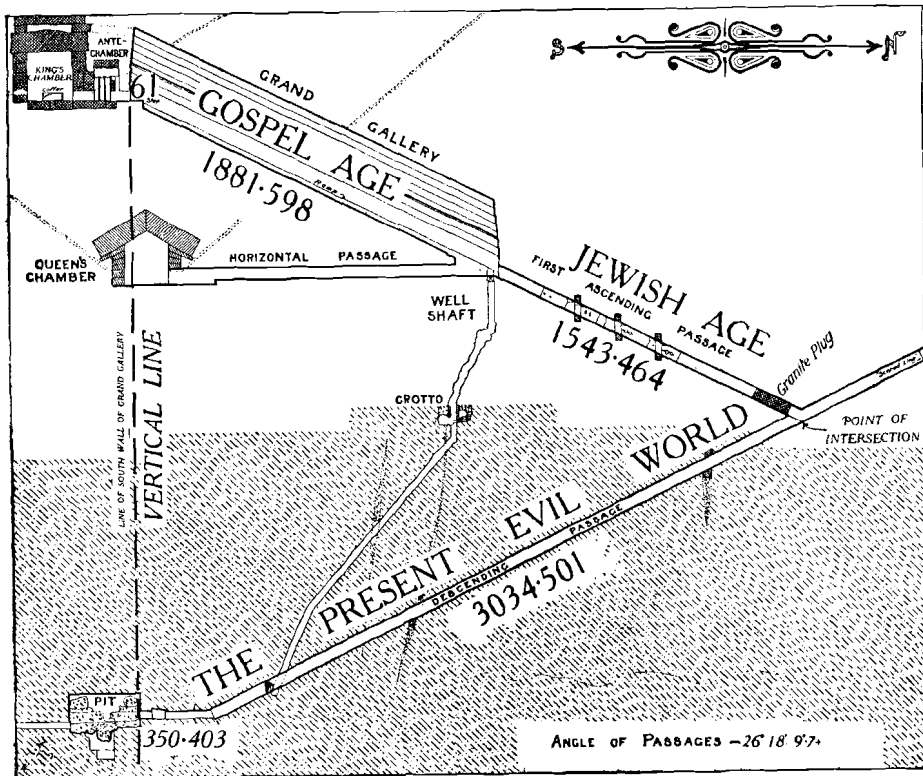
412 But the passing away of the Second “heavens and earth,” while it *began* with startling suddenness in the greatest war, amongst all the foremost nations of Christendom in 1914 A.D., the date which was foreknown and foretold by the Lord’s faithful watchers, takes longer to accomplish, because the antitype is greater than the type. That the “Great Time of Trouble” would begin *after* the lease of power to the “kingdoms of this world” had terminated in 1914 A.D., the end of the seven “times of the Gentiles,” was foreseen and commented upon by the Lord’s people at least ten years before 1914 A.D. For in the 1904 *Watch Tower*, page 198, the late C. T. Russell wrote:

413 “If, as we believe the Scriptures to teach, Gentile domination was provided for up to October [Autumn] 1914, it would seem but a reasonable interpretation that divine power for the overthrow of the kingdoms of this world would not be exercised to their dethronement until after the time allotted for their reign had ended—October 1914.”

414 In the Great Pyramid, the end of the First Dispensation is marked by the vertical line of the roof-commencement of the Descending Passage (Sec. XXX). We find that the abrupt termination of the Second Dispensation is also marked by a vertical line. The south wall of the Grand Gallery, and the floor-terminal of the Small Horizontal Passage in the Pit, are practically in vertical alignment with each other. The line of the Grand Gallery south wall, which indicates the date 1914 A.D. (Sec. XII), is only about quarter an inch north of the end of the Small Horizontal Passage floor (Or, more accurately according to the standard lengths of the passage-ways, and the correct angle of 26° 18' 9".7,

the horizontal distance between the vertical line of the Grand Gallery's south wall, and the floor-end of the Small Horizontal Passage, which floor-end juts into the Pit 5 inches from that chamber's north wall, is .2779+ of a Pyramid inch).

415 Thus, while the previous time-measurements (Sec. XXXII)



show that the floor-end of the Small Horizontal Passage in the Pit indicates the date 1874 A.D., when the preparation for the dissolution of the kingdoms of this world began, the present time-measurement allows us to regard the north wall of the Pit as, in the general sense, also indicating the date 1914-15 A.D., and thus enables other time-features of the Plan of God to be corroborated by the Pyramid.

SECTION XXXIV

THE SECOND DEATH

WHILE the Subterranean Chamber symbolises the "Bottomless Pit," where Satan is to lie bound for a thousand years, it also symbolises the "lake of fire and brimstone," which is the *Second Death* (Rev. 21:8). After the 1000-year reign of Christ, when the Adamic death will have been destroyed through the process of resurrection (I Cor. 15:25, 26; Hosea 13:14), Satan is to be loosed from the Bottomless Pit for a "little season." He will go out and again seek to deceive the nations, the number of whom will then be as the sand of the sea-shore for multitude (Rev. 20:7-10). This "little season" will be the "harvest" period of the Millennial Age, when all the righteous will demonstrate their loyalty to God by resisting the wiles of the adversary, and when all not in heart-harmony with the righteous Judge will be destroyed in the second death.

417 During the judgments of that day which God has appointed, some will prove incorrigible even after a hundred years trial, and will suffer the curse of the second death (Isa. 65:20); while others will yield only "feigned obedience" till the end of the thousand years, when the final test will reveal their true character (Psa. 18:44, margin). None shall be permitted to live who do not love the Lord with all their heart, soul and mind, and their neighbour as themselves.

418 The origin of the symbolical "lake of fire and brimstone" is shown in Jer. 19:5, 6, where we read: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called 'Tophet,' nor 'The valley of the son of Hinnom,' but 'The valley of slaughter.'" The name "Tophet" given to the valley of the son of Hinnom, or Gehenna as it is called in the Greek New Testament, is evidently derived from the same root as *toph*, which in Isa. 30:32 is translated "tabrets," *i.e.*, drums (See Strong's Concordance.—"Gehenna" is the Greek form of the Hebrew "*Gay Hinnom*." A *gay* is a deep gorge or ravine, and should not be translated by the English word "valley").

419 By the noise of tabrets or drums the priests of Baal sought to drown the cries of the little ones who were being offered in sacrifice to the terrible Moloch. Because of this abomination the Lord cursed the valley of Hinnom, and in harmony with this curse Jesus used this valley as a figure to symbolise the "lake of fire and brimstone," the second death, into which Satan and all who follow him shall be cast at the end of the Millennial reign of Christ.

420 This just retribution upon Satan, the instigator of the cruel worship of Moloch, seems to be foretold in Isa. 30:27-33 under cover of the Assyrian king. The passage reads: "Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire . . . For through the voice [truth] of the Lord shall the Assyrian be beaten down, which smote with a rod . . . for Tophet [the valley of Hinnom, or Gehenna] is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

421 In this connection we may mention that, just as Gehenna, which runs along the south side of Jerusalem, is used in the Scriptures as a symbol of the second death from which there will be no resurrection, so the valley of Jehoshaphat or Kedron, which runs along the east side of the city, is used as a symbol of the first or Adamic death, from which a resurrection is assured because of the ransom-sacrifice of Jesus Christ.

422 It is for this reason that the Jews, even at this day, desire above all things to be buried in the valley of Jehoshaphat, for they believe that the resurrection and final judgment will take place here (See Joel 3:1, 2, 12-14). This explains why the valley is now filled with tombstones. The cemeteries cover the slope of the Mount of Olives over all that part which lies opposite the temple-area (See Vol. I, Plate CIX). The valley of Jehoshaphat is evidently the "valley of dry bones" referred to by Ezekiel (chapter 37), and it is no doubt because of this prophecy that the Jews firmly believe that the resurrection will take place here.

423 If the second death is symbolised in the Great Pyramid by the Pit, it might properly be asked if it in any way indicates the great judgment day during which the second death will be operative. We believe that the purpose of the mysterious little blind passage, which runs for a considerable distance horizontally southward from the Pit, was intended by the ancient Architect to be used in connection with this time-feature.

424 The doorway of the little southward passage is exactly opposite the doorway of the passage by which access is gained to the Pit, the east walls of the two passages running in the same line

as the east wall of the chamber (See Vol. I, plate XII). The floor of the southward passage, however, is lower than that of the other. According to Professor Flinders Petrie, the vertical distance between the levels of these two floors is 39 inches, while our own measuring made it 37 $\frac{3}{4}$. Measuring in this Subterranean Chamber is difficult, owing to the darkness of the place, the uneasy floor, and the somewhat rough nature of the wall surfaces. Therefore, a mean between these two measures may be considered as close to the actual vertical distance, namely, in Pyramid inches, 38.3591+. The bore of the southward passage is very small, measuring only 29 inches in height and width (See Vol. I, plate LXXVII).

425 The whole appearance of the Subterranean Chamber gives the impression of its being a rock-cut tomb, except for its uneven floor. We know that the subterranean chambers of the other pyramids were intended to serve as sepulchres, for in each of them a large stone sarcophagus has usually been found. We had the opportunity in 1912 of examining a number of rock-cut tombs in the "valley of the dead bodies" near Jerusalem. In many of these the sepulchral apartment lies behind the first rock-cut chamber, which was apparently used as a vestibule. Leading inward from the back wall of this first chamber is a low narrow passage, through which we had to creep on hands and knees in order to reach the sepulchre. The doorways of these low passages very much resemble the doorway of the little south blind passage in the rock-cut chamber of the Great Pyramid.

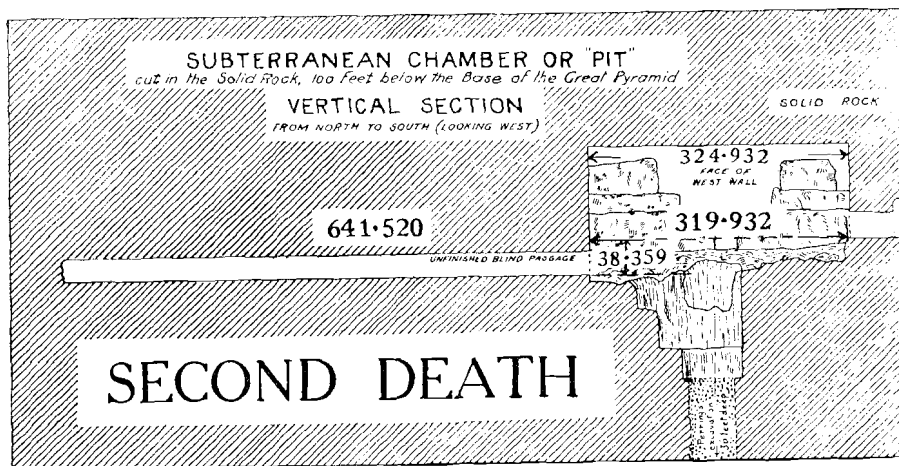
426 Our thought is that this blind passage is intended to carry on the symbolism of the Pit, so as to fill out the number of Pyramid inches necessary to agree with the complete period of years during which the second death will be operative, *i.e.*, from 1914 to 2914 A.D.

427 We found that the further south end of this passage is very rough, so that while our measure for the length of the passage to the deepest part of the rough terminal was about 644 Pyramid inches, it was only about 640 to the most prominent projection (See the account of our measuring operations in this passage in Vol. I, Par. 305). An average length of 641 $\frac{1}{2}$ (or 641.5206+) Pyramid inches is, therefore, a fair statement of the length of this passage. (Professor Flinders Petrie's measure, an approximate one and taken to the deepest part of the unfinished end, is about 645 Pyramid inches.)

428 The width of the Pit, from the north wall to the south wall, and measured along the east wall is, according to Professor Flinders Petrie (converting his British inches to Pyramid inches) 325.5741. Our own measurement, by steel tape stretched directly and horizontally across the chamber from the west side of the doorway of the Small Horizontal Passage on the north, to the wall above the roof of the doorway of the little south blind passage, is,

in Pyramid inches, 324.93, which is the measure we adopt as being probably as nearly correct as can be determined; for it must be remembered that the walls of the Pit, though fairly even, are roughly dressed, as is shown in our numerous photographs presented in Vol. I of *Great Pyramid Passages*.

429 The theoretical width of the Pit, from north to south walls, is 324.9321 + Pyramid inches, and is thus practically confirmed by our actual measuring. The length of the Pit, from east to west walls, is stated by Professor Flinders Petrie to be (when converted to Pyramid inches); along the north wall, 553.5459, and along the south wall, 552.9465. The theoretical length is practically the same as Professor Petrie's measure along the north wall, namely, 553.4650 + Pyramid inches.



430 The thousand years from 1914 to 2914 A.D. is represented in the Subterranean Chamber and its southward horizontal passage, by a measurement which begins at the floor-end of the Small Horizontal Passage (5 inches from the north wall of the Pit), and terminates at the further south end of the southward blind passage, taking this passage in its average length. The vertical distance of the floor of the southward passage below the floor of the Small Horizontal Passage, must also be taken into account in this time-measurement.

431 Thus, the total distance of the south end of the little blind passage from the floor-terminal of the Small Horizontal Passage, with the addition of the vertical measure between the two

floor-levels, is, practically, a round 1000 Pyramid inches. (We note, also, that the diagonal of the Subterranean Chamber, from, say, the north-east corner horizontally to the south-west corner, is practically the same as the average length of the little southward passage, being, according to the theoretical width and length of the chamber, 641.8055 + Pyramid inches.)

432 The rough uneven blind terminus of the southward passage conveys the same thought as the broken unfinished floor of the Pit, namely, endlessness. For just as the irregular floor of the one suggests a bottomless chamber, so the rough end of the other suggests an endless passage. Thus, although the second death will cease to be operative by the close of the "little season" (Rev. 21:4) at the end of the thousand years, yet those who enter this way will never return; they shall have "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9). "The Lord preserveth all them that love him: but all the wicked will he destroy," not preserve in torment, nor in any condition whatsoever (Psa. 145:20).

A CONFIRMATION

433 The Scriptures declare that Christ must reign till he has put all enemies under his feet, the last enemy to be destroyed being the Adamic, or first, death. The Second death, however, is not counted an enemy, but a necessary judgment against all who are wilfully evil; for the Lord cannot permit evil beyond the limit of time set by Himself in the beginning.

434 That Jehovah does not desire the death of the wicked he himself expressly states when he says: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "If the wicked will turn from all his sins which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (Ezek. 18:21, 32). The Apostle says that God is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

435 As Christ reigns for a thousand years, then, by 2914 A.D., the work for which he was born into this world to perform, namely, the saving to the uttermost all who come to him and call upon his aid, will have been accomplished. From the time he was born, he was recognised, and proclaimed, to be a Saviour and King; and thus, by the close of his Millennial reign, the world will have had him as an actual, personal, Saviour and King for the long period of 2915 years, first to those who received him of his own nation, then to the Gospel Age Church of the firstborn, and finally to all mankind in the 1000-year reign of righteousness. But those who

are not saved eternally are such as go into the Second Death; and by the date 2914 A.D. the final sentence will have been passed. All who prove loyal, and love with a pure and fervent heart, will rise superior to any test that may be put upon them, and will live into the Ages of Glory to follow.

436 As the King's Chamber symbolises Christ and his Kingdom, and the Subterranean Chamber the final judgment, it is confirmatory of the Scriptural teaching, to which we have here referred, to find that the direct vertical distance from the floor-level of the King's Chamber, to the floor of the Subterranean Chamber at the south-east corner, at the place where the little blind passage doorway is situated, agrees in Pyramid inches with the period of 2915 years from Jesus' birth in Autumn 2 B.C., to the end of his Millennial reign in Autumn 2914 A.D.

437 The height of the Pit's ceiling above the level of the lower terminal of the Descending Passage's inclined floor, is, in Pyramid inches, 122.9255+. This is the mean height, according to the practical measures of Professor Flinders Petrie, and our own. From the Pit's ceiling vertically down to the floor-level of the little southward passage, the distance is 160.0675+ Pyramid inches. But the floor of the Pit at the south-east corner, at the doorway of the southward passage, is about 9 inches deeper (or about 14 feet 1 inch from the ceiling. The approximate height of the chamber at this south-east corner is stated in Par. 299 of Vol. I as 14 feet).

438 According to all the standard measures of the various passages, and of the passage-angle of $26^{\circ} 18' 9'' \cdot 7$, the vertical distance between the top surface of the Step at the head of the Grand Gallery, and the floor-level of the little southward passage leading from the Pit, is 2905.3129+ Pyramid inches, which is practically an even 10 inches short of the 2915. From the slightly higher floor-level of the King's Chamber, to the deeper point of the Pit's floor at the south-east corner is, however, as we have said, the exact number of inches required, and is in itself a direct corroboration, both in symbolism and measure, of the Scriptural period of 2915 years.

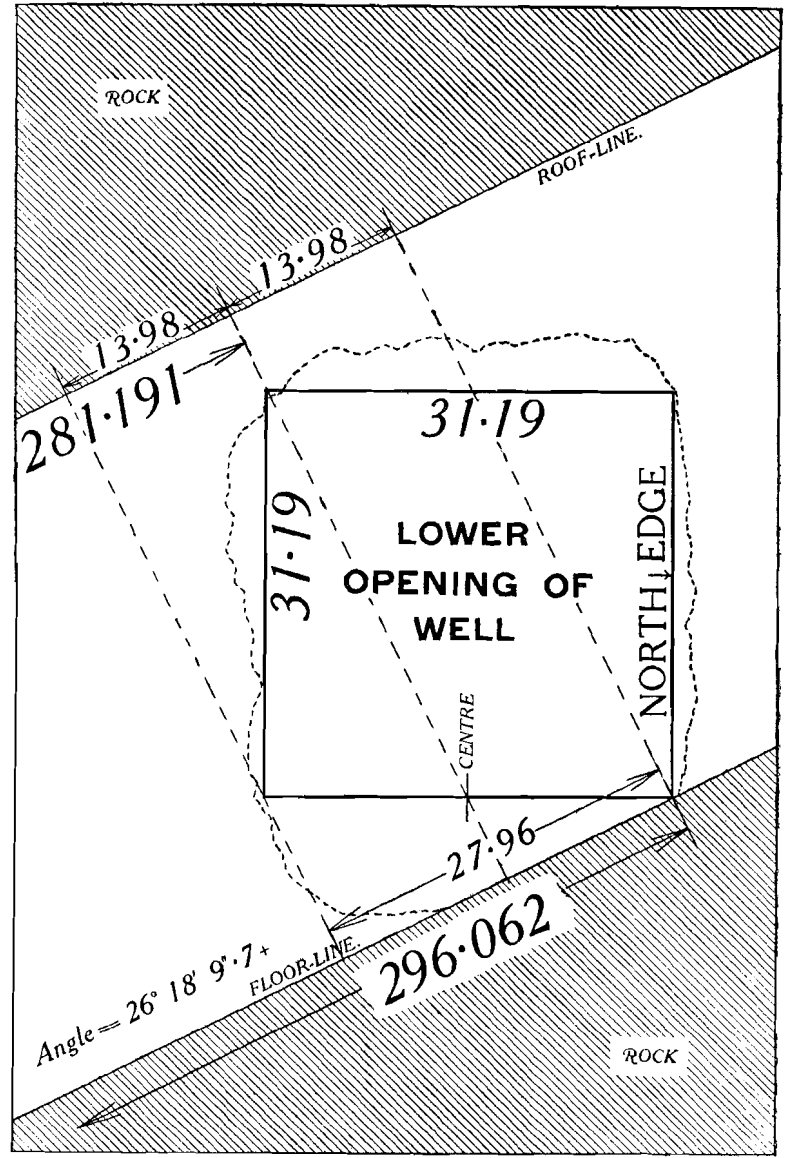
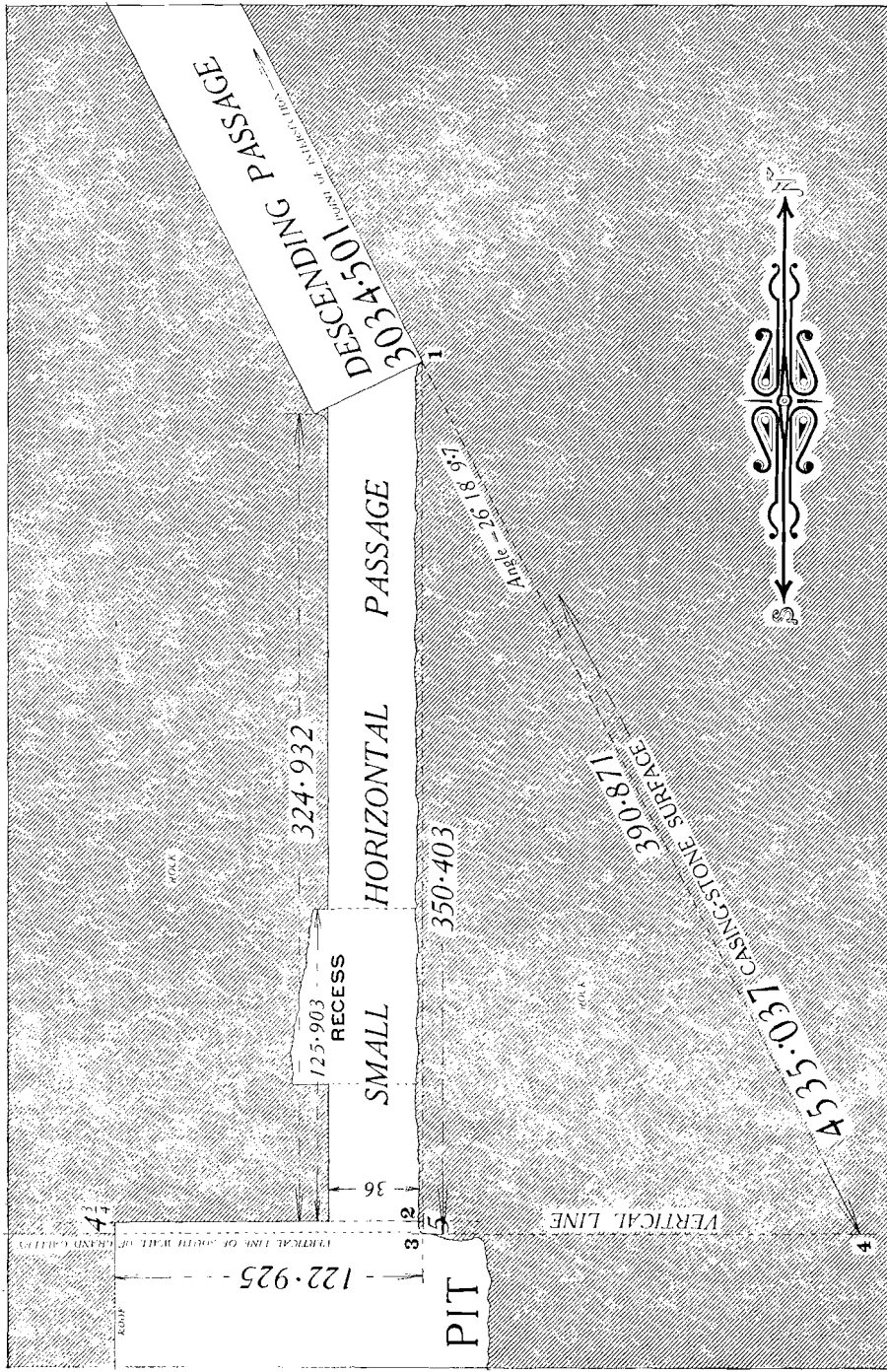
SECTION XXXV

MEASUREMENTS OF LOWER WELL-OPENING,
SMALL HORIZONTAL PASSAGE, AND PIT

MINUTE measurements of the lower rock-cut portions of the Great Pyramid are difficult to obtain, owing partly to the exfoliation which, during 40 centuries, has gradually destroyed the greater portion of the original surfaces of the walls, floors, and ceilings. The slightest touch will sometimes cause thin pieces of the surface to flake off. To obtain accurate measurements allowance must, therefore, be made for this dilapidation. There is still sufficient evidence that the walls, roof and floor of the Descending Passage were finished off smoothly by the ancient workmen.

440 *The Lower Opening of the Well-shaft* is in the west wall of the Descending Passage. It is hardly possible to decide what was its original shape (See Vol. I, Pars. 312-316; also Plate CLXXVIII). For definite measuring it is necessary to assume a regular outline for the opening, within the limits of the present indications. We therefore mapped out the exact contour of the opening, avoiding the greater irregularities of the outer edge. From this contour we judged the probable original shape and dimensions of the mouth, namely, a square opening, with vertical sides north and south, and horizontal lower and top sides; the lower north corner of this square opening coinciding with the inclined floor of the Descending Passage, as shown in the diagram, page 176.

441 Professor Flinders Petrie's measure for the width of this lower opening of the Well is given by him in a round number, 31 inches (British). Our own measure is $\frac{1}{4}$ " more, and this is within less than a 30th part of an inch of the theoretical width of 31.1909+ Pyramid inches. The floor distance from the north edge of the Well-opening, down the west side of the Descending Passage to the lower extremity, is mentioned in Par. 23 as 296.0626+ Pyramid inches. As these dimensions were afterwards found to harmonise all the time-measurements connected with this lower opening of the Well-shaft, we believe we have closely approximated the intention of the Pyramid's great Designer.



442 *The height of the Small Horizontal Passage* from floor to roof varies throughout its length, owing to the rough unfinished condition of the floor. The round number of 36 inches, which is the height of the passage at the Pit end, is the measure of Col. Howard Vyse, and Professor Flinders Petrie. The roof is better finished than the floor, and is fairly level; and its vertical height above the lower extremity of the inclined floor of the Descending Passage, is, by measure, about $37\frac{1}{4}$ inches. (This vertical measurement was taken in March, 1912, when we revisited the Great Pyramid. In Par. 291 of Vol. I, attention is drawn to it.) Thus, the floor-level of the Small Horizontal Passage is about $1\frac{1}{4}$ inches above the level of the lower extremity of the Descending Passage floor.

443 These measures are in British inches. If we require the probable more accurate Pyramid-inch measures, they are, for height of Small Horizontal Passage, $35.9941+$; above floor-end of Descending Passage, $37.2112+$; and for floor-level of the Small Horizontal Passage above the floor-end of Descending Passage, $1.2171+$.

444 *The roof-length of the Small Horizontal Passage leading to the Pit*, Professor Flinders Petrie does not particularly specify. Col. Howard Vyse gave it roughly as 27 feet, *i.e.*, 324 British inches. Our own measuring gave the length more exactly as $325\frac{1}{4}$ British inches, *i.e.*, from the roof-terminal of the Descending Passage, horizontally to the north wall of the Pit. This is the distance along the west side; the roof-distance along the east side is a little shorter. We can say that the roof-length of the Small Horizontal Passage is the same as the width of the Pit, $324.9321+$ Pyramid inches, when measured along the west side.

445 *The small Recess* which is hewn out in the roof and west side of the Small Horizontal Passage, is described and illustrated by our photographs in Vol. I, Pars. 303, 304. This peculiar little Chamber is, roughly, six feet square; its height varies, the roof being very irregular. The walls, although fairly square and upright, are rather uneven, making it difficult to get definite dimensions. This unevenness may be partly intentional, but exfoliation has certainly reduced the original surfaces.

446 According to Professor Flinders Petrie, the distance from the north wall of the Recess, southward to the north wall of the Pit, is 128 British inches. Our measurement, which is $126\frac{3}{4}$ British inches, was taken along the roof-line, from a part of the north wall of the Recess which appeared to be of the original surface. In Pyramid inches this is 126.623 . There is a *theoretical* distance for this rock-cut part of the Pyramid, which is close to the practical

measure taken by us, $125.9031+$ Pyramid inches. We shall refer to this later. The distance from the south wall of the Recess to the north wall of the Pit, is 55 inches. For the full length of the Small Horizontal Passage, see Par. 24.

447 *The roof-level of the Pit*, according to Professor Flinders Petrie, is from 85.4 to 86.5 British inches above the roof-level of the Small Horizontal Passage. We found the height at the north-east corner of the chamber to be 85.25 British inches. Considering the somewhat uneven character of the roof of the Pit (See Vol. I, Par. 308), a *mean* of these three measures, or about $85\frac{3}{4}$ British inches ($85.7142+$ Pyramid inches), may be taken as a reasonably accurate figure for the vertical height of the Pit roof-level above the roof-level of the Small Horizontal Passage (See diagram, page 176). Thus, the vertical height from the level of the lower extremity of the Descending Passage floor, up to the *mean* roof-level of the Pit, is, as stated in Par. 437, $122.9255+$ Pyramid inches.

SECTION XXXVI

THE DAWN OF THE REFORMATION

REMARKABLE agreement is thus far proved to exist between the written Word, and the Lord's "Witness" in the land of Egypt (Isa. 19:19, 20). As we proceed with our study of the monument we shall find still further correspondencies, confirming our belief that the Author of the Bible is also the Designer of the Great Pyramid. Not only does the Pyramid corroborate the Scriptures in many important features, but we can trace in this "Miracle in Stone" a number of the prominent dates and events of the Reformation. The work of the great Reformers, — Marsiglio, Wycliffe, and Luther, and other historical events, such as the French Revolution, are all appropriately indicated at various points in the building's symbolical system. Thus practically does the Great Pyramid testify to the truth of the Apostle's statement: "Known unto God are all his works from the beginning of the world" (Acts 15:18).

449 As we have observed (Par. 244), the event which heralded the dawn of the Reformation was the strife between pope Boniface VIII, and Philip the Fair, king of France. The bull, *Unam Sanctam*, in which Boniface published his preposterous claim: "We declare, determine, and decree, that it is absolutely necessary to salvation, that every human being should be subject to the Roman pontiff," had so enraged the French monarch, that he immediately attacked its arrogant author.

450 The story of this strife and its results are related in the second volume of Mosheim's *Ecclesiastical History* (Soames' edition, pages 605-607) as follows: "That the governors of the church, as well of highest rank as of inferior, were addicted to all those vices which are the most unbecoming to men in their stations, is testified most abundantly . . . All the honest and good men of that age ardently wished for a reformation of the church, both in its head [the pope] and in its members [the clergy] . . . But to so desirable an event, there were still many obstacles.

451 "First, the power of the pontiffs was so confirmed by its long continuance, that it seemed to be immovably established. In the next place, extravagant superstition held the minds of most persons in abject slavery. And lastly, the ignorance and

barbarism of the times quickly extinguished the sparks of truth that appeared from time to time. Yet the dominion of the Roman pontiffs, impregnable and durable as it seemed to be, was gradually undermined and weakened in this century, partly by the rash insolence of the pontiffs themselves, and partly by the occurrence of certain unexpected events.

452 "The commencement of this important change must be referred to the contest between Boniface VIII, who governed the Latin church at the beginning of this century, and Philip the Fair, king of France. This high-minded sovereign first taught the Europeans, what the emperors had in vain attempted, that the Roman bishops could be vanquished, and be laid under restraint. In a very haughty letter addressed to Philip, Boniface maintained, that all kings and persons whatever, and the king of France as well as others, by divine command, owed perfect obedience to the Roman pontiffs, and this not merely in religious matters, but likewise in secular and human affairs.

453 "The king replied with extreme bitterness. The pontiff repeated his former assertions with greater arrogance; and published the celebrated bull, called *Unam Sanctam*; in which he asserted that Jesus Christ had granted a two-fold power or sword to his church, a spiritual and a temporal; and the whole human race was subjected to the pontiff; and that all who dissented from this doctrine, were heretics, and could not be expected to be saved. The king . . . publicly accused the pontiff of heresy, simony, dishonesty, and other enormities; and urged the calling of a general council to depose a pontiff so very wicked from his office. The pontiff, in return, excommunicated the king and all his adherents the same year.

454 "Soon after receiving this sentence, Philip . . . despatched William de Nogaret [a famous lawyer], with some others, into Italy, to rouse the people to insurrection, and to bring the pontiff prisoner to Lyons . . . Nogaret, who was a resolute and energetic man . . . raised a small force, suddenly attacked Boniface, who was living securely at Anagni, made him prisoner, wounded him, and, among other severe indignities, struck him on the head with his iron gauntlet. The people of Anagni, indeed, rescued the pontiff from the hands of his furious enemy, but he died shortly after at Rome, in the month of October [1303 A.D.], from rage and anguish of mind."

455 From that time the supremacy of the pontiff's began to wane. Referring to this small beginning of Papacy's decline, Henry Soames, in his preface to Vol. III of Mosheim's celebrated *Ecclesiastical History*, states: "Thus Boniface VIII had no sooner pushed papal arrogance to its giddiest height, than a recoil was

immediately provoked which Rome never could recover. Her efforts also to regain former advantages, were paralysed within the century after that aspiring pontiff's death [1303], by the removal of his successors to Avignon [1309], and the discreditable embarrassing schism that ensued," 1378 A.D., when Wycliffe came out as the great Doctrinal Reformer.

456 From the beginning of its millennial reign in 799-800 A.D., "Babylon the Great" gradually assumed its very lofty position in the affairs of Europe, the zenith of its power being reached in the time of Boniface VIII. During the last 300 years of this period, Mosheim says, "the Roman pontiffs would have nothing taught, which militated against their proud supremacy . . . Those who would not obey their laws, or showed that they regarded holy Scripture more than Roman authority, were most cruelly destroyed with fire and sword. In the second place, the priests and monks, finding it for their interest that the people should be entirely without light and knowledge, amused them with a sort of theatric show, and placed all religion in empty ceremonies, corporeal austerities, and reverence for the clergy."

457 "Hence, instead of religion, astonishing superstition and ignorance reigned everywhere among the people. Most persons placed more reliance upon relics—generally false, or at least dubious and uncertain—than upon *Christ*, or his merits" (*Ecclesiastical History*, Soames' Edition, Vol. II, pages 448, 449).

458 Transubstantiation, Confession, Absolution, and Indulgences, although long in existence, became firmly established during this period as articles of faith in the Romish Church. Thus sin was made very easy, and the poor deluded world hastened deeper and deeper into degradation. Dante lived during Boniface's reign.

459 Because of the gross ignorance and superstition which prevailed, very few can then have had a saving knowledge of Christ's ransom-sacrifice, faith in which can alone cleanse from sin. What incalculable blessing it was, therefore, when with the beginning of the "Babylonish Captivity of the Papacy" in 1309 A.D. (See Par. 240), the supreme power of the Antichrist was broken, and the light of the truth as it is in Christ Jesus was allowed gradually to shine into the heart of the believer. That was the dawn of the Reformation.

460 Then came Marsiglio in 1324 A.D., the first of the Reformers, who, in his famous book "Defensor Pacis" ("Defender of the Peace"), enunciated those principles of the Reformation which others afterwards used with great effect. The following extracts from the writings of several leading ecclesiastical historians will show the importance of Marsiglio's work. In his description of the

"Babylonish Captivity of the Papacy," Archbishop Trench says:

461 "Foremost among the threatening births of the first half of the 14th century is a book, the 'Defensor Pacis,' written by a physician of Padua, Marsiglio by name (died 1328), in the immediate service of Lewis of Bavaria. No later hand has traced with a finer historical tact the mundane conditions which first made possible, and then favoured, the upgrowth of the Papal power; none has searched out with more unpitiable logic the weak places of the Papal armour. An epoch-making book, Neander calls it; and certain, for good or for evil, it was far in advance of its age; so far, that it is difficult to understand how it could very strongly have influenced its age."

462 Workman, in *Dawn of the Reformation*, Vol. I, pages 80 and 85, writes: "In June, 1324, with the help of his friend, John of Jandun,—'the two pests,' as the Pope called them, 'from the abyss of Satan'—he [Marsiglio] wrote his great work in the incredible space of two months. Two years later, in the summer of 1326, he joined himself to Lewis. He became the leader in a band of visionaries who urged the emperor on in his struggle with 'the great dragon and old serpent,' John XXII, [the second pope elected to office in Avignon]. In treatise after treatise, both Marsiglio and Ockham criticised the nature of the Papal power, denied its claims and demanded the restoration of secular supremacy."

463 "The works of Marsiglio give us in clear outline the ideals which now regulate the progress of Europe. The bolts which he forged have shattered the doctrine of divine right and the temporal claims of Papacy. In his emphasis of the value of Scripture, though the hand that wrote was the hand of Marsiglio, the voice seems the voice of Luther: in his call to the laity he foreshadowed Wesley: in his views as to the rights of separate congregations, he was a forerunner of the Independents."

464 Professor Lodge in his work, *The Close of the Middle Ages*, page 98, speaking about the struggle between the Emperor Lewis and Pope John XXII, says: "No previous contest between the rival heads of Christendom had produced so much literature, or literature of such merit and significance . . . Above all, Marsiglio of Padua, in his great work, the 'Defensor Pacis,' examined with equal acuteness and insight the fundamental relations of the spiritual and secular powers, and laid down principles which were destined to find, at any rate, partial expression in the Reformation."

465 The following extract from Pool's *Age of Wycliffe*, page 28, indicates some of the chief principles in Marsiglio's teaching: "Marsiglio's chief work, the 'Defensor Pacis,' was written in 1324, while he was still at the University of Paris. He taught

Republicanism. The community of all the citizens or their majority, expressing its will either by elected representatives or in their assembled mass, is the supreme power in the State. The people must choose a ruler, but to the hereditary principle he will make no concession whatever. The name Church belongs to the entire body of Christian men. It is intolerable that its prerogatives should be usurped by the sacerdotal order. Excommunication, for instance, cannot rightly be decreed by any priest or any council of priests. The verdict belongs to the community of the faithful. The power of the clergy is entirely restricted to spiritual affairs; it can only be given effect to by spiritual means. Of heresy as such there is but one judge, Jesus Christ, and his sentence is in the world to come. Errors of opinion lie beyond the cognisance of human judicature.

466 "In the New Testament, bishop and priest are convertible designations of the same persons, and the popedom is a later institution of which the historical growth is clearly traceable. St. Peter had no authority over the other apostles; but even supposing he had, it is hazardous to assert that he communicated it to his successors in the Roman See, since we cannot say for certain that he himself ever visited, far less was Bishop of, Rome at all. The Pope in his quality of Christian Bishop can claim no right of supreme judgment in human things, even over the clergy. The keys of St. Peter open and close the door of forgiveness, but forgiveness is the act of God, determined by the repentance of the sinner. The Turnkey is not the Judge.

467 "Marsiglio goes through the standard arguments in favour of the Papal assumptions, and rejects them one after another, partly by his resolute insistence on the rational interpretation of the texts of Scriptures, partly by the essential distinction between the sacred calling of the priesthood and their extrinsic or worldly connections. 'My kingdom is not of this world.' The ministers of the Church should be supported by those to whom they minister, but only in the necessaries of life; but no one of the faithful is bound by Scripture to pay them a tenth or any part of his income . . . Wycliffe was seen by Pope Gregory XI to be the successor of Marsiglio." It was immediately on the death of pope Gregory XI that Wycliffe came out as the great Doctrinal Reformer.

468 Thus we have before us three successive events which together inaugurated the Reformation movement, *first*, the strife between the French king and pope Boniface VIII, which began immediately after the latter's accession to the Papal throne in 1295; *second*, the exodus of the Papal court from Rome to Avignon in 1309, when the supreme power of "Babylon the Great" was broken; and *third*, the advent of the first active Reformer, Marsiglio,

in 1324, when the Temple of the Reformation was built (See pages 106 and 107).

469 "Babylon the Great," according to the Scriptures, is the last phase of the kingdoms of this Present Evil World, and was foredoomed to destruction at the hands of the Lord after the completion of the "Times of the Gentiles" (See No. 3, page 24). In the Descending Passage of the Great Pyramid, the lower part of which symbolises this last phase of the Present Evil World, the dates of the three important events which constituted the dawn of the Reformation are respectively marked by (1) the north edge, (2) the centre, and (3) the south edge, of the lower horizontal line of the Well-opening. The Pyramid-inch measurements are in this instance carried along the roof-lines of the Descending and Small Horizontal Passages to the north wall of the Pit, which has been proved to mark the date of the destruction of "Babylon the Great," 1915 A.D. The three points of the Well-opening which mark the three important dates in the early Reformation, are projected up to the roof-line of the Descending Passage, symmetrically at right-angles to the incline of the passage (See diagram, page 177).

470 When we remember that in the Pyramid's symbolism the Well-shaft represents the ransom-sacrifice of Jesus Christ, it is confirmatory to find that its lower opening in the Descending Passage indicates the prominent dates of the early Reformation; for God's great purpose in bringing in the Reformation was to direct the world's attention to the all-atoning merit of his dear Son. He permitted the gross errors of the "Dark Ages" in order to demonstrate that neither sacrifices of the Mass, nor penances, nor any of the vain ritual of the Apostate Church, could liberate the fallen race from sin; then, through his servants the Reformers, he lifted the veil which hid the only true way of salvation,—faith in the ransom-sacrifice of Jesus Christ; for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

471 Here, then, at the *north edge* of the Well-opening in the Descending Passage we see pope Boniface VIII, Antichrist's most arrogant representative, seeking with great swelling words of vanity to turn men away from this, the only way of escape from the condemned condition. The "mouth speaking great things" began, indeed, to utter its blasphemies long before, and continued long after, the time of Boniface, for God had foreknown a period of 1260 years in which it would wear out His saints (See Dan. 7:8, 25; Rev. 13:5-9).

472 Yet in the hour of its most confident assumptions, in the very middle of its millennial reign, the blighting power of this "Man of Sin" began to decline. Its very boastfulness only served to direct thinking men to the truth. Thus God can cause even the

wrath of man to praise Him (Psa. 76:10). (Measuring along the roof-lines in the manner described above, and allowing for the differences in the lengths of the roof-sections, owing to the square end of the Descending Passage not being at a true right-angle to the downward incline, as explained elsewhere, this measurement is, to within a close approximation, 620 Pyramid inches; and 620 years before the end of the year 1915 A.D. was 1295 A.D., the year when Boniface VIII ascended the Papal throne.)

473 In the *centre* of the Well-opening we perceive Antichrist's humiliation at Avignon, and the consequent greater liberty for the people of God to gain knowledge of Christ, as consistently represented by this lower opening of the Well-shaft. (When the centre of the bottom horizontal edge of the Well-opening is projected transversely up to the roof of the Descending Passage, this transverse line being parallel to the other which is similarly projected from the lower north corner of the opening, this second, central, transverse line touches a point on the Descending Passage roof 14 Pyramid inches, practically, nearer to the Pit than the first [The true, theoretical, distance is 13.9808+]. As the first transverse line marks the date of Boniface VIII, 1295 A.D., so the central transverse line marks the date of Avignon, 14 years, 1309 A.D.)

474 Then at the *south edge* of the Well-opening we behold Marsiglio, the forerunner of the Reformers, whose great work prepared the way for Wycliffe, and formed the basis for all subsequent reform. While the name of Marsiglio is not so popularly known as Wycliffe, Huss, and Luther, it is recognised by all authorities that the influence of his work against the pretensions of the Papacy has remained; and in proportion as the obstructing errors of the Anti-christ are removed, so the truth as it is in Christ Jesus, and which is centred in His supreme sacrifice on behalf of the fallen human race, is made known. (As the line of the central point of the lower horizontal edge of the Well-opening is 14 inches below the line of the north edge, so the line of the *south edge* is 14 inches lower still; and 14 years after 1309 A.D. gives us the end of the year 1323 A.D., or the beginning of 1324 A.D., the first year of Marsiglio's activity.)

SECTION XXXVII

WYCLIFFE

IT was in 1378 A.D., the year of the "Great Schism of the West," when two popes were elected, one in Rome and the other in Avignon, that Wycliffe came out as the great Doctrinal Reformer (See page 108). Workman, in *Dawn of the Reformation*, page 172, writes: "Wycliffe's spiritual earnestness was shocked, his theory destroyed by the spectacle of two popes each claiming to be the sole head of the Church, each labelling the other as Antichrist. To Wycliffe, the year of the Schism, 1378, was the crucial year of his life. He first urged both popes should be set aside as having little in common with the Church of the Holy God. From this position of neutrality he quickly passed into one of antagonism to the Papacy itself."

476 In his *Medieval Church History*, Archbishop Trench says: "Gregory XI died on 27th March, 1378, and the Papal Schism broke out. The year 1378 marked the turning-point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import, but henceforth he devoted himself exclusively to doctrinal matters and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his studies of the Bible, against Transubstantiation. The effect was immediate. The University itself turned against him. He was forbidden to teach. Ever afterwards he did, in nearly all his writings, introduce in some way a statement of his views upon Transubstantiation."

477 Wycliffe thus attacked the very bulwark of Antichrist's stronghold, for the gross and blasphemous doctrine of Transubstantiation, or the sacrifice of the Mass, annuls the true sacrifice of Jesus Christ. Because of this setting aside of Christ's "continual sacrifice" by its substitution of the false sacrifice of the Mass, the Papal system became in God's sight the "Desolating Abomination" (Dan. 11:31.—See *Studies in the Scriptures*, Vol. III, pages 99-104).

478 In the Great Pyramid the Ransom-sacrifice of Christ is symbolised by the Well-shaft. The broken appearance of its upper mouth suggests Christ's resurrection, when he burst the

bonds of death and thus opened the way to life and immortality (See diagram, page 93). Wycliffe was the first to re-direct men to this the only way of escape from condemnation, for the reformatory work of Marsiglio had been largely political, and was more in preparation for the great Doctrinal Reformer. Marsiglio built the Temple of the Reformation, but Wycliffe had the honour of restoring the precious vessels, doctrinal truths, that all the Temple class might know God and Jesus Christ whom He sent. Here, then, in effect, we see Wycliffe standing as it were at the open Well-mouth, pointing men to this symbol of the atoning work of the world's Saviour, and demonstrating in a practical way that it would be impossible for any to pass from death unto life, unless this way of access had been provided.

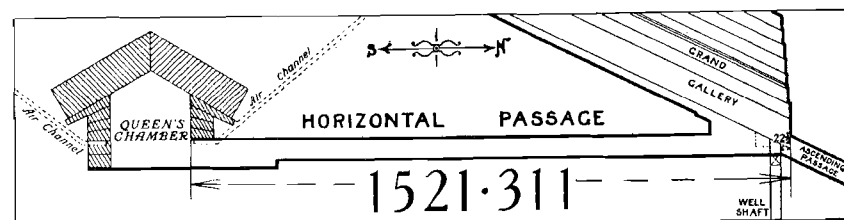
479 Those who, during the Gospel Age, escape the condemnation of the world, are raised in the reckoned sense to perfection, as symbolised by the level of the Queen's Chamber floor. But they receive their reprieve only for the purpose of following in the footsteps of their Saviour; for any who will think to save his life, shall lose it (Luke 9:23, 24). The Apostle urges them not to receive this grace of God in vain, but to present their bodies a living sacrifice, holy and acceptable unto God (Rom. 12:1). Those who comply with this request are translated from the power of darkness into the Kingdom of God's dear Son (Col. 1:13). They lay aside all earthly hopes, and as Spirit-begotten New Creatures in Christ Jesus begin their upward walk of consecration to the King's-Chamber condition of the Divine Spirit Nature (2 Pet. 1:4.—See diagram, page 47). The faithful followers of Christ during the Gospel Age do not, therefore, at any time actually reach the Queen's-Chamber condition of human perfection, but merely receive it by faith.

480 The ultimate result of the ransom (corresponding price) is the blessing of all the families of the earth with human restitution, that every man may be perfect as Adam was before his fall, "for there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2:4-6). We have seen how the faithful Ancient Worthies shall be raised to this perfect state, after the Church of the firstborn receive their better reward (Heb. 11:39, 40). Men in general, however, will not attain the Queen's-Chamber condition of human perfection until the completion of the "Times of Restitution" (Acts 3:19-21).

481 The first, or chief, resurrection began in Spring of 1878 A.D., for it was at that date that the "dead in Christ" first began to rise to their spirit condition; and all who now "die in the Lord" are changed immediately from earthly to spiritual natures. Reckoning a 1000 years from this date, the work of the general resurrection of mankind to human nature in its perfection may

then be completed, and the final "little season" will have begun, during which Satan is to be "let loose" from the bottomless pit, in order that the perfected race of mankind may be finally tested as to their loyalty to God, just as the perfect man Adam was tested in the Garden of Eden. Those who fail under this final test, as Adam did under his, will suffer the same penalty, death; for the "wages of sin is death" (Rom. 6:23). But in their case it will be the second death, from which there will be no resurrection, for Christ "dieth no more" (Rom. 6:9).

482 While we believe that 2874 A.D. will witness the completion of the times of restitution of all things, the measurement from the north edge of the upper mouth of the Well, where Wycliffe is represented as standing in his office of teacher and expounder of the meritorious sacrifice of Christ, to the north wall of the Queen's Chamber, which symbolises the condition of perfect human life secured for mankind through Christ's ransom-sacrifice, more nearly agrees in Pyramid inches with the period of years from 1378 A.D. (the date of Wycliffe), to 2878 A.D. (The



precise distance, according to the standard measures for this part of the building, is $1498.8902 + \text{Pyramid inches}$, or practically 1499 inches; and this corresponds with the period of 1499 years from the end of 1378 A.D., to the beginning of the year 1878 A.D.)

483 Just as the Messiah came at the first advent in 29 A.D., and yet it was not till the beginning of the year 33 A.D., after the resurrection of Christ, that the "harvest" work of that Age properly commenced; and, similarly, just as our Lord returned at his second advent in 1874 A.D., and yet the "harvest" of the Gospel Age did not really begin till the early part of 1878 A.D. when the dead in Christ rose from their long sleep in death, so at the end of the Millennial Age, the times of restitution may be completed in the year 2874 A.D., exactly 1000 years after Christ's second advent in 1874 A.D., and yet the final testing of mankind as to loyalty and obedience, which will prove their fitness for life everlasting on the perfect human plane, or manifest them as unworthy of this great honour, may not properly be inaugurated

until the beginning of the year 2878 A.D. This, at least, seems to be the teaching of the corroborative Pyramid, as shown by this time-measurement.

484 The important work of Marsiglio, who instituted and organised the Reformation and so prepared the way for Wycliffe, is indicated in the Great Pyramid at the *lower* mouth of the Well-shaft; while Wycliffe's still more important work of pointing men to the ransom-sacrifice of Christ, and so preparing the world for the Times of Restitution, the grand result of which will be the post-millennial bliss symbolised by the Queen's Chamber, is indicated at the *upper* mouth of the Well.

485 As we have said, the reason why Marsiglio is represented in the Descending Passage at the bottom of the Well-shaft, is that his work was in the main political. He made clear the true relationship of Church and State, that, as Christ's Kingdom is "not of this world," the Church should not be in the ascendant, but should be subject to the civil powers in whatever did not affect its true spiritual interest. Had this advice been taken, the Reformation would have proceeded rapidly, and the time of trouble upon the world would have been averted in large measure. But only a few learned the lesson, and only a few, therefore, were prepared for the doctrinal reforms taught by Wycliffe. The world in general continued on its downward course to destruction.

486 On the other hand, Wycliffe's date is indicated at the summit of the Well, because the chief part of his work, as we have observed, consisted in making clear the Scriptural doctrine of the ransom-sacrifice of Jesus Christ, by faith in which men stand on the plane of justification (See diagram, page 46), symbolised in the Great Pyramid by the level of the summit of the Well-shaft, which is also the level of the Queen's Chamber floor. The ultimate outcome of Christ's work, so far as the world in general is concerned, will be the post-millennial perfection with eternal life, to all such as pass the final test of loyalty, symbolised by the Queen's Chamber, the north wall of which is now seen to indicate the date when this perfection will be attained, and the test begin.

487 Although the Reformation under the Reformer Huss was largely of a national character, it nevertheless had its religious side. Mosheim says that Huss "publicly preached and recommended the opinions and the books of John Wycliffe." Huss, therefore, carried on Wycliffe's reform work, exposing the errors of Antichrist, and directing the truth-seeker to Christ's sacrifice as a satisfaction to justice. His date, 1391 A.D., 13 years after Wycliffe's date (See page 109), is indicated by the centre of the upper Well-mouth, which, as shall be pointed out later, is about 26½ inches wide.

SECTION XXXVIII

LUTHER

SOON after the period of Papacy's humiliation at Avignon, the popes *regained* much of their power (See page 105), so that at the beginning of the 16th century, as Mosheim says, "No danger seemed to threaten the pontiffs." Even the revival of learning which followed the invention of printing (1440), and awakened in many minds the love of truth and liberty, did not appear to create uneasiness to the heads of the Apostate Church. The cause of this fancied security was that none dared to resolutely attack the supposed *canonical* authority of the Roman bishops. Education had not yet become general, and the great mass of the people, still ignorant and superstitious, revered the pope as Christ's vicegerent. With such power at their command, the pontiffs were able not only to punish and coerce the refractory, but also to buy over with honours and rich emoluments their more dangerous enemies.

489 Hence, "the Roman bishops reigned securely and free from every fear, giving way to their lusts, and vices of every sort, just as they were impelled by an innate depravity of mind." As an illustration of the gross lack of judgment and depth of depravity to which the world had descended at the close of the 15th century, the conclave of cardinals in 1492 elected a very "monster of a man" to the papal throne. This pope, Alexander VI, is justly called the *Nero* of pontiffs, because of his horrid crimes and villainies. He died suddenly in 1503 A.D., through taking poison which he had prepared for others. His successor, Julius II, was almost as villainous, having besides other vices "very great ferocity, arrogance, vanity, and a mad passion for war."

490 With such debased minds in unassailable control of the religious system, who can wonder at the general degradation and gross immorality for which this period of Church history is notorious. Although many good men strove against the dreadful corruption, they were powerless to stem the downward course. Papacy only laughed at any attempt to shake its power, which even the early Reformers Marsiglio, Wycliffe and Huss, with all their helpers, had apparently been unable to curb for long. Never-

theless, the dawn of the Reformation had passed, and the sun, temporarily obscured with clouds, was soon to shine forth and flood the world with light.

491 Soames, in his preface to Mosheim's *Ecclesiastical History*, Vol. III, remarks: "When the sixteenth century opened, Rome had apparently regained much of the ground that she had lost at a former period. But this appearance was delusive. A temporary calm had come over the religious world, leaving all the materials for a mighty storm in full, though concealed activity. By that very calm was the explosion hastened." "While the Roman pontiff thought everything safe and settled, and all pious and good men were nearly in despair of the religious reformation, so earnestly desired, a certain obscure and inconsiderable monk in Saxony, a province of Germany, suddenly opposed himself single-handed with incredible resolution to the power of Rome. This was *Martin Luther*."

492 "Luther was possessed of extraordinary talents, uncommon genius, a copious memory, astonishing industry and perseverance, superior eloquence, a greatness of soul that rose above all human weaknesses, and consummate erudition for the age in which he lived." It was under this great Reformer, who was also ably seconded by other leaders and men of learning, such as Melancthon, and Zwingle, that "Babylon the Great," falsely called "Christendom," was split into two divisions, Catholicism and Protestantism (Sec. XXIII).

493 Luther was impelled to proclaim the Scriptural truths which his studies had revealed to him, because of the shameless sale of *Indulgences* which the "Holy Catholic" church sanctioned. This pious fraud was being energetically imposed upon the ignorant and timorous people, in order to extract money for completing the great church of St. Peter in Rome, which pope Julius II had recently begun to build. Luther was moved with indignation, and on the 1st of October, 1517 A.D., publicly exposed on the church door at Wittemberg his 95 propositions, in which he censured the Indulgence-traffickers and the pope himself, for thus diverting the people from the blood of Christ as the only propitiation for their sins.

494 This was the beginning of Luther's active reform work; but he had not at first any thought of assailing the Papal hierarchy. Mosheim says: "Luther admitted the pope's authority to excuse the human penalties for sin, or those appointed by the church and the papal see; but denied his power to release from the divine penalties, either of the present, or the future world; maintaining, on the contrary, that these divine punishments must be removed either by the merits of Jesus Christ, or by voluntary penances undertaken by the sinner." It was not until 1521 A.D.

that Luther fully realised the anti-Christian character of the Papacy, and at the diet of Worms boldly defied that system (page 131). It was on the 26th of May, 1521, which is about the middle of the year, that the official bill of outlawry was signed and issued against Luther.

495 In the Great Pyramid, the division of Christendom, or "Babylon the Great," which is symbolised by the lower reach of the Descending Passage, is appropriately marked by the junction of the Descending and Horizontal Passages. In Section XXXII we have shown that the extremity of the Small Horizontal Passage floor in the Pit indicates the date 1874 A.D., while the date 1914 A.D. when the "Gentle Times" ended, is indicated vertically underneath the 1874 point, by the produced floor-line of the Descending Passage (See No. 4 in the diagram, page 176).

496 The floor-level of the Small Horizontal Passage is (as we have noted in Section XXXV) nearly $1\frac{1}{4}$ inches vertically above the lower terminal of the Descending Passage floor. If we produce the horizontal floor-line of the former, till it intersects the inclined floor-line of the latter (See the diagram on page 176), we shall find that this point indicates the date 1521 A.D., or if we measure down the Descending Passage floor from the "Point of Intersection" which we have already seen to mark Autumn of the year 1512 B.C., to the point which is in horizontal alignment of the Small Horizontal Passage floor, this point, which is about $2\frac{3}{4}$ inches ($2.7469 + \text{Pyramid inches}$) short of the terminal of the Descending Passage's inclined floor, marks the middle of the year 1521 A.D. (In this instance we are using approximate measures that are sufficiently close to indicate the dates referred to.)

497 From this date, 1521 A.D., the two main divisions of Babylon the Great diverged from each other under the enlightening process of education; but the spirit of the *religious* Reformation ceased toward the end of the 16th century. By that time the reforming party, the Protestants, had divided into three great Church-state systems, the Lutherans, the Anglicans, and the Presbyterians. The Papacy, the head of the "beast" which had been apparently wounded to death by the work of Martin Luther (Rev. 13:3), had recovered from the blow, partly owing to the division among the Protestants, and partly, also, because of a counter reform movement in the Papal system itself.

498 Under the influence of these four powerful Church-state systems, Scripturally denominated "Mother" and "Daughters," (Rev. 17:5), men again bound themselves firmly in their creeds. As proof of this, there is the well-known fact that during the past three centuries no nation previously Roman Catholic has become Protestant, or previously Protestant has become Roman Catholic.

Concerning the close of the Reformation at the end of the 16th century, the Rev. Thomas Witherow, Professor of Church History in Magee College, Londonderry, writes in *The History of the Reformation*, Bible Class Primer, pages 82, 83, as follows:

499 "Whether owing to these means of counteraction, or that the movement had simply spent its force, with the year 1580 the Reformation reached its close. During the sixty years of its existence (1520—1580) it exercised intense influence over Europe. It gained to its side the majority in North Germany, Denmark, Sweden, Norway, England, Scotland and Holland. It was checked, however, and won but a minority in Switzerland, France, and Hungary. In Belgium, Italy, and Spain, it was extinguished in blood. Its direct influence was not felt anywhere outside Northern and Western Europe; the Greek Church remained untouched.

500 "By 1580 the movement was at an end. The religious fervour of the first Reformers had then cooled. The great leaders had gone down to the grave. Their followers had divided into parties—Lutherans, Presbyterians, and Anglicans, and had begun to strive with each other. As they grew weak by division, the members of the Romish Church became more united among themselves, and more active in their work. The abuses, which had made for them so many enemies, now withdrew out of sight. Political arrangements raised a wall of separation between Protestant and Catholic countries. Men were no longer open to persuasion on religion. Each man had taken his side, and refused to change. The children of each new generation inherited the convictions and antipathies of their parents. Parties crystallized each around its own principle, and refused to melt again under any ordinary solvent.

501 "Since 1580, individual changes have been frequent, and new nations, not then in existence, have come into being, more especially in America: but, leaving out of sight the conquests of modern missions in Madagascar and the southern seas, Protestantism, since the sixteenth century, has not been adopted as the faith of any people who were previously in subjection to the Pope . . . The countries which were Protestant in 1580 are Protestant still."

502 Nevertheless, a work of cleansing continued to progress in the "Sanctuary" class, the Lord's true household of faith. Indeed, it was on behalf of his own consecrated people that the Lord brought in the various steps of reform. All others have simply constituted Nominal Spiritual Israel; and even as Nominal Fleshly Israel lost its kingdom 393 years after the division of its tribes into two sections, so Nominal Spiritual Israel began to lose its

power at the completion of the "Times of the Gentiles," 393 years after its great division in 1521 A.D. (See diagram, page 128).

503 The Great Pyramid corroborates the Scriptural indication, that Catholicism and Protestantism, the two divisions of "Babylon the Great" or Antichrist, also called in the Scriptures the "beast" and the "false prophet," shall both be destroyed in the "lake of fire and brimstone" symbolised by the Pit (Rev. 18:2-8; 19:20). "Then shall that wicked [Antichrist, or "Babylon the Great"] be revealed, whom the Lord shall consume with the spirit of his mouth [present truth], and shall destroy with the brightness of his presence (2 Thess. 2:8).

SECTION XXXIX

THE FRENCH REVOLUTION

THE passage leading to the Pit, changing as it does from a steep downward, to a horizontal, direction, evidently represents the fact that through the invention of the art of printing, and the work of the Reformation, the people in general have been awakened from their long slumber of ignorance and superstitious reverence for kings and clergy, and have secured liberty by means of which they have successfully fought many of the influences that were slowly but surely degrading them.

505 Thus the downward course of the world has been stayed, and men have begun fondly to dream that a great movement has been instituted which will eventuate in the uplift of the world. Many schemes for social improvement have been devised and attempted, but they have hitherto met with only partial success. The great stumbling-block to their accomplishment is man's imperfection. It has been found impossible to abolish insanity, disease, sin and death, and the reign of selfishness is manifested in the classes and the masses using their knowledge and liberty for their own aggrandisement, instead of obeying the golden rule and each seeking the general good of the community.

506 The most pronounced attempt in the direction of the social and political uplift was the French Revolution, which broke out in the year 1789 A.D., and soon after, under Napoleon, brought to an end the Papal millennial reign. Regarding this breaking of the sovereign power of Papacy at the French Revolution, and the liberty and freedom of conscience thereby gained, Thomas H. Gill says in his work *The Papal Drama*:

507 "In no work of the French Revolution is its retributive character more strikingly or solemnly apparent than in its dealings with the Roman Church and Papal power. It especially became France, which after so fierce a struggle had rejected the Reformation, and perpetrated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had been so wrathful, . . . to abolish Roman Catholic worship, to massacre multitudes of priests in the streets of her great towns, to hunt them down through her length and

breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down and driven into exile hundreds of thousands of Protestants. . . .

508 "In one of its aspects the Revolution may be described as a reaction against the excesses, spiritual and religious, of the Roman Catholic persecution of Protestantism. No sooner had the torrent burst forth than it dashed against the Roman Church and Popedom. . . . The property of the Church was made over to the state; the French clergy sank from a proprietary to a salaried body; Protestants were raised to full religious freedom and political equality. . . .

509 "It was a sublime and perfect piece of retribution, which so amazed the world at the end of the eighteenth century; this proscription of the Romish Church by that very French Nation that slaughtered myriads of Protestants at her bidding; . . . and this overthrow of territorial Popedom by that very French Nation, which, just one thousand years ago, had, under Pepin and Charlemagne, conferred these territories [See No. 5, page 24]. Multitudes imagined that the Papacy was at the point of death, and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signalled by the fall of the Papal dynasty [See pages 134, 135]. But the French Revolution was the beginning, and not the end of the judgment; France had but begun to execute the doom."

510 The French Revolution is represented in the Great Pyramid by the Recess in the Small Horizontal Passage which leads to the Pit. On measuring northward along the roof-line from the north wall of the Pit, symbolical of the final destruction, the north wall of the Recess is found to indicate the year 1789 A.D. (See diagram, page 176). From 1789 to 1915 A.D. is 126 years, and the theoretical, standard, distance between the north walls of the Recess and Pit is $125.9031 + \text{Pyramid inches}$.

511 While practical measuring at this rock-cut part of the Pyramid, as we explain in Section XXXV, gave a figure of about $126\frac{3}{4}$ British inches (126.623 Pyramid inches) when taken along the roof-line of the Small Horizontal Passage, it is possible that exfoliation of the wall surfaces during the many centuries since this little chamber was cut, will have increased the original dimensions to some extent. It will be correct to say, at all events, that as the line of the large Subterranean Chamber's north wall marks the date 1914-1915 A.D., so the first inch at the north end of the little Recess represents the first year of the French Revolution, when the "tenth part of the city," mystic Babylon the Great, misnamed Christendom, fell—Rev. 11:13; 17:5, 18. One would think that the ancient workmen had at first intended to hollow out

the large Subterranean Chamber at this point, but afterwards had changed their original purpose, and pushed on the Small Horizontal Passage a few feet further south, before finally excavating that large apartment (See Vol. I, Par. 304).

512 The Recess looks like a miniature Pit, except that in this case the roof, and not the floor, has been left in an unfinished condition. The Recess therefore represents the greater freedom of thought and liberty brought about by the French Revolution; but at the same time it foreshadows the great time of trouble, the beginning of which was to be delayed till the completion of the period of the "time of the end" (See page 134).

513 Though the French Revolution helped to break down much of the ignorance and superstition which still clung to the people, and weakened the kingdoms of this world, it did not bring about the "desire of all nations," good government with peace and contentment. On the contrary, the wonderful inventions which have resulted from greater knowledge and liberty are but increasing the wealth and luxury of the rich, while the poor are still wretched. Giant corporations and trusts have sprung into existence, which tend to grind the people down. There is a general feeling of unrest, and the widespread discontent is made apparent in the rapid rise of Socialism and Anarchy. Soon we may expect so great an upheaval that the Revolution of 1789 A.D. will by comparison appear insignificant.

514 Instructed by the Word of the Lord the people of God foresaw that the final upheaval would begin, chronologically, in the year 1914-1915 A.D., the date which is marked in a general way by the north wall of the Subterranean Chamber [We, therefore, wrote in the 1913 Edition of this 2nd Volume of *Great Pyramid Passages*: "By the year 1915 A.D. this Present Evil World will be swept into utter destruction, Gehenna, symbolised in the Great Pyramid by the Pit"]. When the great World War began to rage in 1914 A.D. the way was paved for the overthrow of the "kingdoms of this world"; and some of the more autocratic of these kingdoms have already fallen; and this levelling process will continue.

515 But, thank God, this levelling down of the present order of things, which might seem to be the total end of all hope for mankind, will be God's opportunity in establishing the everlasting Kingdom of His dear Son and joint-heirs: for "the judgment shall sit, and they shall take away his [Antichrist's] dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:25-27).

SECTION XL

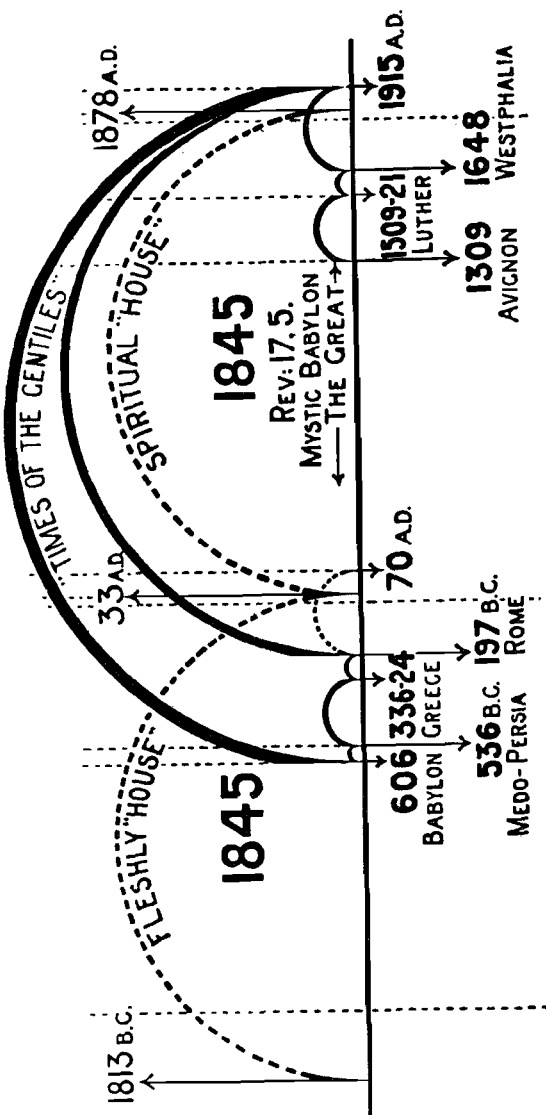
THE FOUR EMPIRES PARALLELS

ACCORDING to the Prophet Daniel's inspired interpretation, each of the four sections of the great metallic image seen in vision by Nebuchadnezzar, symbolised a phase of the Gentile dominion (Dan. 2). In another vision, granted to Daniel (Chap. 7), these phases are seen in a different aspect. From Nebuchadnezzar's viewpoint the Gentile nations were to be admired as being like a great man; but from the viewpoint of God's servant they appeared beast-like. Thus:

<i>Universal Empire :</i>	<i>Nebuchadnezzar's vision :</i>	<i>Daniel's vision :</i>
1. Babylonia,	= head of gold,	= lion with eagle's wings.
2. Medo-Persia,	= chest of silver,	= bear raised on one side.
3. Greece,	= abdomen of brass,	= leopard with four heads.
4. Pagan Rome, out of which grew Papal Rome,	= legs of iron, which terminated in feet of iron and clay,	= ferocious beast with iron teeth, out of the head of which grew a "little horn" that had eyes, and a mouth speaking great things.

517 As Babylonia was likened to the head of gold, and as the head represents the whole body, all the Gentile empires may properly be said to bear the name "Babylon." So also in the antitype, "Babylon the Great," the name of the first, or "mother" phase of Christendom, applies equally to the "daughter" phases of that system. "Babylon" is a *family* name, for the same spirit of pride and arrogance which animated Nebuchadnezzar the first Babylonian king (Dan. 4:30, 37), has continued to actuate every ruler throughout the entire period of Gentile dominion.

518 From 606 B.C. when the ancient Babylonian empire was set up in universal power, till 70 A.D., Fleshly Israel was under the domination of the four successive Gentile nations (See diagram, page 200). So, during the Gospel Age from 539 A.D. when "Mystic Babylon the Great" was set up in power, till 1915 A.D., Spiritual Israel has been under four corresponding phases of Antichrist. This correspondency is shown in the 13th chapter of



THE CHART OF THE "FOUR UNIVERSAL EMPIRES" PARALLELS

Revelation. John beheld a beast like a leopard rise out of the sea. It had the feet of a bear, and spoke with the voice of a lion; and power was given to it by the dragon.

519 In Section XX we saw that the date 536 B.C. in the Law Age, corresponds with 1309 A.D. in the Gospel Age. In the former the 70-year universal empire of Babylon, the "head of gold," was brought to an end by Medo-Persia. In the latter the 770 years of the supreme power of Babylon the Great, the "mother," came to an end at Avignon (See diagram, page 102). From Avignon to the Reformation under Luther, we have the "Bear" or Medo-Persian phase of Christendom, symbolised by the feet of the leopard-like beast referred to in Revelation.

520 To appreciate the force of this parallel, we must remember that the overthrow of ancient Babylon in 536 B.C. by the conjoint kingdom Medo-Persia, typified the overthrow of "Babylon the Great," beginning in 1914-1915 A.D. by the dual Kingdom of Christ (See page 132). That will be the *complete* fulfilment of the type; but we are now dealing with the *partial* fulfilment in the Gospel Age. Till the beginning of the "Captivity of the Papacy" in Avignon, the pope or spiritual head of Antichrist had ruled as king of kings, and lord of lords; but from 1309 A.D. this supremacy was broken, and the *civil* power, as represented by the kings of France and other countries, had now more influence in the government of Europe. This phase of Christendom, therefore, from one aspect, *counterfeited* the glorious Millennial Kingdom of Christ, which will be both spiritual and earthly.

521 During the Medo-Persian period of Christendom, the people were helpless because of ignorance and superstition. As we pointed out (page 191), none dared to assail the supposed canonical authority of the popes, nor could the civil rule be questioned. Thus, so far as the people were concerned, the laws of this period were "unalterable," as in the ancient Medo-Persian empire. Nevertheless, the people of God, the true Spiritual Israelites, experienced greater freedom; for even as Cyrus overcame the Babylonian empire, and permitted as many as would of the Fleshy Israelites to go free and lay the foundations of the temple in Jerusalem, so Philip the Fair, king of France, attacked and overcame Babylon the Great, permitting every "Israelite indeed" to free himself and help lay the foundation of the Reformation Temple.

522 The Medo-Persian empire was succeeded by the Grecian empire, symbolised by the leopard with the four heads. When Alexander the Great was crowned in 336 B.C., he immediately began his series of conquests, and in 12 years had established his

world-wide sway. In 324 B.C. he received embassies from all parts of the world. Early in the next year, 323 B.C., he died. His four generals at once began to strive against each other, with the result that the Grecian empire was divided into four main parts, as predicted by the Prophet Daniel (Dan. 8:8, 21, 22). These events refigured parallel events in the Gospel Age.

523 The conquests of Alexander the Great correspond to the work of Martin Luther. In March 1509 A.D. Luther received the degree of B.D., with an appointment as professor of Biblical theology in the University of Wittemberg. Hitherto, as a teacher of philosophy, he had had little opportunity to examine the Word of God. His new appointment gave him this longed-for privilege. He first studied the Psalms, but soon directed his attention to the Epistle to the Romans, from which he gave lectures to his students from day to day.

524 Although Luther's active reform work lay between 1517 and 1521 A.D., yet the year when he was granted authority to teach the Bible, 1509, was the true beginning; for there, in the very first chapter of Romans, verse 17, he read the words which formed the *key-note* of the Reformation—"The just shall live by faith." These words burned into his mind. He took this as a message from the Lord, and from henceforth pursued his career as a Reformer. His first victories principally consisted in successfully combating errors previously imbibed as a monk, thus preparing himself for his more active outward conquests. In 1521 A.D., 12 years later, he finished his work. The conditions in Christendom underwent a decided change during these 12 years; a new phase of Babylon the Great was established corresponding to the ancient Grecian empire, and symbolised by the leopard part of the animal spoken of in Revelation.

525 But Luther soon afterwards practically ceased his work as Reformer. He began to strive with other Reformers who hitherto had been in the background, with the result that Christendom, while divided into two principal parts, — Protestantism and Catholicism, — was split into four main sects, namely, Lutheranism, Presbyterianism, Anglicanism, and Reformed Roman Catholicism (See page 193). These were four Church-State systems, and were therefore really *Gentile* powers, corresponding to ancient Greece which was symbolised by the leopard with four heads.

526 Luther remained a Roman Catholic up to the time of his excommunication. His work, however, would not have been possible but for the preceding work of Marsiglio, Wycliffe, and Huss. This explains why the leopard-like creature beheld by John, stood upon the feet of a bear; for the third phase of Christendom, from Luther's time onward, rested upon the foundation of the second. But throughout all these phases the "voice"

was the same. The domineering voice of the "mother-church," the proud arrogant spirit of the old "Babylon the Great," symbolised by the lion, still found expression through her "daughters."

527 The four great Church-State systems, like their parent Babylon the Great, claimed to be "Christendom," that is, they each asserted themselves to be Christ's Kingdom, thus contradicting the Word of God which states that the Church is in humiliation, not in power, and that Christ would not reign till after the end of the Seven Times of the Gentiles.

528 Ancient Rome, the fourth universal empire, symbolised by the ferocious beast with iron teeth, was in existence at the time of Babylon. It was then very feeble, but gradually grew in strength during the Medo-Persian and Grecian periods. Shortly after the "Peace of Macedonia" in 197 B.C., Rome entirely absorbed the Grecian empire. In the time of Julius Cæsar the Roman empire was practically world-wide; under Cæsar Augustus it reached the zenith of its power. At this time our Lord Jesus came and offered himself to his own, the nation of Israel. But as they rejected him, he pronounced their House desolate, and predicted the total destruction of their temple and nationality (Matt 23:37-39; 24:1, 2). The faithful remnant, the "wheat" class, who received Christ, were delivered from the nominal mass of Fleshly Israel, the "chaff," and became sons of God (John 1:11-13).

529 In Section XX we noticed that the overthrow of the Nominal Fleshly House of Israel in 70 A.D. by the Roman army, foreshadowed the downfall of the Nominal Spiritual House, Christendom, beginning in 1915 A.D. by the rising masses of the people, first in War, then in civil strife (See also page 72). Thus Rome, as it existed toward the close of the Jewish Age, represented the power of the people in the closing years of this Gospel Age. Rome was different from the preceding empires in that it was a Republic, a government of the people by the people.

530 *Vox populi*, the "voice of the people," was the watchword of ancient Rome. This power was lost during the growth of Papal Rome, which, as "Babylon the Great," inaugurated the antitypical phases of the four ancient Gentile empires. In this aspect, Rome, as symbolised in the great Gentile image by the iron legs terminating in the feet of iron and clay, has continued till this day (See diagram, page 200).

531 During the supremacy of Babylon the Great previous to Avignon, although many good men recognised the necessity of reform, the power of the people was too feeble to make this possible. The Papacy, symbolised by the little horn that had eyes and a mouth speaking great things, was too cunning to be

overcome, unless the power of God should be exerted on behalf of its opposers. From Avignon till the time of Luther the people increased their power, owing to the influence of godly men, who held up the Word of God as the standard.

532 During this "leopard" period of Christendom the three Protestant Church-State systems were quarrelling with each other, and therefore allowed not only the fourth system, Reformed Roman Catholicism, to revive, but also enabled the people to become strong. Education, also, became more general owing to the extension of the art of printing, which spread the Bible everywhere. Eventually, in 1618 A.D., a violent religious conflict broke out between the Protestant and Papal divisions of Christendom, in which each tried to exterminate the other. This lasted till 1648 A.D., and is known in history as the "Thirty Years' War." The outcome of this long conflict was that the people became tired of all religious differences, and the celebrated treaty called the "Peace of Westphalia" was signed, in October 1648 A.D. Although the pope clamoured loudly against the treaty, none of the rulers who favoured his cause dared to interrupt the terms of peace, which were duly ratified in 1650.

533 This treaty, one of the most important in European history, became the basis of all subsequent treaties up till the French Revolution, and may be regarded as the beginning of the fourth phase of Christendom. It corresponds to the date 197 B.C., when the Roman power may be said to have begun by the "Peace of Macedonia" (See diagram, page 200). The American War of Independence and the French Revolution, are decided evidences of the growth in the power of the people.

534 And now, general knowledge is increasing so greatly, overthrowing reverence for both Church and State, that shortly these shall be overwhelmed in a time of trouble such as was not since there was a nation, just as predicted by our Lord (Dan. 12:1, 4; Matt. 24:21). The disintegration of the great Antichrist system will be so complete, that "one stone shall not be left standing upon another." The foreordained period of "Seven Times" of Gentile oppression has expired, and Jerusalem, either spiritual or earthly, shall no longer be trodden down as formerly. Christ now reigns, and has already begun to vindicate himself on behalf of his own.

SECTION XLI

MEASUREMENTS OF THE UPPER WELL-MOUTH

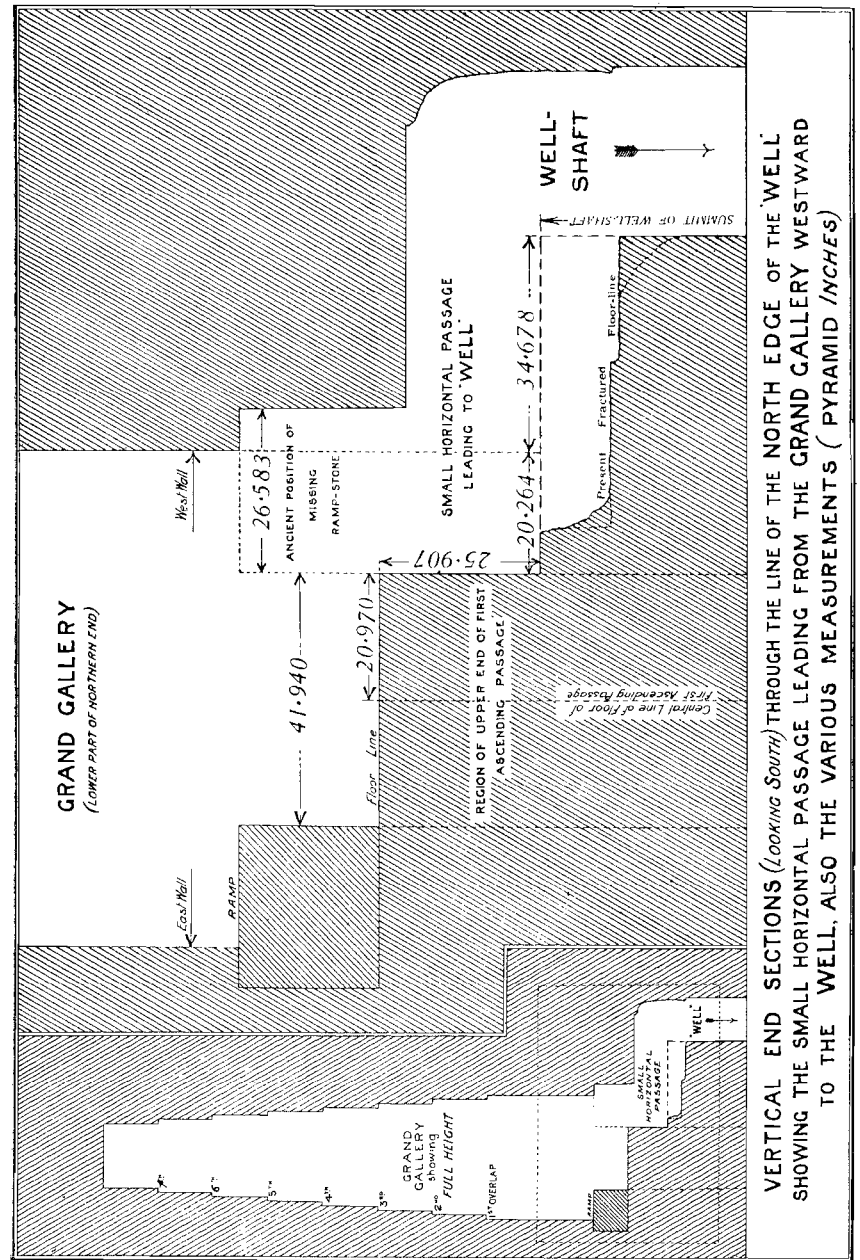
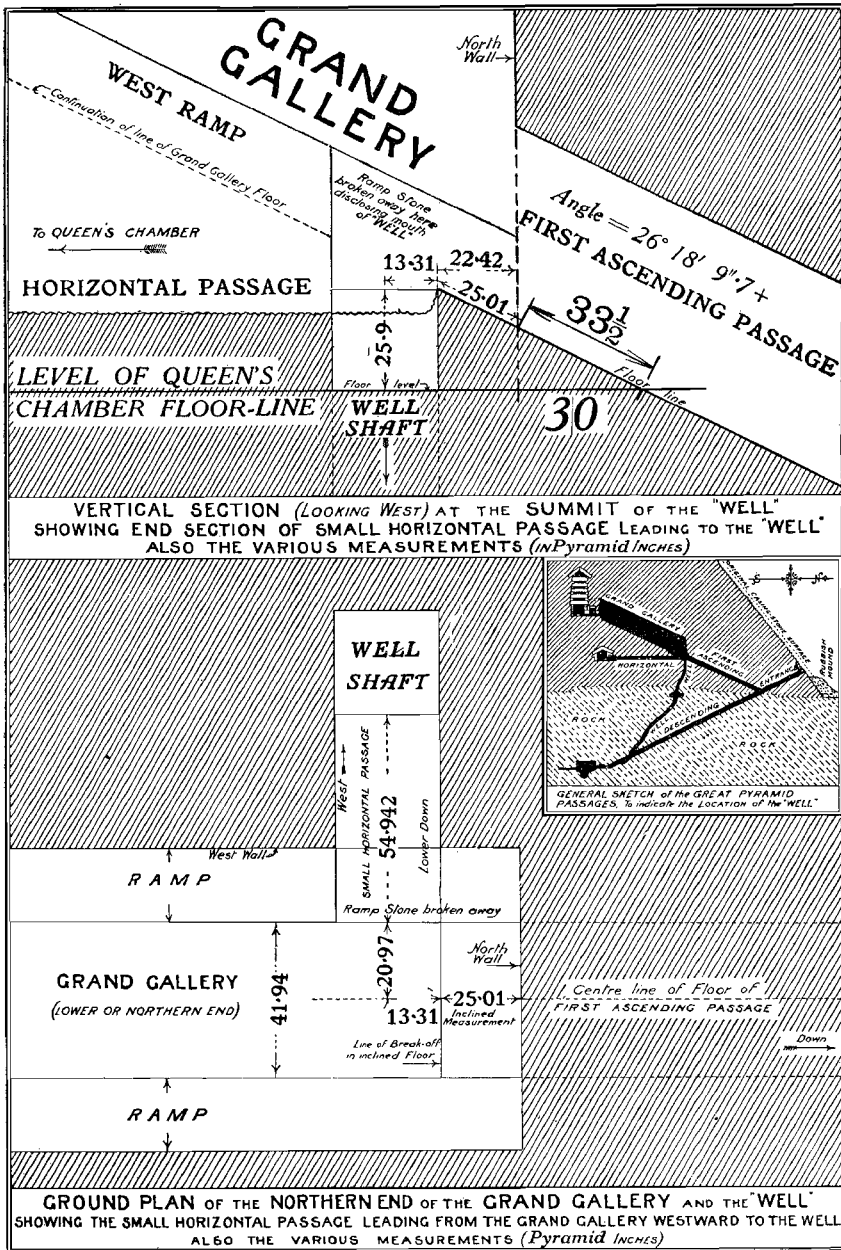
THE upper mouth of the Well-shaft is situated on the west side, near the north wall, of the Grand Gallery (See the sketch of this Well-mouth on page 93). Definite dimensions of the Well-mouth are difficult to obtain, owing to its fractured surroundings. Professor C. Piazza Smyth gives a list of measurements in his *Life and Work at the Great Pyramid*, Vol. II, but as he has given no explanatory diagrams, it is not easy always to follow his meaning. Professor Flinders Petrie does not give many details of this part of the Pyramid, and refers his readers to Professor Smyth's publication.

536 Recognising the symbolical importance of the Well-mouth, we devoted much time to it during our second visit to the Pyramid in 1912. We verified all our measurement by various methods; and although our results differ slightly from those of Professors Smyth and Petrie, we believe that the figures which we show in the diagrams on pages 206 and 207, are as nearly correct as it is possible to determine, considering the now somewhat dilapidated condition of the wall surfaces.

537 In the 1913 Edition of this 2nd Volume of *Great Pyramid Passages* we gave the measures in British inches. In this present revised Edition we have expressed all these measures in *Pyramid inches*, but again point out that, in this part also, slightly varying dimensions are possible, and may probably have been intended. The figures we give are, so far as we are able to determine, the standard in Pyramid inches for each measured part.

538 The horizontal distance from the north wall of the Grand Gallery, to the south edge of the Well-mouth, is, according to Professor Smyth, 49.2507, but according to Professor Petrie it is from 48.6513 to 48.951, inches. 49.0576 + *Pyramid inches* is, therefore, a fair *mean* distance, which we have adopted.

539 The width of the Well-mouth, horizontally from north to south, is according to Professor Smyth, 27.972 Pyramid inches. We do not know how Professor Smyth arrived at this figure; it is certainly too large. Professor Petrie's measurement is from



26.8731 to 27.1728 inches. We found it impossible to get any definite dimension for this width, except along the back of the recessed portion of the west wall of the Grand Gallery, *i.e.*, at the place where the words "Well-mouth" appear in the drawing on page 93. At this part the surfaces are much better preserved, and we found the width to be 26.4735 inches. We confirmed this by other measurements. Leaving out Professor Smyth's rather too large measure, the *Pyramid inch* width for the Well-mouth of 26.6364+ which we adopt, may be accepted as a correct *mean*.

540 According to the above, the horizontal distance from the north wall of the Grand Gallery, to the north edge of the Well-mouth, is 22.4211+, and the *inclined* distance along the floor-line of the Grand Gallery is 25.0106+, *Pyramid inches*, taking the angle of 26° 18' 9".7 for the Gallery's ascent.

541 The width of the Well-mouth from east to west, that is, from the line of the west wall of the First Ascending Passage (which is continuous with the front surface of the west Ramp), to the west wall of the Grand Gallery is 20 $\frac{1}{4}$ inches, in a round figure. We measured this several times, and in different ways, always finding the same result. More accurately, in *Pyramid inches*, this east-to-west width is 20.2644+.

542 The depth of the recessed portion of the Grand Gallery west wall, which was presumably at one time filled in with part of the now missing Ramp-stone, is about 6 $\frac{1}{4}$ inches (See sectional diagram, page 207). The full width from east to west is, in *Pyramid inches*, 26.5831+, which is the same, practically, as the width from north to south.

543 The floor of the little horizontal passage which leads from the Grand Gallery westward to the shaft of the Well, is much fractured. The highest level is in the north-east corner, about 26 inches (or 25.9070+ *Pyramid inches*) vertically below the level of the break-off in the inclined floor of the Grand Gallery. This level for the floor of the little westward passage is in the same horizontal line as the floor-level of the Queen's Chamber (See upper diagram, page 206).

544 The length of the little horizontal passage floor, to the east edge of the shaft of the Well, is stated by Professor Smyth to be 56 inches. We found the length nearer 55 inches, and we measured it in various ways. The accurate *Pyramid inch* length we take to be 54.9425+.

SECTION XLII

THE NATION OF ISRAEL'S PERIOD OF SEPARATION
FROM THE WORLD

INASMUCH as the Descending Passage represents the downward course of the Gentiles, and the First Ascending Passage the people of Israel, the "Point of Intersection" where the two passages diverge may be considered as indicating the date of the Nation of Israel's separation from the other nations of earth, namely, the Exodus from Egypt, 1615 B.C. (See Bible dates, Sec. III).

546 We have demonstrated by a number of time-calculations that the date of the flood, when the "Present Evil World" began, is marked at the north end of the Descending Passage by the vertical line of the roof-commencement (Secs. XXX and XXXII). The upper portion of the Descending Passage, therefore, which lies between the roof-commencement and the "Point of Intersection," should in some way correspond to the time from the flood to the Exodus.

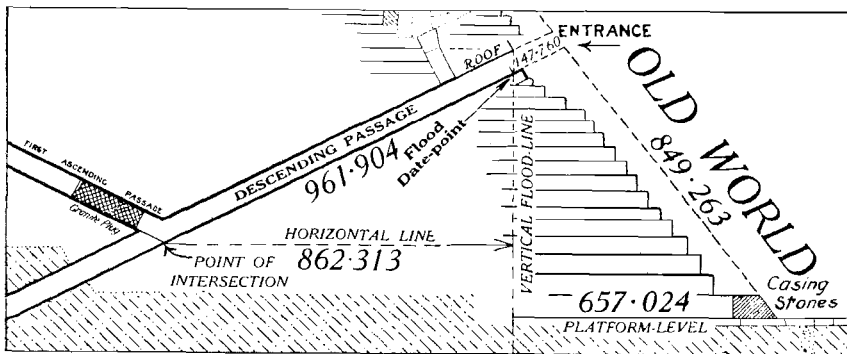
547 Although the floor-distance is too great, this period of the Bible chronology is nevertheless approximately corroborated by the *horizontal* distance between these two fixed points. From the flood to the Exodus is 857 $\frac{1}{2}$ years. The horizontal distance referred to is 862.3138+ *Pyramid inches*.—See diagram, page 210.

548 When God separated the Nation of Israel to be a "peculiar treasure" unto himself, he commanded the people through Moses not to intermarry with the Gentiles. Although they occasionally disregarded this injunction, yet in the main they held themselves aloof from the other nations; and God dealt with this Nation according to promise, saying, "You *only* have I known of all the families of the earth" (Amos 3:2). From the time of this separation the Nation of Israel was placed under the Law "school-master," that it might be prepared to receive the Messiah (Gal. 3:24).

549 When the Messiah came in Autumn of the year 29 A.D., the date of his baptism, the "harvest" of the Jewish Age began, and continued for 40 years till Autumn 69 A.D. During these 40 years the faithful individuals who received Christ were given the opportunity to become his joint-heirs in the heavenly Kingdom.

This faithful remnant having been selected, the unbelieving Nation as a whole was finally cast off from all further favour; and the people were dispersed throughout all the nations of the world at the destruction of Jerusalem by the Romans in 70 A.D.

550 Jesus pictured the death of the Nation of Israel as the people of God in his parable of the "rich man and Lazarus." Just as in modern times "John Bull" represents the English nation, and "Uncle Sam" the American nation, so in this parable the "rich man" represents the Israelitish Nation, rich in God's favour; while "Lazarus" represents those Gentiles, aliens and strangers from the commonwealth of Israel, who longed for the crumbs which fell from the rich man's table (Eph. 3, 11, 12; Matt. 15 : 21-28).



551 Jesus, speaking in the language of prophecy as if the events narrated were already in the past, told how both "Lazarus" and the "rich man" died and were buried. Then the rich man being in torment lifted up his eyes and saw Lazarus in "Abraham's bosom," the place of favour with God.

552 The explanation is that, in Autumn of the year 36 A.D., which was the end of Israel's 70 weeks of exclusive favour, the Lazarus class "died," *i.e.*, ceased to exist as aliens and were received into God's family. (We shall show later how this period of "70 weeks" is also indicated in the Pyramid.) Cornelius was the first of these (Acts 10). At the end of the harvest period of 40 years the "rich man" died, *i.e.*, ceased to exist as the Holy Nation of God (Deut. 7 : 6, 7). Ever since then that people, no longer a Nation, have been in the hadean condition, and in "torment." Nor could their sentence as outcasts be reversed until the "Times of the Gentiles" were fulfilled. But very soon now, all Israel shall

be saved according to God's promise; and "what shall the receiving of them be, but life from the dead?" (Rom. 11 : 15-32).

553 Thus the time from the Exodus in Spring 1615 B.C., till the end of the "harvest" in Autumn 69 A.D., in all 1683½ years, formed the complete period during which the Nation of Israel was distinct and separate from all other nations. The corresponding measurement in the Great Pyramid commences at the "Point of Intersection" where the First Ascending Passage leaves the Descending Passage, and ends above at the east edge of the shaft of the Well, which is the Pyramid's symbol of "hades," the death-state.

554 Or, tracing this time-measurement in detail, we start from the "Point of Intersection" as indicating the Exodus when the Nation was separated from the world, and measure upward along the middle of the floor of the First Ascending Passage, counting a Pyramid inch to a year, until we reach the point exactly opposite the centre of the Well-mouth in the Grand Gallery (Compare diagrams in Sec. XLI), and then turn sharp to the right and go westward along the 21 inches to the edge of the mouth, and, finally, along the middle of the little passage floor to the east edge of the perpendicular shaft of the Well.

555 By this measurement the east edge of the Well-shaft is found to indicate the date, Autumn 69 A.D., the very end of the harvest period when the Nation of Israel entered the hadean condition, and the people were again returned into the world. (Following the Pyramid inch measures shown in the diagrams on pages 206 and 207, the total measurement is 1683.6132+, that is, practically 1683½ Pyramid inches, corresponding to the period of 1683½ year detailed above.)

It is by this time-measurement, therefore, that the point where the First Ascending Passage leaves the Descending Passage is shown to mark the date of the Exodus, when the Nation of Israel left the world as represented by Egypt.

SECTION XLIII

THE BIRTH OF THE SAVIOUR, AND THE ADVENT OF THE MESSIAH

IN Section X we saw how the dates of the birth and baptism of Jesus Christ are marked at the upper end of the First Ascending Passage. These calculations are specially connected with the Plane of Human Perfection, as symbolised by the level of the Queen's Chamber floor. We find that the Pyramid contains an additional corroboration of the dates of both of these important events by a method of indication which is more particularly related to the Nation of Israel, as symbolised by the First Ascending Passage.

557 In the two time-measurements presented in Sections XI and XLII, viz.: (1) the period from the giving of the Law to the death of Christ; and (2) the period from the Exodus to the dispersion of the people of Israel by the Roman army, the *unfaithful* element of the Nation is very apparent. Because of their unbelief and hardness of heart, the Lord in 33 A.D. pronounced the sentence of desolation upon their "House" or national polity; and five days later they laid cruel hands upon him and slew him. In the year 70 A.D. the Nation entered the hadean condition, as a punishment for its continued lack of faith.

558 At the beginning of the Nation's separate existence the same evil heart of unbelief is noticeable; for of all those above twenty years of age, that is, all the responsible individuals who were called out of Egypt, only two, Joshua and Caleb, were permitted to enter the land of Canaan. All the others were so unbelieving and disobedient, that they perished in the wilderness (See Deut. 1:22-40; Num. 14:22-45).

559 But in the midst of the general blind unbelief, the Lord always had his few faithful witnesses. Of such were the small remnant, who, at the end of the Age, were received by Christ as his joint-heirs (John 1:11; Rom. 9:27; 11:5).

560 The Great Pyramid symbolically distinguishes these loyal members of the Nation of Israel by means of special time-measurements. The time-measurements which refer to these faithful ones are on a higher plane than those which refer to the Nation at large. The unfaithful majority are pictured as going up the *floor-line* of the First Ascending Passage, but the faithful

minority, not in sympathy with, and in the Lord's sight much superior to, the others, are represented as going up (1) along the *axial-line*, i.e., the line midway between the floor and the roof; and (2) along the *roof-line*.

561 These measurements start from the floor of the Descending Passage, as indicating Spring 1575 B.C., the date of the Israelitish Nation's entrance into Canaan (See Bible dates, Sec. III). They terminate at the upper south end of the First Ascending Passage. Joshua and Caleb, and the children of those who perished in the wilderness, were permitted to enter the land of promise (Num. 14:31, 32; Deut. 1:36-40). They showed their faith when they crossed the flooded waters of Jordan, and caused themselves to be circumcised, for their disobedient unbelieving fathers had not circumcised them in the wilderness (Josh. 5:2-9). It was because of their faith, also, that the walls of Jericho fell, and that the hostile nations were subdued before them (Heb. 11:30).

562 For what great event were the faithful Israelites hoping and longing? They eagerly looked forward to the Advent of the great Deliverer, whom God had promised. The waiting was long in order that their faith and patience might be tried and developed. In due time the few who remained true to the Lord and his promises were rewarded. Jesus, the Saviour, was born in Autumn of the year 2 B.C. (Sec. X); and the faithful Israelites at that time, the shepherds, Simeon, Anna and others, gladly received him and "spoke of him to all them that looked for redemption in Israel" (Luke 2:38).

563 It was not, however, until his baptism in Autumn 29 A.D., when he was "anointed with the Holy Spirit and with power," that he came as the "Messiah," or the "Christ" (Acts 10:38; John 1:41, margin). Then the hearts of many who were Israelites indeed, such as Peter, John, Philip and Nathanael, were gladdened, because they had "found him of whom Moses in the law, and the prophets did write," "the Son of God, the King of Israel" (John 1:45-49).

564 Thus, these two measurements, in conjunction with the other in Section XI, show that the upper end of the First Ascending Passage indicates three important dates, each of which may be regarded as a starting-point of the Gospel Age, as symbolised by the Grand Gallery. *First*: In the centre of the south doorway of the First Ascending Passage, midway between the floor and roof, the date of the Birth of Jesus, Autumn 2 B.C., is indicated. Jesus came to this earth for the very purpose of giving his flesh for the life of the world (John 6:51; 1 Pet. 3:18). From the date of the entrance of the Nation of Israel into the Holy Land, in Spring of 1575 B.C., to the birth of the Man Christ Jesus in Autumn 2 B.C. is a period of 1573½ years. The *axial* length of

568 As our understanding of the Pyramid's teachings increases, we perceive that every definite point at, or connected with, the Well-shaft pertains to the events and dates of our Lord's first advent; and the time-measurements, direct or indirect, which draw attention to these dates and events are always harmonious with the main indications.

569 When the young Scotsman, Robert Menzie, first referred to the Well-mouth in the Grand Gallery as symbolising the death and resurrection of Jesus Christ (and by this wonderful suggestion, opened up the whole Messianic teaching of the Great Pyramid), he explained that a measurement of $33\frac{1}{2}$ inches up the floor-line of the Grand Gallery from the north wall, brings one "over against the mouth of the Well."

570 But this measured length of $33\frac{1}{2}$ inches does not, as Robert Menzie knew, lead to any one definite point at the Well-mouth, such as the exact centre of that opening, or at the north or south edges, but is merely a general measurement ending somewhere within the confines of the mouth-opening.

571 For instance, a measurement of $43\frac{1}{2}$ inches from the north wall of the gallery would still be correctly described as ending "over against the mouth of the Well"; for the north and south edges of this opening measure, on the *incline*, $25.0106+$, and $54.7233+$, *Pyramid inches* respectively up from the north wall of the Gallery. Therefore, so far as *time* is concerned, the $33\frac{1}{2}$ inches mentioned by Robert Menzie cannot be taken as a *corroboration* of the $33\frac{1}{2}$ years of Christ Jesus' earthly life. The Great Pyramid does not corroborate any time-feature of the Scriptures, or of secular history, except by measurements that are definite, and at least comparatively close in agreement between units of time on the one hand, and appropriate Pyramid units of measure on the other.

572 If this reasonable rule is not consistently recognised, then the time-corroborations of the Great Pyramid are rendered valueless. Nevertheless, the dimensions and proportions of the Pyramid were so wonderfully balanced by the great Designer, that all the most important Biblical and secular time-features are corroborated beyond question by definite corresponding measurements in the building.

573 Thus, although the $33\frac{1}{2}$ inches, when measured in the way referred to by Robert Menzie, do not corroborate the definite Scriptural period of $33\frac{1}{2}$ years between our Lord's birth and crucifixion, there *is* a corroborative method of measuring between the north wall of the Grand Gallery as marking the date of Jesus' birth, and the Well-mouth as marking the date of his death and resurrection $33\frac{1}{2}$ years later.

574 This method of measuring is a symmetrical one which we

now find to be used frequently in the Pyramid, both for time-measurements, and scientific features, namely, the sum of the base and perpendicular of a right-angled triangle.

575 The two definite points at this section of the Pyramid which can be consistently taken as marking the dates of Christ's birth and death, Autumn of 2 B.C. and Spring of 33 A.D., are (1) the north wall of the Grand Gallery where the floor begins its ascent, and (2) the point on this inclined floor which coincides with the north edge of the Well-mouth. This section of the sloping floor of the Gallery is too short to corroborate the period between these two prominent dates, if a direct inclined measurement in inches is required; but it is just the correct length to corroborate that period by the symmetric method of measuring we speak of, that of the sum of the base and perpendicular of a right-angled triangle:

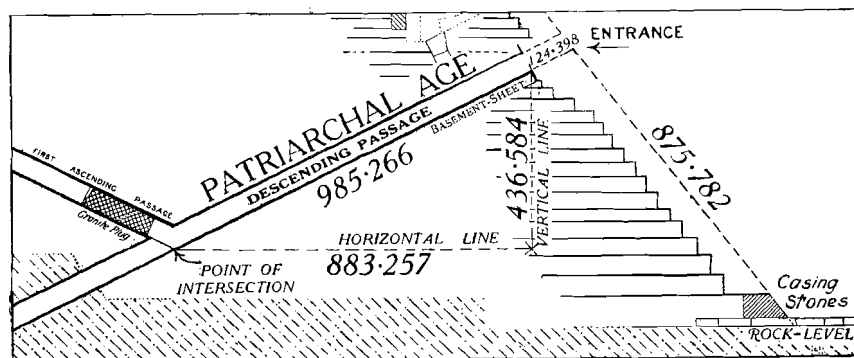
576 For we may regard this particular floor-section as the hypotenuse of a right-angled triangle, rising at the passage-angle of $26^{\circ} 18' 9''.7$. Its precise length, according to the standard dimensions, is $25.0106+$ *Pyramid inches*, which is very little more than the cubit-length. By the rules of trigonometry we ascertain the base and perpendicular lengths of the right-angled triangle as being, respectively, $22.4211+$, and $11.0825+$, *Pyramid inches*. The sum of these two is $33.5037+$ *Pyramid inches*, or only about a 300th part of an inch more than the exact $33\frac{1}{2}$ inches.

577 In this symmetrical way, therefore, not only is the north wall of the Grand Gallery proved to mark the date of the birth of the Man Christ Jesus, but, more important still, the definite point at the very north edge of that part of the Pyramid's symbolical system which so beautifully represents, and pictures, the death and resurrection of the world's Saviour, the upper mouth of the Well-shaft, is now seen to mark the actual *date* of that far-reaching event, Spring of the year 33 A.D. This time-measurement is, of course, additional to the one described in Section X, which corroborates the prominent dates and events of our Lord's first advent from another viewpoint.

SECTION XLIV

PERIOD OF THE WORLD'S HISTORY BEFORE THE AGE OF ISRAEL

PREVIOUS to their deliverance from Egyptian bondage, the twelve tribes of Israel had been in existence for 198 years; for Gen. 49:28 shows that it was at the death of its founder, Jacob or Israel, that this nucleus of the future Nation was formed. Therefore the Israelitish Age properly began in Spring, 1813 B.C.



579 In Section XVI we noticed that the commencement of this Age of Israel is indicated at the "Point of Intersection," where the First Ascending Passage branches upward from the Descending Passage. According to this the "Point of Intersection" should also be the termination of a time-measurement corresponding to the period of the Patriarchal Age, for Jacob was the last of the Patriarchs (Compare Nos. 2 and 6 on page 24).

580 The Great Pyramid does contain a time-measurement which approximately agrees, not, indeed, with the length of the Patriarchal Age, but with the period of the world's history previous to the Israelitish Age. The end of the first thousand years of this period, called Adam's "day" of condemnation, is marked by the north edge of the Descending Passage "basement-sheet" (Sec. XXV). The number of years from the end of Adam's

1000-year "day," till the Age of Israel began, is $1313\frac{1}{2}$ ($3126\frac{1}{4}$ B.C. minus $1812\frac{3}{4}$ B.C.). The longest possible symmetrical Pyramid-inch measurement of the upper reach of the Descending Passage, approximates this period of years, agreeing to within about $6\frac{1}{2}$ inches (See the diagram). This measurement is the sum of the vertical and horizontal distances between the two points which indicate the dates 3126 B.C. and 1813 B.C., and this sum is $1319.8424+$ Pyramid inches.

581 To have made this, and the other approximate time-measurement referred to at the beginning of Section XLII, more nearly agree with the two periods mentioned, the upper reach of the Descending Passage would have required to be shorter by the characteristic number of 5 inches. But this shorter length would interfere with the exactness and harmony of much more important time-measurements, some of which we have noticed. It is proper, therefore, that comparatively unimportant periods in the Bible chronology should be corroborated in the Pyramid by approximate measurements only. These approximations, at least, entirely disprove the authenticity of the long chronologies of the Samaritan and Septuagint versions of the Scriptures.

SECTION XLV

THE OATH-BOUND COVENANT

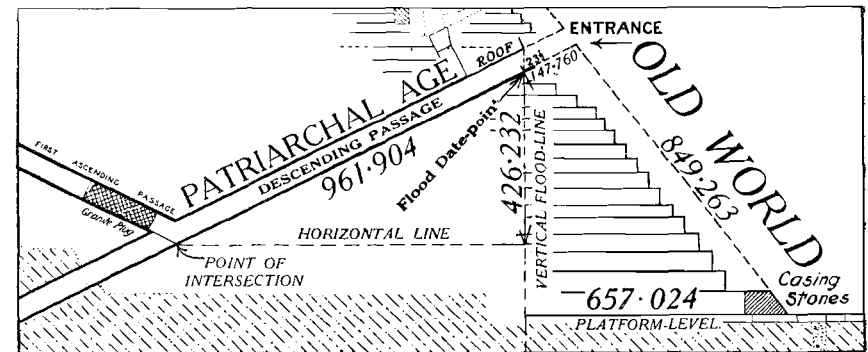
IT has now been proved that the First Ascending Passage indicates several distinctive periods of time in connection with the children of Abraham, such as the duration of the Law Covenant (Sec. XI), the period of the Nation's separation from the world (Sec. XLII), and the course of the faithful remnant of that Nation (Sec. XLIII). We have seen, also, that the "Point of Intersection" indicates the beginning of the Israelitish Age, the date of Jacob's death (Sec. XVI).

583 There is another very prominent event in the history of the Hebrews, which one would expect should be indicated by the "Point of Intersection," for it formed the foundation of all God's dealings with his people. We refer to the great "Oath-bound Covenant" which God made with Abraham (Gen. 22:15-22). Here again the Pyramid fulfils our expectation; for although the "Point of Intersection" does not appear to mark the very date when God "confirmed" his promise by "by an oath" when Abraham demonstrated his obedience to the Divine command by his willingness to sacrifice his only son (Heb. 6:13-7), yet the date of the promise itself (2045 B.C.), and the typical fulfilment of this promise in the birth of Isaac, the typical seed (2021 B.C.), are both appropriately indicated by this point.

584 The Scriptures show that after God destroyed the Old World by the deluge, a period of 427 years passed before He promised Abraham that in him and in his seed all the families of the earth would be blessed (See Par. 35). Abraham believed God, and thus earned the distinction of being called the Father of the faithful. This was the first intimation since the beginning of the Present Evil World, that God still had at heart the eternal welfare of the poor groaning creation. The promise was therefore the root of that hope which has sustained the faithful children of God, both earthly and spiritual. From this root sprang the fleshly seed, and afterwards the spiritual seed, of Abraham.

585 We find that the Great Pyramid corroborates the period which intervened between the beginning of the Present Evil World, and the Abrahamic Covenant, by the vertical distance between the point at the upper end of the Descending Passage

which marks the date of the flood, and the level of the "Point of Intersection." By this method, therefore, the "Point of Intersection" indicates the date of God's promise to Abraham. (Compare the accompanying diagram with that on page 138. The vertical distance in question is $426.2326+$, that is, practically $426\frac{1}{4}$, Pyramid inches. This time-measurement, therefore, corresponds with the period from the flood, to the year of the Abrahamic Covenant, though not the exact months of these years.)



586 After a long wait of 25 years, during which Abraham's faith was tested, Isaac, the seed of promise, was born. God said to Abraham "In Isaac shall thy seed be called" (Gen. 21:12). But we have the Apostle's inspired statement that the Seed of Abraham is Christ, and that Isaac therefore was merely a type (Gal. 3:16). In his sermon at Antioch, recorded in Acts 13, the Apostle Paul shows that the promised Seed is the *risen* Christ. His words in verses 32 and 33 are: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he has raised up Jesus again; as it is also written in the second Psalm, 'Thou art my Son, this day have I begotten thee.'"

587 In Romans 1:4, also, Paul tells us that it was by the resurrection from the dead that Jesus was "declared to be the Son of God with power." Jesus himself said after his resurrection: "All power is given unto me in heaven and in earth" (Matt. 28:18). As the seed of Abraham he was now qualified to bless all the families of the earth. The beginning of the blessing took place at Pentecost when the Holy Spirit was poured out on the servants and handmaidens (Acts 2:1-18).

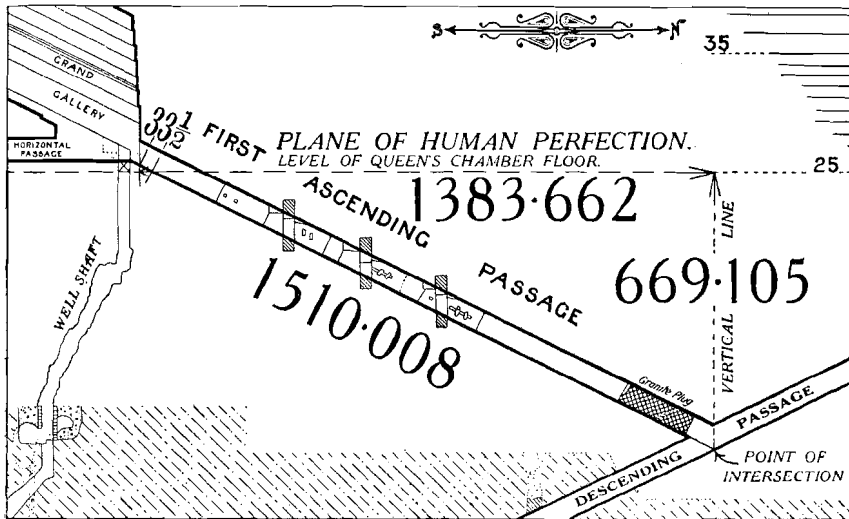
588 From another aspect the Apostle shows that, those who were blessed by receiving the Holy Spirit *also* became the Seed of Abraham, for in Gal. 4:28 he distinctly says: "Now we, brethren, as Isaac was, are the children of promise." Nevertheless, Jesus Christ himself, being the "Head" of the great antitypical Seed, represents the whole body, and thus his personal resurrection from the dead may be said to have been the fulfilment of God's promise to Abraham.

589 Jesus Christ, the Head of the antitypical Seed of Abraham, was "born from the dead" at the end of the Law Dispensation,

total number of Pyramid inches equals $2052.7677+$, or only about $\frac{1}{4}$ inch more than the exact $2052\frac{1}{2}$.

590 Isaac could not bless all the families of the earth, because he was born on the Plane of Human Depravity, partaking with the rest of mankind in the sinful nature inherited from Adam. He could not, therefore, redeem the world from death, and thus any blessing coming through him would have been of a temporary nature only. The "Man Christ Jesus," on the contrary, was not of the Adamic stock, but being born on the Plane of Human Perfection he was "holy, harmless, undefiled, and separate from sinners." This perfect human life he required to lay down in sacrifice, in order to buy the fallen race of mankind, that he might afterwards in due time redeem them from the grave, and bless them with everlasting life.

591 Therefore, as the "Seed of Abraham," Christ is spiritual, but in order to become the Seed he required to be born a perfect man, that he might present a perfect sacrifice to justice. For this reason the time-measurement now under consideration terminates at the line of the Grand Gallery north wall, and on the level of the Queen's Chamber floor the Pyramid's symbol of human perfection. Isaac, the typical seed, on the other hand, being imperfect, is represented as born on the steep inclined floor of the Descending Passage, which symbolises the condition of Human Depravity.



and at the beginning of the Gospel Dispensation, in Spring 33 A.D. Accordingly, this date is indicated at the line of the upper or south end of the First Ascending Passage, and the beginning of the Grand Gallery. The date when Isaac the typical seed of promise was born, Autumn 2021 B.C., is indicated by the "Point of Intersection." The long interval of $2052\frac{1}{2}$ years between these dates is closely corroborated by the longest symmetrical measurement of the First Ascending Passage. Measuring from the "Point of Intersection" first vertically up to the level of the Queen's Chamber floor, which symbolises the Plane of Human Perfection on which Jesus was born, and then horizontally southward along this level to the line of the north wall of the Grand Gallery, the

SECTION XLVI

THE KINGDOM OF ISRAEL

CAREFUL examination of the First Ascending Passage discloses wonderful symmetry in the arrangement of its masonry. As pointed out in Vol. I, Pars. 460-470, the special feature of this passage is its unique "Girdle-stones," with their remarkable "pointers" (See Vol. I, Plate CXXVIII). This feature is so peculiar that one is led to the conclusion that these "Girdle-stones," as Professor Smyth named them, must have been inserted for some purpose other than mere stability, especially as in no other passage are such encircling stones to be found.

593 Investigation has revealed that the three upper Girdles, which are specially distinguished from those in the lower reach of the passage by their "pointers," were placed there by the great Master-Builder for the purpose of indicating certain outstanding dates in the history of the nation of Israel. The *first* or highest Girdle marks the prominent date 455 B.C., when Nehemiah received his commission and built the walls of Jerusalem. The *second* Girdle marks the date of the last typical jubilee-year observed by the nation of Israel. The *third* Girdle marks (1) the commencement of the Kingdom of Israel, and (2) the setting up of the typical temple of Solomon. Let us now examine these time-measurements in their order, beginning first with the third or lowest Girdle.

594 The typical kingdom of Israel is usually considered as having begun with king Saul, but it should be remembered that the Lord said to Samuel on that occasion: "They have not rejected thee, but they have rejected *me*, that *I* should not reign over them" (1 Sam. 8:7). From the time that the children of Israel entered Canaan, God was their King (1 Sam. 12:12); and even when men occupied the throne the kingdom was still the Lord's (See Deut. 17:14-19; 1 Chron. 28:5; 2 Chron. 9:8; 1 Sam. 12:20-25). Consequently, the commencement of God's typical kingdom on earth was in Spring of the year 1575 B.C., when the nation entered the land of promise (See Sec. III).

595 The date of the termination of the typical kingdom was at

the dethronement of the last king, Zedekiah. This took place by the decree of the Lord as expressed through the prophet Ezekiel: "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord; Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it [the kingdom]; and it shall be no more, until he comes whose right it is; and I will give it him" Ezek. 21:25-27). There the Lord declared that his kingdom on earth would come to an end with the dethronement of Zedekiah, but not for ever.

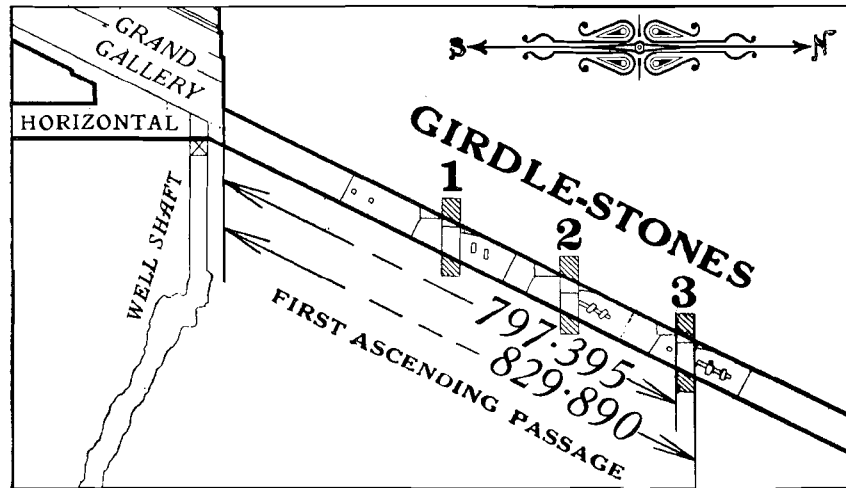
596 When Christ, "whose right it is" as the greater Son of David, would come in power and great glory, God's Kingdom would then once more be established on earth; even though the fact of the *presence* of the returned King of Israel, and the inauguration of his Kingdom power, as the Lord explicitly declared, would be known only to the few faithful watchers at the first. During the interim, while the nation of Israel has been "abased," the Gentile nations have been "exalted" to universal dominion. But these "Times of the Gentiles" have now expired; and Christ has taken to himself his great power and has begun to reign in righteousness. He will first destroy all the kingdoms of this world, and then inaugurate his rule of peace.

597 In Section IV we saw that Zedekiah was carried captive to Babylon in the 4th month of his 11th year, and that in the 7th month, which, according to the Bible chronology, would be Autumn of the year 607 B.C., the last remnant of the rebellious people was driven out of the land of Palestine, from which time it lay desolate without an inhabitant for 70 years. As the nation of Israel entered their land in Spring 1575 B.C., and continued *as a kingdom* from that date until the land was made desolate, the total duration of the typical kingdom was 968½ years (1574¾ B.C. minus 606¼ B.C.). At the end of the 70 years of desolation the nation returned to Palestine, but, in accordance with the decree of God, subject to Gentile dominion during the whole of the "Times of the Gentiles." The restoration of the kingdom was not to begin till these "Times" were fulfilled (Luke 21:24), then Christ would become the King of Israel. His dominion will be an everlasting dominion (Dan. 7:9-27).

598 Section XLII explains how the Great Pyramid indicates the complete duration of Israel as a *Nation* separate from the rest of the world. Let us now see how the complete duration as a *Kingdom* is represented. It will be remembered that Autumn 69 A.D., when at the end of their "harvest" period of 40 years the *Nation* "died" (ceased to exist as a Nation), is indicated by the east edge of the upper end of the Well-shaft, which symbolises

hades, the death-state. The cessation (death) of Israel as a *Kingdom* is also marked by the same edge.

599 Starting from the lower edge of the *third* Girdle, as marking the date of the beginning of the Kingdom of Israel, Spring 1575 B.C., and counting a Pyramid inch to a year, up the middle of the floor of the passage to the point opposite to the mouth of the Well (See the NOTE); then, turning sharp to the right and travelling along the 21 inches to the edge of the little horizontal passage leading to the shaft, down the 26 inches to the floor of this little passage and along its length of 55 inches to the



east edge of the perpendicular shaft, this edge will be found to indicate the date Autumn 607 B.C., the year when Zedekiah was taken captive by Nebuchadnezzar, and thus when the Kingdom of Israel entered hades, the death-state, *i.e.*, when it ceased to exist as a *Kingdom* (See the diagrams on pages 206 and 207).

NOTE: It will be noticed that this measurement is about $1\frac{1}{2}$ inches *short* of the point which is exactly opposite the *centre* of the mouth of the Well. The date Autumn of 607 B.C. is not, therefore, indicated by the *centre* of the east edge of the shaft of the Well, but at a point on that edge which is about $1\frac{1}{2}$ inches north of the centre. This, which at first seems not so decisive as the measurement of Section XLII, appears nevertheless to be an

intentional feature; for in three other time-measurements where the same date, 607 B.C., would seem as if it *should* be marked by the *north* edge of the Well, we find instead that it is marked by a point which, like the one now dealt with, is also about $1\frac{1}{2}$ inches short of the north edge. These three time-measurements will be considered in Section XLVIII.

The $1\frac{1}{2}$ inches we speak of in the above paragraph is the nearest round figure to the precise amount of shortage; an exact scientific feature fixes the figure at $1.5395+$ *Pyramid inches*. Deducting this shortage from the sum of the standard Pyramid-inch measures that enter into this time-measurement, the total length of which corresponds in inches to the $968\frac{1}{2}$ years from 1575 to 607 B.C., we find that the floor-distance of the north, lower, edge of the third girdle-stone should be $829.8905+$ *Pyramid inches* down from the upper end of the First Ascending Passage. This distance is a fair mean of all the practical measures taken by us in 1909, the difference from the absolute mean being merely a 50th part of an inch.

Converting our practical British-inches measures into their corresponding value in Pyramid inches, the distance of the north edge of the third Girdle-stone, which edge is *vertical*, down from the upper end of the passages, is:

Along floor-line, West side, 829.9692; East side, 829.17.
 Along roof-line, West side, 829.8693; East side, 830.4687.

Professor Flinders Petrie gives only one measure, 830.0691.

SECTION XLVII

RESTORATION OF THE NATION AND KINGDOM OF ISRAEL

SEEING that the eastern edge of the upper end of the Well-shaft indicates the two dates when, first the *Kingdom*, then later the *Nation*, of Israel passed into the hadean condition, which is symbolised by the Well-shaft (Secs. XLII and XLVI), it may be asked: Since hades represents that state of death from which there will be an awakening, does the Great Pyramid indicate when they emerge from it?

601 For a brief review of some notices in the secular press, which show that the *national awakening* of God's ancient covenanted people is now recognised by such as have watched for it, see Pars. 365-377 in Volume I of *Great Pyramid Passages*. The famous "Balfour Declaration" which granted to this people a definite hold upon the promised land, and, under the powers thus conferred, the first official conference of representative Jews in Jerusalem, held at the passover of 1918, are the outcome, under the Lord's fore-arrangement, of the World War, beginning in 1914 when the "Seven Times" of punishment legally came to an end. Christ, the Son of David, is now present as the invisible King of Israel, having taken to himself his Kingly authority in 1914 A.D. Soon he will be perceived by the restored nation of Israel, but only after Jehovah has brought that people through some further trying experiences, to arouse their sense of responsibility, and to manifest to them their need for their King, whom they rejected so many centuries ago.

602 The emergence of the Israelites from hades, their return to the promised land, their participation in the trouble which will bring about the destruction of the Gentile nations; and the coming of their King, are all graphically described by Jeremiah in the 30th chapter of his prophecy, verses 1 to 11,—

603 "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book . . . for lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord [bring them out from their captivity in hades, death]: and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . for thus saith the Lord; We have heard a voice of

trembling, of fear, and not of peace . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bands, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king [the great Antitypical David, Christ], whom I will raise up to them . . . for I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

604 The Great Time of Trouble which will destroy the other nations and kingdoms (not the people, but the systems), will be used of the Lord for the corrective punishment of Israel. The trouble and distress will be first and especially upon Christendom, and eventually upon all nations, but the final blast, named by the prophet "The time of Jacob's trouble," will be upon the people of Israel regathered in Palestine (See *Studies in the Scriptures*, Volume IV, pages 552-559).

605 In the 1913 Edition of this 2nd Volume of *Great Pyramid Passages* we wrote in connection with the above: "According to our understanding of the prophecies, God will "bring again the captivity" of His people from their hadean condition in Autumn of the year 1914 A.D., the date of the termination of the 'Times of the Gentiles.'" While we still await the full manifestation of God's returned favour to His ancient people, who are "beloved for the fathers' sakes," we may accept the date 1914 A.D. as the definite turning-point, when they as a nation first began to come forth from their age-long obscurity. It is a small beginning; but a decided one, and is so recognised by those who have identified themselves with the inauguration of a Jewish national home in the Holy Land.

606 As the famous Zionist leader, Dr. Max Nordan, is reported to have said in his inspiring speech at the meeting of the Zionist Executive Committee, held on 24th of April 1920: "The glorious day has arrived! . . . We Jews are still on the threshold, but without Government already in the Holy Land we shall now enter Palestine with firm steps declaring, 'Here we are; here we remain'" (See *The London Daily News* of 27th April 1920). Dr. Elder, one of the members of the Zionist Commission to Palestine, also gave expression to another important truth when he declared: "We regard the Jews in Palestine as a representative body of the Jews of the world. Nine Jews out of ten wherever they are have lived with one thought on Palestine" (*Daily News* of 17th April 1920).

607 Jewry may not yet realise why this suddenly awakened interest in them and favour toward them, has come into being; but the Lord's *spiritual* children know that it is a manifestation of the overruling care of the return King of Israel, the One who was born and proclaimed "King of the Jews." When Pilate asked Jesus, "Art thou a King?" Jesus answered, "To this end was I born, and for this cause came I into this world" (John 18:37).

608 In due time the people of Israel will understand that their King has now returned, and has already begun to exercise his loving ministrations on their behalf; but, as the Scriptures declare, the corrective final punishment must first be endured before this understanding can come. The trouble, while it lasts, will be grievous, but it will eventually be recognised to be a blessing in disguise, for it will be the means of revealing to the restored nation of Israel the presence of their invisible King.

609 Thus the Kingdom and Nation of Israel were not destined to remain forever in the hades, or hidden, condition represented by the Well-shaft, but were to emerge from this death-state after the completion of their punishment of "Seven Times," beginning in 1914 A.D. Of the two openings of the Well-shaft, the lower one in the west wall of the Descending Passage should indicate this date; because although the Jews then began to have manifestations of God's favour, with Christ as their King, they must still pass through the "Great Time of Trouble" that came upon the world in the year 1914 A.D. as symbolised by the Pit, and which is running its appointed course.

610 The total length of the Well-shaft approximates the period of the Seven Times of the Gentiles. (A full description of the Well-shaft is given in Vol. I, Pars. 532-571. The length of the shaft is 2284"; and if to this we add the full lengths of the little passages which lead to the shaft at the upper and lower ends, 84" and 103" respectively, we get the complete length 2471 British inches.) But we have seen that, while the time-measurement of Section XLVI proves that the date 607 B.C. is indicated at the upper end of the Well-shaft, so a previously considered time-measurement (Sec. XXIX) proves that the year following the completion of the Gentile Times, 1915 A.D., is indicated at the lower end. By this method, and by means of the symbolism of the Well-shaft, the Great Pyramid represents one aspect of the long period of Gentile dominion, during which the Kingdom of Israel remained hidden in hades, the death-state.

A CONFIRMATION

611 As students of the Word are aware, while the Lord has a "due time" for every feature of his great Plan of the Ages, it is

only to such as have watched in faith that the fulfilment of the time-prophecies is revealed. The world go on unheeding, unaware of the true import of the events that take place in their midst. Also, while the foretold events transpire they as a rule develop gradually, necessitating the continued faith of the Lord's people.

612 When the long-looked-for Messiah came at the time appointed, not many in Israel would accept him as the One foretold, even though they beheld his wonderful works, and heard his life-giving message. Even his disciples, who believed in him, were perplexed at the apparent non-fulfilment of their hopes, saying: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). Then the risen Lord rebuked them for their lack of belief: "O fools, and slow of heart to believe all that the prophets have spoken"; and he opened up the Scriptures and proved to them how all things had been fulfilled as foretold; and their faith revived.

613 Later, just before our Lord ascended to the Father, his disciples asked him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). But Jesus knew that many days must pass before the Kingdom could be restored, and intimated that the heavenly Father had put the times and seasons in His own power. "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8). The Holy Spirit which came upon the waiting disciples soon after, at Pentecost, has stayed with the true Church throughout the Gospel Age, enlightening and instructing the people of God, and showing them things to come (John 14:16, 26; 15:26; 16:13).

614 The Scriptures show that Jesus was born a King; for the angel announced to the Virgin Mary that she would have a son, whom she was to name Jesus—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

615 But it was not until the long period of the Seven Times of Gentile dominion had run its course, that he, whose right it is, could take to himself his great power and begin his reign. When he rode into Jerusalem at the end of his 33½ years of earthly life, and was then proclaimed King, and Son of David, by the multitude, he knew that this title could not fully apply until he had proved himself worthy by his sacrificial death. For both Israel and the world required to be redeemed from death, and only by his ransom-sacrifice could the way of escape from the death-penalty be provided.

616 All these allied features of Christ's Advents are corroborated by a time-measurement connected with the Well-shaft in the Great Pyramid. The interval between the birth of the Man Christ Jesus in Bethlehem when he was proclaimed both Saviour and King, and the date 1914 A.D. when he began his reign, is 1915 full years. The ransom-sacrifice of Jesus Christ, by which means he not only made sure his right to reign as King, but became the Saviour of the world, purchasing them from the grave, is symbolised by the Well-shaft. The time-measurement, therefore takes into account the exact positions of the upper and lower ends of the Well-shaft; and by a recognised Pyramid proportion, the straight-lined distance between these two ends agrees with the 1915-year period.

617 The proportion to which we refer is that of 1/10th and 9/10ths. As will be shown in Vol. III of *Great Pyramid Passages*, this proportionate method of indicating a time-feature occurs very often in the Pyramid's dimensions, and is proved to be an intended part of the building's design. Consistently observing all the standard dimensions of the passage-ways, we find that the direct distance between the north edge of the summit of the Well-shaft, which is on the level of the Queen's Chamber floor (the Plane of Human Perfection), and the top, or nearest, corner of the north line of the Well-shaft's lower opening, is 2127.8057 + *Pyramid inches*. (See the diagram on page 152 where the direct measurement referred to is shown.) When we deduct from this exact straight-lined distance between the two ends of the Well-shaft a 10th part, we find that the remaining 9/10ths equal almost the precise 1915 Pyramid inches required (*i.e.*, 1915.0251 +).

SECTION XLVIII

THE SEVEN TIMES OF THE GENTILES

WE considered in the last Section the period of the "Seven Times of the Gentiles" in its relation to the humiliation of the people of Israel, showing how their kingdom and nation were figuratively hidden in the Well-shaft which symbolises hades. There are two other aspects of the "Seven Times," namely, (1) that which concerns the trial and testing of the Church, and (2) that respecting the lease of power to the kingdoms of this world. Both of these aspects are represented in the Great Pyramid by appropriate time-measurements corresponding to the period of 2520 years.

619 These two time-measurements both begin at the same point at the upper end of the Well-shaft. This point is not fixed in a haphazard fashion, but is directly indicated by another time-measurement which corresponds to the period of the *first* "Seven Times" shown in the diagram on page 128. The first Seven Times (Sec. XXIII) began at the end of Adam's 1000-year "day" of condemnation, and ended at the dethronement of Zedekiah, at which date the *second* "Seven Times" commenced (See page 130).

620 In the Great Pyramid the end of Adam's 1000-year "day" is marked by the north edge of the Descending Passage "basement-sheet" (Sec. XXV). Measuring first vertically up to the level of the summit of the Well-shaft (which is also the level of the Queen's Chamber floor), and from thence horizontally southward along this level to within about 1½ inches north of the north edge of the Well-shaft, we find the date of the end of the first Seven Times. This was the date when the Kingdom of Israel entered the hadean condition which is symbolised by the Well-shaft (Sec. XLVI). The termination of this measurement corresponding to the first Seven Times, is the starting-point for the measurements which correspond to the two aspects of the second Seven Times, as already mentioned. (The reader will notice that these time-measurements do not terminate exactly at the line of the north edge of the Well-shaft, but 1.5395+ *Pyramid inches* to the north of it—See NOTE on pages

twoedged sword in their hands; to execute vengeance upon the heathen [nations], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints. Praise ye the Lord" (Psa. 149;—see Pars. 220-224).

625 This beginning of the destruction of the Gentile, heathen, powers dates, as we see reason to believe, from the termination of the second Seven Times, or "times of the Gentiles," 1914 A.D. this other aspect of the Seven Times of the Gentiles is represented in the Pyramid by a direct measurement of 2520 inches which, like the former, begins at the point which marks the end of the first Seven Times, and terminates at the roof-level of the Pit, at the point which is vertically in line with the south wall of the Grand Gallery. (Compare diagrams, pages 234 and 176. The measurement is in this case nearly absolute, being less than a 10-thousandths part of an inch under the exact 2520.)

626 It is appropriate that the meeting-point of the time-measurements which represent the first and second periods of Seven Times, should be at the north edge of the upper end of the Well-shaft, and on the level of the Queen's Chamber floor. For when God remembered mercy in the midst of the years of his wrath (Hab. 3:2), and through Ezekiel prophesied of the coming of a righteous King of Israel (Ezek. 21:25-27), it was on the basis of the future sacrificial work of Jesus Christ that this assurance was given. God foreknew that his beloved Son would gladly sacrifice his perfect human life on behalf of the nation of Israel and the whole world, and thus prove his worthiness to be exalted as earth's everlasting King and Ruler.

627 As the Scriptures say: "Being found in fashion as a man, he [Jesus Christ] humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11). In the Great Pyramid the Well-shaft is the symbol of Christ's ransom-sacrifice, which was the supreme evidence of God's mercy and love for the fallen race of mankind (John 3:16). Thus, in the Pyramid, the date of the "midst" of the years, 606 B.C., and the ransom-sacrifice of Jesus Christ, are brought into close connection.

628 The great Stone Witness in Egypt, therefore, by the foregoing method, corroborates the orderly arrangements of the plan of salvation as shown in the diagram on page 128,—the "Seven Times" from the First Adam's "day" to the overthrow of God's typical kingdom, and the "Seven Times more" to the Second Adam's "day" when the kingdoms of this world were due to be destroyed. This destruction began, as expected, in 1914 A.D., and when completed not one stone will be left standing upon another, for the old evil order must forever pass away.

SECTION XLIX

THE TEMPLE

“**B**UT Solomon built him an house’ (Acts 7:47). Thus spake the martyr Stephen of him who needed no house, and yet was willing (for his people’s sake) to dwell in one. This was the glory of Solomon, more than all his riches, power, pomp, and wisdom. The Scripture narrative of his reign is mainly taken up with the Temple, and this does really correspond to the truth of things, for the temple which Solomon built became more and more the fixed centre of the national life of Israel, and that national religious life was the germ which has expanded into the spiritual life of Christendom.

630 “In building that Temple, Solomon was doing far more than he had any idea of himself: he was providing an outward shrine for the worship of the living God; and that worship, transfigured and spiritualized, but yet retaining its conscious identity, was to become the universal religion of the world. It was the Temple which made Jerusalem ‘the joy of the whole world’ (Psa. 48:2): it was the Temple which gave to Jerusalem an everlasting name.”—*Life and Reign of Solomon*, by Rev. B. Winterbotham.

631 The time appointed when the worship of Jehovah is to become the universal religion of the world was not during the Gospel Age, the time of the Church’s humiliation, but in the Millennial Age when the Church is glorified with Christ as the great antitypical Temple of God. For on the authority of the inspired Apostle we know that Solomon’s temple typified the Lord Jesus and his followers, who are called collectively the “Temple of the living God” (2 Cor. 6:16; Eph. 2:19-21). The Kingdom of Solomon, also, prefigured the glorious Kingdom of Christ and his joint-heirs. But the “Royal Priesthood” is not yet installed in full power, for the “better sacrifices” of this antitypical day of atonement, on which will be based the “better covenant” than that of Moses’, are not yet fully consummated.

632 But though it will not be till the last overcomer has passed beyond the veil that the great Spiritual Temple of God

will be built, those who have made a covenant with God by sacrifice can by faith identify themselves as the Temple (1 Cor. 3:16, 17; 6:19). This was true of all spirit-begotten believers from the inauguration of the church at Pentecost, and has special application at the end, when the membership of the Temple class is complete.

633 Just as in David’s reign, which prefigured the period of the Church in the flesh, many of the temple stones were quarried, hewn, and polished, and then marked and laid aside for their future purpose, so during the Gospel Age God has chosen out of this world the various “living stones,” “cut out without hands,” and has caused them to be prepared and polished through the instrumentality of “strangers” in conformity with the lines of the “chief corner stone,” Jesus Christ (1 Pet. 2:3-5). As each follower of Christ made himself ready by voluntary submission to the will of God, he was laid aside in the sleep of death to wait for the due time when he would be raised with a glorious spiritual body, and take his appointed place in the antitypical house of God.

634 As we have seen (Sec. XVII), this resurrection of the sleeping saints began in Spring 1878 A.D., and at that date, therefore, the building operations of the antitypical Temple began, without noise or commotion, even as in the type “there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building” (1 King 6:7). This was in the fourth year after the Lord, the “greater than Solomon,” came to his own people in 1874 A.D., and reminds us of the fact that it was in the fourth year after Solomon came to his typical kingdom that the erection of the typical temple began.

635 The date of the beginning of Christ’s reign is elsewhere in this volume stated as Autumn 1914 A.D., the end of the lease of power to the Gentile kingdoms. But it was in Autumn of the year 1874 A.D. that he returned as King to his own people the Temple class, and three and a half years later he began to exercise his office as King in passing judgment upon the *nominal* Temple class, and in beginning the erection of his glorious antitypical spiritual Temple.

636 The number of years (seven) required to build Solomon’s Temple symbolises the complete harvest period, from 1878 till 1914. Thus the year 1028 B.C. when Solomon’s temple was finished, corresponds with Autumn of the year 1914 A.D., the end of the “Times of the Gentiles,” when, we understand, the Temple-class was complete in membership, and the returned Lord began his Kingdom reign. We have seen that the lower edge of the third Girdle-stone in the First Ascending Passage indicates the date when the typical kingdom of God commenced

(Sec. XLVI). The *upper* edge of this third Girdle, we now find, marks the date 1028 B.C., when the typical temple was completed. The third Girdle, therefore, illustrates the connection between the Kingdom and Temple, both in type and antitype.

637 In the Great Pyramid the spiritual Temple and Kingdom are symbolised by the King's Chamber. When we measure the distance along the floor-lines of the passages from the upper edge of the third Girdle-stone in the First Ascending Passage, up to the north wall of the King's Chamber, we find that the number of Pyramid inches corresponds with the period between 1028 B.C. and 1914 A.D. (From Autumn of 1028 B.C. to Autumn of 1914 A.D. is a period of 2941 years. The total floor-distance from the top edge of the third Girdle to the north wall of the King's chamber is $2941 \cdot 0366 + \text{Pyramid inches}$.)

NOTE: By practical measuring in the First Ascending Passage, we obtained the following distances between the upper end of the passage, and the top edge of the third Girdle (our British inches being here converted to Pyramid inches):

Along floor-line, East side, 797·202; West side, 797·3019.

Along roof-line, East side, 797·5017; West side, 797·202.

In the above time-measurement we have taken a *mean* distance of $797 \cdot 3955 + \text{Pyramid inches}$.

SECTION L

THE JUBILEE

AN outstanding year in the history of the nation of Israel was that on which fell their last typical jubilee, 626 B.C. (See diagram, page 118). As pointed out in Section XXII, God commanded the nation of Israel to observe every 50th year in a very special manner. The land was to be wrought for six years, allowed to rest on the seventh, and then after seven of these periods of seven, *i.e.*, after a *cycle* of 49 years, the following one was to be kept not only as a rest-year, but also as a jubilee, in which every man was to regain his original possessions (Lev. 25). But, as God had foreseen (Lev. 26:32-35), the jubilees were never properly observed: and all further opportunity to obey this command was denied the nation after 626 B.C. (See page 120), for in accordance with the decree of God the land was devastated nineteen years later by Nebuchadnezzar, and lay desolate for 70 years.

639 It is distinctly stated that God's purpose in decreeing that the land must lie desolate for 70 years, was that it might enjoy its sabbaths (Compare Lev. 26:34, 35, with 2 Chron. 36:20, 21). It is evident that the special *jubilee* sabbaths are referred to, but as 70 is a symbolic number, all the seventh-year sabbaths were also included in the complete period of desolation. The fact that the land lay desolate for 70 years to fulfil its sabbaths shows that the people of Israel should have observed 70 jubilees, or, with their preceding *cycles* of 49 years, 154 sabbath years in all, up to the date of the desolating of the land in 606 B.C. (It is interesting to note that the full number of sabbath years which *could* have been observed by Israel, namely, 154, is equal to the *double* of the sum of 70, and 7, all Bible numbers. 77, and its double 154, are related in a special way to the mathematical proportions of the Great Pyramid, as shall be explained in Vol. III of the *Great Pyramid Passages*. It will be seen, of course, that in each completed period of 50 years there were 8 sabbath years, counting the jubilee as the 8th. And between the *last* typical jubilee, which was the 19th from the time of entering the land under Joshua, until 606 B.C., two 7th-year sabbaths could have been kept.)

640 God had so arranged his Plan that the last typical jubilee, which was the 19th, occurred at such a date, that the *remaining 51 cycles* of 49 years counting from then, would terminate at the beginning of the seventh Millennium, the great 1000-year Sabbath of our Lord. The last typical jubilee began in Autumn 627 and ended in Autumn 626 B.C., and thus the 51 cycles of 49 years, or 2499 years, ended in Autumn 1874 A.D. from which date the great Antitypical Sabbath year commenced (See diagram, page I18).

641 This is an additional proof that the "Times of Restitution" began in 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 190-196). Had one jubilee more, or one less, been observed before the land was made desolate, the harmony of this Scriptural time-feature would have been destroyed. The Lord, who has put the times and seasons in his own power, has so carefully arranged every detail, that beauty and harmony are everywhere manifest in his grand Plan of the Ages.

642 Is the date of the last typical jubilee indicated in the First Ascending Passage? We believe that this is the purpose of the *second* Girdle-stone. For if a Pyramid-inch measurement be started from the lower, or north, edge of the second Girdle up the floor-line of the passages to the foot of the Step at the head of the Grand Gallery, then, omitting the riser, from the north edge of the Step to the south wall of the Grand Gallery, it will be found that this total floor-distance corresponds with the period of 51 cycles of 49 years, which began in Autumn 626 B.C., and terminated in Autumn 1874 A.D. (The total period is 2499 years, and the total measurement, observing the standard dimensions of the Pyramid, is 2498.8841 + *Pyramid inches*, which is only about a 10th part of an inch short of the precise number.)

643. By this method, therefore, the south wall of the Grand Gallery indicates the end of the sixth Millennium, when our Lord was due to return and inaugurate the "Times of Restitution of all things." It will be remembered that the Grand Gallery south wall is in vertical alignment with the south terminal of the Small Horizontal Passage floor in the Pit (Sec. XXXIII). As this floor terminal is proved to mark the date 1874 A.D. (Sec. XXXII), the vertical line thus indicates the year 1874 A.D., as well as 1914-15 A.D.

NOTE: The distance from the lower, north, edge of the second Girdle, to the upper end of the First Ascending Passage, is said by Professor Flinders Petrie to be 625 British inches, *i.e.*, 624.375 Pyramid inches.

Our own measuring yielded the following results (stated in Pyramid inches):

Along floor-line, East side, 623.92545; West side, 624.12525.
Along roof-line, East side, 624.32525; West side, 624.12525.

The figure which we have used in the above calculation namely, 624.32588 + *Pyramid inches*, may therefore be considered as a fair mean. The slight range of measures is, however, intentional.

In this 2nd volume of *Great Pyramid Passages* we do not have occasion to refer to the measures of the *upper*, south, edge of the second Girdle-stone. So we shall here just mention that the standard distance of the upper edge from the Grand-Gallery end of the passage is 591.4151 + *Pyramid inches*. As will be seen this standard distance is the same, to within less than a 100th part of an inch, as our practical measures along both floor and roof lines on the west side of the passage.

Our measures are, in Pyramid inches:

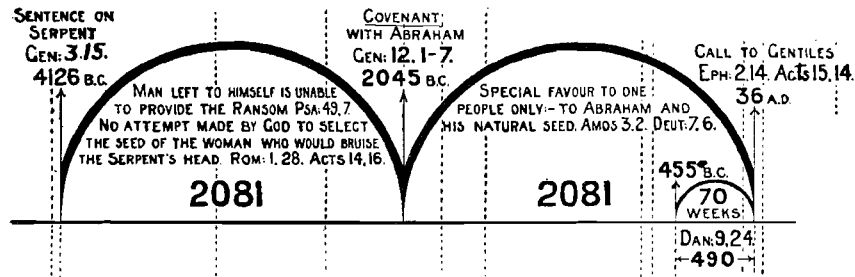
Along floor-line, East side, 591.15825; West side, 591.408.
Along roof-line, East side, 591.15825; West side, 591.408.

SECTION LI

THE "SEVENTY WEEKS"

THE honour of becoming members in the great spiritual Seed of Abraham was the *exclusive* privilege of the people of Israel till the end of their "seventy weeks" of favour (See *Studies in the Scriptures*, Vol. II, chapter 3; also diagram on page 102).

645 It is interesting to note that the complete period of 4162 years of the world's history from the time of Adam's fall till the end of Israel's 70 weeks, is equally divided into two grand periods of 2081 years, the central point of division being signalised by God's great promise to Abraham, namely, that in his seed all the families of the earth would be blessed. See the accompanying diagram, and No. 4 on page 24, which in itself explains this feature. (According to the custom of



ancient nations previous to the giving of the law, the beginning of the year of Adam's fall is $4126\frac{1}{4}$ B.C., and the beginning of the year when Abraham received his covenant of promise is $2045\frac{1}{4}$ B.C. [See page 34]. $4126\frac{1}{4}$ B.C. minus $2045\frac{1}{4}$ B.C. equals 2081 years; and from the beginning of the year of Abraham's covenant, till the full end of the exclusive Gospel favour to his natural seed, is a period of similar length, for $2045\frac{1}{4}$ B.C. plus $35\frac{3}{4}$ A.D. equals 2081 years.)

646 The 70 weeks (490 years) began to count from the time

when Nehemiah received his commission and built the walls of Jerusalem. This was in the 20th year of the reign of Artaxerxes king of Persia (Compare Dan. 9:24-25, with Neb. 2:1-20; 6:15). At the end of this volume we give proofs that Artaxerxes ascended the throne in 474 B.C., and that his 20th year was, therefore, 455 B.C.

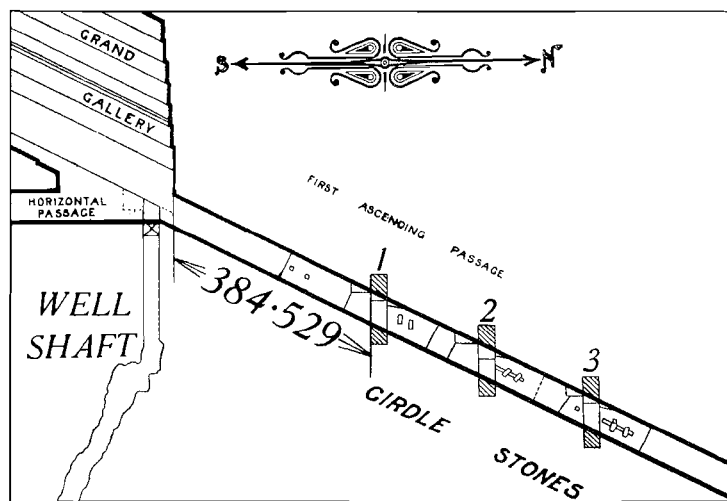
647 The Prophet Daniel foretold that the Messiah would come at the end of the first 69 of these symbolical "weeks," and in fulfilment of this, namely, in Autumn 29 A.D., God anointed Jesus with the Holy Spirit and thus declared him to be the Messiah. During the 70th and last week, in the midst of which the Messiah was "cut off" in sacrifice (See diagram, page 50), the Gospel favour went forth to the nation of Israel, first as a whole through its representatives, and then, after the death and resurrection of the Lord in Spring 33 A.D., to the individuals of the Nation; but in Autumn 36 A.D. the exclusive favour to Israel ceased, and the Gentiles were now given equal opportunity to become members in Abraham's *spiritual* seed. The year 455 B.C. was therefore a very important date in the Age of Israel, and we find that it is indicated in the First Ascending Passage by the south, or *upper*, edge of the *first* Girdle-stone.

648 When the law was "taken out of the way" by Christ, and the faithful among the Israelites were ushered into the favour of the Gospel Dispensation represented by the Grand Gallery, they gladly began the ascent and exulted in the freedom of the high-calling, so different from the bondage of the law covenant under which they had been labouring. But the majority of the nation, the "chaff" class, through wilful unbelief, turned aside and ceased to enjoy the exclusive favour of the invitation to joint-heirship with the Messiah.

649 This is indicated by the little passage which leads out of the Grand Gallery to the shaft of the Well, and the exact date of the end of their 70 weeks of favour, Autumn 36 A.D., is indicated by the vertical line of the Grand Gallery west wall (See diagram, page 207). The moment they passed beyond this line, they were outside of the Grand Gallery privileges, and were obliged to take their lot as individuals along with the Gentiles, so far as the high-calling was concerned.

650 Tracing this time-measurement (as in Section XLII), we begin in the central line of the First Ascending Passage, at the point where the upper, or south, edge of the first Girdle runs across the floor. This joint-line marks the date 455 B.C., the beginning of the 70 weeks of exclusive favour to Israel. From here we ascend the floor-line to opposite the north edge of the Well-mouth, horizontally southward to opposite the

centre of this mouth, then sharp to the west (right) to the edge of the mouth itself, down vertically to the floor of the small westward passage which leads to the shaft of the Well, and along this floor's central line to the point vertically underneath



the line of the Grand Gallery's west wall. This final point marks, by this time-measurement, the date 36 A.D., the full end of the 70 weeks of favour to Israel, 490 inch-years. (See the two diagrams on pages 206, and 207.)

NOTE: The details of the above-mentioned time-measurement require, if the precise 490 inches are wanted, that the floor-distance from the upper end of the First Ascending Passage to the upper edge of the first Girdle be 384.5292 Pyramid inches (although absolute precision in the indication of time-measurements need not be insisted upon, provided the dates in connection with them are pointed to with a reasonable amount of accuracy. It is in the scientific features that greater precision is necessary; and these will be dealt with in Vol. III of *Great Pyramid Passages*).

According to Professor Flinders Petrie, the distance in question is 385 British inches, or 384.615 Pyramid inches, which

is less than a 10th part of an inch more than the precise requirement. Our own measurements are:

Along floor-line, East side, 385.1145; West side, 384.615.

The distance down the West side is therefore practically in agreement with the time-measurement; and there are probably reasons why the distance down the East side is about $\frac{1}{2}$ an inch more.

The distance down the roof-line is nearly an inch less, as follows (upper edge of first Girdle):

Along roof-line, East side, 383.86575; West side, 383.616.

The distance along the roof-line was purposely made less than along the floor-line, the top half of this first girdle being made with a thicker stone than the lower half, as can be seen in our Plate CXXVIII, page 282, of Vol. I *Great Pyramid Passages*. The reason for the difference is explained in the next Section, No. LII.

SECTION LII

THE "2300 DAYS"

THE year of Nehemiah's commission, besides being the commencement of the prophetic period of the 70 weeks, formed also the starting-point of another of Daniel's time-prophecies, namely, the "2300 days," at the end of which the "Sanctuary" was to be cleansed (Dan. 8:14).

652 The 2300 days was the first of the prophetic periods to be communicated to Daniel. He was greatly exercised concerning this vision (See Dan. 8:26, 27), and prayed to God, confessing his own and his people's sins, and beseeching the Lord to cause his face to shine upon his Sanctuary, which, he had learned, would be trodden underfoot and not be cleansed until the 2300 days were accomplished (Compare Dan. 8:13, 14, 9:17).

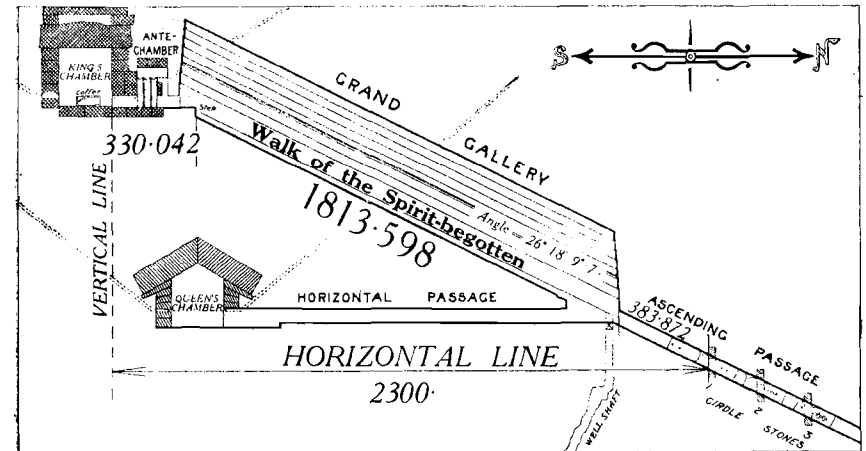
653 While Daniel was in the midst of his supplication an angel appeared to him, and, bidding him consider the vision, informed him that "70 weeks" were "determined" or "cut off" for his people (Dan. 9:23, 24). The 70 weeks thus "cut off" constituted the first part of the vision of 2300 days, and, therefore, these two time-prophecies begin from the same date, *i.e.*, 455 B.C. (See *Studies in the Scriptures*, Vol. III, chapter 4).

654 As both these prophetic periods start from the same date, and as this date has already been shown to be marked by the upper edge of the first Girdle-stone in the First Ascending Passage (Sec. LI), the time-measurement of the 2300 days (years), if indicated at all in the Great Pyramid, should commence from this point. Also, as it was the "Sanctuary" which was to be cleansed at the end of these symbolical days, the King's Chamber, which represents the "Sanctuary" or "Most Holy," should indicate the end of this time-measurement (See Sec. XV, and Lev. 4:6; 16:33).

655 It is at once apparent that the distance from the first Girdle-stone up to the King's Chamber, when measured along the floor-line of the passages, is too great. Consequently there is only one other possible method for this period of 2300 days to be indicated, if the first Girdle and the King's Chamber are

to be retained as the starting and finishing points, namely, by a direct measurement through the solid masonry. The period of 2300 days is indicated in this way.

656 By measuring from the upper edge of the first Girdle in the First Ascending Passage, *horizontally* to the vertical line of the King's Chamber north wall, the distance will be found to be exactly 2300 Pyramid inches (See the diagram). But in this

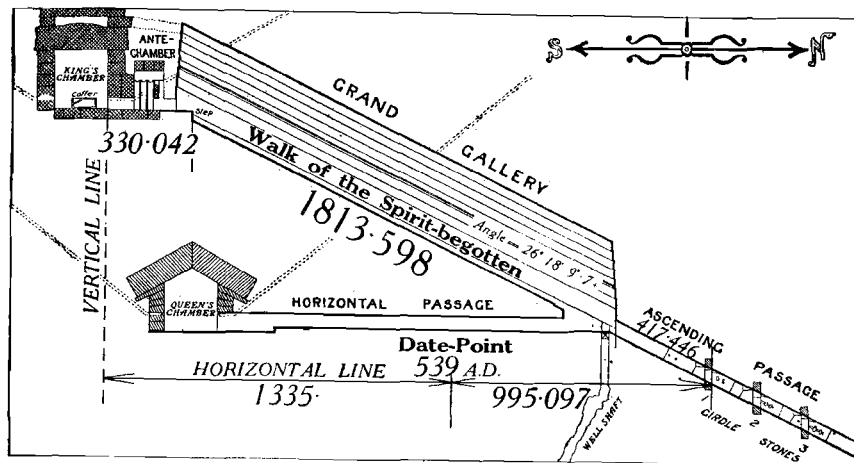


instance we find that we require a *shorter* distance between the upper edge of the first Girdle and the upper end of the First Ascending Passage, than was necessary for the time-measurement of the 70 weeks. This shorter distance was provided for by the architectural departure alluded to in the NOTE on pages 246-247.

657 As the time-measurement corroborating the Scriptural period of 2300 days is a *horizontal* one, it is immaterial, so far as location is concerned, if the starting-point be from the roof, or floor, of the First Ascending Passage's first Girdle. But for the exact number of inches in the length of this horizontal line, it is necessary that it should start from the roof; for here the *inclined* distance from the upper end of the passage to the upper edge of the first Girdle is the right amount to make the *horizontal* distance agree.

658 The complete horizontal measure of precisely 2300 Pyramid inches, from the vertical line of the King's Chamber's north wall, requires that the *inclined* distance along the roof-line

to the first Girdle should be $383.87295 + \text{Pyramid inches}$. In the NOTE on page 247 it will be seen that our practical measuring in the passage gave us a figure for the roof on the east side which is practically identical, being less than 100th part of an inch different, namely, $383.86575 \text{ Pyramid inches}$. We now therefore perceive why the first Girdle was made slightly different from the second and third Girdles, as mentioned in the note referred to (pages 246-247).



SECTION LIII

THE "1335 DAYS"

IN addition to the "70 weeks" and "2300 days," the Great Pyramid corroborates the three other time-prophecies contained in the book of Daniel, namely, the "1260 days," the "1290 days," and the "1335 days." It also corroborates the period of the "time of the end." (These prophecies are fully explained in *Studies in the Scriptures*, Vol. III.)

660 A careful comparison of Dan. 12:7-12, and 8:11-14, shows that all the time prophecies of Daniel are related to each other, having reference to the treading down of the "Sanctuary" by the setting up of the "abomination of desolation" (Matt. 24:15). The 8th chapter of Daniel refers to certain historical events which were to transpire during the first portion of the "2300 days," before the "daily sacrifice" would be taken away and the "transgression of desolation" placed in its stead; *i.e.*, when the blasphemous sacrifices of the Mass (Transubstantiation) would be substituted for the continual, ever efficacious sacrifice of our Lord Jesus Christ (See *Studies in the Scriptures*, Vol. III, pages 95-98.)

661 It was during the Medo-Persian kingdom, symbolised by the ram with two horns (Compare verses 3 and 20), that Nehemiah received his commission and built the walls of Jerusalem, from which date (455 B.C.) the 2300 days (years) began. Thus the vision of the "2300 days" is the basis, not only of the "70 weeks," but of all the other prophetic periods of Daniel (Dan. 8:26, 27).

662 In Sections LI and LII we saw that the date 455 B.C., when the "70 weeks" and "2300 days" began, is marked by the upper edge of the first Girdle-stone, in the First Ascending Passage. We now find that the lower edge of this Girdle also indicates the date 455 B.C., in connection with the time-measurements corresponding to the 1260, 1290, and 1335 "days."

663 These periods did not, of course, date from 455 B.C., but from 539 A.D., when the "abomination of desolation" was set up in power; but it is necessary to take into account the time which lies between the commencements of the 2300 days, and the other prophetic periods, for this enables us to fix the point

in the Pyramid which indicates the date 539 A.D. when the "abomination of desolation" was set up—See No. 5 on page 24.

664 Dan. 12:12 reads: "Blessed is he that waiteth, and cometh, to the thousand three hundred and five and thirty days." As this period began in 539 A.D., it ended in 1874 A.D., the year of our Lord's return; and soon after that all the watching and waiting saints were apprised of his presence, and experienced the blessedness foretold. He came to his Sanctuary class to serve them with "meat"—glorious unfoldings of the Word of truth, "meat indeed" for the members of the New Creation (Luke 12:35-38; John 4:31-34).

665 We have already seen how the King's Chamber north wall marks the date of our Lord's return, 1874 A.D. (Sec. XVI), and also how the vertical line of this north wall indicates the date 1846 A.D. when the Sanctuary class were cleansed from all defiling errors (Sec. LII). In further confirmation of these two symbolical indications, we now find that the time-measurement of 1335 Pyramid inches also terminates at the line of the King's Chamber north wall, by the following method (the significance of which, however, will not be apparent until we have examined the Pyramid's indications of the other prophetic periods of Daniel; for all of them, as we have said, are related):

666 The period of the 2300 days, we saw, is corroborated by the direct horizontal distance between the upper, south, edge of the first Girdle-stone, and the vertical line of the King's Chamber's north wall. This time, however, we begin our horizontal measurement from the lower, north, edge of this first Girdle-stone, terminating, as before, at the north-wall of the King's Chamber, a total length of $2330.0977 + \text{Pyramid inches}$.

667 But the exact period between the dates 455 B.C. and 1874 A.D., Autumn in both years, is 2328 years, or $2.0977 + \text{less}$ than the Pyramid-inch length of the horizontal line. It would seem as if, therefore, this time-measurement was an approximate one, not so exact as most of the others have proved to be. There is a harmony in this 2 inches extra, however, as we shall see later.

668 The vertical line of the north, or lower, edge of the first Girdle-stone, where it intersects the inclined floor of the First Ascending Passage, $417.4468 + \text{Pyramid inches}$ down from the upper end of the passage, is the point that fixes the level at which the horizontal line runs (See the diagram).

669 On this horizontal line, at the King's Chamber end, we measure off 1335 inches, representing the 1335 days (years) of Daniel. The point on the horizontal line, exactly 1335 inches from the vertical line of the King's Chamber north wall, will

thus mark the date 539 A.D., the date from which the 1335 days of Daniel began to run their course. We may call this point on the horizontal line the "539 A.D. date-point," and have so denoted it in the diagram on page 250.

670 Dating backward from 539 A.D. to 455 B.C. is a period of 993 years. Measuring backward (northward) from the "539 A.D. date-point" on the horizontal line the corresponding 993 inches, we terminate at a little over 2 inches short of the north edge of the first Girdle-stone.

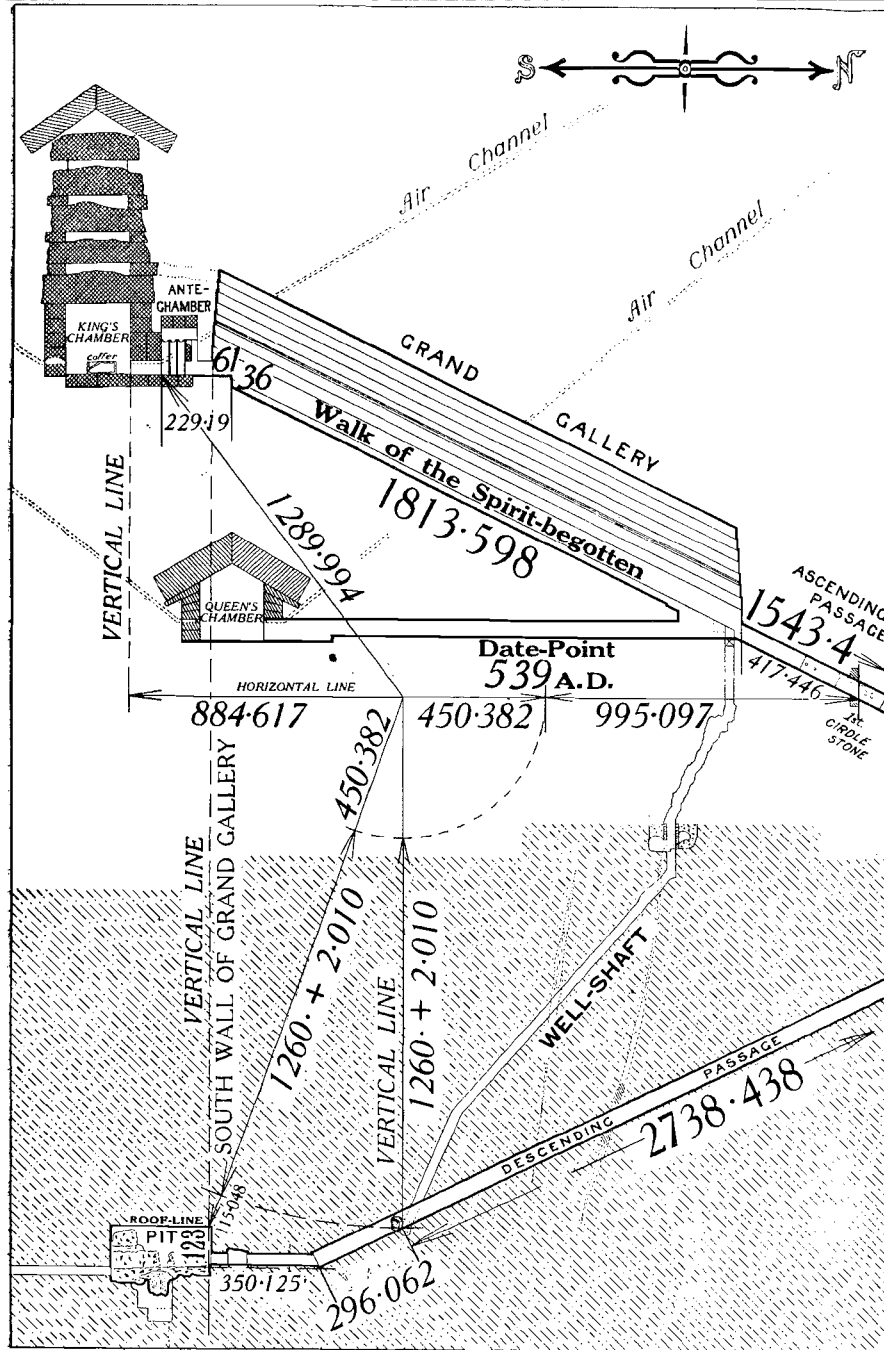
NOTE: According to Mr. Waynman Dixon, the lower edge of the first Girdle-stone is $416.583 \text{ Pyramid inches}$ down from the upper end of the passage; while Professor Flinders Petrie's measurement is $416.0835 - \text{Pyramid inches}$ (Their round British-inch measures are 417 and $416\frac{1}{2}$).

In our own measuring in this First Ascending Passage we found that, as with the upper, or south, edge of this first Girdle-stone, so also with its lower, or north, edge, the distance downward to it from the Grand-Gallery end of the Passage, when taken along the roof-line, is slightly longer than along the floor-line. And there is also a slight difference between the east, and the west, in each case. In *Pyramid inches*, our measures are:

Along floor-line, East side, 416.73285 ; West side, 416.3832 .

Along roof-line, East side, 417.6819 ; West side, 417.1824 .

The figure we have used in our time-measurement calculations, namely, $417.4468 +$, is therefore a mean between the east and west measures of the roof-line; and in our diagrams we have drawn this vertically down to intersect the floor of the passage. Nevertheless, we find that, while in these particular time-measurements we have used the mean roof-distance of $417.4468 + \text{Pyramid inches}$, the limited range of measures is *intentional*, for no one figure could show with exactness all the features that are connected with this first Girdle. For instance, there is another (scientific) feature which requires the East side floor-distance of $416.7349 +$ inches, and still another (scientific) feature requires a roof-distance of $417.0491 +$ inches.



SECTION LIV

THE "1260 DAYS"

THE "1260 days" (years) is the period during which the true Church of God was in the "wilderness" condition. She fled thither on account of the persecutions inflicted upon her by the Apostate Church, named "Jezebel," which was set up in power in 539 A.D. (See *Studies in the Scriptures*, Vol. II, page 256). The year 1799 A.D. was the end of these 1260 symbolical days of persecuting power, and the following year, 1800 A.D., was the end of the Papal Millennium, which began in 800 A.D. when Charlemagne was crowned "Emperor of the West" by the pope, in return for which he donated to the Romish Church the territory known as the "Papal States" (See *Studies in the Scriptures*, Vol. II, pages 353-356).

672 The breaking of the sovereign power of the Papacy by Napoleon in 1799 A.D. was an important step in the Reformation, being as much as any a means of directing men to an appreciation of the truth as it is in Christ Jesus. For whenever the false claims of the Antichrist are exposed, the saving power of Christ is proportionately made clearer.

673 We have seen how the important dates in the dawn of the Reformation are indicated at the lower opening of the Well-shaft (Sec. XXXVI). The north edge of this opening marks the beginning of Reform, namely, the unfolding to thinking men of the false assumptions of the Papacy, when pope Boniface VIII made the astounding claim that only through *him* could anyone hope for salvation. While loudly proclaiming to the poor groaning world that escape from condemnation (symbolised by the downward course of the Descending Passage) could be granted only by the Romish Church through sacrifices of the Mass, indulgences, etc., its representatives took good care to obscure the only *true* way of escape, belief in the "daily sacrifice" of Christ, symbolised by the Well-shaft.

674 It is surely meet, therefore, that the confident and blatant assumptions by pope Boniface VIII should be counted as the beginning of Antichrist's downfall. And now we find that the very place in the Great Pyramid which marks the date when

the Papacy began to lose its world-wide sway, also indicates the *end* of its sovereign power, 1799-1800 A.D., at the hands of the "man of destiny."

675 In the time-measurement of Section LIII we saw how 539 A.D. is indicated on the horizontal line which represents the period of the "1335 days." As 539 A.D. is also the beginning of the "1260 days" (See No. 5 on page 24), this "date-point" on the horizontal line should, properly, form the starting-point of the time-measurement of 1260 Pyramid inches. On calculation, however, we find that the "539 A.D. date-point" is both too far above, and too far to the north side of, the lower Well-mouth. It cannot, therefore, form the commencement of a *direct* measurement of 1260 Pyramid inches to the lower Well-opening.

676 Nevertheless, the "date-point" does, in a manner, form the starting-point of this measurement; for the *horizontal* distance from the "539 A.D. date-point," to the vertical line of the north edge of the lower opening of the Well-shaft, is $450.3820 +$ Pyramid inches, and the *vertical* distance from the horizontal line, down to the floor of the Descending Passage at the north edge of the Well-opening, is also $450.3820 +$ Pyramid inches, plus a little over 2 inches, more than the number of inches required to correspond with the 1260 days time-measurement (See diagram page 254). Thus we may transfer the "539 A.D. date-point" from the horizontal, to the vertical line. This is confirmed by the harmony of the time-measurements explained in the following two Sections (Nos. LV and LVI).

677 Beginning, therefore, the length of 1260 Pyramid inches from the point on the vertical line which is $450.820 +$ Pyramid inches below the horizontal line, it is found to terminate not on, but $2.0103 +$ inches short of the Descending Passage floor-line at the north edge of the Well-opening.

678 As the termination of the 1260 Pyramid inches stops short of the Descending Passage floor to the extent of a little over 2 inches (which is not a great deal in itself), we can see in this a consistency with the connected time-feature of the 1335 days; for the measurement in that feature was also a little over 2 inches short of the precise amount. And when we find in the time-measurement of the next Section (No. LV), which shows how the Great Pyramid indicates the period of the "Time of the End" spoken of by Daniel, that here too the Pyramid-inch measure is a little over 2 inches short of the exact requirement, it is manifest to us that there is intention in this arrangement.

SECTION LV

"THE TIME OF THE END"

ALTHOUGH the Antichrist legally lost its persecuting power and sovereignty in 1799 A.D., it still exists as a system, and will not be destroyed finally till the full end of the "time of trouble such as never was," spoken of by the prophet Daniel (12:1). This great time of trouble began in Autumn of the year 1914 A.D., when the "times of the Gentiles" legally came to an end. Papacy is in itself one of the Gentile powers, for which reason it is denominated "Babylon the Great" (Rev. 17:5). The interval between the end of the 1260 symbolical days, and the end of the 2520 years of Gentile dominion, is called in the Scriptures "the time of the end" (Dan. 12:4). This period is 115 years, reckoned to Autumn 1914 A.D. (See *Studies in the Scriptures*, Vol. III, chapter 2).

680 It has been demonstrated by numerous time-measurements that the Pit indicates the end of the Gentile lease of power, 1914-15 A.D. (Sec. XXXII, etc.). We have seen, also, that an exact time-measurement corroborating the period of the "Seven Times of the Gentiles" terminates on the roof-level of the Pit, at the point which is vertically in alignment with the south wall of the Grand Gallery (Sec. XLVIII). In confirmation we find that the *same point* on the Pit roof is the termination of a time-measurement corresponding to the period of the "time of the end."

681 For if the vertical measurement of the previous Section (LIV), which ends at the north edge of the lower Well-opening, be directed symmetrically at an angle (like the swinging of a pendulum) to the Pit, this measurement will be found to be exactly 115, plus a little over 2, Pyramid inches short of the roof of that chamber. That is, just as the Scriptures show:—after the 1260 days (years) of Antichrist's persecuting power, a further period of 115 years was to elapse, before the final destruction of that system, and of christendom as a whole, could begin, 1799-1914 A.D. (The amount by which this inclined line is short of the exact number of inches required is $2.0591 +$; see the diagram on page 254.)

SECTION LVI

THE "1290 DAYS"

ACCORDING to the purpose of God, it was not until the end of the "1290 days" (years) after the taking away of the "daily sacrifice," and the setting up of the "desolating abomination" (in 539 A.D.), that the Sanctuary class was first to gain understanding of the Scriptural times and seasons (Dan. 12:8-11; and note that the sense of this passage is clearer if verse 10 is read after verse 11).

683 As the 1290 symbolical days commenced with 539 A.D., the same date as the other prophetic periods of 1260, and 1335 days, it terminated in 1829 A.D. (See No. 5 on page 24). In this year William Miller of Mass., U.S.A., began his religious movement, which was based upon a correct interpretation of the "1260 days." He taught that the prophecies pointed to 1844 A.D. as the date of Christ's return; and when that year passed without the Lord appearing in the manner expected, there was great disappointment; but many were "purified, and made white, and tried," as the result of this experience (Dan. 12:10). There was a general sifting among the Sanctuary class; those approved of the Lord stood fast in the faith, but none of the wicked understood. Two years later, in 1846 A.D., the Sanctuary class were cleansed, even as God had foretold through his prophet Daniel (Sec. LII). In fixing upon the date 1844 A.D., the return of our Lord was anticipated by 30 years. This period corresponds with the 30 years between the birth and baptism of Jesus (See diagram, page 102).

684 Although the time and purpose, as well as the manner, of Christ's second Advent were misunderstood, the year when the "Millerite movement" began, 1829 A.D., was the *beginning* of the correct interpretation of the prophetic periods, for Miller correctly placed the "1260 days" in history. From that time onward the Word of God has gradually become clearer to the true Church, who, as diligent students in the "School of Christ," have sought earnestly to know the Plan of the Ages. But previous to the termination of the period of 1290 symbolical days, believers could not understand any of the time-prophecies, because according to the Lord's command (Dan. 12:4), the Book

was *sealed* till then (See *Studies in the Scriptures*, Vol. III, pages 82-88).

685 In the Great Pyramid the "School of Christ" is symbolised by the Ante-Chamber, where the Sanctuary class, as the "Bride" of Christ, is represented as "making herself ready" before being ushered into the presence of her Lord and King in the symbolical King's Chamber. In Section XVII we noticed how 1878 A.D., when the "Bride" class began to be ushered into the King's presence is marked by the south end wall of the Ante-Chamber.

686 Although all the footstep followers of Christ have known that they would one day enter the heavenly courts, it was not till the end of the full measure of the 1335 symbolical days, namely, 1874 A.D., that they could know that the "body" of Christ would be resurrected in 1878 A.D., from which date all who "die in the Lord" are "changed in a moment" from earthly to spiritual conditions. Nor could they even *begin* to correctly understand prophetic time until the end of the 1290 days.

687 When we review the symbolical significance of each part of the Great Pyramid, we cannot find a more appropriate place for the termination of a time-measurement in corroboration of the 1290 days, than the Ante-Chamber. Nor can we suggest a better point in this little apartment to mark 1829 A.D. than the line of the south or end wall. According to our expectation we discover that the period in question is indeed indicated terminating at the base of the south wall of the Ante-Chamber.

688 The time-measurement of the 1290 days begins from the *horizontal line* which is now proved to form the basis of all Daniel's prophetic periods, namely, the "2300 days" time-measurement (Sec. LII). The length of 1290 Pyramid inches, however, does not commence at the 539 A.D. "date-point," but 450.3820+ inches to the south of it, *i.e.*, at the very point which is vertically in line with the north edge of the lower Well-opening (See the diagram on page 254).

689 The actual Pyramid-inch length of this inclined line to the base of the Ante-Chamber's south wall is, according to the standard measures of every part of the building's passage-ways, 1289.9944+, or within about a 200th part of an inch of the precise 1290. Such exactness is remarkable evidence of design. The measure of 450.3820+ inches constitutes what we might term a "date-bridge," by which the year 539 A.D. is symmetrically transferred to other points, and thus makes it possible for all of Daniel's important time-prophecies to be appropriately corroborated by the great Stone Witness.

ADDITIONAL TIME-MEASUREMENTS

690 There are a number of time-features which are, in a sense, related to these prophetic periods of Daniel. Some of these are direct, and some are indicated by proportions, such as the proportion of the ratio π , and by the numbers, 5, 7, and 10, all of which are special Pyramid numbers, 5 being the sacred number, 7 the perfect number, and 10 the building's basic, complete, number. These proportions appear so often in the time, and scientific, features of the monument (only a few examples are presented in this 2nd volume of *Great Pyramid Passages*; the 3rd volume will contain more) that we are led to the reasonable conclusion that they form an important part in the design of the building. They must be recognised, for it is only by their medium that the Great Pyramid could be designed to monumentalise so many varied truths, Scriptural and scientific.

691 The prophetic periods of the Book of Daniel are essentially related to the great central truth of Jehovah's Plan of the Ages, namely, the ransom-sacrifice of the Lord Jesus Christ. The sacrifice of the mass, that is, transubstantiation, which was set up in power in the year 539 A.D., because it took away this grand truth of Christ's everlasting sacrifice, and cast it to the ground, was therefore named by the Lord "the abomination that maketh desolate" (See Dan. 8:11, 12; 11:31). It is a desolating error, for it prevents the poor death-doomed world from recognising, and taking advantage of by faith, the only way of escape from the death condition. Had Jesus Christ not been delivered for our offences, dying as a corresponding price (ransom-sacrifice) for father Adam, and had he not been raised again for our justification, we would have remained forever in the death-state.

692 But Christ Jesus did die a sacrificial death; and because he rose again he will draw all men unto him. Some by faith are drawn to him now; the great majority will be drawn during the Millennial reign; for Christ is now Lord of the living and the dead, and all that are in the graves shall hear his voice and shall come forth. They shall be made perfect through the resurrection by judgments in the 1000 years of His Kingdom reign. By the year 2914 A.D., the end of the 1000-year "Day of Judgment," mankind will have experienced the full benefit of the sacrificial work of Christ, and will regain that perfect human nature which father Adam lost in the beginning through his disobedience 7040 years previously (Rom. 5:8, 9, 18, 19; 1 Cor. 15:3, 4, 12, 21-26).

693 All of the Lord's faithful ones have hoped for a resurrection from the dead; and during the Gospel Age they have

known that this resurrection is assured in Christ. Even when the "abomination of desolation" was set up in 539 A.D. and the truth was cast down for centuries thereafter, God still had his few faithful witnesses who saw the error sufficiently to avoid it, and who perceived the beauty of the truth, and rejoicing in it proclaimed it. The reformers Waldo in 1160 A.D., Marsiglio in 1324, Wycliffe in 1378, Luther in 1521, and all who understood their message and followed it, knew that in Christ *only*, and not through sacrifices of the mass, the faithful could gain life.

694 And when, in the great French Revolution of 1789, and at the hands of the Man of Destiny the fearless Napoleon, the Antichrist in 1799 lost its crushing power, by which it had oppressed the people of God and the world too for the long weary period of 1260 years, the faithful followers of the Lamb rejoiced in their comparative freedom, and in the spread of the truth of the Word by means of the newly-established Bible Societies. At the close of the 1260 "days" of Daniel, therefore, the fact of the atoning sacrifice of Jesus Christ became more widely known to the world through the printing and distributing of the Word of Truth, the Bible.

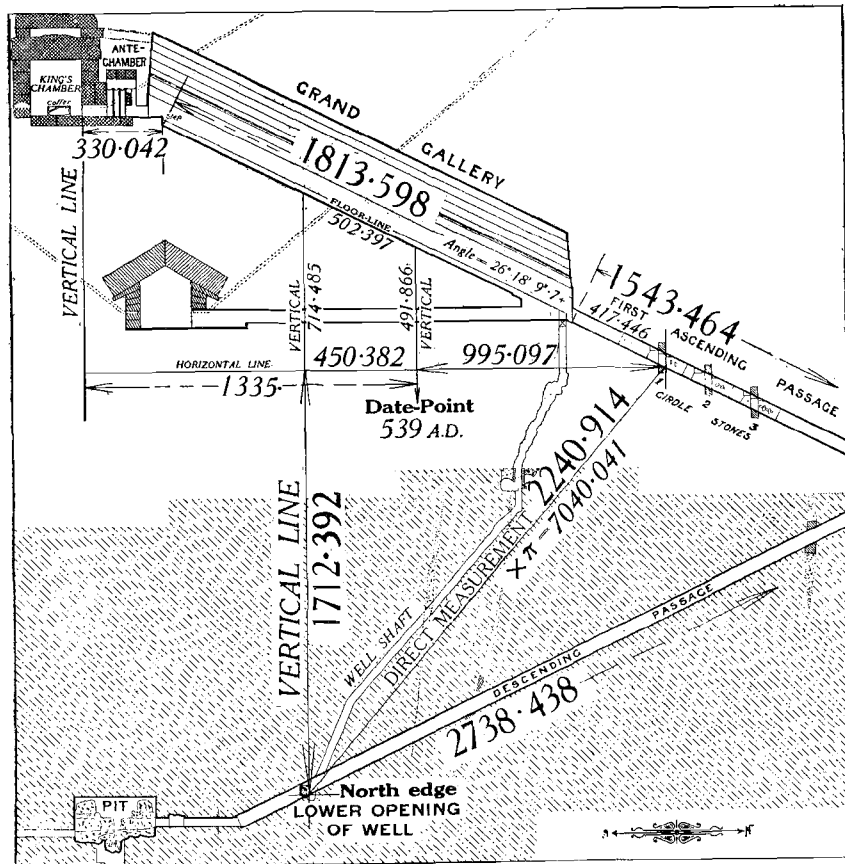
695 And from that time onward, and at clearly marked dates to which the various "days" periods of Daniel pointed, the *understanding* of the Scriptures became more pronounced, till now, after the "1335 days," all who can claim to have the spirit of the Lord know that, because Christ by the grace of God tasted death for every man, all the world shall see the salvation of God, that the ransomed of the Lord shall return with songs and *everlasting* joy upon their heads (Isa. 35:10).

696 In view of this, it is appropriate to find that the complete period of salvation, the 7040 years from Adam's fall to the end of Christ's 1000-year reign of blessing in 2914 A.D., is shown by a time-measurement directly connected with the first Girdle-stone, and the lower opening of the Well. For the north floor-edge of this first Girdle-stone, as we have seen, fixes the *level* of the horizontal line which pertains to the "days" of Daniel (with all that these days imply); and the lower opening of the well-shaft in the Descending Passage beautifully symbolises the open "way of escape" from the downward, death-doomed condition, the ransom-sacrifice of the Lord Jesus Christ, which is everlasting in its life-giving results.

697 The method by which this time-measurement is indicated is pre-eminently characteristic of the Great Pyramid, namely, that of the diameter and circumference of a circle:

Taking a direct straight line from the north floor-edge of the first Girdle-stone, down to the north floor-edge of the lower Well-opening, and inscribing on this a circle (the exact length

of the straight line, therefore, being the diameter of the circle), we find that the circumference of this circle is almost an exact 7040 Pyramid inches. (The precise circumference is 7040·0418+ inches, or within about a 25th part of an inch of the exact 7040. The direct, or diameter, distance is 2240·9149+.—See diagram).



698 There is still another direct measurement beginning at the north floor-edge of the first Girdle-stone, which agrees with the period from our Lord's death on Calvary, to the end of His 1000 years reign in righteousness, from 33 A.D. to 2914 A.D. This measurement, which is a straight line, ends at the terminal of the produced Descending Passage floor-line at the Subter-

anean Chamber, at that point on the produced inclined floor-line which is vertically in alignment with the Grand Gallery's south wall. This vertical line of the south wall of the Gallery, we have already seen, marks the date 1914 A.D. by a number of distinct time-measurements, all of which show that, at the end of the seven times of the Gentiles, 1914 A.D., the destruction of the old evil order was due to begin, this destruction being particularly symbolised by the Pit with its chaotic floor.

699 But 1914 A.D. is only the *beginning* of the overthrow of evil systems and of the power of sin. The Scriptures show that the entire 1000 years of Christ's Kingdom-rule will be required to undo the effects of the 6000 years of the reign of evil under Satan's rule. It is in accord with the symbolical meaning of the Subterranean Chamber that at the lowest *prepared* point of its floor, opposite the terminal of the produced line of the Descending Passage floor, the date of the full end of evil and all enemies, 2914 A.D., should be there marked.

700 The great Antichrist has been well-named Satan's masterpiece, for by it he has deceived the whole of Christendom so effectually, that even now comparatively few realise that this system, also named in Scriptures the "Mystery of Iniquity," the "Man of Sin," and "Mystery, Babylon the Great," has held sway over the kingdoms of this world for practically the whole of the Gospel Age, particularly between 539 and 1799 A.D.

701 While the destruction of this Antichrist began in earnest in 1914 A.D., Satan himself will not be destroyed until the 1000 years are finished, according to the Scriptural declaration (Rev. 20). But the foundational work for the Devil's ultimate destruction in the second death was laid at Calvary; for it is written of the Man Christ Jesus that he willingly suffered death, that "through death he might destroy him that had the power of death, that is, the Devil" (Heb. 2:14).

702 It is in keeping with this time-measurement, therefore, that it begins at the date of our Lord's crucifixion, 33 A.D., and ends in 2914 A.D., when Satan, and all who then listen to him, will be forever destroyed; and, also, that it begins at the north floor-edge of the first Girdle-stone, which point fixes the level of the horizontal line containing the "539 A.D. date-point," the date when Satan foisted his deceiving abomination on Christendom. (The period of years between Spring of 33 A.D., and Autumn of 2914 A.D., is 2881½, whereas the length of the direct straight-lined measurement detailed above is a little over 2 inches more, namely, 2883·5116+ Pyramid inches. Therefore this time-measurement, like the three others already explained, is a little over 2 inches *short* of the exact terminal,—or 2·0116+ in this feature. See the diagram on page 266.)

THE 539 A.D. "DATE-BRIDGE"

703 That the 539 A.D. "Date-Bridge," 450·3820+ inches in length, referred to in paragraph 689, is an authentic part of the Pyramid's time-feature system, is signally confirmed by the following proportion, which symmetrically indicates the very date 539 A.D. itself, as reckoned from the time of our Lord's birth in 2·B.C. This proportion is not only connected with the length of the "Date-Bridge," 450·3820+ inches, but also with its actual position in the building.

704 The north floor-edge of the first Girdle-stone, 417·4468+ inches down from the upper end of the First Ascending Passage (the distance we have used in all of the time-features dealt with), fixes the level of the main horizontal line on which the "Date-Bridge" is measured off. The exact position of the "539 A.D. date point" on this horizontal line, is fixed by the horizontal measurement of 1335 inches (the "1335 days" of Daniel) which begins at the vertical line of the King's Chamber's north wall; for this north wall marks the date 1874 A.D., the end of the 1335 days. (See the diagram on page 250.)

705 The "539 A.D. date-point" is the north end of the "Date-Bridge." The other, south, end, and also the length, of the "Date-Bridge," is fixed by the exact location of the lower opening of the Well-shaft, for it is the vertical line of the north edge of this lower opening which determines the south limit of the "Date-Bridge." The length and position of the "Date-Bridge" is therefore definitely fixed according to the precise measures of all the other parts of the building's interior. (Refer to the diagram on page 262.)

706 Because of its exact location, as well as its length of 450·3820+ inches, the "Date-Bridge," as we have said, indicates the period between our Lord's birth and the date 539 A.D. in this way: If from the two ends of this definitely placed "Date-Bridge" we draw vertical lines up to the inclined floor-line of the Grand Gallery, then, counting the measured section of the Gallery floor as one, we have a plane geometric figure of four unequal sides. (See the diagram on page 262.)

707 The lengths of the four unequal sides of the plane figure are so balanced, that when we regard the sum of them as being the perimeter of a plane geometric figure of four equal sides, i.e., of a perfect square, we find that the side-length of this square agrees in inches with the years between Autumn of the year 2 B.C. when our Lord was born, and the middle of the year 539 A.D., when the "Abomination that maketh desolate" was set up in power, and from which the prophetic periods of 1260, 1290, and 1335 days (years) of Daniel date.

708 The lengths of the four unequal sides are: Horizontal "Date-Bridge" 450·3820+; north vertical 491·8663+; south vertical, 714·4854+; and section of inclined floor of Grand Gallery 502·3974+. (See the diagram on page 262.)

709 The sum of all four is 2159·1312+, which we may regard as the perimeter of a square. Therefore, dividing this sum by 4, we get the side-length of the square, namely, 539·7828+, which is practically 539¾ Pyramid inches. From Autumn 2 B.C., to the middle of the year 539 A.D. is a period of 539¾ years; for 1¼ B.C., plus 538½ A.D., = 539¾ years.

710 Another corroboration as to the correctness of the 539 A.D. "Date-Bridge," the position of the horizontal line on which it occurs, and of all the related measures, is found in the sum of the four unequal sides of an adjacent plane geometric figure, namely, that formed by: (1) the south vertical line of the first mentioned four-sided figure, (714·4854+ inches in length) now forming the north vertical of this adjacent four-sided figure; (2) the vertical line of the Grand Gallery's south wall; (3) the section of the inclined floor-line of the Gallery thus marked off by the two vertical lines; and (4) the corresponding section of the horizontal line on which the 539 A.D. "Date-Bridge" lies.

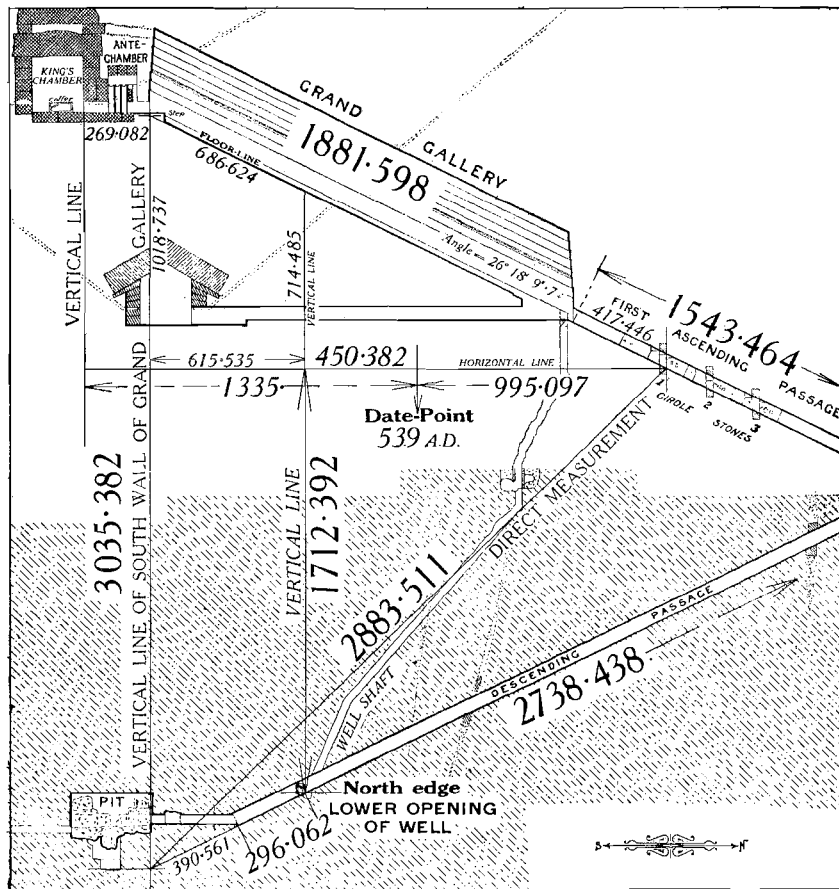
711 The number of inches in these four unequal, but definitely connected, lines is the same as the vertical distance between the upper extremity of the Grand Gallery floor (the point where the date 1914 A.D. is marked), and the lower extremity of the produced line of the Descending Passage floor (where the date 1914 A.D. is also indicated, by a distinct time-measurement.—See the diagram on page 266).

712 It is obvious that if the horizontal line on which the 539 A.D. "Date-Bridge" is placed, were at a higher or lower level than it is, or if the south end of the "Date-Bridge" was further south, or north, of its present position (the vertical line of the north edge of the Well's lower opening), the sum of the unequal sides of the four-sided plane figure would be more, or less, and so destroy its correspondency with the length of the Grand Gallery's south wall vertical line.

713 The lengths of this second plane geometric figure's four-sides are: (1) North vertical, which is also the south vertical of the first-mentioned plane figure, 714·4854+; (2) south vertical, which is in line with the south wall of the Grand Gallery, 1018·7379+; (3) section of Grand Gallery floor marked off by these two vertical lines, 686·6243+; and (4) the horizontal section similarly marked off, 615·5350+.—See diagram, page 266.

714 The sum of all four lines is 3035·3828+ Pyramid inches, which is the same as the total length of the vertical line, from

the upper terminal of the floor of the Grand Gallery, down to the inclined line of the Descending Passage's produced floor. This point on the produced Descending Passage floor is opposite to, on the same level as, the lowest part of the square shaft cut in the floor of the Subterranean Chamber by the original builders of the Great Pyramid.—See the diagram.



715 Before passing from this Section, we desire to draw attention to two additional features connected with 539 A.D. "Date-Bridge" and the horizontal line of which it forms a part. These features are indicative of the year 2914 A.D., not

directly, but by proportions; and the proportions themselves are, in a sense, appropriate, each to its own indicated time-feature.

716 We have noted in paragraphs 703 to 712 the symmetry of the two adjacent four-sided plane geometric figures, which stand on the horizontal level of the north floor-edge of the first Girdle-stone. The two additional features to which we refer are also four-sided plane figures, extending *below* the horizontal level of the others, and reaching down to the inclined floor-line of the Descending Passage, even as the others exactly above them reach up to the inclined floor-line of the Grand Gallery. The vertical lines of the two plane figures below the horizontal line are continuations of those above this horizontal line. The two lower figures are therefore the same as the two upper ones, except, of course, that their vertical lines are longer (See the diagram on page 268).

717 Taking the smaller of the two lower four-sided plane figures, *i.e.*, the one to the north of the lower opening of the Well-shaft, we find that it indicates the period of 2915 years between the birth of the world's Saviour, and the end of His Millennial reign when all the obedient will have received the full benefit of His ransom-sacrifice (as symbolised by the Well-shaft), and will have gained the perfect human condition.

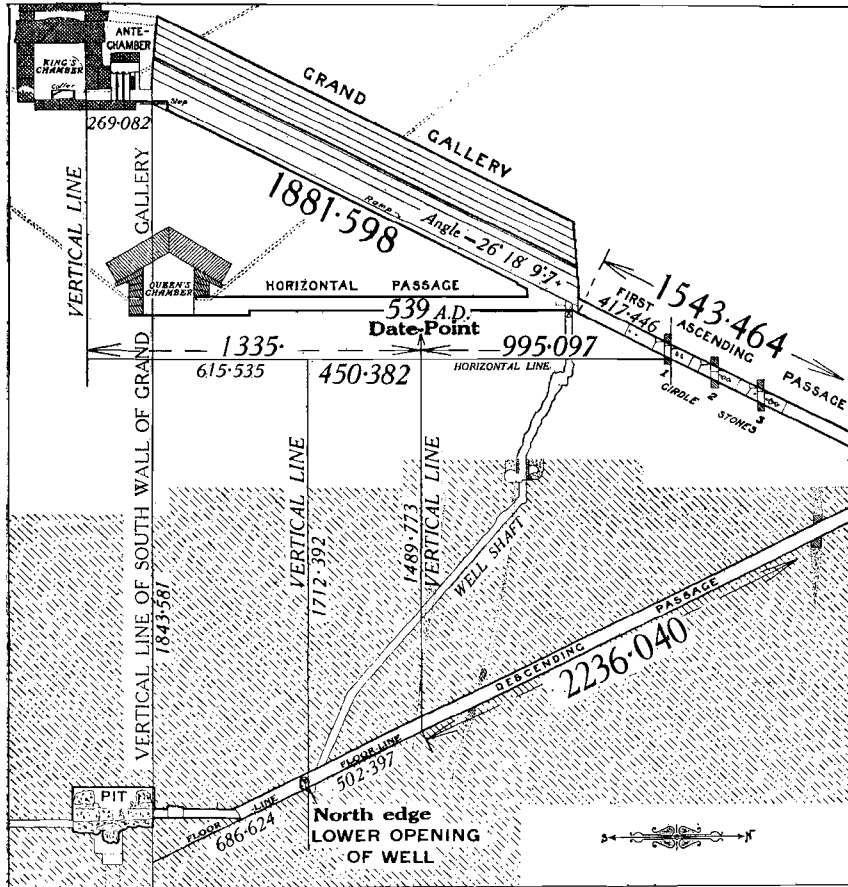
718 This indication is yielded through the medium of the number 7, the perfect number, in the following way: Multiply an even 10th part of the *sum* of the 4 unequal sides of this smaller, or northern one, of the two plane figures by 7, and add 7 to the result. The final result is 2915.4616+, or barely half an inch more than the exact 2915.

719 The four sides are: (1) North vertical 1489-7733+; (2) south vertical, which is the vertical line of the north edge of the lower opening of the Well-shaft, 1712-3924+; (3) horizontal, *i.e.*, the length of the "Date-Bridge," 450-3820+; and (4) the inclined floor-line of the Descending Passage between the two verticals, 502.3974+. The sum is 4154-9452; and an even 10th part of this sum, multiplied by 7, and 7 added, is 2915.4616+ Pyramid inches (See the diagram on page 268.)

720 While the Scriptures show that all the loyal at heart will have attained human perfection by the close of the 7th 1000-year period, and, in their loyalty, will gladly acknowledge that the perfect life they enjoy is directly owing to the willing sacrificial death of their Saviour, the Lord Jesus Christ, yet they also show that some will not render willing obedience to the loving and righteous Judge and King; and because of this they will be "destroyed from among the people" (Acts 3:23).

These will go into the "second death," being imperfect and unable to stand in the final test.

721 Every opportunity, however, will be accorded them to escape condemnation, and to take full advantage of the ransom-sacrifice of Christ; but if in spite of this their course is still



downward, all hope of life will be, for them, lost. They will go into that everlasting destruction so well symbolised by the Pyramid's Subterranean Chamber, for they will be regarded by the Lord as imperfect and therefore unworthy of everlasting life.

722 The symmetry of the larger of the two lower four-sided plane geometric figures appropriately indicates this phase of the closing work of the Millennial reign of Christ. For while its north vertical line is at the north edge of the lower opening of the Well-shaft, thus illustrating the full opportunity given to all the degraded to escape their downward course and ascend to the condition of life, its south vertical line, which is in vertical alignment with the south wall of the Grand Gallery, is at the lowest point of the produced Descending Passage floor, opposite the lowest part of the Subterranean Chamber, thus illustrating the utmost extremity of degradation, and condemnation to the *second* death. Such who pass into the second death will have spurned the opportunity of escaping the first, or Adamic, death, which the sacrificial work of Jesus Christ offered.

723 The date of this ultimate destruction of the wilfully evil, along with Satan the great deceiver, namely, 2914 A.D., which 2915 years after the birth of the Saviour in Bethlehem, is indicated by the sum of the four unequal sides of the larger plane figure, through the medium of 6, the Scripturally denoted *imperfect* number. For if we multiply an even 10th part of this sum by 6, we get 2914·8801+, or within less than an 8th part of an inch of the exact 2915 Pyramid inches.

724 The lengths of the four lines are: (1) North vertical, which is the same as the south vertical of the smaller plane figure, namely, 1712·3924+; (2) south vertical, which is in line with the Grand Gallery's, south wall, 1843·5817+; (3) horizontal 615·5350+; and (4) inclined 686·6243+, *Pyramid inches*. The sum of the four sides is 4858·1336+; and an even 10th part of this sum multiplied by 6 equals 2914·8801+ *Pyramid inches* (See the diagram on page 268, and compare with that on page 266).

725 When the Scripture says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12), we know that the Lord must have so arranged the details of His Plan of the Ages, that when these "days" were fulfilled his people would be fully aware of it, and be able, therefore, to experience the blessedness foretold. As the angel (who uttered these words to the prophet Daniel) declared, "none of the wicked shall understand; but the wise shall understand" (verse 10).

726 The angel intimated that the *date* from which these periods of "days" would run, would be recognised by the watching saints, the wise ones; for this date would be signalised by the setting up of the "abomination that maketh desolate," that is, the setting aside of the true sacrificial work

of Christ, the daily, or continual, atoning sacrifice which has satisfied the justice of God, and the substitution in its stead of the "Sacrifice of the Mass," which is not only worthless in itself, but desolating in its effects, giving men a license to sin under the mistaken belief that a sacrifice of the mass will atone for every such sin. It is an abomination in God's sight, because it implies that the sacrifice of His dear Son Jesus Christ has been ineffective, and is of no avail without the aid of other, make-believe, sacrifices.

727 The pointed words of the angel, who told these wonderful future events to Daniel, that the "days" would begin "*from the time,*" manifests that the particular *time* specified would be clearly enough marked in history to attract the attention of students of the Word, who would then be able to apply the periods of the "days" correctly. The event to be looked for was: "the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." This, namely, the taking away of the continual, everlasting, sacrifice of Jesus Christ, by the substitution of sacrifices of the mass, was accomplished in 539 A.D. when the Apostate Church was set up in power through the acquisition of the city of Rome, as the result of the Edict of Justinian, Emperor of Rome.

728 The city of Rome was the ancient seat of power of the Roman Empire; but the strange removal of the capital of the empire about 200 years before by Constantine to the East, (to Byzantium, afterwards named the city of Constantine, *i.e.*, Constantinople), gave the fallen church its wrongly-desired opportunity, to set itself up as the *Spiritual* Roman Empire. This it was enabled to do through the putting into force in 539 A.D. of the Edict of Justinian, which granted the Romish Church the power to acquire the city of Rome in its own name, as its own property.

729 As we read in the symbolical Book of Revelation: "and the dragon [the old pagan system of Rome] gave him [the new papal, or ecclesiastical, beast-like system] his power [civil forces], and his seat [the city of Rome], and great authority"—the civil power of the Roman Empire backed up the Apostate Church in its newly acquired authority as spiritual ruler of the world, *Christendom* (Rev. 13:2).

730 The first of the prophetic periods of "days" (years) to run its appointed course, from the setting up in power of the desolating abomination in 539 A.D., was the 1260 days, called in the Book of Daniel the "time, times, and an half" (Dan. 12:7; 7:25), and in a parallel passage in Revelation as "forty and two months" (Rev. 13:5). At the close of this period, 1799 A.D., as we have seen, the great Apostate Church had its

power effectually broken, and the true Church of Christ experienced a corresponding measure of spiritual freedom.

731 The second period of "days" was the 1290 years to 1829 A.D., when the proper understanding of these and other times and seasons of the Word had its small beginning. Wm. Miller and other expectant saints had a great spiritual uplift after the end of the 1290 days period, when they perceived that the Holy Bible contained within itself a convincing intimation of the second advent of Christ.

732 While there was great disappointment at the *apparent* non-fulfilment of the time-prophecies, Christ not coming at the date (1844), and manner (*visible* appearing), expected, yet those who clung to the Written Word knew that some reasonable explanation would be forthcoming, if only the people of God would patiently wait for it.

733 "Blessed is he that waiteth," said the Word of God, "and cometh to the thousand, three hundred and five and thirty days"; for then the expectation of the faithful followers of the Lord would *at last* be an accomplished fact. The Lord Jesus Christ would at the end of this third period of 1335 days be present at his Second Advent; and the informed, spirit-begotten children of God would *know* of it.

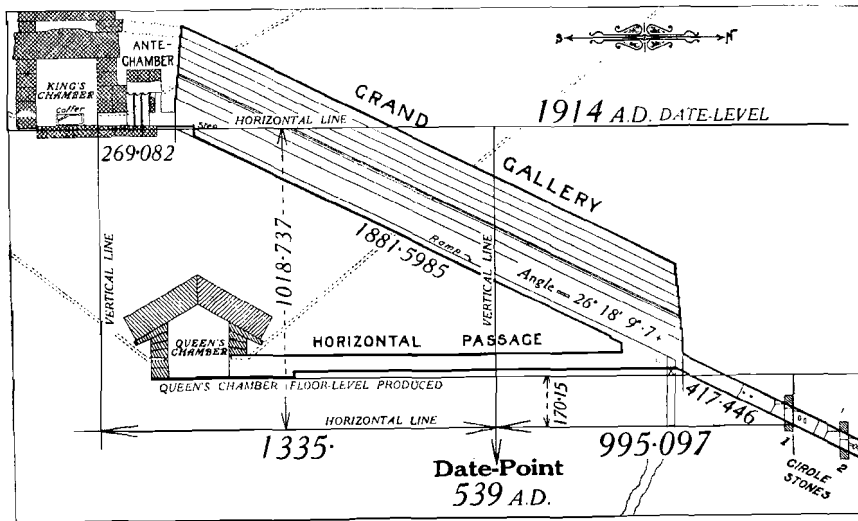
734 The *presence* of Christ as an invisible, powerful spirit being from 1874 A.D., has been known to the Lord's people since soon after that date; but the world in general, and all cold or lukewarm Christians are not yet aware of it. For the Scriptures intimate that the presence of Christ at his second coming would be thief-like in its manner; the 1000-year day of the Lord opening stealthily and quietly, and apprehended at the first by those only who are in a watching attitude (1 Thess. 5:1-5). Later all the world will know, when "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire"—exceedingly troublesome times (2 Thess. 1:7, 8).

735 Thus one cause for experiencing the blessedness foretold, to those who have waited and come to the end of the 1335 days, is the knowledge, Scripturally gained, that the Lord is now present, gathering the saints to himself, both those who have died in the past, and those who are alive and remain on earth, running in the race for the prize of the high calling.

736 Another cause for the blessedness of these wise ones (wise in their reverence for, and implicit faith in, their heavenly Father), is their knowledge that the great "Times of Restitution of all things" began to date, chronologically, from the end of the 1335 days; for the Scriptures declare that Jesus Christ was to be retained in heaven *until* the times of restitution, and that then God the Father would "send Jesus Christ." The

coming of our Lord, therefore, at the end of the 1335 prophetic days of Daniel in 1874 A.D. is coincident with the opening of the wonderful times when *all things* will be restored to mankind, of which all the holy prophets have foretold since the world began, according to the inspired declaration of the Apostle (Acts 3:20, 21).

737 The blessings which will come to mankind, and which have already started to come, and the Millennial reign of Christ under the beneficent rule of which full human rights will be restored to all the obedient, are particularly symbolised by the Queen's Chamber in the Great Pyramid, and by the plane or level of the floor of that Chamber. But the date of the beginning of the measure of time, the 1335 days, which would indicate at their end the commencement of the restitution times of blessing, namely, 539 A.D., is marked by a definite point on the *lower* level of the north floor-edge of the first Girdle-stone (See the diagram below).



738 These two levels or horizontal lines are distinct, the higher being fixed by the floor-level of the Queen's Chamber, and the lower by the north floor-edge of the first Girdle-stone in the First Ascending Passage. How, then, is it possible for the "539 A.D. date-point" on the lower level to be in any way symmetrically, and reasonably connected by a corroborating measure of 1335 Pyramid inches with the Queen's Chamber

floor-level? By the only convincing way in which it could be shown, when we take into account the comparatively small vertical distance separating the two horizontal lines.

739 This symmetric measure of 1335 Pyramid inches is contained in the sum of 3 straight lines, these lines being directly connected with the two horizontal levels referred to, and with the north edge of the first Girdle-stone, and the "539 A.D. date-point" on the lower level. For the *vertical* distance separating the two levels, and the *horizontal* distance separating the north floor-edge of the first Girdle-stone, and the definitely fixed "539 A.D. date-point," have been so adjusted by the Pyramid's great Designer, that these distances corroborate the Scriptural period of 1335 "days," not only in time, but in events also, as represented by the appropriate symbolism of the Pyramid.

740 Measuring vertically from the floor-level of the Queen's Chamber down to the north floor-edge of the first Girdle-stone, then horizontally from this latter point to the "539 A.D. date-point," and thence vertically upward to the level of the Queen's Chamber's floor, the total number of inches is 1335-4013+, or less than half an inch more than the exact 1335. (The two vertical lines are, of course, equal, namely, 170-1517+, and the horizontal measure is 995-0977+, *Pyramid inches*. (See the diagram on page 272.)

741 If the lower horizontal line were raised a bare 10th part of an inch, the little extra of .4 of an inch beyond the exact 1335 inches required would be eliminated. But in all the time-measurements presented in this Section, and in the preceding three Sections, we have consistently adhered to the one level, as fixed by the mean distance of 417-4468+ *Pyramid inches* for the north floor-edge of the first Girdle-stone down from the upper end of the First Ascending Passage. The advantage is that the student may judge for himself as to the requirement of each distinct feature, some of which might be rendered exact with a slightly lower level for the main horizontal line, and others with a slightly higher. Because, as we mentioned before, no one floor-distance for the first Girdle-stone's north edge can show all the varied features with exactness, and it is for this reason that the Architect purposely made this first Girdle-stone with more than one thickness, that it might present more than one measure, within narrow limits.

742 Daniel's period of 1335 days (years), while pointing to the end of the 6000 years since the fall of Adam (according to the correct interpretation of the Biblical chronology), and the beginning of the times of restitution at the date of the second

advent of Jesus Christ, ran its course in the Gospel Age (539-1874 A.D.). The Gospel Age is represented in the Great Pyramid by the Grand Gallery, which ascends far above the lower horizontal line on the southward part of which the 1335-inch measure is marked off (from the "539 A.D. date-point" on this horizontal line, to the point which is vertically in alignment with the King's Chamber's north wall). Yet, though thus far separate, there is a symmetric measurement which, in a way, shows a connection between the horizontal measure of 1335 inches, and the Grand Gallery.

743 This symmetric measurement is similar to the one just explained, being based upon the sum of three straight lines, one of these straight lines being the primary 1335-inch section of the horizontal line (*i.e.*, the line which is horizontally in alignment with the north floor-edge of the first Girdle-stone.— See the diagram on page 272).

744 The two *vertical* lines of this measurement reach from this horizontal line, up to the level marked by the upper extremity of the Grand Gallery floor, that is, to that level which marks the 1914 A.D. date, and is therefore called by us the "1914 A.D. date-level." (The perimeter of the Pyramid at that level agrees in inches with the years in the great Precessional Cycle of the Equinoxes.)

745 The north vertical line ascends from the "539 A.D. date-point" on the lower horizontal line; and the south vertical line ascends from the other extremity of the 1335-inch horizontal measure, *i.e.*, ascends along the vertical line of the King's Chamber's north-wall. The connection between these three definitely related straight lines, and the Grand Gallery, is shown in this way (See the diagram on page 272):

746 One half of the sum of the three straight lines, the principal one of which is the 1335-inch horizontal line, is equal to the horizontal length of the Grand Gallery, the difference between them being little more than half an inch, if we take the *standard* length of the Grand Gallery.

747 The two vertical lines are the same length, namely, 1018·7379+, and the horizontal is the main measure of 1335 inches. Half of the sum of the three lines is 1686·2379+; while the standard horizontal length of the Grand Gallery is 1686·7882+ *Pyramid inches*.

SECTION LVII

THE TRUE, AND COUNTERFEIT, "DAYS" OF DANIEL

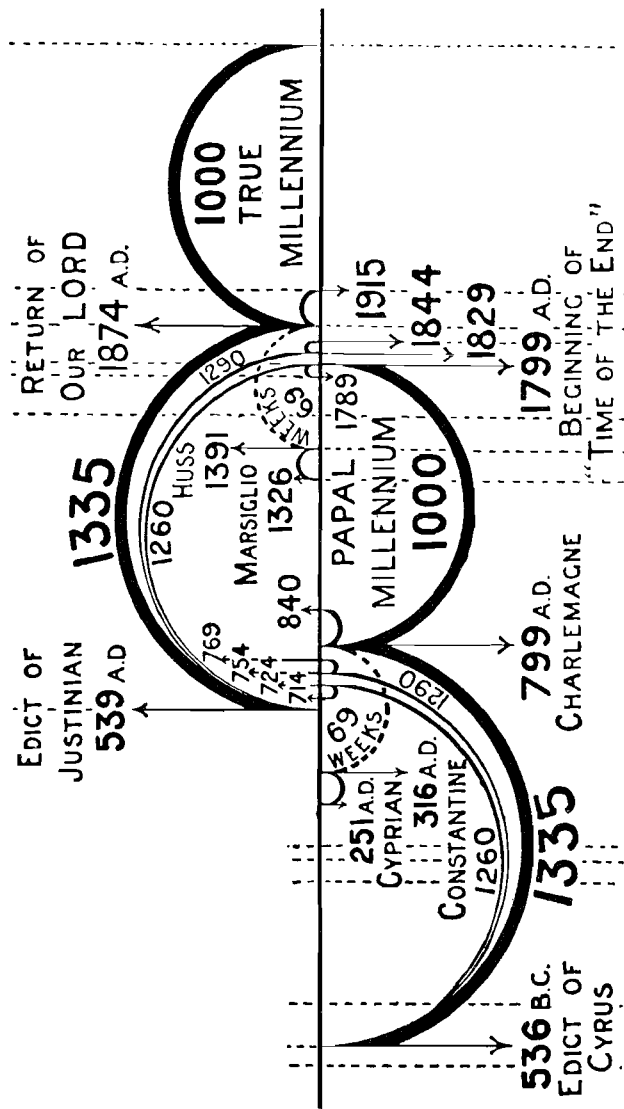
AS there is a Millennial Kingdom, during which Jesus Christ and his joint-heirs reign in righteousness for the blessing of all the families of the earth, so there has been a *counterfeit* of this, namely, the Papal Millennium, during which the great Anti-Christ system reigned to the hindrance of the world's progress.

749 The Apostle warned the early Church not to expect the near approach of Christ's Kingdom. The Lord had revealed to him that the Adversary would be permitted to reign during the Gospel Age; and that in due time this counterfeit kingdom would be dissolved and finally destroyed by Christ when he came to establish the *true* Kingdom of God. In 2 Thess. 2:1-10, we read:

750 "Now we beseech you, brethren, by [concerning] the coming of our Lord Jesus Christ, and by [concerning] our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us that the day of Christ is at hand." They were not to imagine that the great 1000-year "day" of the Lord would soon appear.

751 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first [*i.e.*, the Church nominal must fall away from the true faith, before Christ's day could come], and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called [a] God, or that is worshipped; so that he as [a] God sitteth in the temple of [the] God, showing himself that he is [a] God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.

752 "For the mystery of iniquity doth already work: only he who now letteth will let [hindereth will hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth [the power of his truth, overthrowing the refuge of lies], and shall destroy with the brightness of his coming [at his second advent



THE PARALLELS OF THE TRUE, AND COUNTERFEIT, "DAYS" OF DANIEL

in 1874 A.D.]: even him, whose coming [presence] is after [during] the working of Satan with all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (See Diaglott).

753 There are two points to notice in the Apostle's words: (1) although the "mystery of iniquity" was working even so early as the time when the Apostle wrote, the great counterfeit system could not be established in power until something which blocked the way was removed; and (2) he states that this iniquitous system is the work of Satan. With regard to the first point, we shall quote from *Studies in the Scriptures*, Vol. II, page 288:

754 "The Apostle Paul foretold that this iniquitous principle would work secretly for a time, while some opposing thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says, 'Only he who now hindereth will hinder, until he be taken out of the way' (2 Thess. 2:7). What does history have to show in fulfilment of this prediction? It shows that the thing which hindered the rapid development of Antichrist was the fact that the place aspired to was already filled by another.

755 "The Roman empire had not only conquered the world and given it politics and laws, but, recognising religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as in civil affairs.

756 "In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. As such he was worshipped and his statues adored; and as such he was styled *Pontifex Maximus*—i.e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained 'the power and seat and great authority' of the former Ruler of Rome—Rev. 13:2."

Thus we see that, for some time, *Pagan Rome* hindered *Papal Rome* from establishing itself in power.

757 With regard to the second point, that the Papal Millennium is really Satan's kingdom, we realise that Satan could not have set up his counterfeit system without God's permission. Although the Antichrist is the workmanship of the great

Adversary, nevertheless, the chronological features connected with it form no part of *his* plan. We understand, rather, that in permitting that "old serpent" to deceive and corrupt the Church from the simplicity that is in Jesus Christ, so that it grasped the power and claimed authority to reign over the world, the Lord overruled the events connected with the rise and fall of this Apostate organization so that they occurred at such times as suited His eternal purposes.

758 The Lord of heaven and earth thus demonstrates to us now, and to the world hereafter, that He has been working all things after the counsel of His own will, and causes even the wrath of man to praise Him. Thus our confidence in Jehovah's wisdom and power is strengthened; and we thank Him that, in addition to the various types in the Law Dispensation, He has compelled even the enemy to foreshadow the events leading up to the establishment of the everlasting Kingdom of Christ.

759 We have already seen that the Apostate Church was permitted to take away the "daily sacrifice" of Jesus Christ, and place in its stead the "abomination that maketh desolate" (Transubstantiation) in 539 A.D., at which date the prophetic period of 1260 symbolical days of persecuting power began. Daniel foretold of two kings (Papal and Pagan Rome) sitting at one table, speaking lies to each other (Dan. 11:27). The clerical party, rapidly gaining the mastery in the 3rd century, would have set itself up in full power; but God did not allow the schemes of the Papacy to prosper until the year 539 A.D. We perceive, therefore, that while God does not interfere with the freedom of man's will, he keeps the times and seasons in his own power (Acts 1:7).

760 When the beloved Prophet Daniel manifested his deep concern for the welfare of his people, the nation of Israel, he received a message of comfort from the Lord. He was told that at the end of 69 weeks, counting from the time that the commandment would go forth to build Jerusalem, the long looked for Messiah would come; and that during the 70th week the covenant would be confirmed with many of that nation. In Section XX we saw that the 69 weeks of waiting for the coming of Messiah have a parallel of 69 weeks of waiting for His *Second* Advent, when the Millennium was due to begin (See diagram, page 102). So with the counterfeit kingdom of Antichrist, we find a similar period of 69 weeks leading to the establishment of the Papal Millennium (Compare Nos. 5 and 6 on page 24).

761 The reader will recall that the beginning of the 69 weeks in the Gospel Age, *i.e.*, 1391 A.D., was the year when Huss received his commission as Reformer. Huss made the

Reformation a national force, and thus may be said to have built the walls of Spiritual Jerusalem. The spiritual labours of Huss, therefore, corresponded to the work of Nehemiah, who, in the parallel year in the Age of Israel, 455 B.C., built the walls of the material Jerusalem. The pioneer of the Reformers, however, was Marsiglio, who *organised* the Reformation. Marsiglio's work, as we noticed (pages 106-107), corresponded with the building of the Temple under Zerubbabel during the years 521-517 B.C.

762 The work of Zerubbabel and Nehemiah was the beginning of the preparation of the people of Israel to receive the Messiah. Marsiglio and Huss in the parallel Gospel Age are equally prominent in the primary preparations for the setting up of Christ's Millennial Kingdom. So, also, the preparatory work of Cyprian and Constantine was necessary for the gradual establishment of the great counterfeit kingdom of Antichrist (See diagram, page 276).

763 Although the spirit of the Antichrist was manifest in the days of the Apostles (1 John 2:18), the definite work of organising that system was not permitted by God till 251 A.D., the date of Cyprian. The following extract from the Rev. H. Wallis Smith's *Outlines of Early Church History*, page 78, shows the gradual rise of the Papacy in Rome, which is, of course, the foretold falling away of the Church from the true faith:

764 "Papal supremacy, however, was the natural result of the view taken by Cyprian, and subsequently generally adopted, as to the unity of the Church. Three stages of opinion can be traced on this subject during the first three centuries. The *first*, or primitive view, made the bond of union *a changed life*. The *second* view found the basis of a union in *a definite belief*. The 'Catholic Church'—an expression first found in the epistles of Ignatius—consisted of those who held the true, and only true, tradition of Christian teaching. This seems to have been the received view till the time of Cyprian.

765 "The *third* or Cyprianic view held that the unity of the Church implied *unity of organisation* as well as unity of belief. According to Cyprian, in his treatise on the 'Unity of the Church,' written A.D. 251, the Catholic Church was founded from the first by Christ on St. Peter alone, that while the Apostles possessed equal power the unity of the Church might still be maintained. She has ever since remained one in unbroken episcopal succession, and out of this Church, with its order of bishops and its centre in Rome, there can be no Christianity."

766 The Rev. Henry Cowan, D.D., also refers to the influence

of Cyprian in the formation of the Papal system. In *Landmarks of Church History*, page 24, he says: "Cyprian, originally a rhetorician, was converted in middle life, and elected two years later (248), by popular acclamation, Bishop of Carthage . . . Unfortunate schisms at Carthage and Rome, in connection with the restoration of the lapsed, led to the growth of the doctrine, largely through his influence, that the Church's unity consists not only in 'one Lord, one faith, one baptism,' but in *one outward organisation, apart from which is no salvation*. This organisation, Cyprian held, has as its sole authoritative exponent the brotherhood of the Catholic bishops, . . . and, as *its centre of unity the Bishop of Rome*, the successor of the chief Apostle, St. Peter."

767 Thus, the writings of the distinguished ecclesiastic, Cyprian, entitled *The Unity of the Church*, formed the basis for the organisation of the Papacy, even as Marsiglio's publication "The Defensor Pacis," was the means of organising the Reformation. The date of Cyprian, 251 A.D., corresponds with the middle of Marsiglio's four years of activity, 1326 A.D. (See Pars. 460 to 467).

768 The work of the Reformer Huss was counterfeited by the Emperor Constantine, who removed the seat of the civil government from Rome to the East where he founded Constantinople, thus leaving the way clear for the development of the Papacy. Constantine embraced Christianity, and made a corrupted form of it, the Roman Catholic faith, the religion of the empire. By thus uniting Church and State, he buttressed the walls of the great counterfeit system.

769 The Rev. Henry Cowan, in his book above referred to, page 29, writes: "His [Constantine's] policy now culminated in the supersession of heathenism by Christianity as the imperial religion. While pagan rites, if not immoral, were tolerated, official sacrifices ceased. Disused pagan temples and public buildings were transformed into churches; letters were issued and discourses preached by the emperor in favour of Christianity and against idolatry . . . his establishment of Christianity, however, had a *political as well as a religious motive*."

770 Constantine did a work for the Antichrist, therefore, similar to the work which the Reformer Huss executed for the true Christ (See pages, 108, 109). We cannot determine the exact time when Constantine may be said to have received his commission as builder of "Babylon the Great" (the false Spiritual Jerusalem), but we can closely approximate the year. In a great battle which he successfully fought in 312 A.D., Constantine ascribed his victory to a vision. He solemnly

declared that he beheld a luminous cross in the heavens on which he read the message: "*By this conquer*." Next year, 313 A.D., he issued the edict of Milan, by which he granted liberty to Christians.

771 Many think he was then a Christian; but this is not so; his edict permitted all religions to be practised, for he did not at that time regard Christianity as the only saving faith. But in 324 A.D., when he became sole Emperor, he established laws which demonstrated that he had since come to regard the Roman Catholic faith as the only true religion, and all others as false and impious. It was therefore between 313 and 324 A.D. that Constantine embraced Christianity, and so received his commission to build the walls of the counterfeit Spiritual Jerusalem. The date 316 A.D., which falls between these two years, corresponds with the date of Huss.

772 It was Constantine who, in the year 325 A.D., assembled, and presided over, the famous council of Nicæa, in which the doctrine, of the "Trinity" was discussed and adopted as an article of faith by the Apostate Church.

773 We now notice further remarkable chronological correspondencies between the events which preceded Christ's 1000-year "day," and its counterfeit the Papal Millennium. From the time of Constantine the Papacy was a Church-State system without *temporal* dominion; but in 539 A.D. it practically came into possession of the city of Rome, and was set up in power; and there began the prophetic periods of 1260, 1290, and 1335 days of waiting for the establishment of the *true* Millennium. We also find from the year 536 B.C. similar periods of 1260, 1290, and 1335 days of waiting for the establishment of the counterfeit Millennium (See diagram, page 276).

774 To realise the full significance of this time-feature, we must remember that the release of the Fleshly Israelites from their Babylonian bondage by Cyrus in 536 B.C., typified the liberation of the Israelites, both Spiritual and Fleshly, by the greater Cyrus, Christ, from "Babylon the Great" after the completion of the Seven Times of the Gentiles. The members of the Apostate Church claimed that *they* were the Spiritual Israelites; and when they were permitted by God to establish their Millennial reign, they in everything *counterfeited* the true and glorious Kingdom of Christ.

775 Just as in 536 B.C., the beginning of the counterfeit "days" of Daniel, Babylon was captured by Cyrus and the enslaved Israelites set free, so in 539 A.D., the beginning of the true "days" of Daniel, Rome was captured from the Ostrogoths by the Emperor Justinian, and the nominal Spiritual Israelites

were relieved from the Gentile power which hindered the development of their Antichrist system. The Ostrogothic nation was the last of the three kingdoms which were uprooted to make way for the Papal power. This fact of history was foretold in figurative language by Daniel: the Papal power being symbolised by the little horn that had eyes and a mouth speaking great things, before which three other horns were plucked up by the roots (Dan. 7).

776 And as Jerusalem, the typical seat of government, was presented to the typical nation of Israel in 536 B.C., so in the year 539 A.D. Rome, which is the counterfeit antitypical seat of government (See Pars. 241, 242), was presented to the Apostate Church. But as the typical holy nation of Israel, set up in power in Jerusalem, was still under the sovereignty of Cyrus, whose word was law, so the "Holy Catholic Church" was yet under Justinian, who had to be obeyed (See diagram, page 276).

777 The Word of God distinctly states that the Church is to be subject to the powers that be, and to wait for the coming of Christ to set up his Kingdom. The members of the Apostate Church disregarded this injunction. Instead of waiting for their Lord's return, they deceived themselves into thinking that the Kingdom of Christ was to be set up in power by the Church in the flesh, and that they ought even now to reign as kings and priests over the world. The result was that all the true Church of God who opposed this error, were persecuted as heretics by the blind leaders of the Apostasy; and for 1260 symbolical days the Lord permitted the counterfeit to wear out his saints (Rev. 13:4-9).

778 These faithful followers of the meek and lowly Jesus were admonished by the Apostles to humble themselves under the mighty hand of God, that they might be exalted in due time. The 1260 days (years) were therefore *days of waiting* for the time when God would vindicate His cause; and during the period of the "time of the end" which followed the completion of the 1260 days, the Lord has been gradually consuming "Babylon the Great," and will finally destroy it in the fiery trouble which terminates this Age (Dan. 7:24-27; 12:1, 4).

779 The "time of the end," besides witnessing the gradual fall of the Gentile dominion, of which Papacy is an important section, shows also the gradual rise of the Kingdom of Christ, being called the "day of his preparation." The ends of the 1260, 1290, and 1335 days, and also the end of the Seven Times of the Gentiles, all mark important stages in the establishment of Christ's dominion, and in the diminishing of the kingdoms of this world. So, in the establishment of Antichrist's dominion,

we find corresponding stages at the end of the counterfeit "days" of Daniel, showing the gradual fall of Pagan Rome, and the consequent development of Papal Rome. We shall freely quote the historical evidences which establish these coincidences.

780 Babylon was the parent of all the ancient idolatrous religions, and is thus the type of "Babylon the Great," the "mother" of the false Church-State systems in the Gospel Age. The overthrow of Babylon by the Persian Cyrus in 536 B.C., therefore, when the other Gentile nations became universal rulers of the world, began a period of *waiting* for the millennial reign of the great antitypical *spiritual* Babylon. The Apostle shows us that that system could not come till the hindrance interposed by the other nations was removed. It is remarkable that this period of waiting for the kingdom of *Anti-Christ*, should correspond exactly with the period of waiting for the Kingdom of the *true* Christ.

781 Although the 1260 days of Daniel point to 1799 A.D. as the commencement of the "time of the end," we saw that the French Revolution, ten years before, constituted the *practical* beginning (See page 134). So, also, with the counterfeit, the 1260 days (years) from 536 B.C. point to 724 A.D., but history shows that the "time of the end" of the Pagan power began in 714, ten years earlier, and extended to 840. During this period, called the "Age of Charlemagne," the Papacy gradually assumed great control of the secular, as well as of the religious, affairs of Europe; and by 840 A.D., which corresponds with 1915 A.D., the pope became lord of lords, and king of kings.

782 It was under the protection of the kings of the Franks that Papacy gained its sovereign power. Shortly after the Emperor Constantine removed the seat of the civil government eastward to Constantinople, the relations between the peoples of the Western and Eastern divisions of the Roman empire became strained. The popes took advantage of this estrangement to further their schemes. We read in the Scriptures of the woman Jezebel, and how she secured her aims by her influence over her husband, king Ahab (1 Kings 21:25). So with the Apostate Church, which was represented by Jezebel (Rev. 2:20), her only power was her "tongue," or mouth,—a "mouth speaking great things." The Apostate Church desired to overthrow Paganism and establish herself as a priestly kingdom, and she succeeded in her ambition by persuading the Franks, the most powerful tribe in the West, to give their military support.

783 The first of the Frankish kings was Clovis, who was

converted about 496 A.D., and proved of much help to the Papacy. One of the bishops wrote to Clovis: "As often as you fight, we conquer." His successors, however, degenerated so greatly that the prime minister, called the mayor of the palace, with the aid of the popes superseded that royal line. The first of these powerful mayors to form an alliance with the Papacy was Charles Martel (*i.e.*, the Hammer), who was appointed to office in 714 A.D., ten years before the end of the counterfeit 1260 days. He was considered the "only hope of the Christianity of the West, and his name was held in the highest honour at Rome."

784 Regarding the importance of Charles Martel in the formation of Papal supremacy, the Rev. R. W. Church, D.D., in *The Beginning of the Middle Ages*, writes: "He laid the foundations of that central power of the Church in Western Christendom, which in the middle ages grew to such vast proportions. Charles Martel was the first of the new princes beyond the Alps who was invited by the Bishop of Rome to interfere in the affairs of Italy." Thus "the foundation of the Frank Alliance was laid. From that time the Franks came to be looked upon as the natural protectors of the Popes . . . Without the name of king, Charles Martel was the second founder of the Frank Kingdom." Clovis was the first.

785 The year of Charles Martel's investiture in office, 714 A.D., was therefore the beginning of the "time of the end" of Paganism, and was also the preparation for Antichrist's millennial reign, which began in 800 A.D. when Charlemagne, the grandson of Charles Martel, was crowned Emperor of the West by the pope in Rome.

786 While the Apostate Church had found a powerful ally to advance her *secular* interests, another friend arose, in 715 A.D., who offered to extend her *spiritual* domains by missionary efforts. This was Boniface, who earned the title of "the Apostle of Germany," because of his labours among the wild uncivilised tribes of Germany. Instead, however, of consistently preaching the truth, he often resorted to artifices and frauds; instead of winning men to Christ, he rather converted them to the pope, to whom he had sworn perpetual allegiance. Mosheim says: "He was rather an apostle of the pope, than of Jesus Christ; he had but one eye directed toward Christ; the other was fixed on the pope in Rome, and on his own fame, which depended on him."

787 Boniface laboured on behalf of the papacy till his death in 754 A.D. Charlemagne continued the work of "Christianising" the Western world by means of rewards, threats, and the sword. One of his laws reads: "If any

person, of the Saxon Race, shall contemptuously refuse to come to *baptism*, and shall resolve to continue a pagan, let him be put to death." "For thus serving the cause of Christ," Mosheim writes, "a grateful posterity decreed to Charles [*i.e.*, Charlemagne] the honours of a *saint*. . . . But to those who estimate sanctity, according to the views of *Christ*, Charlemagne must appear to be anything rather than a saint."

788 Thus the Papacy "cast down the truth to the ground," and from the year 714 A.D. "practised and prospered" greatly (Dan. 8:12). At the parallel year, 1789 A.D., the preparation for the true Millennium progressed rapidly through the extensive circulation of the "Word of truth" by the numerous Bible Societies (See Par. 333).

789 Another cause of the decline of Pagan Rome, and the ascendancy of Papal Rome, was the quarrel over images. True to its Anti-Christian character, Papacy upheld the worship of images. In 726 A.D., two years after the end of the counterfeit 1260 days, Emperor Leo III in Constantinople issued his famous edict for the suppression of idolatry, commanding that all images be removed from church buildings. The Papacy had been waiting for an opportunity to turn the Western empire against its civil head in the East, and pope Gregory II immediately took advantage of this edict, and declared that the Emperor had fallen from the faith and should not be obeyed. Thus the zeal of the pontiffs for image-worship occasioned a revolt, and taught the people not to fear the power of the Emperor.

790 To this extent, therefore, the rulers of Pagan Rome lost their sovereignty; and Papal Rome grew proportionately stronger; even as at the end of the true 1260 days, when Napoleon triumphed over the Antichrist and ended its sovereign reign, the people learned not to dread the power of the popes. Nevertheless, the Apostate Church, with its "eyes" of worldly wisdom, saw that the time was not yet ripe for completely casting off the imperial power of Rome, for the Lombards in Italy were an ever present danger to Papal pretensions. Charles L. Wells, Ph.D., Professor of History in the University of Minnesota, writes with regard to this in his work *The Age of Charlemagne*:

791 "The Papacy soon realised that the time had not come to throw off the power of the Emperor or to attempt any new scheme of political autonomy. The threatening attitude of the Lombards clearly showed that the breakdown of the Imperial power in Italy, weak as it was, would bring about a universal Lombard dominion, in which the Papacy would be completely

swallowed up. True, the Pope might look to the Franks; but Charles Martel was overburdened with wars in his own dominions, and the Lombard king was his strong and faithful ally. Nothing remained, therefore, at present for the Pope but to use all his influence on the side of the Emperor against the Lombard, for submission to a distant Emperor was far better than subjection to a strong and ever-present Lombard king."

792 When Charles Martel died, his son Pepin the Short succeeded him to the office of mayor of the palace. Pepin aspired to the throne, and desired the Frankish nobles to depose the king, Childeric III. But although they recognised that the present king was merely a figurehead, and that Pepin was the true ruler, the nobles would not agree to support Pepin unless he received the sanction of the pope. The pope, Zacharias, at that time needed aid from Pepin and the Franks against the Greeks and the Lombards, who were very troublesome to him, and readily gave his consent. Thus Childeric was banished, and Pepin assumed kingly authority.

793 Three years later, in 754 A.D., pope Stephen III, successor to Zacharias, crossed the Alps and personally crowned Pepin king of the Franks, and absolved him from any legal oaths which bound him to Childeric. In the same year, 754 A.D., Pepin crossed over to Italy with an army and subdued the Lombards, taking certain territory from them and presenting it to the Papacy. This territory was the first possession of land, outside of Rome, acquired by the Church.

794 Commenting upon this turn of affairs, the Rev. R. W. Church says: "This was the first exercise on the part of the Popes to a claim to change the allegiance of subjects, to authorise the removal of one king and the election of another. For the service which they rendered they were paid in cities and provinces . . . Thus from the commencement at St. Denis of the second kingly line of the Franks, arose in the *first* place the temporal dominion of the Popes, held in the beginning as a temporal lordship under the overlordship of the king or Emperor; *then* claimed by them as independent princes in absolute sovereignty; and *next* the pretension broadened out indefinitely from this precedent to interfere in the political and civil affairs of Christendom, to dispose of kingdoms, to set up and degrade kings" (*The Beginning of the Middle Ages*, page 91).

795 Although Pepin avoided an open breach with the Emperor in Constantinople, he had "none the less struck at the slender chain" which united the Eastern and Western divisions of the old Roman empire. It was left to his son

Charlemagne to sever the connection, and the method of doing this was suggested by the Papacy. Pagan Rome was therefore almost entirely removed from the path of Papal Rome in 754 A.D., which is the end of the counterfeit 1290 days; and it seemed at that time as if the millennial reign of Antichrist would soon come. (See the diagram, page 276.)

796 But just as the "Millerite Movement" ended in great disappointment in 1844 A.D. through the apparent delay in the coming of Christ's Day, so the Papacy experienced great disappointment at the corresponding date, 769 A.D. (See diagram, page 276). For when Pepin died in 768 A.D., his two sons, Carloman and Charlemagne, who succeeded him to the kingdom, began to quarrel; and next year Charlemagne made overtures to the Lombards, Papacy's bitterest enemy, and even proposed to marry the daughter of that nation's king. C. L. Wells writes:

797 "On hearing the news of this alliance of the Franks and Lombards the pope was filled with indignation and alarm. In view of such an alliance what would become of the newly established power of the Papacy, the patrimony of St. Peter? The already threatened subjection of the pope to the Lombard king seemed inevitable. Stephen accordingly wrote at once . . . 'It would be a most shameful connection and downright madness for the illustrious race of the Franks, which shines forth superior to all people, so splendid, so noble, and of regal power, to pollute itself with the perfidious race of the Lombards, leprous, vile, and not recognised among the race of men'" (*Age of Charlemagne*, page 191).

798 To the pope's bitter disappointment, in spite of his vehement remonstrances, the alliance was made, and Charlemagne celebrated his marriage! The sovereign supremacy which Papacy so ardently desired and thought so near, now seemed to be delayed indefinitely.

799 Soon afterwards, however, Charlemagne, having gained all he desired (among other things, defeating his brother Carloman), and having transferred his affections to a new face, divorced the princess of the Lombards. The king of the Lombards indignantly resented this insult; but Charlemagne took up arms against him, and defeating the Lombards proclaimed himself their king. He then renewed his alliance with the pope, and conferred great benefits on the Church. The hopes of the Papacy, therefore, revived; just as soon after 1844 A.D. the waiting and watching saints took fresh courage, again looking forward with expectancy to the coming of the Day of Christ.

800 In the year 799 A.D., the pope, Leo III, was oppressed

by an opposing party in Rome, who charged him with heinous crimes. He fled to Charlemagne, who supported his cause, and sent him back with an escort. Next year, 800 A.D., Charlemagne himself came to Rome, and cleared Leo of any charge; and on Christmas day he was crowned by the pope, and proclaimed "Emperor of the West." The papal biographer, Jaffé, describes this coronation: "After these things [*i.e.*, the trial and acquittal of Leo], the day of the birth of Christ arriving, they were all in the same Church again [St. Peter's], and then the venerable and beneficent pontiff with his own hand crowned him with the most precious crown. Then all the faithful Romans . . . exclaimed: 'To Charles, the most pious Augustus, crowned by God, great and pacific Emperor, life and victory!'" The crowning of Charlemagne was made to appear quite spontaneous, but in reality it had been secretly arranged in the previous year (799), when the pope fled to the king. Charlemagne promised to protect the pope, if the pope would, in return, crown him Emperor of the West.

801 Charlemagne having been crowned Emperor, any restrictions against the Papacy imposed by old Pagan Rome were now entirely removed. The counterfeit 1335 days had expired, and the millennial reign of the Antichrist was inaugurated. Charlemagne was the first king crowned in Rome by the Papacy. "The empire which Charles founded was meant to be a vast *theocratic* monarchy whose sway should extend over all the globe. In his capacity as Emperor, Charles was placed over all Christendom and subject only to God and to his law [which really meant the law of Papacy]. He was indeed the most obedient son, the most devoted servant of the Church, in so far as it was the medium and the channel of salvation; but its supreme lord and head in so far as its organisation was earthly."

802 Papacy had thus gained much, in so far that the most powerful king *recognised its authority* to create him Emperor. But the Apostate Church aimed at nothing less than absolute sovereignty; to gain full control, and reign supreme lord over all. In many respects it was still subservient to the Emperor; one of the most galling restrictions was that the popes, before they could receive consecration to office, required the ratification of the civil ruler. But, as Mosheim says, "the Roman pontiffs left no means untried to free themselves from these many restraints, and to obtain supreme authority, not only over the Church, but also over kings and over the whole world: which efforts of theirs were wonderfully favoured by the disturbances and wars of the following [9th] century."

803 The turbulent times to which Mosheim refers began

after the death of Charlemagne in 814 A.D., when his son, Louis the Meek or Pious, ascended the throne. Louis the Meek was crowned Emperor in Rome by the pope, and reigned till 840 A.D. He was "popular with his subjects, gentle-minded, and for the most part a lover of mercy and justice . . . but it was proved at last that he had not his father's [Charlemagne's] strength. The show of prosperity and success during the first half of his reign was in the latter half to end in gloomy and hopeless confusion" (See *Age of Charlemagne*, by C. L. Wells, page 400). Instead of following his father's example and retaining the empire in sole control, Louis gave territory to each of his four sons, between whom there was constant strife.

804 C. L. Wells says: "The death of the Emperor Louis the Meek [in 840 A.D.], was a signal for a great struggle between the brothers." As the result of this trouble, the extensive empire of Charlemagne was split up into the various countries and nations that now make modern Europe. This division was fixed shortly afterwards (in 843 A.D.) by the contending parties signing the "Treaty of Verdun."

805 The Papacy was not slow to take advantage of the disagreement between the brothers; it practically assumed control of the world at that time. C. L. Wells writes: "One of the most important as well as characteristic features of the time, was the increasing prominence of the clergy in *secular* affairs, a prominence which becomes especially notable during the closing years of the reign of Louis. This was due not only to the increased wealth and importance arising from their feudal position and power, but also to the increased prominence of the Church and its ability to use its powerful and complete organisation for the furtherance of its own ends and purposes."

806 Mosheim writes: "Even among Roman Catholic writers, the wisest and most impartial, acknowledge and prove, that from the time of Louis the Meek the ancient system of the ecclesiastical law in Europe, was gradually changed, and a new one substituted for it, by the court of Rome. The kings and emperors suffered their rights, in matters of religion, which had been handed down to them from Charlemagne, to be insensibly taken from them. The competence of bishops, to make regulations in matters of religion, declined; and the authority of ecclesiastical councils was diminished."

807 "For the Roman pontiffs, exulting in their prosperity and the daily accessions to their wealth, endeavoured to instil into the minds of all, and they did, notwithstanding the opposition of the reflecting, and of those acquainted with the ancient ecclesiastical constitution, actually instil into many, the senti-

ment that the bishop of Rome was constituted, by *Jesus Christ*, a legislator and judge over the whole Church; and, therefore, that other bishops derived all their authority solely from him; and that councils could decide nothing without his direction and approbation" (Soames' Edition, Vol. III, page 186).

808 And how did the Papacy manage to convince men of its claims, and thus establish itself in power? As we might expect, by falsehoods and impositions of various kinds. Mosheim goes on to say (page 188): "There was need of ancient documents and records with which it might be enforced and defended against the assaults of opponents. Hence the Roman pontiffs procured the *forgery*, by trusty friends, of conventions, acts of councils, epistles, and other documents; which made it seem that from the earliest ages of the Church, their predecessors possessed all the majesty and power, now claimed by themselves. Among these *fraudulent* supports of the Romish power, the so-called *Decretal Epistles* of the pontiffs of the first centuries, hold perhaps the first rank."

809 C. L. Wells also refers to the employment of these forgeries to establish Papacy's world-wide theocratic rule. He writes: "With the accession of his [Charlemagne's] son and sole successor, Louis the Pious [or Meek, in 814 A.D.], a change began to take place. The weakness of the central power, even in secular affairs, brought about division and strife, in which the church became involved . . . To free the church from this subjection, to make her independent of the temporal power, to strengthen, unify, and solidify her own organization, and to give it a strong foundation in law and precedent, was the great problem which, in the ninth century, pressed with ever increasing urgency upon those who had the interest of the church at heart. It was to solve this problem and to meet this need that the Forged Decretals, as they are now generally called, were put forth" (*Age of Charlemagne*, page 425).

810 C. L. Wells shows that the genuineness of these "Forged Decretals" was not generally doubted till the 15th century. Only a few raised questioning voices up to that time. Marsiglio wrote against them in his book "Defensor Pacis"; and Luther burnt a copy of them, along with his bull of excommunication. None now doubt their falsity.

811 Thus Satan, the "father of lies," by means of false titles, established his kingdom in regal and priestly power. But Christ, who is "the way, the truth, and the life" (John 14:6), establishes his glorious Kingdom in righteousness on the authority of the "Word of Truth," which none can dispute; for the Heavenly Father swore that His Son would reign "a priest for ever after the order of Melchizedec" (Heb. 7:21).

SECTION LVIII

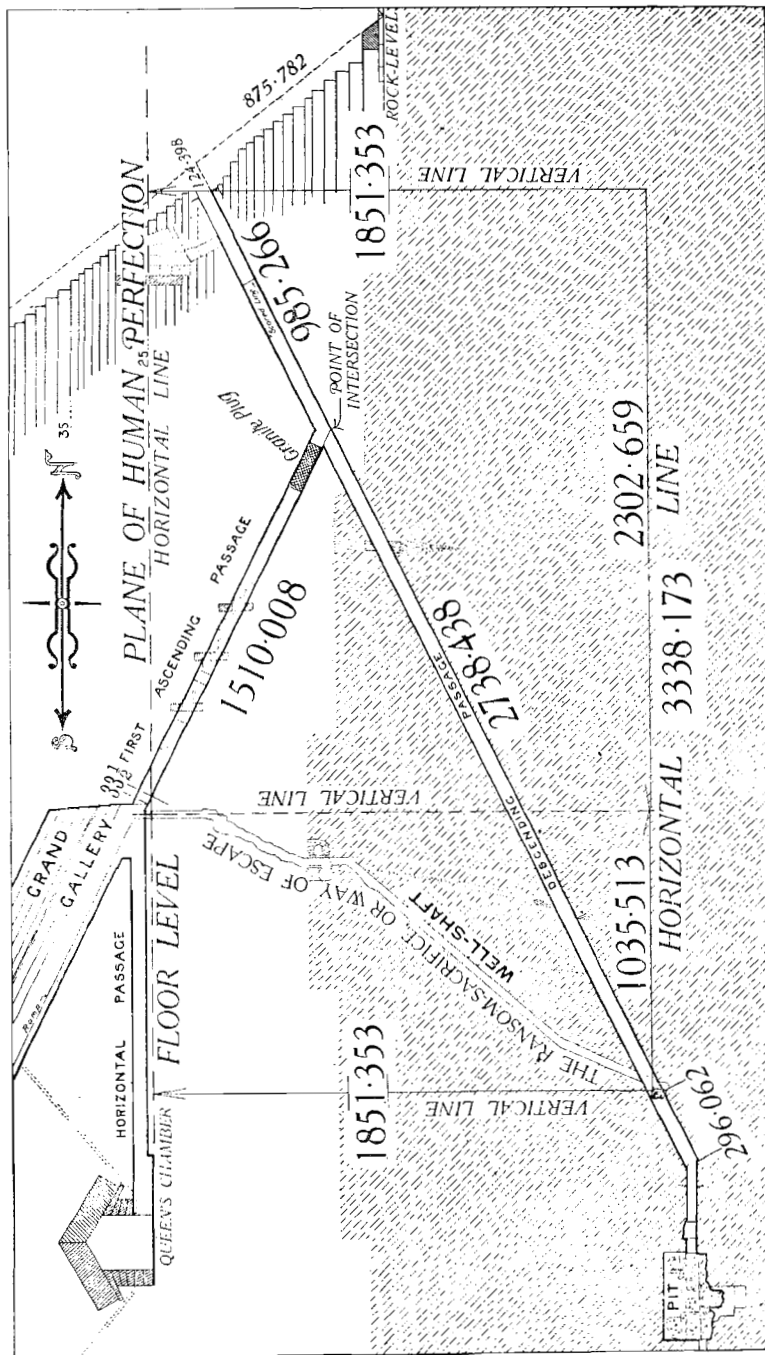
THE COMPLETE PERIOD OF SALVATION

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

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

814 As the "Plane of Human Perfection" is represented in the Great Pyramid by the level of the Queen's Chamber floor, and as the Ransom-sacrifice of Christ is symbolised by the Well-shaft, these two important features must govern this time-measurement.

815 We have already proved that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day" (Sec. XXV). This point is below the level of the Queen's Chamber floor, and thus represents



Adam in his condemned state. The point on the Queen's Chamber floor-level vertically above the north edge of the "basement-sheet" would, therefore, very well represent Adam in his perfection, and would form the most appropriate starting-point for the time-measurement now under consideration (See Sec. XXVII).

816 If, then, we begin from this point as marking the date when Adam fell from perfection, 4126 B.C., and measure at the usual rate of a Pyramid-inch for a year vertically down till we reach the level of the lower Well-opening (the level of the top edge), then horizontally southward to the north edge of the opening, and from thence vertically upward till we regain the level of the Queen's Chamber floor, we shall find that the termination of our long measurement indicates the date 2914-2915 A.D. (See the diagram on page 292; and compare with the diagram on page 177).

817 This time-measurement is the Pyramid's method of illustrating the Apostle's brief, but comprehensive statement of God's Plan of the Ages: "As in Adam all die, even so in Christ shall all be made alive"—1 Cor. 15:22. (The sum of the two vertical, and the horizontal, lines is 7040.8796 + Pyramid inches, and therefore agrees in inches with the number of years from 4126 B.C. to 2915 A.D.)

818 The Plan of Salvation is broadly divided into two main periods by the first Advent of Christ. During the first of these main periods none could gain actual justification to life, because the ransom-sacrifice of Christ, although provided for in God's eternal purposes, was not yet consummated. Even John the Baptist, than whom no greater had been born, could not become a member of the spiritual heavenly Kingdom. He was faithful to God and to the Messiah whom it was his mission to proclaim, yet this could not gain for him an actual justification. He could not, therefore, present himself in sacrifice to God, because Christ was not yet glorified (Rom. 12:1; Matt. 11:11). But from the time of the death and resurrection of Christ, during the second main period, the benefit of the ransom-sacrifice has been extended to all the world. First, those who have the "hearing ears" and "seeing eyes" of faith, receive justification to life for the purpose of sacrifice, that they may become joint-heirs with Christ; afterwards, on the completion of the "body" of Christ, all the obedient will be given human life-rights.

819 The upper Well-mouth in the Grand Gallery symbolises the death and resurrection of Christ. The time-measurement detailed above indicates the complete period of Salvation. Now

we find that the point on the horizontal part of the measurement which is under the middle of the upper Well-mouth, indicates the date of the baptism of Jesus, when he became the Messiah (See the diagram, page 292). Christ's baptism in Jordan was a symbol of his baptism into death, and his rising out of the water was a symbol of his resurrection in newness of life. The year of Christ's baptism may therefore be reckoned as the dividing point between the two main periods of the plan of salvation.

820 Thus, the vertical line of the middle of the upper Well-mouth divides the Pyramid's passage system into two main sections. In the northern portion lies the whole of the First Ascending Passage, which symbolises the Law Age in which it was impossible for any to gain life; for "by the deeds of the law shall no flesh be justified." The greater part of the Descending Passage, also, runs through this northern division, and from it the only apparent way of escape is the First Ascending Passage, which, however, is effectually blocked by the Granite Plug.

821 In the southern section of the passage system, however, a way of escape is evident in the Well-shaft, by which access is possible to the upper passages and chambers symbolising life. The fact that it is only during the second main period of the plan of the Ages that life-rights can be granted, is further corroborated in the Pyramid by the existence of the Pit in the southern division of the passage system. The Pit symbolises Gehenna, and it is only those who have life, either reckonedly or actually, who are in jeopardy of the second death (See Rev. 20:6, 11-15; 21:7, 8).

The number of Pyramid inches in the first section of the total of 7040.8796+, that is, from the Queen's Chamber's floor-level above the "basement sheet's" north edge, to the point on the horizontal line which is *exactly* underneath the centre of the upper Well-mouth, is 4154.0126+. As the precise number of years from Adam's fall, 4126 $\frac{3}{4}$ B.C., to Christ's baptism, 28 $\frac{3}{4}$ A.D., is 4155, then the first inch to the south of the upper Well-mouth's *centre* represents the year in which our Lord became the Messiah.

SECTION LIX

THE TWENTIETH YEAR OF ARTAXERXES

"**K** NOW therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. 9:25).

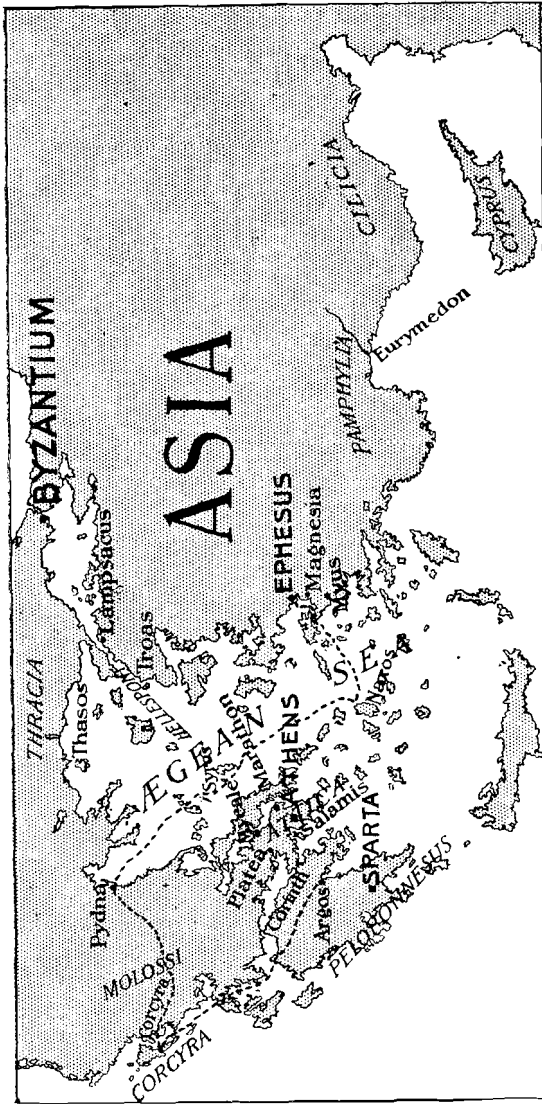
Notice that the period of 69 weeks (of years), which pointed to the coming of the Messiah, was to date from the *going forth of the commandment*.

823 The decree of Cyrus in 536 B.C. authorised only the rebuilding of the *temple* (Ezra. 1:1-3). Although this implied also the erection of dwelling houses, Jerusalem was not then a walled city, but an open village.

824 When Ezra went up to Jerusalem in the 7th year of Artaxerxes, his commission was confined to matters connected with the temple (Ezra 7). An attempt, indeed, was made by the followers of Ezra to restore the city walls (See Ezra 4:11-13), but when Artaxerxes was informed of this he immediately wrote: "Give ye now commandment to cause these men to cease, and that this city be not rebuilded, *until commandment shall be given from me*" (Ezra 4:21). This commandment came from Artaxerxes in the 20th year of his reign (Neh. 2); and Nehemiah and his faithful helpers built the walls in "troublous times," even as foretold by Daniel (Neh. 4).

825 According to the marginal reference in many Bibles, the twentieth year of Artaxerxes is 445 B.C. We believe, however, that the correct date is 455 B.C.

Chronologists are agreed that Xerxes, the father and predecessor of Artaxerxes, ascended the throne in 485 B.C., but opinions differ as to the length of his reign; for although Ptolemy's Canon assigns 21 years, it is recognised that this period is not *astronomically* fixed. The Canon is authoritative only where its dates are based upon astronomical observations. It was not compiled until about six centuries after Xerxes; and the records of several early writers disagree with it in this



MAP OF GREECE AND ASIA MINOR.

This map shows (by the dotted line) the route taken by Themistocles, when he fled from Greece to Asia. Themistocles had been expelled from Athens, and was living in Argos, when the authorities in Athens sent officers to arrest him. He immediately fled from Argos to the island of Corcyra. Unable to remain there he fled to Molossi, and was conducted across country to Pydna. He sailed from Pydna to Ephesus, passing the island of Naxos during the voyage. The famous Greek historian, Thucydides, states that when Themistocles arrived in Asia, Artaxerxes had just succeeded to the throne of Persia. As we know the time of Themistocles' flight and arrival in Asia, this enables us to fix the date of the accession of Artaxerxes to the throne, and hence his 20th year of reign, namely, 455 B.C.

instance. Reliable history proves, rather, that Xerxes reigned for 11 years only.

826 The famous Greek historian, Thucydides, is regarded by both ancient and modern critics to be the most exact chronicler of the period in question. He was born in 471 B.C., and thus lived during the reign of Artaxerxes. Thucydides states that his reason for recording the events of his own times, was that no one had undertaken this work except Hellanicus, who had only "mentioned them briefly, and not accurately with regard to their chronology."

827 The principal event which enables us to determine the year when Artaxerxes began to reign, is the flight of Themistocles from Greece to Asia. This great Athenian general and statesman was obliged, on the discovery of some treasonable documents, to fly from his country to escape arrest. Thucydides says that when Themistocles arrived in Asia, Artaxerxes "had just succeeded to the throne" (Book I, chapter 137).

828 Several later writers say that Themistocles fled to Xerxes; but this contradiction may be accounted for when it is remembered that Themistocles' flight occurred at the time of the transference of the throne from Xerxes to his son Artaxerxes. In the ancient manuscripts these names must have appeared very frequently, and the error may have crept in through one being mistaken for the other. The works of Aristotle and Ctesias show instances of this.

829 The statement of Thucydides, that Themistocles fled to Asia (Persia) when Artaxerxes had "lately come to the throne," is supported by the historian Charon, who lived in Asia during the reign of Artaxerxes. Plutarch (1st century A.D.) expresses his confidence in these two ancient writers: "Thucydides, and Charon of Lampsacus, say that Xerxes was dead, and that Themistocles had an interview with his son Artaxerxes; but Ephorus, Dinon, Cltarcus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides" (Plutarch, *Them.* c. 27).

830 Thucydides' accuracy is also upheld by Nepos, a Roman historian of the 1st century B.C. Nepos wrote: "I know that most historians have related that Themistocles went over into Asia in the reign of Xerxes, but I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city [Athens]. Thucydides says that he went to Artaxerxes" (Nepos, *Them.* c. 9).

831 The earliest writer to express the view that Themistocles fled to Xerxes, namely, Ephorus, lived more than a hundred years after Thucydides.

832 The unanimous reliance of modern critics on Thucydides is voiced by the great chronologist, Fynes Clinton (1781-1851): "Thucydides is allowed the praise above all historians of being scrupulously exact and accurate." Mahaffy, also, in *Problems in Greek History*, says: "Thucydides gives us a sketch of the famous 50 years that elapsed between the Persian and Peloponnesian wars. He proposes to correct the inaccuracies of Hellicus his only predecessor in this field, and there can be little doubt that what he has condescended to give us, is both accurate and valuable."

833 Thucydides himself wrote: "Very likely the strictly historical character of my narrative may be disappointing to the ear. But if he who desires to have before his eyes a true picture of the events which have happened . . . shall pronounce what I have written to be useful, then I shall be satisfied. *My history is an everlasting possession*, not a prize composition which is heard and forgotten" (Book I, chapter 22).

834 That the reader may have before him the causes which led to the flight of Themistocles, and the particulars of the flight itself, we shall briefly summarise the history of that time. We suggest frequent references to the map on page 296. Most of the names are very ancient, and cannot be found in the majority of maps.

835 Darius, the father of Xerxes, after his second unsuccessful attempt to conquer Greece at Marathon in 490 B.C. (his first failure was in 492 B.C.), was preparing for a third expedition when he died. Xerxes on coming to the throne (485 B.C.) carried forward his father's project, and in the year 480 B.C. brought a great army and navy against Greece.

836 The fleet of the Greeks (composed of vessels contributed by the allied Grecian states, and therefore known as the "allied fleet") was stationed in the narrow strait between the island of Salamis and the Attic coast near Athens. It was here that the famous "battle of Salamis" took place, when the Persian armada suffered defeat (479 B.C.).

837 Although nearly two-thirds of the allied fleet was contributed by the Athenians, over whom Themistocles was leader, yet to maintain unity among the allies, who would only follow Sparta the capital city of the Peloponnesians, they agreed that the chief command should be given to a Spartan admiral, Eurybiades. Nevertheless, the successful issue of the battle of Salamis was due to the foresight and ability of Themistocles.

838 Xerxes, afraid of his personal safety, fled back to his country by way of his bridge of boats across the Hellespont

(479 B.C.), leaving his general Mardonius to finish the war. Mardonius was defeated at Platea by the Grecian army under the command of the Spartan Pausanias (479 B.C.), and on the same day the remainder of the Persian fleet was destroyed at Mycale.

839 The Persians still held many places on the Thracian and Asiatic coasts; but in the year 477 B.C., the allied fleet, now under the command of Pausanias, captured Cyprus and Byzantium from them (See map). At this time Pausanias began a treasonable correspondence with Persia. He was recalled to Sparta and another commander was sent to take his place. In the meantime, however, all the allies transferred their allegiance to Athens, being greatly offended at the conduct of Pausanias. They were also now of the opinion that the Athenians, with their superior navy, were the natural leaders and protectors of Greece. This was the beginning of the "Athenian Supremacy," an important landmark in history. (Our knowledge of the date when the Athenian Supremacy began, 477 B.C., which is agreed to by all modern chronologists, enables us to fix the time of Themistocles flight, and hence the date of the accession of Artaxerxes to the throne.)

840 Pausanias was acquitted because of insufficient proof, and immediately returned privately to Byzantium; but the Athenians, now in undisputed command of the fleet, drove him away by force. He went to Troas to live there; but was again summoned back to Sparta on the charge of corresponding with the Persians. Positive evidence against him was still lacking, however, and he was released once more.

841 Soon after his second release Pausanias resumed his communications with the Persians, and at this time he also began a correspondence with Themistocles, who had lately been expelled from Athens by his rivals, and was now living at Argos in the Peloponnesus (See map). Pausanias was betrayed by a servant, who opened and displayed to the authorities a treasonable letter addressed to the Persians. This furnished the evidence necessary for his conviction and death. The complicity of Themistocles was then discovered, and officers were sent from Athens to apprehend him. Themistocles fled from Argos to Corcyra; but unable to remain there he fled to the continent opposite, and took refuge with Admetus, king of the Molossians. On the arrival of his pursuers "very shortly afterwards," Themistocles was conducted across country to Pydna, from which place he sailed in a ship to Asia.

842 In the voyage across the Ægean Sea, the ship was driven southward by a storm and fell in with the Athenian fleet. The Athenians were besieging the island of Naxos,

which had revolted from the alliance. Themistocles persuaded the master of the ship not to betray him; and a few days later he was landed at Ephesus.

843 On his arrival in Asia, Themistocles sent a letter to Artaxerxes who had lately ascended the throne of Persia, asking to be granted an audience, but begging first a year's time in which to learn the language of the Persians, after which he promised to lay before him plans for the subjugation of Greece. Artaxerxes granted his request; and at the end of the year Themistocles appeared at the court. The king was greatly pleased with Themistocles, and conferred upon him great honours, making him governor of Magnesia, besides gives him the revenues of Lampsacus and Myus.

844 Soon afterwards Themistocles was called upon by Artaxerxes to fulfil his promise to lead the Persians against the Greeks, who were now aiding the Egyptians in their revolt against Persia. The Athenian fleet, under the command of Cimon, was then at Cyprus and Cilicia, not far from the river Eurymedon in Pamphylia, and it was at Eurymedon that Artaxerxes' first encounter with the Greeks took place. He was defeated there by Cimon, both by land and sea (470 B.C.). Themistocles, however, fell sick and died before this engagement. It is reported that he died voluntarily by taking poison, rather than fulfil his promise to lead the Persians against his own countrymen. (The portion of history which is directly connected with our subject, is related by Thucydides in Book I, chapters 93-100.)

845 Thucydides did not affix dates to his work; but from the "Universal History" of Diodorus, which was compiled in 8 B.C., we can get the dates of a few of the important events of which Thucydides wrote. Diodorus used the records of the Olympiad games as the basis of his chronology. These games were celebrated at exact intervals of four years. Each year a chief magistrate, called an archon, was elected to office at Athens. Thus, Diodorus indicated his dates by mentioning the names of the archons, together with the Olympiad numbers.

846 According to Thucydides, the flight of Themistocles took place after the beginning of the Athenian Supremacy; and his death occurred before the battles on the river Eurymedon (Book I, Chapters 128-138). From the chronological table of Diodorus (given on next page) it will be seen that the date of the transference of the supremacy from the Spartans to the Athenians, was 477 B.C.; and that the date of the battles on the Eurymedon was 470 B.C. Consequently, between these two dates, 477-470 B.C., Themistocles' flight and death took place.

Artaxerxes, therefore, began to reign *previous* to 470 B.C., because Thucydides states that when Themistocles arrived in Asia, Artaxerxes was on the throne.

Chronology of Diodorus Book XI Chapters 1 to 13

<i>Olyp.</i>	<i>Year</i>	<i>Archon</i>	<i>Date B.C.</i>	<i>Event</i>
75th	1st	Callias	480	Xerxes' expedition against Greece; and the sea fight at Salamis.
"	2nd	Xantippus	479	Victory of the Greeks over Mardonius at Platea; and, on the same day, the battle of Mycale.
"	3rd	Timosthenes	478	Rebuilding of Athens by the policy of Themistocles.
"	4th	Adimantus	477	The treason of Pausanias, and the transference of the supremacy to the Athenians. The death of Pausanias.
76th	1st	Phedon	476	Hiero, king of Sicily, prepares to besiege Agrigentium, etc.
"	2nd	Dromoclides	475	Threatened war between the Athenians and the Spartans for the dominion of the sea.
"	3rd	Acestorides	474	Hiero wars with the Etruscans, etc.
"	4th	Menon	473	War between the Tarentines and the Japygians, etc.
77th	1st	Chares	472	The death of Theron, prince of Agrigentium, etc.
"	2nd	Praxiergus	471	The banishment of Themistocles and his death.
"	3rd	Demotion	470	Battles on the Eurymedon. Cimon, the Athenian general.

847 Diodorus gives the date 471 B.C. for the death of Themistocles, and as the narrative of Thucydides shows that Themistocles was in Asia at least two years before his death, he arrived in Ephesus in 473 B.C. Thus the beginning of Artaxerxes' reign may be assigned to 474 B.C., and hence his 20th year to 455 B.C.

848 While Diodorus gives the date 471 B.C., the year before the battles of Eurymedon, for the death of Themistocles, which is quite in accordance with the sequence of events related by Thucydides; he also appears to confine the ostracism of Themistocles to the same year. Here, however, Diodorus is in error, for according to Thucydides some years must have intervened between Themistocles' banishment from Athens, and his death.

849 Clinton, in a comparison of Thucydides and Diodorus, says: "Formerly the authority of Diodorus was too highly rated. The accuracy of Diodorus is now better estimated, and no critic would make it a matter of doubt or question which of the two writers should be followed. Where the dates of Diodorus

are consistent with the course of events, and confirmed, or at least not contradicted, by other authorities (as for instance the date of the Athenian Supremacy), we may receive them with confidence."

850 The foregoing evidence is decisive that the 20th year of the reign of Artaxerxes is not 445 B.C., but, rather, in agreement with the historical fulfilment of the 70 weeks of Daniel, 455 B.C. Why, then, is the former date so generally accepted? Apparently the first to confuse the chronology of this period was Henry Dodwell, a great theologian who lived between 1641 and 1711 A.D.

851 Dodwell, when compiling his "Annals of Thucydides" from the records of ancient writers, misread a passage in Isocrates' "Panatheniakos" (436-338 B.C.). He misunderstood Isocrates to say that, previous to the transference of the supremacy to the Athenians at Byzantium, the Spartans had held the supremacy for ten years. He thought this ten years commenced at the battle of Salamis in 480 B.C., because the Spartan admiral Eurybiades was then given sole command of the allied fleet. In consequence of this misunderstanding, Dodwell dated the Athenian Supremacy from 470, instead of 477 B.C., and thus Themistocles' flight, and the accession of Artaxerxes to the throne, were assigned to later dates than the records of history warrant.

852 Clinton shows in his large and valuable work on chronology that scholars are now agreed that, the Spartan supremacy of ten years spoken of by Isocrates did not precede, but *followed* that of the Athenians. They support Diodorus, who placed the Athenian Supremacy in 477 B.C. (See table).

853 Dodwell's deductions were thoroughly refuted by Vitringa (1659-1722), and again independently by Kruger (1838). These celebrated writers agreed with Ussher in placing the accession of Artaxerxes in 474 B.C.; but their arguments, and those of Ussher, have been largely overlooked.

854 Archbishop Ussher (1581-1656) held that Artaxerxes ascended the throne in 474 B.C. But although the inscriber (probably Bishop Lloyd, 1627-1717), who undertook to affix dates in reference Bibles, used the chronology of Ussher, he rejected Ussher's date for the 20th year of Artaxerxes, inserting instead the date given by Dodwell, *i.e.*, 445 B.C. Corsini, in his "Greek Chronology," adopted Dodwell's views; and thus many have been misled. Clinton, even, although he successfully opposed Dodwell in a number of his opinions, was unable to shake off his influence in this particular case. The primary cause of the confusion has been: too great reliance upon the

authority of Ptolemy's Canon, and the want of independent research by later writers.

855 In Jerome's Eusebius (264-340 A.D.), the arrival of Themistocles in Asia is placed in the 4th year of the 76th Olympiad, that is, in 473 B.C., thus correctly placing the beginning of Artaxerxes' reign in 474, and hence his 20th year in 455 B.C.

856 Cicero (106-43 B.C.) indicates, though indirectly, the year of Themistocles' flight from Greece to Asia. In "Laelius," XII, 42, he draws an analogy between the actions of Themistocles, and the Roman patrician Coriolanus. Coriolanus was banished from Rome on account of some political matter. Greatly offended at his treatment he fled to the Volscians, and taking sides with them led them in their war against the Romans. Cicero writes:

857 "No person ever possessed a greater share of power, or was more eminently distinguished among the Grecian states, than Themistocles. This illustrious general, who was commander in chief of the Grecian forces in the Persian war, and who by his services upon that occasion delivered his country from the tyranny with which it was threatened; having been driven into exile by the jealousy his great talents had raised, did not acquiesce under the ingratitude of his fellow citizens with the submission he ought; on the contrary, he acted the same traitorous part under this unmerited persecution, as Coriolanus did amongst us [Romans] about twenty years before. But neither the one nor the other found a coadjutor among their respective friends: in consequence of which just dereliction, they each of them perished by their own desperate hands."

858 As the flight of Coriolanus to the Volscians was in 492 B.C., Cicero therefore places the flight of Themistocles in 473 B.C., thus supporting the historical accuracy of Thucydides.

859 That Cicero knew of the time when the flight of Coriolanus took place, is shown by a statement he makes in another place. In Brutus, X, he says: "For the dangerous war with the Volsci, who were headed by Coriolanus, then a voluntary exile, happened nearly at the same time as the Persian war." According to Clinton, the first Persian armament, under Mardonius, was in 492 B.C.

860 This testimony of Cicero is of some force, because he had as his chronological guide the annals of his learned friend Titus Pomponius Atticus, who bestowed much attention on chronology. Although none of the writings of Pomponius are now extant, we have a notice of his "Roman Annals" which

is highly commended for its chronological accuracy and exactness. Cicero himself extols his friend in the words: "Whom I may justly commend as a most exact and scrupulous relator of the Roman history."

861 Aelian (2nd century A.D.) records an incident in his "Varia Historia" (3:21), which enables us to approximate the date of Themistocles' death. He says:

862 "Themistocles, while still a boy, was returning at a certain time from an elementary school, when Pisistratus met them [*i.e.*, the boy and his tutor]. The tutor-slave asked Themistocles to withdraw a little out of the way as the tyrant was getting near. But he quite boldly replied: 'Not a little. Is not this sufficient way for him?' To such an extent did something shine forth from Themistocles even at that time betokening his nobleness and greatness of mind."

863 Plutarch states that Themistocles "died at Magnesia in the 65th year of a life almost entirely spent in great political and military employments" (*Them.*, book 12). According to Clinton, Pisistratus died in 527 B.C. Assuming that the episode narrated by Aelian took place in the last year of the life of Pisistratus, and that Themistocles was then a boy of eight years of age, the date of Themistocles' death during his 65th year would be 471 B.C., thus confirming the chronology of Diodorus (See table, page 301).

864 A modern writer (Kleinert) who supports the views of Dodwell, wants to substitute one of the sons of Pisistratus; because, according to Dodwell's theory, Pisistratus would have been dead some time before the birth of Themistocles. But this is really an acknowledgment of the force of the argument. There can be no doubt that it was Pisistratus himself to whom Aelian referred. Thus the harmony of the Scriptures in connection with the prophetic period of the 70 weeks of Daniel is well supported by reliable history.

865 The famous German exegetist, E. W. Hengstenberg, to whose admirable work, *Christology of the Old Testament*, we are indebted for the arguments in this Section, draws attention to the perplexity of two able writers who endeavoured to reconcile Thucydides' account of the flight of Themistocles, with Ptolemy's Canon.

Wagner, who contended for a twenty-one years' reign for Xerxes on the authority of the Canon, admitted that he was unable to harmonise this with the history of Thucydides. He wrote: "These three things are certain, that Themistocles, before Olympiad 77:3 [*i.e.* 470 B.C., the date given by Diodorus

for the battles of Eurymedon], or certainly not later, was carried by ship to Naxos, that he arrived in Persia [Asia] shortly after the accession of Artaxerxes to the throne, and that Artaxerxes began to reign before Olympiad 78:4 [465 B.C., the date in Ptolemy's Canon].

866 "There is only *one* method" he continued "of reconciling these apparently contradictory facts: That Themistocles when he had embarked on the ship at Pydna, did not immediately come to the king of the Persians [Artaxerxes]; but after the lapse of some five years." And we are to believe that all this time, during which Xerxes is supposed to be reigning, Themistocles remained concealed somewhere in Persia! Hengstenberg remarks: "We need only to read the 137th chapter of Thucydides impartially, to see that this is impossible. To such forced hypotheses are they driven, who are determined to abide by the authority of the Canon."

867 The other writer, Kleinert, makes a candid confession. He says: "The difficulties connected with the view which I have defended, of the period of Xerxes' reign [*i.e.*, that Xerxes reigned 21 years], I am far from overlooking. My efforts to remove them may not always have been successful: and *who knows whether it is possible to remove them at all?*" He goes on to say that he can still imagine the opposite opinion (*i.e.*, that Xerxes reigned for 11 years only) fighting its way to victory, through all the objections that can be brought against it.

868 Hengstenberg suggests a possible reason for the undoubted mistake in Ptolemy's Canon in assigning to Xerxes a reign of 21 years: When compiling his list of kings from the records of ancient chronologists, Ptolemy mistook *ι* for *κ*, which in the Greek represent the numerals 11 and 21 respectively.

869 We know of two ancient chronologists from whom Ptolemy may have derived his data, namely, Berosus and Manetho. Berosus, a priest of Belus living in Babylon in the 3rd century B.C., added to his historical account of Babylon a list of kings, chronologically arranged. Manetho, an Egyptian priest, also of the 3rd century B.C., wrote in Greek a history of Egypt with an account of its Dynasties. Of these works only fragments now exist.

870 Manetho (in fragments Nos. 68 and 69) confirms Herodotus as to the length of the reign of Darius, the father of Xerxes. It may have been to the lists of these ancient chronologists that Plutarch referred, when he said that "the chronological tables better agree with Thucydides." This would prove that in Plutarch's time (1st century A.D.) the

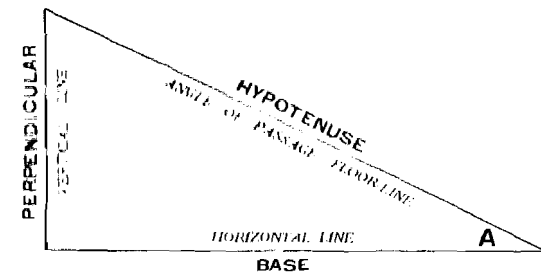
tables of Berosus and Manetho did not show 21, but 11, years for the duration of Xerxes' reign.

The Great Pyramid of Gizeh in the land of Egypt, by its wonderful, and most accurate, Pyramid-inch time-measurements, wholly supports the date 455 B.C. for the 20th year of Artaxerxes, and hence, also, the dates for the first advent of the Messiah, Jesus Christ, pointed forward to by the prophetic period of the 70 symbolical weeks of Daniel. And all the measurements of the Great Pyramid, on which the corroborative time-measurements are based, are conclusively supported by the precise scientific features of the building, as will be shown in Vol. III of *Great Pyramid Passages*.

APPENDIX

TRIGONOMETRY is the science which investigates the relations between the sides and angles of triangles. The name is derived from two Greek words which signify respectively, *Angle* and *Measure*.

In a right-angled triangle, if either of the two acute angles, as, for instance, A, in the diagram below, and the length of one of the sides be known, the lengths of the two other sides can be ascertained by means of the trigonometrical values of the known angle. These values vary with the size of the angle; but they are constant with the same angle, no matter what may be the length of the sides, because with the same angle the sides bear the same relative proportion to each other.



The three sides of a right-angled triangle are known as: Base, Perpendicular, and Hypotenuse.

The trigonometrical values are known by the names: Natural Sine, Natural Cosine, Natural Secant, etc.

In order to compute the length of any of the sides of a right-angled triangle, secure a standard book of mathematical tables, and find the trigonometrical values of the known angle. In the Great Pyramid, the angle of the Ascending and

Descending Passages is $26^{\circ} 18' 9''.7$ (Sec. II). By consulting the mathematical tables it is found that the trigonometrical values of the angle $26^{\circ} 18' 9''.7$ are as follows:

Sine	=	.4431134627+
Cosine	=	.8964655370+
Secant	=	1.1154918495+
Cosecant	=	2.2567583341+
Tangent	=	.4942894560+
Cotangent	=	2.0231060720+

RULE:

To ascertain the length of the Perpendicular:

Multiply the length the Hypotenuse by the Sine; or
Multiply the length of the Base by the Tangent.

To ascertain the length of the Base:

Multiply the length of the Hypotenuse by the Cosine; or
Multiply the length of the Perpendicular by the Cotangent.

To ascertain the length of the Hypotenuse:

Multiply the length of the Base by the Secant; or
Multiply the length of the Perpendicular by the Cosecant.

MEASUREMENTS OF THE PASSAGE-WAYS

FOR the dimensions of the exterior of the Great Pyramid, see page 43. And for the measurements connected with the Ancient Entrance floor-beginning, see the diagram on page 114.

The following are the floor-distances down the *Descending Passage*, counting in Pyramid inches from the north-beginning of the floor at the building's Ancient Entrance, that is, from the original line of the casing-stone surface, down to the:

North edge of "Basement-sheet" (See page 138)	124.3980841 +
"Scored-line" on west wall at floor	481.5958331 +
"Point of Intersection"	1109.6646503 +
North edge of lower Well-opening (See page 177)	3848.1030576 +
Junction of Small Horizontal Passage	4144.1656964 +

On produced inclined floor-line (See diagram on page 176):

Vertical line of North wall of Pit	- -	4529.4600669 +
Vertical line of South wall of Grand Gallery		4534.7274440 +
Vertical line of 5-inch projection of floor of Small Horizontal Passage into Pit	- -	4535.0375261 +

Floor-lengths of Small Horizontal Passage

From junction of Descending Passage to:

Vertical line of North wall of Pit (See page 176)	345.4031247 +
Vertical line of South wall of Grand Gallery	350.1251468 +
End of 5-inch projection of floor into Pit	350.4031247 +

Floor-lengths of First Ascending Passage

From "Point of Intersection" up to:

Lower end of Granite Plug	- - -	74.3284573 +
Upper end of Granite Plug	- - -	252.5177554 +
Level of produced floor-line of the Queen's Chamber (that is, the 2 B.C. date-point)	-	1510.0089288 +
Vertical line of North wall of Grand Gallery		1543.4642457 +

For the measurements connected with the three upper "Girdle-stones" in the First Ascending Passage, see the NOTES on pages 226, 240, 242, 246, and 253.

Floor-lengths of the Grand Gallery

From the North wall up to:

Sheer cut-off of floor (See page 98)	- -	223.5521084 +
Foot of great "Step"	- - -	1813.5987628 +
Vertical line of south wall (that is, the virtual floor-end, which marks the date 1914 A.D.)		1881.5985479 +

For the measurements connected with the upper Well-mouth, see Section XLI; and for the measurements of the horizontal floor-line from the "Step" in the Grand Gallery to the Ante, and King's, Chambers, see the diagram on page 76. The dimensions of the Ante-Chamber and King's Chamber are given on page 43.

For detailed measurements of the *Granite Coffer* in the King's

Chamber, see the smaller work entitled: *The Great Pyramid: Its Scientific Features*, by Morton Edgar.*

The floor-lengths of the Horizontal Passage leading to the Queen's Chamber

From the North wall of the Grand Gallery to:

Vertical line of sheer cut-off of Grand Gallery floor (See page 98)	-	-	-	200-4067609 +
Drop in floor	-	-	-	1305-4097899 +
Vertical line of North wall of Queen's Chamber				1521-3114215 +

For the details of the dimensions of the Horizontal Passage, see Pars. 588-591 in Vol. I of *Great Pyramid Passages*. For the dimensions of the Queen's Chamber, see page 43.

All the varied dimensions of the Great Pyramid will be given in more detail in Vol. III of *Great Pyramid Passages*.

End of Vol. II

* This book gives the dimensions of the "Coffer" in minute detail. It can be procured by applying to: Morton Edgar, 224 West Regent Street, Glasgow, Scotland.

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