

GREAT PYRAMID PASSAGES. VOL. II

GREAT PYRAMID
PASSAGES

VOL. II

GREAT PYRAMID

PASSAGES

VOLUME II

THE
GREAT PYRAMID PASSAGES
AND CHAMBERS

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

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AND
MORTON EDGAR

VOLUME II
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Volume I gives a full account of the authors' personal operations and investigations at the Great Pyramid, and their observations of the other Pyramids. Much new and valuable information is given in Volume I. It contains numerous quotations from the rare Pyramid works of such writers as Col. Howard Vyse, Prof. C. Piazza Smyth, Prof. Flinders Petrie, and others. Every part of interest referred to is illustrated by carefully prepared and printed reproductions of photographs, and by numerous diagrams. Many of the photographs are the first of their kind to be published, and 50 of these were taken by flashlight in the interior of the Great Pyramid. Volume I contains 164 illustrations in all. The very full *Index* at the end of the volume, makes the book valuable for reference on all questions touching the Great Pyramid.

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GREAT PYRAMID PASSAGES.

VOLUME II.

1. THE MEASUREMENTS OF THE GREAT PYRAMID.

THE measurements which appear in the chart of the Great Pyramid (page 4) are derived mainly from the valuable works of Professors C. Piazza Smyth, and Flinders Petrie—"Life and Work at the Great Pyramid," and "The Pyramids and Temples of Gizeh."

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 readily recognise that though these workers may conduct their measuring-operations with every care, their conclusions would necessarily differ to some extent. As Prof. 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." We find when we compare the lists of these two eminent scientists that there is but little difference between their measures for most of the upper parts of the Pyramid's interior system; and the results of our own measuring-operations,* also, closely agree with their figures. We are confident, therefore, that the measurements used in this volume are as near to the truth as we can hope for. They harmonise all the teachings of the Pyramid,

* Carried on in the year 1909—See Vol. I.

1. MEASUREMENTS OF THE GREAT PYRAMID.

and are corroborated over and over again by the numerous time-features, which are based upon the Bible chronology. They reveal wonderful design throughout the exterior and interior proportions of this truly marvellous building. The measurements are all in *British Inches*.

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 Prof. Smyth, 1814·8, and according to Prof. Petrie 1815·5 inches, a difference of '7 of an inch. We find that a figure lying between these two yields the proper harmony throughout all the various time-measurements, viz.: 1815·25, or 1815¼ inches.

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 Prof. Smyth, 1519·4 inches with a possible variation of '3 of an inch, while according to Prof. Petrie it is 1523·8, or nearly 4½ inches longer, which difference, as Prof. 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, 1522·4 inches. We cannot be far wrong if we accept as the length of the Horizontal Passage the mean number 1521·75, or 1521¾ inches, thus giving due weight to all three results.

The length of the First Ascending Passage, from the "Point of Intersection" * up the floor-line to the beginning of the Grand Gallery, is, according to Prof. Smyth, 1544, but according to Prof. Petrie, 1546·8 inches, a difference of 2·8 inches. Both measurers complained of the great difficulty

of finding 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.

MEASUREMENTS OF THE GREAT PYRAMID. 1.

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. (See Vol. I, pars. 257, 468). 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, 1545 inches, we shall get the desired harmony in the large number of time-measurements indicated by, and in connection with, this passage.

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 985·9, and to the latter 986·4 inches, a difference of half an inch. Our own measuring gave a result between these two, viz.: 986·3 inches. We therefore adopt as the length of this upper reach of the Descending Passage, 986·25, or 986¼ inches.

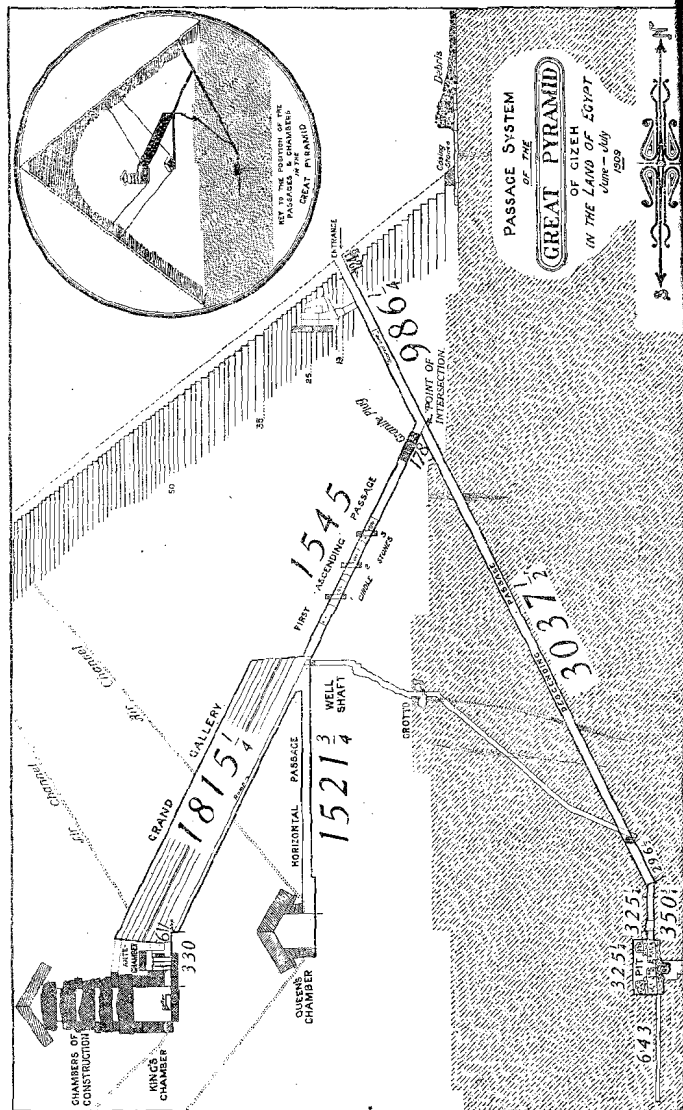
The length of the missing part of the Descending Passage, i.e., the distance from the present outside beginning of the Entrance floor, up to the line of the ancient and now missing casing-stone surface of the building, was computed by Professor Petrie from existing indications to have been 124·2 inches, with a possible variation of '3 of an inch. We therefore adopt as the true ancient length of this missing portion of the Descending Passage floor, 124½ 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 1110¾ inches, which measure is not quite one-tenth of an inch more than the total length computed by Prof. Petrie.

The length of the Granite Plug, which is tightly wedged into the lower end of the First Ascending

Passage, is, according to Prof. Smyth, 178·8, and according to Prof. Petrie, 178·5 inches. But with regard to his length of the Granite Plug, Prof. Smyth says in Vol. II of his "Life and Work," page 42,—"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." Col. Howard Vyse's length for the Plug is 177 inches. We do not think we shall be far wrong if we take the mean of these figures, or the round number 178 inches, thus giving due weight to all three measurers.

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 (Prof. Petrie says 4 inches). The top end of the uppermost block is much fractured in appearance (See Vol. I, Plate LXIX), and this, of course, suggests the thought that the Plug was originally longer. Prof. 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,



1. MEASUREMENTS OF THE GREAT PYRAMID.

for the stone is very inaccessible and there is no room for anyone to work at it.

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 $1470\frac{3}{4}$ 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 Prof. Smyth, $74\cdot1$, and according to Prof. Petrie, $74\cdot2$, while our own measure is $74\cdot4$, inches. The mean of these measures, or $74\frac{1}{4}$ inches, is probably correct; and $74\frac{1}{4}$ deducted from 1545 gives $1470\frac{3}{4}$ inches as the distance from the lower end of the Plug, up the floor-line to the Grand Gallery.

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. Prof. Petrie accused Prof. 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 Prof. Petrie erred in the opposite direction of making his own measures a little too long.

The slight differences in the figures given by these two measurers of various other parts of the Pyramid's interior, do not materially affect the conclusions arrived at. It is not necessary to refer to them here; they are given in detail when dealing with the parts in question.

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 Prof. Smyth; for in his day (1864-5) the passage was blocked up with sand and stones. In 1837 (28 years before Prof. Smyth's visit to the Pyramid) Col. Howard Vyse had managed to penetrate down to

MEASUREMENTS OF THE GREAT PYRAMID. 1.

the Pit. He roughly measured the Descending Passage and Small Horizontal Passage along the roof-lines, but 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.*

According to Prof. Petrie the length of this part of the Descending Passage is $3032\frac{1}{2}$ inches; but Prof. 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."

It appears, therefore, that Prof. 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 Salva-

*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 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 inches for this part of the Descending Passage.

1. MEASUREMENTS OF THE GREAT PYRAMID.

tion, 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 XLIX and L), with the following results:—

No.	Measurement taken along—	Brit. ins.
1	—Roof, west side, with rods, 6 and 3 feet,—	3034·5
2	—Roof, west side, with steel tape, - - -	3035·6
3	—Floor, west side, with steel tape, - - -	3037·7
4	—Floor, west side, with steel tape, - - -	3037·3
5	—Floor, west side, with rods, 3 and 2 feet,—	3036·3
6	—Floor, east side, with steel tape, - - -	3035·5
7	—Floor, east side, with steel tape, - - -	3035·7

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. 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.*

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.†

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

†By subsequent (in March 1912) square measuring, I found that the top-west to bottom-east diagonal of the flat end of the

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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 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, 3037½ inches.

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 Prof. Petrie, 296 inches. This measure is given by Prof. Petrie in a round number, but we state the distance more particularly to be 296½ inches. Detailed measurements of the lower, and also of the upper, mouth of the Well, will be given later.

The floor-length of the Small Horizontal Passage leading to the Pit, is, according to Prof. Petrie's round number, 351 inches. We made out the accurate measure to be 350¾ inches on the west side, and nearly 352 inches 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, 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.

I. MEASUREMENTS OF THE GREAT PYRAMID.

Descending Passage, so here also we have based our figures for the floor-length of the Small Horizontal Passage on our measurements along the *west* side, 350 $\frac{3}{4}$ inches.

The roof-length of the Small Horizontal Passage leading to the Pit, Prof. Petrie does not particularly specify. Col. Howard Vyse gave it roughly as 27 feet, *i.e.*, 324 inches. Our own measuring gave the length more exactly as 325 $\frac{1}{4}$ inches, *i.e.*, the distance from the roof-terminal of the Descending Passage, horizontally to the north wall of the Pit. It must be noted, however, that the floor-length of the Small Horizontal Passage continues into the Pit 5 inches beyond the line of the north wall of that chamber (See Vol. I, par. 302). Further details of the measurements of the Small Horizontal Passage will be noticed when dealing with this part of the Pyramid.

The width of the Pit, from the north wall to the south wall (along the east wall) is, according to Prof. Petrie, 325.9 inches. 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 325 $\frac{1}{4}$ inches, 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, although fairly even, are somewhat roughly dressed (See Plates in Vol. I).

The length of the little South Blind Passage is stated by Prof. Petrie to be 646 inches. 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 645 inches, it was only 641 inches to the most prominent projection (See the account of

MEASUREMENTS OF THE GREAT PYRAMID. I.

our measuring operations in this passage in Vol. I, par. 305). The average length of 643 inches is, therefore, a fair statement of the length of this passage. We believe the rough unfinished south termination of this peculiar little blind passage has a symbolical meaning, even as the rough broken floor of the Pit is symbolical. The marvelously accurate work of the ancient builders displayed generally throughout the Pyramid, leads us to conclude that the apparently coarse workmanship in certain portions is intentional.

The measurements of various other parts of the Pyramid are given throughout the volume.

2. ANGLES OF THE GREAT PYRAMID.

The angle of rise of the exterior sides of the Great Pyramid was pronounced by Prof. Flinders Petrie, after careful angle-measuring of the large well-preserved casing-stones at the north base of the building (See Vol. I, pars. 84-86, and 223-226 with accompanying photographs), to be 51° 52' plus or minus 2'. Prof. C. Piazza Smyth, following the theory first propounded by John Taylor, claimed that the exact angle is 51° 51' 14.3", which angle is contained within the findings of Prof. Petrie,* and was substantially supported by Prof. Smyth's own painstaking measuring.

This angle 51° 51' 14.3" 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 9140.181 *Brit. ins.*), this π angle has endowed the Great Pyramid with many wonderful scientific truths, and has also enabled a number of important time-measurements (corrobor-

* Prof. Petrie wrote Prof. Smyth in a private letter that the angle was 51° 51'.

ative of the Scriptural Chronology) to be indicated with exactness.

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

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 $41^{\circ} 59' 18.7''$. The ancient angle at the summit, sideways, is $76^{\circ} 17' 31.4''$, and diagonally it is $96^{\circ} 1' 22.6''$. These three angles are computed from the π angle of the sides.

The angle of inclination of the Descending and Ascending Passages, as scientifically deduced by Prof. Smyth from the exact geometrical proportions of the building, as well as from his careful personal angular observations in the several passages, is $26^{\circ} 18' 10''$. 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 Prof. 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 Prof. Petrie's observations. Prof. 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.*

We share with him in this opinion, not only because the angle of $26^{\circ} 18' 10''$ 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, pars. 381-389).

*Referring to the observed angles of the Descending and First Ascending Passages, Prof. 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).

3.

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:

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.

BIBLE CHRONOLOGY.

Mahalaleel born	- - -	B.C.	3733	
had a son at			65	Gen. 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			30	" 11:14.
Eber born	- - -	B.C.	2405	
had a son at			34	" 11:16.
Peleg born	- - -	B.C.	2371	
had a son at			30	" 11:18.
Reu born	- - -	B.C.	2341	
had a son at			32	" 11:20.
Serug born	- - -	B.C.	2309	
had a son at			30	" 11:22.
Nahor born	- - -	B.C.	2279	
had a son at			29	" 11:24.
Terah born	- - -	B.C.	2250	
Terah died at			205	" 11:32.
ABRAHAMIC COVENANT	B.C.	2045	" 12:1-7;	
Abraham in Canaan		25	" 12:4.	[Acts 7:2-4.]
When Isaac was born	- -	B.C.	2020	" 21:5.
Isaac had a son at			60	" 25:26.
Jacob born	- - -	B.C.	1960	
Age of Jacob			130	" 47:9.

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When Jacob entered Egypt	-	B.C.	1830	
Jacob was in Egypt			17	Gen. 47:28.
Jacob died, beginning of the	B.C.	1813	" 46:3; 49:28;	
JEWISH NATION			Deut. 26:5.	
Date of Abrahamic Covenant	B.C.	2045		
Children of Israel sojourned		430	Exod. 12:40-43;	
EXODUS from Egypt	-	B.C.	1615	" 12:40-43.
Wandering in the Wilderness		40	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		6		
Beginning of JUDGES	-	B.C.	1569	
Period of Judges		450	Acts 13:20.	
Saul enthroned	- - -	B.C.	1119	
Years of reign		40	" 13:21.	
David enthroned	- - -	B.C.	1079	
Years of reign		40	1 Chron. 29:27.	
Solomon enthroned	- - -	B.C.	1039	
Years of reign		40	2 Chron. 9:30.	
Rehoboam enthroned	- - -	B.C.	999	
Years of reign		17	" 12:13.	
Abijah enthroned	- - -	B.C.	982	
Years of reign		3	" 13:2.	
Asa enthroned	- - -	B.C.	979	
Years of reign		41	" 16:13.	
Jehoshaphat enthroned	- - -	B.C.	938	
Years of reign		25	" 20:31.	
Jehoram enthroned	- - -	B.C.	913	
Years of reign		8	" 21:20.	
Ahaziah enthroned	- - -	B.C.	905	
Years of reign		1	" 22:2.	
Athaliah enthroned	- - -	B.C.	904	
Years of reign		6	" 22:12.	
Joash enthroned	- - -	B.C.	898	
Years of reign		40	" 24:1.	
Amaziah enthroned	- - -	B.C.	858	
Years of reign		29	" 25:1.	

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Uzziah enthroned - - -	B.C.	829		
Years of reign		52	2 Chron. 26:3.	
Jotham enthroned - - -	B.C.	777		
Years of reign		16	"	27:1.
Ahaz enthroned - - -	B.C.	761		
Years of reign		16	"	28:1.
Hezekiah enthroned - - -	B.C.	745		
Years of reign		29	"	29:1.
Manasseh enthroned - - -	B.C.	716		
Years of reign		55	"	33:1.
Amon enthroned - - -	B.C.	661		
Years of reign		2	"	33:21.
Josiah enthroned - - -	B.C.	659		
Years of reign		31	"	34:1.
Jehoiakim enthroned - - -	B.C.	628		
Years of reign		11	"	36:5.
Zedekiah enthroned - - -	B.C.	617		
Years of reign		11	"	36:11.
Zedekiah dethroned,—beginning of TIMES of the GENTILES	B.C.	606	"	36:20, 21-
DESOLATION OF LAND		70	Jer. 25:11, 12 (marg.).	
EDICT OF CYRUS - - -	B.C.	536	Jer. 29:10; 2 Chron. 36:22, 23.	

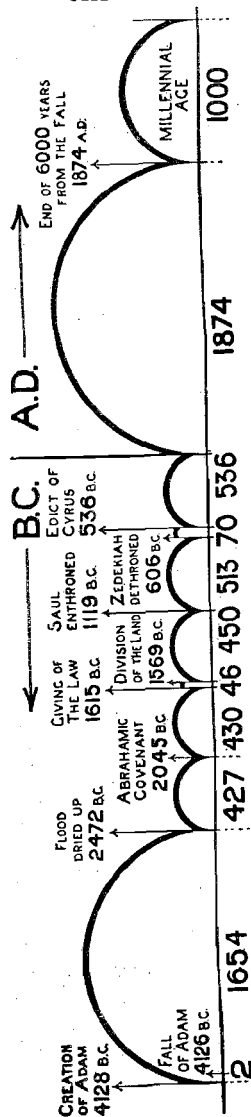
4. CHRONOLOGICAL PERIODS EXAMINED.

FROM the foregoing list of Bible Dates (Sec. 3), 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.

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.

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 are 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.

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

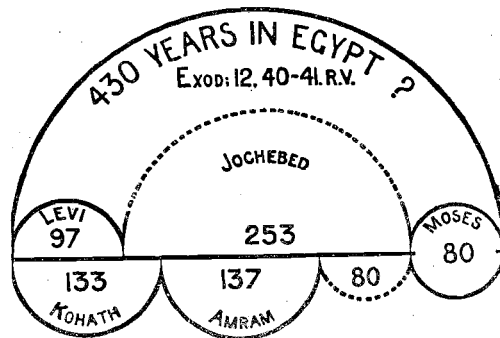
contend for the shorter period overlook the clear statement of Stephen (Acts 7:2-5), that it was after Terah, Abraham's father, was dead, that Abraham entered Canaan. According to Gen. 11:32, Terah died at 205 years of age. We must not, therefore, understand that the three sons of Terah were all born 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.

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.

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

4. CHRONOLOGICAL PERIODS EXAMINED.

demonstrated by the accompanying diagram. 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 as the



R.V. translators assume, Jochebed must have been at the very least 253 years old when Moses was born!

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

The statement made by Jehovah to Abraham

CHRONOLOGICAL PERIODS EXAMINED. 4.

(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. 15:5-12). As the Bible dates show that Isaac was born 405 years before the Exodus, he must have been five years of age when he was weaned. That Isaac was not "weaned from the milk" till he had reached the age of five years seems unaccountable to people of Western countries, but in Palestine this is the common practice even at the present day. The women of Palestine believe that the longer the child is suckled the stronger he will grow, and the weaning never takes place under two years, but frequently in the case of a favourite man-child such as Isaac was, he is kept at the breasts for four or five years, and even longer. The "babes and suckling" of the Bible are old enough to sing, and are ready to be taught knowledge (Matt. 21:15, 16; Isa. 28:9; 1 Sam. 1:21-23).

Jehovah's further intimation to Abraham that his seed would come out of bondage in the fourth generation, and that the nation who had held them in bondage would be judged (Gen. 15:14-16; Acts 7:7), was fulfilled when Moses delivered the Israelites after inflicting the ten plagues upon the Egyptians. The four generations began with Jacob when he entered Egypt, Levi and Jochebed being the second and third, and Moses the fourth generation.

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

The period of 46 years from the Exodus to the division of the land among the twelve tribes of Israel, is made up from two periods of 40 and 6 years.

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

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

(1) Num. 33:3.

3 And they departed from 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 Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

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

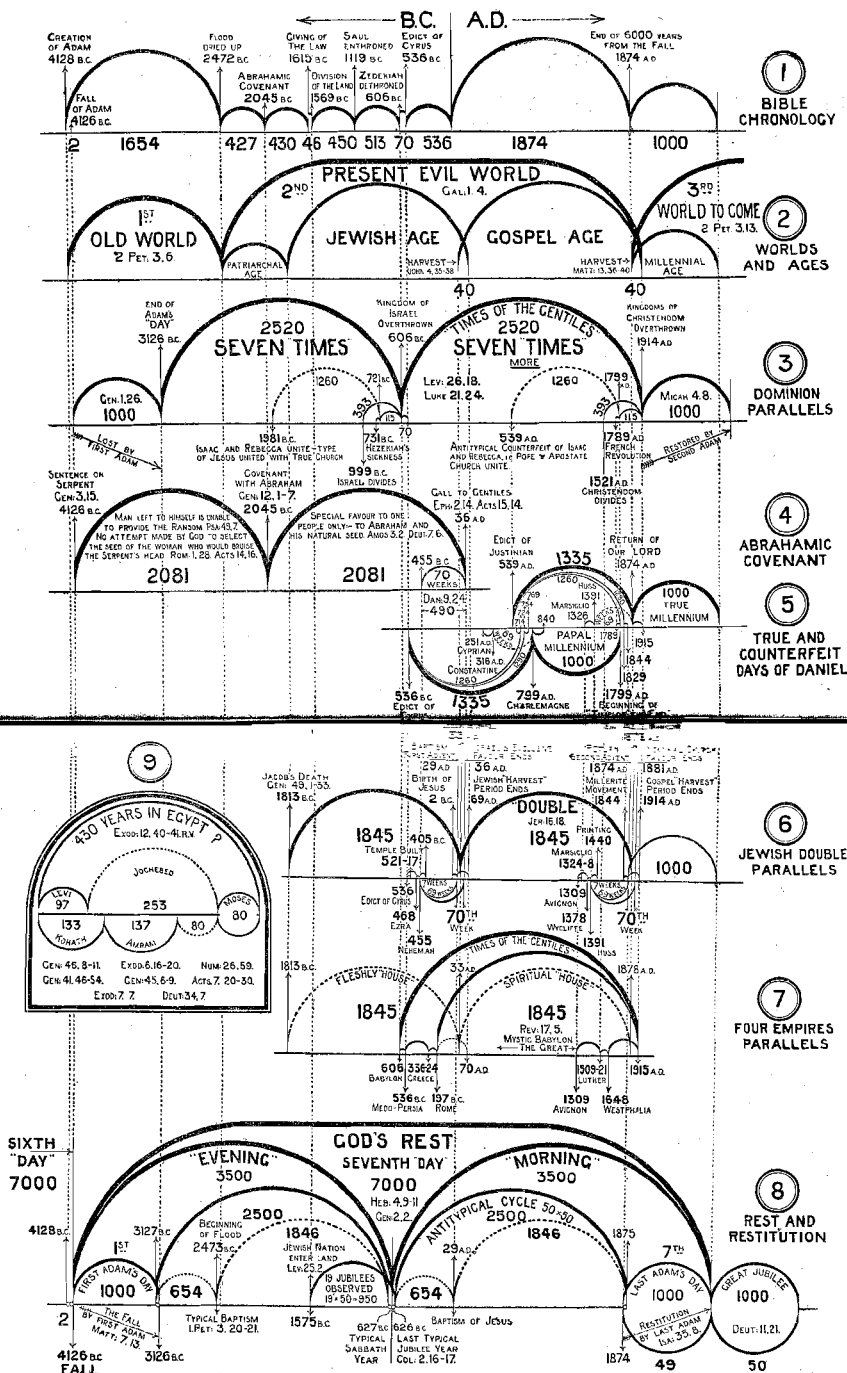
(8) Josh. 14:10.

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

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

The Period of 450 years of the Judges 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

its purpose is to show that all the harmony of the time-prophecies and given in Section 3. (See advertisement at end of volume.)



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 ($40 + 6 + 450 + 40 + 40 + 4 = 580$).

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. Macabæan coins prove conclusively that this shorter method of recording numbers was in vogue among the Hebrews after the Babylonian captivity (536 B.C.), and there is no reason to doubt that it was in use from the beginning. Because of the similarity of certain letters in the Hebrew alphabet, copyists have mistaken one for another, in spite of their proverbial care, and thus have in some cases given rise to much misunderstanding. It is wonderful, indeed, that such errors are not more frequent in the Bible; the Lord has so overruled matters that the errors which *have* crept in are corrected by the testimony of other Scriptures.

The period of 513 years of the kings of Judah, dating from Samuel the prophet when the 40 years of Saul's "space" began, till the dethronement of Zedekiah the last king, is derived entirely from the Book of Chronicles, the reign of Saul being the only exception (Acts 13:21).

The chronological chain cannot be carried through the line of the kings of the ten tribes, without reference to the line of Judah, for two breaks occur

in the succession of the reigns of Israel's kings. There is a gap of ten years after Jereboam II (2 Kings 14:23; 15:8); and a second gap of ten years after Pekah (2 Kings 15:27; 17:1).

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

Chronologers (as Ussher) who have attempted to base this period of Bible Chronology upon the synchronisms* found in the Book of Kings, have caused much unnecessary confusion; for it is well known that these synchronisms cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves.† 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

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

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

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

In 2 Kings 8:16, the words: "Jehoshaphat being then king of Judah" are omitted in a number of Hebrew manuscripts and in many versions (See note in the Variorum Bible). If the synchronistic statements in 2 Kings 8:16 and 3:1 were true (thus making Jehoram of Judah reign only 4 years alone, and therefore shortening the chronological chain by 4 years), then other synchronisms as 1 Kings 16:29; and 22:41, etc., are not true. This shows that many of the synchronisms in the Book of Kings are conflicting, and strengthen the belief that they are interpolated (Contrast diagrams Nos. 1 and 2 on page 28).

DIAGRAM N^o1.

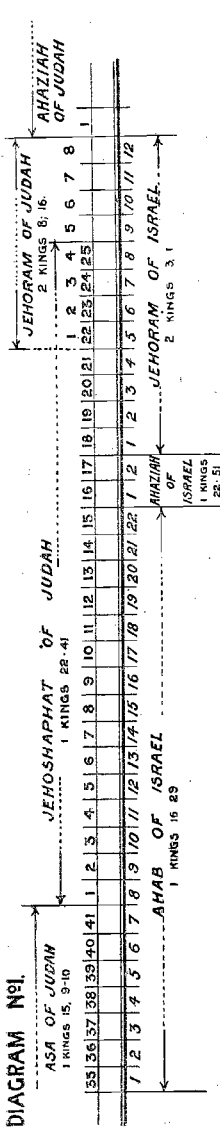
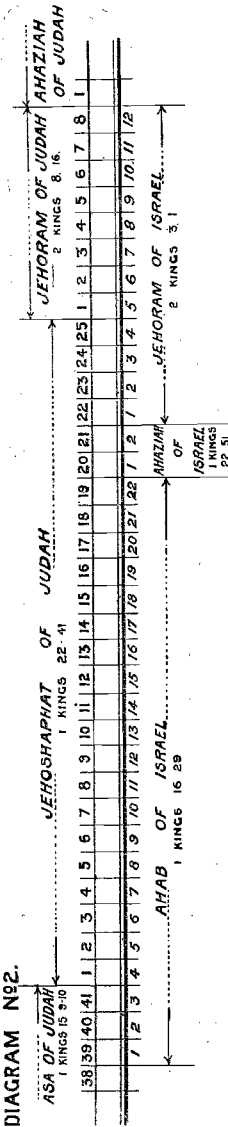


DIAGRAM N^o2.



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

CHRONOLOGICAL PERIODS EXAMINED.

4.

of the Old Testament) ignored the lengths of the reigns of the kings of Israel (the ten tribes which broke away from Judah into idolatry after the death of Solomon), and confines himself entirely to the line of the kings of Judah, should give us confidence that the Lord intends us to continue the chronological chain through the kings of Judah. (See I Chron. 3:9-16.)

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.

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

Dan. 9:2.

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

(4) Historical notice by the writer of Chronicles, of the fulfilment of the prophecies of Moses and Jeremiah.

2 Chron. 36:19, 20.

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

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

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

As this period of the Old Testament chronology is much misunderstood, and as it is important

4. CHRONOLOGICAL PERIODS EXAMINED.

to have it firmly established, we have thought it advisable to enter into the details somewhat fully. We suggest that the reader verify for himself the numerous Scriptural references.

It is evident from a consideration of the above texts, that the 70 years of desolation spoken of by Jeremiah was in fulfilment of the prophecy of Moses, that the land might enjoy its sabbaths of rest, because when the people were in the land they would not let it rest. When Zedekiah was taken captive to Babylon in the 4th month of his 11th year (Jer. 39:2), it appears that some of the poorest of the people were left in the land (Jer. 39:10), over whom Nebuchadnezzar set Gedaliah as governor (2 Kings 25:22). And when the Jews who had escaped to other lands heard that Gedaliah was made governor over this remnant, they returned and joined him (Jer. 40:11,12). But we read that in the 7th month Gedaliah and many others were slain (Jer. 40:15, 16; 41:1-3); and although the Lord promised to protect the very few who yet remained if they would obey him (Jer. 42:10-12), they were now so afraid of the Chaldeans that they would not settle in the land, but fled into Egypt (Jer. 43:1-7). 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.

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 PERIODS EXAMINED.

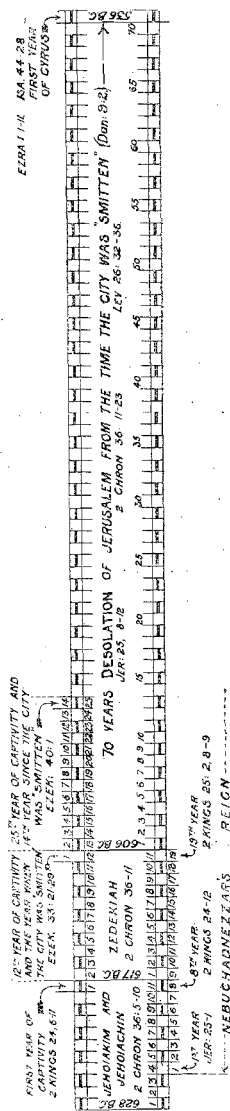
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chronological chain previous to A.D. 1, and thus make the six millenniums from the creation of Adam end 19 or 18 years after 1872 A.D. They recognised that the land was not "desolate without an inhabitant" during the remaining 7 or 8 years of Jehoiakim and the 11 years of Zedekiah, and they therefore termed the 70 years as a period of *captivity*. But the Scriptures are emphatic that no *captivity* began in the 3rd or 4th year of Jehoiakim, nor, indeed, till after the death of that king.

It was after Jehoiachin (the son of Jehoiakim; also named Jeconiah and Coniah—See 2 Kings 24:8, margin) had reigned three months, that the beginning of the captivity of Judah took place* (2 Kings 24:6-18). The prophet Ezekiel (who was among those carried to Babylon with Jehoiachin), always reckoned the *captivity* as dating from the time when Jehoiachin was taken captive, 11 years before the final captivity and *desolating* of Jerusalem and the land (Ezek. 1:2; 33:21; 40:1.—See diagram on page 32). Jeremiah, also, did not recognise any captivity of Judah previous to that of Jehoiachin (See Jer. 27:16-22; and note that this utterance of Jeremiah was during the 4th year of Zedekiah; for the Variorum Bible points out that in verse 1 of this 27th chapter Zedekiah is the king meant, as is shown by comparing verses 3 and 12, and verse 1 of the next chapter—the 28th. The Septuagint omits 27:1 entirely).

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

*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.



effect of causing the people to proclaim a fast, and endeavour to influence Jehoiakim to repent (Jer. 36:4-10, 16). This fast was held in the 9th month of the 5th year, so that the Lord did them "no hurt" previous to the 6th year of Jehoiakim* (Jer. 36:9). 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

*The Septuagint reads the 9th month of the 8th year, which is probably correct—See footnote on page 33.

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

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

*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).

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

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

* 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.

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.

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,* 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,† not even if it

* 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, 1:19). 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 dethronement of Zedekiah, we nevertheless recognise that he is in general very unreliable in chronological matters, contradicting himself as he does in many places in his writings.

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

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.

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).

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

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 years, the chronological data of the Scriptures are harmonious. See diagram on page 32.

that the three years had completely expired. (See Jer. 25:1.)

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

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 33), the narratives in Daniel fall into line with the records of the captivities as presented in the other Scriptures.

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.

4. CHRONOLOGICAL PERIODS EXAMINED.

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

In 2 Chron. 36:19-23, and Ezra 1:1-11, we read that it was in the first year of Cyrus, king of Persia, that the 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

CHRONOLOGICAL PERIODS EXAMINED. 4.

city of Babylon by Cyrus, "Darius the Mede took the kingdom" (Dan. 5:25-31). Darius the Mede has been identified in secular history as Cyaxares II, who was the uncle of Cyrus. Sometimes the reign of Cyrus the Persian is dated from his capture of Babylon in 538 B.C., but he was then merely acting under the authority of Darius as general of the army. Thus, the Medish monarch, in connection with a Persian, brought the kingdom of Babylon to an end according to the prophecies. So long as a Mede sat on the throne the Persians were second in importance, but on the accession of Cyrus, the Persians became predominant. This transference of the sovereign power from the Medes to the Persians was illustrated in Daniel's vision of the ram with the two horns (symbolical of two powers) one of which was higher than the other, and the higher (the Persian) came up last (See Dan. 8:3, 20).

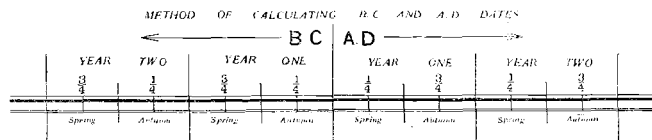
The date when Cyrus became king is universally agreed to be 536 B.C. Immediately on gaining authority, Cyrus, in fulfilment of the prophecies concerning him (Isa. 44:28; 45:1, 13), issued an edict which allowed the captive Jews to return to Jerusalem, and thus end its long seventy-year period of Desolation.

The period of 1872 years, when 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. 3), is corroborated by the time-measurements in the Great Pyramid of Gizeh in Egypt.

THE YEAR, ITS BEGINNING AND LENGTH.

IN the list of Bible dates (Sec. 3), the years are reckoned to begin according to the present mode of calculating, namely, 1st January.* This, however, is merely for convenience, for there are abundant evidences that, with early nations in the northern hemisphere, the universal rule was to begin the year in the Autumn, quarter of a year earlier than at present.† There are evidences which show that previous to the date of the exodus of the Israelites from Egypt, the Bible follows the then prevailing custom, and reckons the year to commence in Autumn. The date of the creation of Adam, given in the chronological list as 4128 B.C., really commenced in Autumn quarter of a year earlier, that is, 4128¼ years before 1st Jan. A.D. 1. Six thousand years from the creation of Adam, therefore, ended



*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.

†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 Prof. C. Piazz 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.

THE YEAR, ITS BEGINNING AND LENGTH. 5.

at the date 1872 A.D. in the Autumn, or 1871¾ 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 17th day of the 2nd month of Noah's 600th year, we are to understand that this year began in Autumn.

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

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 1614¾ 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 Jewish 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 1574¾ 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—I Sam.

*This year of the Jews 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.

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 when 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.

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 49.7 seconds, or, when expressed decimally, 365.242 etc. days.

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

The Jewish nation also reckoned 360 days to their year, which is sometimes called lunar.* But

*In one sense a lunar month may be said to consist of 30 days if, according to the Jewish 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.

the Jewish 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.* By this simple arrangement the Jewish 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 Jews reckoned 12 months of 30 days each. The Jewish 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.

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

*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.

5. THE YEAR, ITS BEGINNING AND LENGTH.

prophetic portions of the Scriptures proves it to be *symbolical* (Rev. 11:2, 3; 12:6, 14; 13:5). A Jewish year, though in reality solar tropical in length, when used prophetically symbolised 360 solar tropical years of 365·242 etc. days each; and a prophetic month symbolised 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.

6. HISTORICAL YEAR SYMBOLISED 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. Prof. C. Piazza 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* (See Vol. I, pars. 17-26).

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.

Just as each day of the Jewish *symbolical* year of 360 days, when used prophetically, represents a true solar year of 365·242 days, so we find in the

HISTORICAL YEAR SYMBOLISED.

6.

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. Three examples of the Great Pyramid's memorialization of the true solar year are given in Vol. I, pars. 21 and 23. One of these three examples is in connection with the base size of the building, and the other two in connection with the length of the King's Chamber. Two more examples, which are based upon the length of the Ante-Chamber, will be given at the end of the next section (Nos. 15 and 16).

7. SCIENTIFIC PROPORTIONS OF THE GREAT PYRAMID.

ALTHOUGH it is not the purpose of this work to enter into the calculations of the scientific features of the Great Pyramid, these having been fully dealt with by Prof. C. Piazza Smyth and others, the following statement of a few of the harmonious proportions of the building will prove helpful to a better appreciation of some of the features of our own branch of Pyramid study:—

The careful measuring of Professors C. Piazza 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.

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.

7. SCIENTIFIC PROPORTIONS OF GREAT PYRAMID.

Prof. 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. 15), 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 (the number of masonry course the chamber stands upon), 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.

The King's Chamber may be said to have *two* heights, the first being the direct height from the floor to the ceiling, and the second the full height of the granite walls, which sink five inches below the level top surface of the floor (See Vol. I, par. 498).

9. Twice the length of the Ante-Chamber, equal the mean, nearly, of the first and second heights of the King's Chamber.
10. The mean of the first and second heights of the King's Chamber, multiplied by 25 (the Pyramid cubit), equal the vertical height of the Pyramid.
11. The Ante-Chamber length, multiplied by 50 (its height in masonry courses above the base of the building), equals the vertical height of the Pyramid.

Prof. 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, is shown by the following two methods:

SCIENTIFIC PROPORTIONS OF GREAT PYRAMID. 7.

12. 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, or 25·025 British, inches.
13. 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 ($206·066 \times 235·5 \times 412·132 \div 2 = 10,000,082$ cubic Pyramid inches).

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:

14. The Ante-Chamber length, multiplied by 25 (the Pyramid cubit), and again by π , equals the base-side length of the Pyramid.
15. The Ante-Chamber length, multiplied by π alone, equals the exact number of Pyramid inches as there are days in the solar tropical year, $365·242$.
16. 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, $365·242 \times 10$.

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, (Plates CXIII and CXLIV,—See also the plate on page 4 in this volume).

7. SCIENTIFIC PROPORTIONS OF GREAT PYRAMID.

The following are the dimensions of the Pyramid, the King's Chamber, and the Ante-Chamber, according to Prof. C. Piazzi Smyth's publications. Prof. Smyth has converted his British-inch measures taken at the Pyramid, into the corresponding number of Pyramid inches:

Exterior Dimensions of the Great Pyramid:—

Vertical height of apex above mean socket level, -	5813·01
Base-side length, between corner sockets, - - -	9131·05
Diagonal length of base, between corner sockets, -	12913·26

Dimensions of the King's Chamber:—

Breadth, - - - - -	206·066
Height, first, <i>i.e.</i> , floor to ceiling, - - - - -	230·388
Height, second, <i>i.e.</i> , the granite walls alone, - - -	235·388
Length (double the breadth), - - - - -	412·132
Diagonal of end walls, - - - - -	309·099
Diagonal of side walls, - - - - -	472·156
Diagonal of floor (double the first height), - -	460·777
Solid Diagonal, - - - - -	515·165

Dimensions of the Ante-Chamber:—

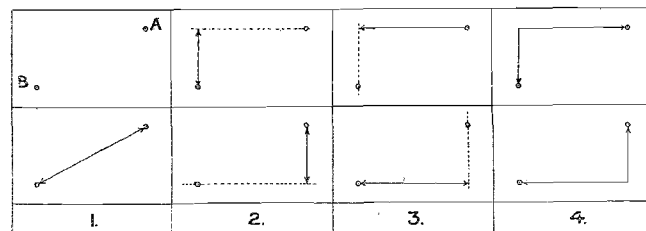
Length, north to south walls, - - - - -	116·26
Length of granite portion of the floor, - - - -	103·03
Breadth between granite wainscots, - - - - -	41·7
Breadth between east and west walls above wainscots, -	65·2
Height, floor to ceiling, - - - - -	149·3
Height of east wainscot above floor level, - - -	103·03
Height of west wainscot above floor level, - - -	111·8

8. 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. Thus, certain time-periods are indicated in the pas-

PYRAMID'S METHODS OF RECORDING TIME. 8.

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



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

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.

9. 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.

9. SYMBOLISMS OF THE GREAT PYRAMID.

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

First Ascending Passage = The Jewish Age; or the Law Dispensation during which the Jewish nation 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.

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

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 50) 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.

10. THE DATES OF JESUS CHRIST'S BIRTH, BAPTISM, AND CRUCIFIXION.

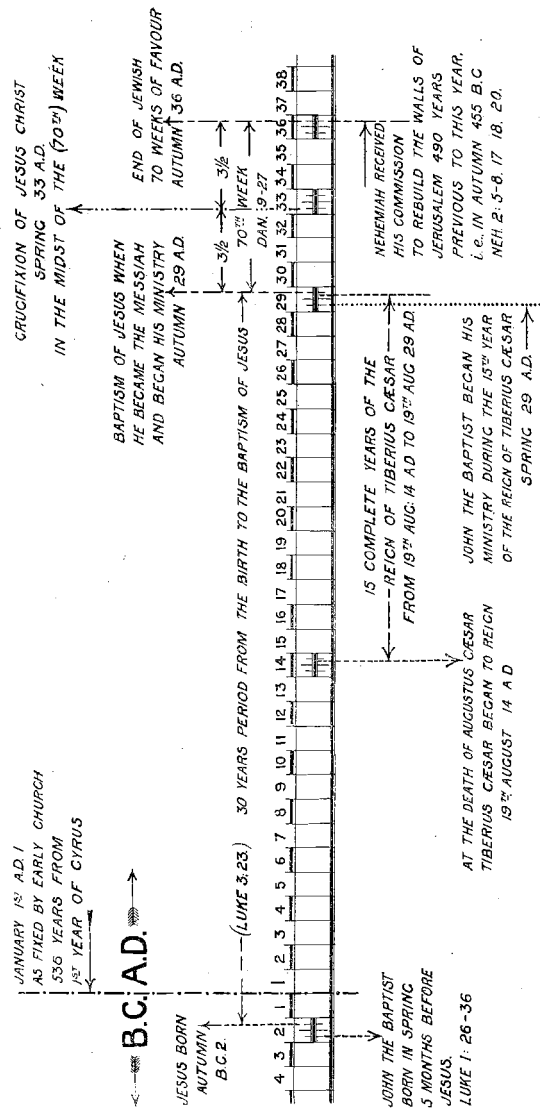
THE Scriptures contain sufficient data to enable us to accurately determine the year when Jesus was born, and also the dates of his baptism and crucifixion.

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 margin of many Bibles, places the date of Jesus' birth 4 years earlier than A.D. 1; but we believe that the true date was only $1\frac{1}{4}$ years earlier, i.e., in Autumn 2 B.C.* The Scriptural data proves, also, that Christ was baptised in Autumn 29 A.D., and crucified in Spring 33 A.D. These dates are corroborated by symbolical time-measurements in the Great Pyramid.

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

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

* 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 for 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 134 years before the formerly accepted A.D. date; and that he was baptised in Autumn 29 A.D.; and crucified in Spring 33 A.D.

CHRIST'S BIRTH, BAPTISM, AND CRUCIFIXION. 10.

Luke states (3:1-3) that it was in the 15th year of the reign of Tiberius Cæsar that John the Baptist started his ministry. Tiberius began to reign at the death of Augustus on the 19th of August in the year 14 A.D., and his 15th year, therefore, extended from 19th August 28 A.D., till 19th August 29 A.D. (See diagram on page 54).

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 Apostle. Nowhere in histories, monuments, or coins of unquestioned authority, is there a trace of any other reckoning of the years of Tiberius Cæsar, than from the death of Augustus in the 19th of August, 14 A.D.

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

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.")

Now, as we have just seen, John's ministry, beginning in the 15th year of Tiberius, must have dated from sometime within the year commencing 19th August 28 A.D., and Jesus' ministry, therefore, 5 months later, must have dated from sometime within the year commencing 19th January 29 A.D. It can be more particularly shown, however, that it was in the middle of the Jewish 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 I Chron. 24:5-19 we find that the priests were divided into 24 courses, Abia being the 8th in order. During the 12 months of the year, which according to the commandment of God began in Spring (Deut. 16:1; Exod. 12:2—Sec. 5), 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.

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 com-

menement of the 10th month from the beginning of that year), the annunciation was made to the virgin Mary; and that when "the days were accomplished that she should be delivered" (or 9 months later), she "brought forth her first-born son," Jesus (Luke 2:6, 7).

According to the above Scriptural data Jesus must have been born in Autumn of the year 2 B.C., 18 months ($4+5+9=18$) after the commencement of the (Jewish) 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 on page 54).

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 both the Old and New Testaments in this connection is sufficient to establish that period as $3\frac{1}{2}$ years.

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

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

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

* Some, in their endeavour to bend the testimony of the Gospel narratives to support the theory of a one-year ministry, not only

one year is altogether too short a period for the many events, including the three separate tours through the cities of Galilee, which the other Gospels show to have occurred during that interval. We believe that all the evidences warrant our counting the unnamed feast in John 5:1 to be a passover; and in this case the duration of our Lord's ministry from his baptism in Autumn 29 A.D., till his death at the 4th passover when he was slain as the antitypical passover lamb, would be $3\frac{1}{2}$ years; and the date of the crucifixion Spring 33 A.D. This is the date adopted by Ussher (See Bible marginal date at Matt. 27, and Luke 23).

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.

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^u lamb he

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.

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."

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 54). 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.

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

We have already seen that in the symbolism of the Pyramid, we have in the Descending Passage a graphic representation of mankind during the course of 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 Jewish Dispensation.

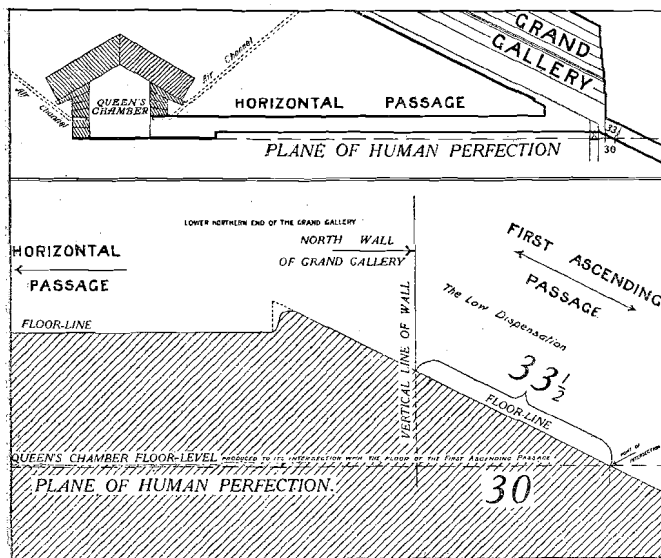
Both Jew and Gentile fell short of the glory of God, and thus all alike were condemned to death, and none could by any means redeem his brother (Psa. 49:7). Then came Jesus, crowned with glory and honour, that he by the grace of God should taste death for every man (Heb. 2:9). In him was no sin; he was 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.

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 51). 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 a Jew, subject to the law, he is represented as born in the First Ascending Passage which symbolises the Jewish law Age. Thus, the point of contact on the floor of the First Ascending Passage indicates 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 a Jew to the Jewish people he proclaimed: "For unto *us* a child is born, unto *us* a son is given" (Isa. 9:6).

From the measurements of Prof. C. Piazza Smyth (which are practically confirmed by Prof. Flinders Petrie) we can calculate that the floor-level of the Queen's Chamber is from $14\frac{3}{4}$ to 15 (say 14.85) inches vertically below the upper terminal of the floor of the First Ascending Passage. As the

angle of the inclination of the passages is already determined to be $26^{\circ} 18' 10''$, it is easy to find by the mathematical rules of trigonometry (See Appendix at end of volume) that the *inclined* distance from the point of contact spoken of above, up to the end of the passage floor is $33\frac{1}{2}$



inches, while the *horizontal* distance is 30 inches. That is to say, the point on the floor of the First Ascending Passage which we have seen to mark the date of Jesus' birth, is the starting-point of two time-measurements which indicate two aspects of the earthly life of Jesus.

For 30 years Jesus lived as a perfect man; and then, on the invitation of God, he presented his human life as a sacrificial offering on behalf of the world, covenanting to die the "just for the unjust" (1 Pet. 3:18). Jesus symbolised this offering by

his baptism at Jordan, and God demonstrated his acceptance of the sacrifice by begetting his Son through the operation of the Holy Spirit to a higher plane of being, the Divine spirit nature. Henceforth the heavenly Father did not regard his Son as in the flesh, but as a *New Creature*. This aspect of the earthly life of Jesus is represented by the horizontal measurement of 30 inches. It is appropriate that the date of Jesus' baptism and begetting to the spirit nature, should thus be indicated at the point on the Queen's Chamber floor-level which is in vertical line with the beginning of the Grand Gallery (See 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.

The measurement of $33\frac{1}{2}$ inches up the inclined floor-line of the First Ascending Passage represents the other aspect of Jesus' earthly life, namely, as a Jew born under the law, and bound to observe it in every particular so long as he lived. Jesus fulfilled the law, and by his sacrificial death on the cross at $33\frac{1}{2}$ years of age he became a "curse" for the Jews, 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 Jewish followers of Christ at Pentecost shortly after his resurrection from the dead in Spring, 33 A.D.

Calculations showing how the dates of the birth, baptism, and crucifixion of our Lord Jesus Christ are indicated in the Great Pyramid:

I. Birth of the "man Jesus Christ" on the Plane of Human Perfection, Autumn, B.C. 2, - - - B.C. $1\frac{1}{4}$

10. CHRIST'S BIRTH, BAPTISM, AND CRUCIFIXION.

Baptism of Jesus, and his begetting to the Plane of Spirit Nature, Autumn, A.D. 29, - - - A.D. $28\frac{3}{4}$
 Years 30

Horizontal distance from the floor of the First Ascending Passage, along the level of the produced line of the Queen's Chamber floor (which symbolises the Plane of Human Perfection), to the vertical line of the north wall of the Grand Gallery,* - - - Inches 30

II. Birth of Jesus as a perfect man subject to the Law of Moses, Autumn, B.C. 2, - - - B.C. $1\frac{1}{4}$
 Death of Jesus Christ on the cross, by which he was made a "curse" for the Jews, redeeming them from under the "curse of the law," Spring, A.D. 33, - - - A.D. $32\frac{1}{4}$
 Years $33\frac{1}{2}$

Inclined distance on the floor of the First Ascending Passage (which symbolises the Jewish law Age), between the horizontal line of the Queen's Chamber floor, and the vertical line of the north wall of the Grand Gallery,† - - - Inches $33\frac{1}{2}$

*The Queen's Chamber floor-level is nearly 21" (say 20.85") below the Horizontal Passage floor, and the level of the Horizontal Passage floor is 6" above the upper terminal of the inclined floor of the First Ascending Passage. Therefore, the First Ascending Passage floor terminal is 14.85" vertically above the level of the Queen's Chamber floor. If we consider this vertical measurement of 14.85" as the perpendicular, and the floor-line of the First Ascending Passage (with its angle of inclination = $26^{\circ} 18' 10''$) as the hypotenuse, of a right-angled triangle, then the lengths of the base-line and hypotenuse can be computed by the rules of trigonometry, as below (See Appendix at end of volume).

Cotangent, 2.0230994 , multiplied by $14.85''$, = $30.043''$.

†Cosecant, 2.2567524 , multiplied by $14.85''$, = $33.512''$, i.e., $33\frac{1}{2}''$.

11. 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,

THE LAW DISPENSATION.

11.

was slain by the cruel and ignominious method of crucifixion, and "nailed it [the Law] to his cross" (1 Cor. 5:7; Col. 2:14)—altogether a period of 1647 years.

The First Ascending Passage represents the exacting demands of the Mosaic Law in the Law Dispensation, while the Grand Gallery, with its lofty height, suggests on the contrary the liberty of the Law of Christ, the perfect Law of liberty in 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 indicates the date of the crucifixion. This time-measurement, therefore, like the one already considered (Sec. 10), confirms the claim that the north wall of the Grand Gallery marks the date of the death and resurrection of Jesus Christ, 33 A.D.*

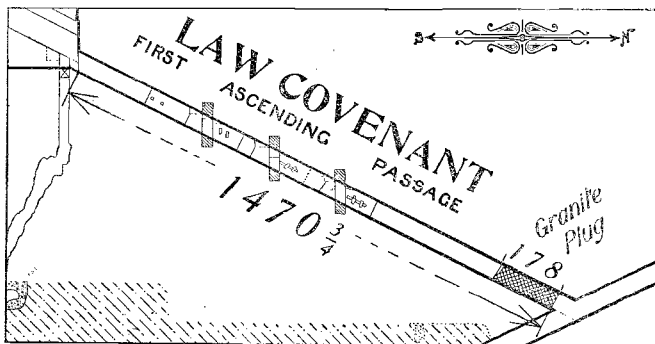
One would naturally expect that the date of the commencement of the Law Dispensation would be indicated by the "Point of Intersection" where the First Ascending Passage leaves the Descending Passage; because it was at the time when the people of Israel left Egypt (the world—symbolised by the downward 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 1545 British, or $1543\frac{1}{2}$ Pyramid, inches, i.e., $103\frac{1}{2}$ Pyramid inches too short.† At first sight it would seem as if this Biblical period of

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

†We 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.

time 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 Great Architect to be used in estimating this time-measurement.

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



starting-point for the length of the First Ascending Passage when considered in its particular symbolical representation of the Law 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"?

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 exactly agrees with the period of years during which the Old Law Covenant was in force. 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."

Calculations showing that the First Ascending Passage indicates the duration of the Law Dispensation:

Giving of the Law at the date of the Exodus,	
Spring, B.C. 1615, - - - - -	B.C. 1614 $\frac{3}{4}$
End of the Law when Christ "nailed it to his cross," Spring, A.D. 33, - - - - -	A.D. 32 $\frac{1}{4}$
Years	<u>1647</u>

Distance from the lower end of the Granite Plug, up the floor-line to the south end of the First Ascending Passage, - - - - -	1470 $\frac{3}{4}$
Granite Plug length, - - - - -	178
British inches	<u>1648$\frac{3}{4}$</u>
minus	1 $\frac{1}{4}$
Pyramid inches	<u>1647</u>

12. THE GOSPEL AGE. CALL AND TRIAL OF THE "BODY" OF CHRIST.

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 symbolisms 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.

There are two modes of entrance to the Grand Gallery. The most direct is the First Ascending Passage, up which the Jews, typically cleansed through the atonement-day sacrifices, are represented as going. Those of the Jews 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, symbolically, 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.*

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 and still pass 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 51). They are not actually perfect, but are "justified by faith" (Rom. 5:1) and "accepted in the beloved" (Eph. 1:6). If they now comply with the request to present their bodies a living sacrifice (Rom. 12:1), and so accept the "High-Calling," they are urged to forget those things which are behind, and reaching forth unto those things which are before,

*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.)

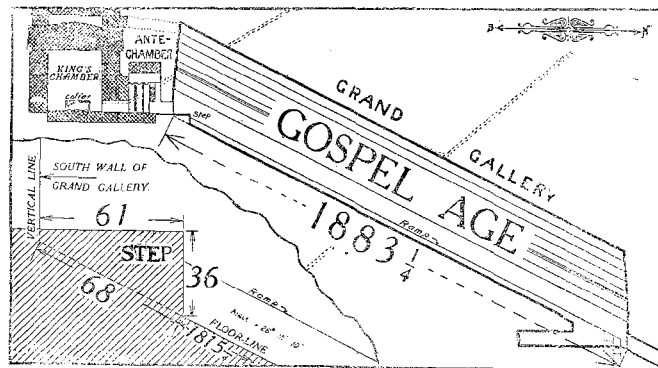
press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14). With the exception of these few followers of Christ, the whole world of mankind on their downward way pass the lower mouth of the Well, the ransom-sacrifice of Christ, without seeing it, or if they do they 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 Gentiles it appears to be foolishness (1 Cor. 1:23).

Jesus was called from his birth, in the sense that he was born into this world for the purpose of accepting the call to sacrifice when the due time should come; and this as we have seen was at his baptism (Sec. 10). 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 Jews 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 $3\frac{1}{2}$ years before he had poured it upon his beloved Son Jesus at Jordan. The exact day when the Holy Spirit first descended upon the members of Christ's Body, was foreshadowed in the types of the law (Lev. 23:4-17).

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

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

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).



Calculations showing that the north and south walls of the Grand Gallery mark the dates of the beginning and end of the "Call" to sacrifice, and thus attain to membership in the Body of Christ:

End of the Call, trial, and testing of the members of the Body of Christ, Autumn, A.D. 1914,	-	A.D. 1913 3/4
Death and resurrection of Jesus Christ, when the "Call" was first extended to those who had the "hearing ears" of faith, Spring, A.D. 33,	-	A.D. 32 1/4
	Years	1881 1/2

Length of the Grand Gallery, from the north wall up the floor-line to the front of the Step,	1815 1/4
Measurement through the Step in upward continuation of the inclined floor, to the vertical line of the south wall,*	68

British inches	1883 1/4
minus	13 3/4

Pyramid inches	1881 1/2
----------------	----------

* Secant, 1:1154926, multiplied by 61" the horizontal length of the Step from north to south, = 68.045". (See Appendix.)

THE LENGTH OF THE GRAND GALLERY GEOMETRICALLY PROVED.

THE conclusion arrived at in the time-calculation of Section 12 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.

The measurement which we have adopted as the floor length of the Grand Gallery from the north wall, up to the front of the Step, is $1815\frac{1}{4}$ British inches. This is the *mean* of the figures given in the published works of the two most careful, scientific measurers who have ever carried on work at the Great Pyramid (See page 2). The horizontal length of the top surface of the Step at the head of the Grand Gallery, from its front edge to the south wall, is 61 inches. Therefore the inclined extra length of the floor through the Step, is 68 inches (See calculation at foot of page 70). This means that the complete length of the Grand Gallery from north to south walls, is $1815\frac{1}{4} + 68 = 1883\frac{1}{4}$ British, or $1881\frac{1}{2}$ Pyramid, inches.

The Great Pyramid, by its own peculiar scientific method of geometrical proportions, confirms this actual measured length of $1881\frac{1}{2}$ Pyramid inches for the longest direct dimension of this important passage.

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 proportions react in a mathematical way upon the symbolical Grand Gallery.

Regarding the proportions of the King's Chamber, Prof. C. Piazza Smyth has drawn attention to the fact that if the length of this Chamber ($412\cdot132$ Pyramid inches) 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 $365\cdot242$ Pyramid inches. This, and the other examples which we have already noticed (page 47), show that the exact 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 $365\cdot242$ solar days each (See page 42).

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 *ris*es a *vertical* distance of exactly $365\cdot242$ Pyramid inches. That is to say, if twice the length of the King's Chamber ($412\cdot132'' \times 2$) 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 tropical year.

As the King's Chamber and the Grand Gallery are thus mathematically related to each other, as well as to the true length of the chronological solar year, it is more confirmatory of our belief in the Pyramid's intentional design when we find that this symbolical chamber, and its approaching pas-

sage, 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, $206\cdot066''$, 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 $91\cdot31$ Pyramid inches, which is the base size of the Pyramid divided by an even 100 (See dimensions of Pyramid on page 48).

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 $1881\frac{1}{2}$ Pyramid inches in the following two ways: *First*, when we multiply the breadth of the King's Chamber, $206\cdot066''$, by the above mentioned perpendicular of $91\cdot31$ inches, and divide the result by the Pyramid's arithmetical base-number 10 , we get $1881\frac{1}{2}$ Pyramid 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, $365\cdot242$, by the length of the principal dimension of the King's Chamber, namely, its solid cubic diagonal, $515\cdot165''$, and divide the result by an even 100 , we get $1881\frac{1}{2}$ Pyramid 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.*

*These, and many other examples of the Great Pyramid's wonderful design, are the discoveries of Mr. James Simpson of Edinburgh, Scotland, and are given in full by Prof. C. Piazza Smyth in his 4th Edition of "Our Inheritance in the Great Pyramid."

14. 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.

The length, and other characteristics of the Grand Gallery, prove that it represents the Gospel Age which began in Spring 33 A.D., and will not be completed till Autumn 1914 A.D., when, at the end of the lease of the temporal power to the Gentiles, the Bride of Christ will have made herself ready (Sec. 12).

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.

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 the present followers of the Lord, as well as upon all who refuse to worship it.

Referring to this federation in an article on Daniel 3:14-28 in the *Watch Tower*, 1899, pp. 170, 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:

"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).

"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.

"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.

"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.

"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)."

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.....

"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, recognition, 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, p. 99.

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.)

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.

"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-II; 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, pp. 119, 120).

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.

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.

"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).

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 by the date 1914-1915 A.D., indicated in this time-measurement by the south wall of the Grand Gallery.

Calculations showing that the front of the Step at the head of the Grand Gallery indicates the date 1846 A.D., when the "Evangelical Alliance" was organised, and thus formed the beginning of the last great trial of the true Church or "Sanctuary" class:

Organisation of the Evangelical Alliance, -	-	A.D. 1845 $\frac{3}{4}$
Inauguration of the true Church after the resurrection of her Lord, Spring, A.D. 33, -	-	A.D. 32 $\frac{1}{4}$
		Years 1813 $\frac{1}{2}$

Length of the Grand Gallery from the north wall, up the floor line to the front of the Step, - - - - - British inches $1815\frac{1}{4}$
 minus $13\frac{1}{4}$
 Pyramid inches $1813\frac{1}{2}$

As the front of the Step marks the date, Autumn of the year 1846 A.D., the further upward measurement of 68 inches through the Step from this point (See note at foot of page 70) will indicate the date 68 years later—

$1845\frac{3}{4}$ plus 68 equal $1913\frac{3}{4}$, i.e., Autumn of the year 1914 A.D.

THE FIFTH DAY AND THE NEW

15. 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, pars. 177, 178).

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 resurrected (1 Cor. 15:3, 4), and so opened up the "new and living way" to immortality; but the members of his "body" who have followed in his footsteps, and have been privileged to lay down their lives with him, being "baptised into his death" (Rom. 6:3), have 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.

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

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 lowest of these five courses is sunk five inches below the floor level. The floor of this chamber is situated on the 50th masonry course of the Pyramid; while that of the Queen's Chamber is on 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, plates XIX, CLXI). Prof. Smyth specially mentions the existence of a

* 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."

15. THE FIFTH DAY AND THE NEW CREATION.

"Boss," measuring five inches wide by one inch thick, which has been carved out on the upper of the two stones which form the Granite Leaf in the Ante-Chamber (See Vol. I, plate CXIX). 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.

Prof. 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,* *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."

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-Chamber bears to the King's Chamber and to the whole Pyramid, and thus also to the

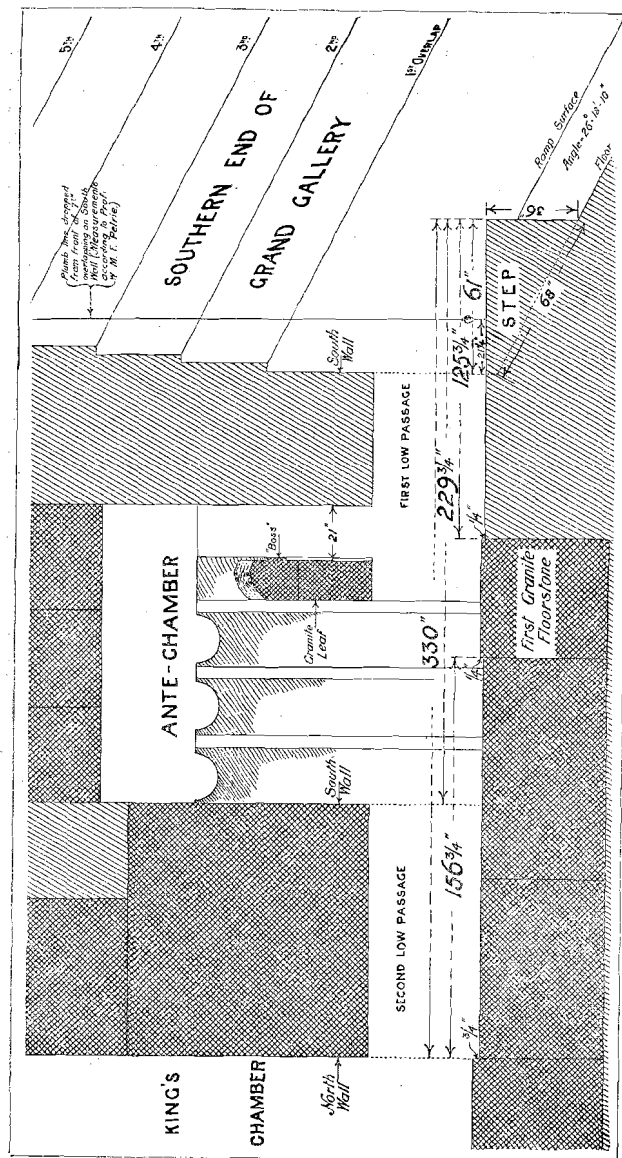
*Scholars have not yet decided to which family of language Ancient Egyptian belongs. It is allied to the Semitic as well as to some of the African families, and many of its words have descended to us through the Greeks and are in use among us to this day. When the Greeks colonised Egypt they discarded 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.

NUMBER FIVE IN THE KING'S CHAMBER. 15.

size of the earth and its distance from the sun (Sec. 7). There is something in connection with the markings on the walls of this little chamber, well-named by Prof. 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 CXXI).

In "Our Inheritance in the Great Pyramid," Prof. 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."

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



NUMBER FIVE IN THE KING'S CHAMBER. 15.

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. (See No. 8, page 25).

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 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.

A notable feature in the Ante-Chamber is the first granite floor-stone, made conspicuous through being raised quarter of an inch above the general level of the floor (See Vol. I, plate CXIX). The floor of the King's Chamber is raised 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 $156\frac{3}{4}$ inches (See diagram, page 84). When the $\frac{1}{4}$ " and $\frac{3}{4}$ " of the raised portions are added, the total measurement is $157\frac{3}{4}$ British, or $157\frac{1}{2}$ Pyramid, inches. As Jesus Christ was raised to the Divine Spirit-Nature in Spring 33 A.D., the north wall of 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.

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

15. THE FIFTH DAY AND THE NEW CREATION.

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 (See Vol. I, pars. 190-193). 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).

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 at 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!

NUMBER FIVE IN THE KING'S CHAMBER. 15.

The angels were then told to worship him (Heb. 1:6, Diaglott).

Calculations showing how the north edge of the floor of the King's Chamber indicates Spring of the year 33 A.D., the date when Jesus Christ was resurrected as the beginning of the New Creation, the first to receive the Divine nature symbolised by the King's Chamber:

Date of the Fall of Adam, -	-	-	-	B.C.	4126 $\frac{3}{4}$
Date of the Resurrection of Jesus Christ, -	-	-	-	A.D.	32 $\frac{1}{4}$

4158 $\frac{1}{2}$

Period of years from the Fall of Adam, to the first year of the fifth 1000-year "day," -

4001

Years 157 $\frac{1}{2}$

Distance from south edge of raised granite floor-stone in the Ante-Chamber, to north edge of raised floor of the King's Chamber, -
 Floor raised in the two chambers respectively,
 $\frac{1}{4}$ " + $\frac{3}{4}$ ", -

156 $\frac{3}{4}$

1

British inches 157 $\frac{3}{4}$

minus $\frac{1}{4}$

Pyramid inches 157 $\frac{1}{2}$

16. 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 of the Jewish nation, said: "And he [Jehovah] shall send Jesus Christ, which before was preached unto you: whom the heaven must retain until the times of restitution of all things" (Acts 3:20, 21). The return of our Lord was therefore fixed by Jehovah to take place at the beginning of the great Jubilee of earth, or the "times of restitution."

According to the time-prophecies and parallel Dispensations, this second Advent of Jesus Christ began in Autumn 1874 A.D., exactly 1845 years after his first Advent when he came as the Messiah

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

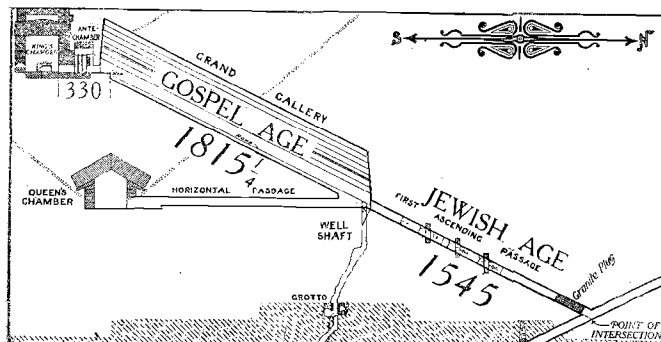
The prophet David, likewise, foretold of Christ's coming as the great King (Psa. 132:11; Luke 1:31-33); and Moses of his coming as the great Prophet (Deut. 18:15; Acts 3:20-22); but from the very beginning of the Jewish Age the people of Israel expectantly looked forward to the coming of the world's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

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

He did come, indeed, at the end of the Jewish Age, 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. 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" (I Pet. 3:18, R.V.). He is now a Spirit, not discernable by any but the spiritual, those begotten of the Holy Spirit. As we read in I 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 (I Cor. 2:13-15), can clearly see that the Lord has been present since Autumn 1874 A.D., and that he will soon take to himself his great power and reign (See "Studies in the Scriptures," Vol. II, pp. 187-190).

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. 15), 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, Autumn of the year 1874 A.D.

Since Christ returned 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 burnt as tares, *i.e.*, to be manifested as not truly Christians. Soon Satan will be completely bound, and the kingdoms of this world will be overthrown in the great time of trouble. Then Christ will take to himself his great power and begin his glorious reign of peace, and the whole groaning creation, the Jews first and afterwards the Gentiles, will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Calculations showing that the north wall or entrance of the King's Chamber marks the date of the return of the Lord Jesus :

Death of Jacob, when the looking forward to the coming of Shiloh, the great Deliverer, began, Spring, B.C. 1813,	-	-	-	-	-	B.C. 1812 $\frac{3}{4}$
Return of our Lord (See No. 8, page 25), Autumn, A.D. 1874,	-	-	-	-	-	A.D. 1873 $\frac{3}{4}$
					Years	<u>3686$\frac{1}{2}$</u>

Length of the First Ascending Passage, up from the "Point of Intersection,"	-	-	-	-	-	1545
Length of the Grand Gallery, up to the front of the Step,	-	-	-	-	-	1815 $\frac{1}{4}$
Distance from the north edge of the Step, in to the north wall of the King's Chamber,	-	-	-	-	-	330

British inches 3690 $\frac{1}{4}$
minus 3 $\frac{3}{4}$

Pyramid inches 3686 $\frac{1}{2}$

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

IN Section 15 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 birth of the Church is indicated in the Great Pyramid.

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

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

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

Each of these Ages began on the death of its founder. On the death of Jacob (Israel) the founder of the Fleshly house of Israel, the Patriarchal Age ended and the Jewish Age 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).

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 today 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.

As Jacob's death occurred in Spring 1813 B.C. (Sec. 3) 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.* As an evidence of the rapidly

* 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

returning favour to the Jews in Palestine, most of the houses in Jerusalem are inhabited and also owned by Jews.

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 till the end of the "harvest" of the Gospel Age in Autumn 1914 A.D. (See No. 2, page 24), carry out their vow of consecration unto death; but, unlike those who died in the Lord prior to 1878, they will not have any interval of unconsciousness or *sleep*; the moment of their death will be the moment of their resurrection change. This is the class referred to by Paul when he declared: "Behold, I show you a mystery [secret]; We shall not *all* sleep [lie unconscious in death], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:51, 52). The last or seventh trump is the proclamation of the tidings of the Lord's return. John the Revelator also wrote of this class and called them blessed. Describing the time when the Gospel harvest would begin, he stated: "Blessed are the dead which die in the Lord *from henceforth*; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. 14:13.—See the following verses which describe the Gospel harvest).

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 $3\frac{1}{2}$ years prior to his death and resurrection, namely, in Autumn 29 A.D.

houses standing outside the walled city numbered only about 50 or 60; but now, in 1913, they are increased a hundred-fold, numbering between 5,000 and 6,000. The gates are now never closed.

(Sec. 10), so the *second* Advent occurred $3\frac{1}{2}$ years prior to the resurrection of the Church or "Body" of Christ, namely, in Autumn 1874 A.D.,* at the beginning of the "times of restitution of all things" (Acts 3:19-21).

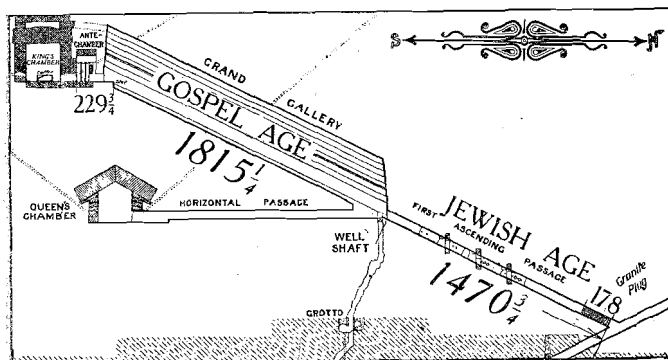
Seeing, therefore, that it is by the calculation of the "double" that the date of the resurrection of the members of Christ's Body is made known, the south wall of the Ante-Chamber which marks this date should, properly, be the end of a time-measurement indicating the "double." The Ante-Chamber class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

Now, as the express symbol of the Law of God in the Great Pyramid is the Granite Plug, we could not suggest a more appropriate starting-point than this for the particular time-measurement now under consideration. Thus, as in the former case where the Granite Plug required to be recognised when calculating the time-period of the Law Dispensation, during which the Fleshly Israelites endeavoured to gain life by the works of the Law without faith (Sec. 11), 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

* 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 the beginning and end of the "Harvest" period at Christ's Second Advent, when he comes as "Chief Reaper," and when the destruction of this Present Evil World in due to take place.—See No. 6, page 25. (For fuller information concerning the Parallel Ages, see "Studies in the Scriptures," Vol. II, chap. 7.)

17. THE JEWISH "DOUBLE."

Divine Law into account. Commencing at the lower or north end of the Granite Plug, and measuring up along the floors of the First Ascending Passage and Grand Gallery to the 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 II, that the total number of Pyramid inches corresponds to the period of years of the Jewish Age and its "double."

Calculations showing that the extreme south end-wall of the Ante-Chamber, the "School of Christ," marks the date of the end of the "Double," Spring, 1878 A.D., when those that slept in Christ arose; and since which time all who die in the Lord are "changed in a moment" to the Divine Spirit Nature symbolised by the King's Chamber:

Death of Jacob, when favour to the Fleshly house of Israel began, Spring, B.C. 1813, - - - B.C. 1812 3/4

End of the Jewish "Double" of disfavour, when the resurrection of Christ's Body was due to begin, Spring, A.D. 1878, - - - A.D. 1877 1/4

Years 3690

THE JEWISH "DOUBLE."

17.

Length of the First Ascending Passage, up from the lower end of the Granite Plug, - - -	1470 3/4
Length of the Granite Plug, - - -	178
Length of the Grand Gallery, up to the front of the Step, - - -	1815 1/4
Distance from the north edge of the Step, in to the south end-wall of the Ante-Chamber (See diagram, page 84), - - -	229 3/4

British inches 3693 3/4
minus .334

Pyramid inches 3690

18. THE INAUGURATION OF THE NEW COVENANT. THE FIRST RESURRECTION.

THE Scriptures declare that of the Jewish nation 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).

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.

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.

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).

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."

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.

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 Jews 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 force 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 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 Jews slipped, they fell and were condemned to death by the Divine Law, which is particularly symbolised by the Granite Plug.

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.

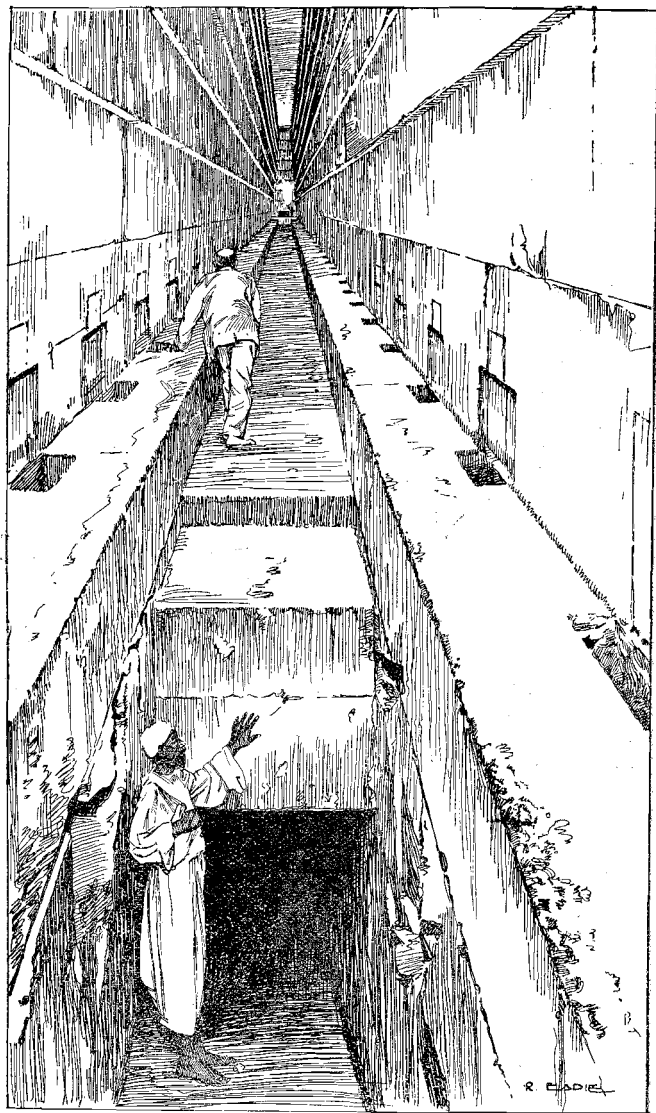
But should any when in the Horizontal Passage condition of the New Covenant rebel against the just law, and deliberately retrace his steps, he must fall into the Well-shaft, which although particularly symbolising the death and resurrection of Christ, also represents *sheol* or *hades*, the death-state 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."

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. This 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).

After the final test, when Satan and all who follow him are destroyed in the second death, the meek shall inherit the earthly kingdom prepared for them from the foundation of the world (Matt. 25:34). They shall enjoy for ever that human perfection and liberty so well symbolised by the high seven-sided and *ventilated* Queen's Chamber.

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.



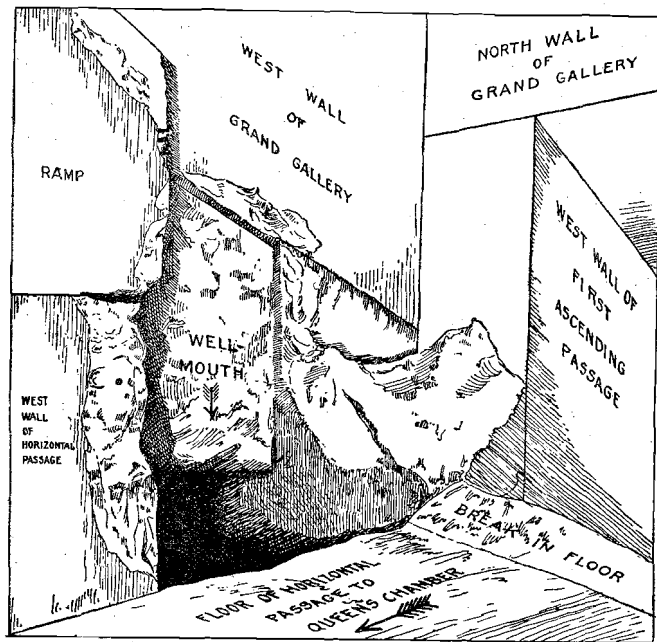
The Great Pyramid corroborates this important phase of the Lord's Plan; but to appreciate the symbolism fully, one must have clearly before his mental eyes the actual appearance of the lower end of the Grand Gallery. On each side of this passage there is a stone bench which runs the entire length of the floor (See reproduction of our photograph, page 102). These benches are called "Ramps," and measure about 21" high by about 20" wide. The distance between the Ramps is $3\frac{1}{2}$ 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 drawing, page 104). 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).

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

18. INAUGURATION OF THE NEW COVENANT.

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 totally unaware of the existence of the Horizontal Passage.

This feature of the Pyramid's system symbolical-



ly confirms the Scriptural teaching that the faithful among the Jews 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

THE FIRST RESURRECTION.

18.

Divine nature (2 Pet. 1:4). The majority of the Jews, 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).

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 Jews, 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 102).

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).

In the Calculation of Section 17 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. In Section 12 we saw that the call, trial and testing of the Church or Body of Christ will be finished by 1914 A.D. The date 1914, therefore, *i.e.*, the end of the "Times of the Gentiles" when "Jerusalem" shall no longer be "trodden down of the Gentiles" but will experience the full return of the Lord's favour, may be taken as the time when the complete Body of Christ will have been raised and joined to the Head; and then, having completed the First Resurrection through this "bursting of the bonds of death," the New Covenant will come into force with Israel and the world.

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 of the commencement of the First Resurrection, when Jesus Christ the "Head" was "born from the dead," so the further south end of the broken portion of the Grand Gallery floor indicates the dates of the *completion* of the First Resurrection, when the birth of the "Body" was due, namely, 1878—1914 A.D.

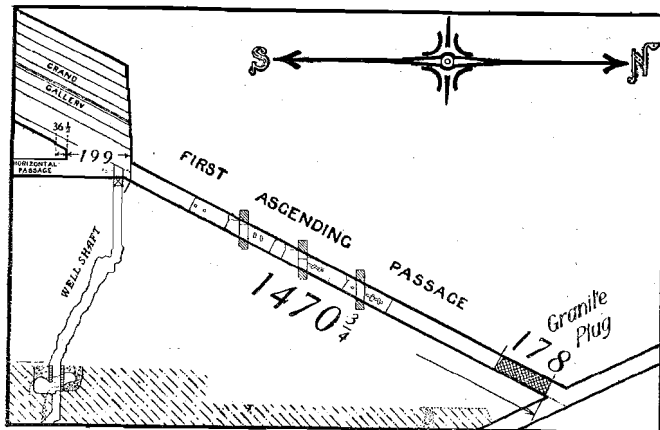
As the date of the resurrection of the Body is ascertained by means of the calculation of the Jewish "Double," the time-measurement now under consideration is based upon Section 17 which demonstrates how the "Double" is indicated in the Pyramid. In the present time-feature, however, instead of carrying 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 re-

quired 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. *Viz.*: Measuring upward from the lower end of the Granite Plug to the top of the First Ascending Passage, then horizontally southward to the *cut off* in the Grand Gallery floor (See diagram, page 108), and to this measurement adding the length of the Granite Plug itself (as in Section 17), 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. 3), the cut-off in the Grand Gallery floor by this method indicates the date of Christ's resurrection, 33 A.D.

□ 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 40 years (*i.e.*, Autumn 69 A.D.), 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 inaugurating 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).

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 few years of waiting till the end of the Gospel Age "harvest" in 1914, when we believe that 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 the further



southward cut-off in the Grand Gallery floor (See diagram on page 110, and compare with drawing on page 102).

In this way the two parts of the cut-off in the Grand Gallery floor mark the dates of the beginning and completion of the resurrection of the Body of Christ, while the north wall of the Grand Gallery marks the resurrection of Jesus the Head (as already proved by other time-features). The whole of this broken portion of the lower end of the Grand Gallery, therefore, 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

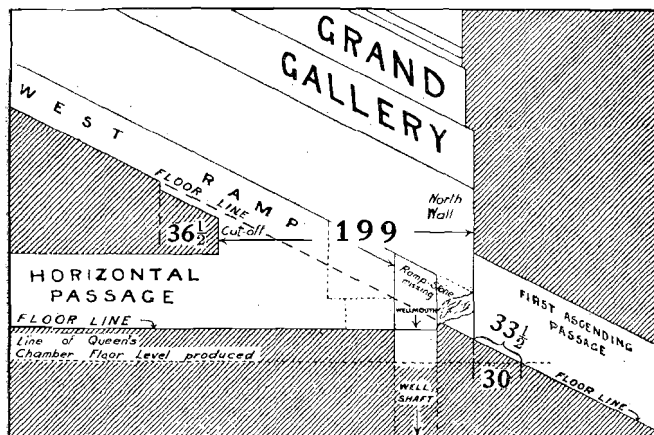
"Seed of Abraham," shall then begin to bless all the families of the earth with Restitution under the arrangement of the New Covenant of love (Gal. 3:16, 29).

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). 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).

Calculations showing how the dates of the beginning and end of the resurrection of the "Body" of Christ, 1878—1914 A.D., are indicated by the two parts of the cut-off in the floor of the Grand Gallery, thus symbolising the completion of the "First Resurrection" which began with the resurrection of Jesus the "Head":

- | | |
|---|---------------|
| I. Beginning of the resurrection of the "Church of the firstborn," or the "Body" of Christ, | - A.D. 1878 |
| Resurrection of Jesus, the "firstborn from the dead," or the "Head" of the Christ, | - A.D. 32 1/4 |

* Years 1845 3/4



Length of First Ascending Passage, from the lower end of the Granite Plug, - - -	1470 3/4
Length of the Granite Plug, - - -	178
Horizontal distance from south end of First Ascending Passage, southward to the first part of the cut-off, in the Grand Gallery floor,†	199

British inches	1847 3/4
minus	2
* Pyramid inches	1845 3/4

II. Completion of the First Resurrection, Autumn, A.D. 1914, - - -	A.D. 1913 3/4
Beginning of the resurrection of the members in Christ's Body, Spring, A.D. 1878, - - -	A.D. 1877 1/4
Years	36 1/2

Horizontal distance from the first, to the second, parts of the cut-off in the Grand Gallery floor,‡	Ins. 36 1/2
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* The exact period of the Jewish "double" is 1845 years, and therefore this time-measurement indicates the year of the beginning of the resurrection of the

III

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

BY the time-calculation of Section 12 it is proved that the upper south wall of the Grand Gallery indicates Autumn of the year 1914 A.D., the date when we understand that the "fulness" of the Gentiles will have come in, *i.e.*, the full number from among Gentile nations to complete the Christ (Rom. 11:25; Eph. 1:22, 23). The date 1914 is the end of the "harvest" period of the Gospel Age, being exactly *parallel* in time to 69 A.D., when the Jewish Age "harvest" ended (See No. 7, page 25). 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 (See No. 3, page 24). 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. 23.)

Thus it would appear that both the *fulness*, and the *times*, of the Gentiles, although distinct features in the Lord's Plan, terminate at the same date. Just as the length of the Grand Gallery corresponds with the period of 1881 1/2 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. 12), 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 conjunc-

Body of Christ, but not the exact season of the year, which is Spring—the "time of life" (Gen. 18:14).

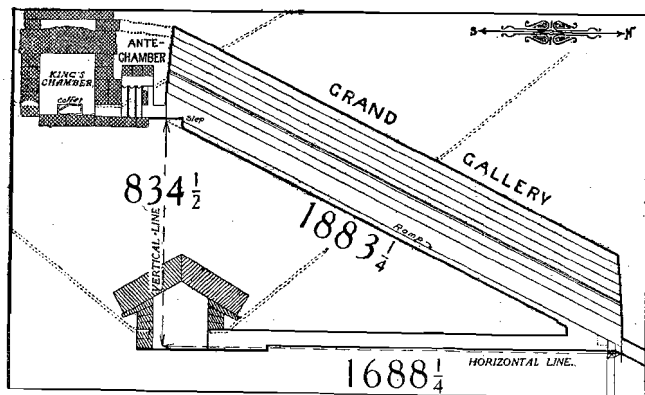
† This measurement of 199" is that published by Prof. C. Piazzesi Smyth in "Life and Work," Vol. II. Our own measure came out at an inch more.

‡ The inclined distance between the two parts of the cut-off in the Grand Gallery floor is, by actual measurement, 40 5/8". This, by the calculations of trigonometry (See Appendix), gives a horizontal distance of 36 1/2"; for the Cosine of the passage angle, multiplied by 40 5/8" (or 40.62"), equal 36.414", or practically 36 1/2".

III

19. "FULNESS," AND "TIMES," OF GENTILES.

tion 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 exact number of Pyramid inches necessary to indicate the "Gentile times." Or we may state this correspondency in another way: If we take a measurement from the



beginning of the floor at the north wall (where the First Ascending Passage ends) horizontally southward to a line dropped from the upper south wall of the Grand Gallery, then measure up this vertical line to the end of the floor, *i.e.*, to the point where the floor would end if produced upward through the Step to the vertical line of the south wall (See page 70), we shall find that the total number of Pyramid inches is 2520.

This time-measurement, taken in connection with Sections 12 and 18, 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).

"FULNESS," AND "TIMES," OF GENTILES. 19.

Calculations showing how the Pyramid illustrates the coincidence of the "fulness" of the Gentiles, with the completion of the "times" of the Gentiles:

Period of the "Seven times" of the Gentiles, (See No. 3, page 24),	Years	2520
Horizontal length of the Grand Gallery,*		1688 1/4
Vertical height of the Grand Gallery,†		834 1/2
	British inches	2522 3/4
	minus	2 3/4
	Pyramid inches	2520

* The inclined floor-length of the Grand Gallery is 1815 1/4 plus 68, = 1883 1/4 British inches (See footnote, page 70).

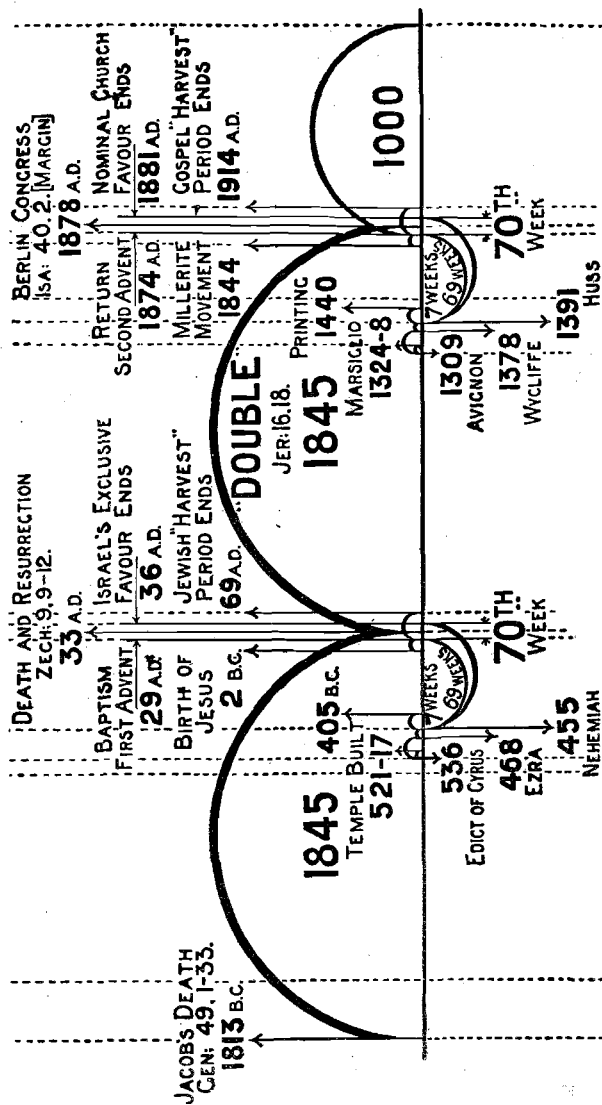
The horizontal length is found by multiplying the Cosine of the passage angle, by the inclined floor-length: $\cdot 8964648 \times 1883 \cdot 25'' = 1688 \cdot 267''$, or $1688 \frac{1}{4}''$.

† The vertical height is found by multiplying the Sine of the passage angle by the inclined floor-length: $\cdot 4431146 \times 1883 \cdot 25'' = 834 \cdot 495''$, or $834 \frac{1}{2}''$. (See Appendix.)

20. 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 114). It is important to recognise that "time-parallels," to be of any value, must correspond in *events* as well as in dates.

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.



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. 4). This was in 536 B.C., 70 years after the beginning of the universal empire of Babylonia.

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

The books of Ezra and Nehemiah give a history of the Jewish nation 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). But 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,* 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

* Rev. 17:9. "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 apostasy. No other city in the world has ever been celebrated, as the city of Rome has, for its situation on seven hills. Pagan poets and orators, who had no thought of elucidating prophecy, have alike characterised it as the 'seven-hilled city.' Propertius speaks of it as 'The lofty city on seven hills, which governs the whole world' (Lib. III, Eleg. 9, p. 721). Its 'governing the whole world' is just the counterpart of the Divine statement—'which reigneth over the kings of the earth' (Rev. 17:18). To call Rome the city 'of the seven hills' was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses 'The gods, who have set their affections on the seven hills' (*Carmen Seculare*, Vol. VII, p. 497). Martial, in like manner, speaks of 'The seven dominating mountains' (Lib. IV, Ep. 64, p. 254). Now, while this characteristic of Rome has ever been well marked and defined, it has always been easy to show that the Church, which has its seat and headquarters on the seven hills of Rome, might most appropriately be called 'Babylon,' inasmuch as it is the chief seat of idolatry under the new Testament, as the ancient Babylon was the chief seat of idolatry under the old. It has been known all along that Popery was baptised Paganism; but God is now making it manifest that the Paganism which Rome has baptised is, in all its essential elements, the *very Paganism* which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron" ("The Two Babylons," by Rev. Alexander Hislop).

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.

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

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

The king of France, Philip the Fair, was sufficiently enlightened to see the emptiness of this monstrous claim, and he repudiated the bull and was in consequence excommunicated. Philip then did something which had never before been attempted during the period of Papal supremacy—he made the pope prisoner, just as Napoleon did about five hundred years later. Boniface, being an aged man, died from the indignities and injuries received. His successor died within a year.

Finally, Clement V, who had sold himself to the king of France, was appointed; but he was afraid to live in Rome. Being the vassal of the French king he transferred the Papal See to Avignon in 1309 A.D., and there began the "Babylonish Captivity of the Papacy."

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

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

We shall leave the proofs that Marsiglio was in many respects a greater Reformer than any who

*From 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 Prof. 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 later; 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).

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

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

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

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

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

* Artaxerxes began to reign in the year 474 B.C. His 7th year would therefore be 468 B.C., and his 20th year 455 B.C.—See Section dealing with the indication of the "70 weeks" period in the Great Pyramid.

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

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

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.

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 end of the 6th month of that year the walls were finished (Neh. 6:15), and there began the period of "69 weeks," or 483 years, to the coming of the Messiah (Dan. 9:25). In this work of building the walls of Jerusalem Nehemiah buttressed up the national system of the Fleshly House of Israel. So, also, 13 years after Wycliffe left Babylon the Great, the Reformer John Huss of Bohemia received his commission to buttress the Reformation walls of Spiritual Jerusalem (Rev. 21:2); for the work of Huss made the Reformation movement of the Gospel Age a national force, and thus helped to protect the true Spiritual Israelites.

Though it was in the early years of the 15th century up till his martyrdom in 1415 A.D., that Huss attracted general notice, yet it was in 1391 A.D., exactly 1845 years after Nehemiah, that he might be said to have received his commission to rebuild the walls of Spiritual Jerusalem; for it was in that year that Huss became acquainted with the works of Wycliffe (See Blackie's *Modern Cyclopaedia*, Vol. IV., page 483). Prof. 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." And 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).

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 114). This period of 70 weeks is stated as 7 weeks, and 62 weeks, and 1 week. We may not know the exact reason for this peculiar division, but we desire to draw attention to the fact that the 7 weeks, or 49 years, point to 405 B.C., about the time of Malachi the prophet, who did a reforming work by exposing the abuses of his day. In the Gospel Age the 7 weeks bring us to the parallel date 1440 A.D., the time of the invention of printing, which did almost more than anything else to carry on the great work of the Reformation. Referring to this factor in the Reformation movement, Archbishop Trench in *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.”

Then followed the period of 62 weeks to the coming of Jesus the Messiah in Autumn 29 A.D. This period of the Jewish Age is Scripturally a blank, for the historical canon of the Old Testament ends with Ezra and Nehemiah, and the prophetic books with Malachi. Nevertheless we know that toward the end of that period a distinct falling away in the spirit of the Reformation had occurred, and that the Fleshly House of Israel had divided broadly into two parties, one, the Pharisees, holding to the traditions of the elders, and binding themselves faster and faster in those traditions. The other party, the Saducees, were free-thinkers, doubting and criticising the Bible; they denied the resurrection, and began to interfere more in the world's politics. Thus when in “due time” the Messiah came to his own, we read that his own received him not (John 1:11-13). To the small remnant who did receive him was given the wonderful privilege of becoming “Sons of God.”

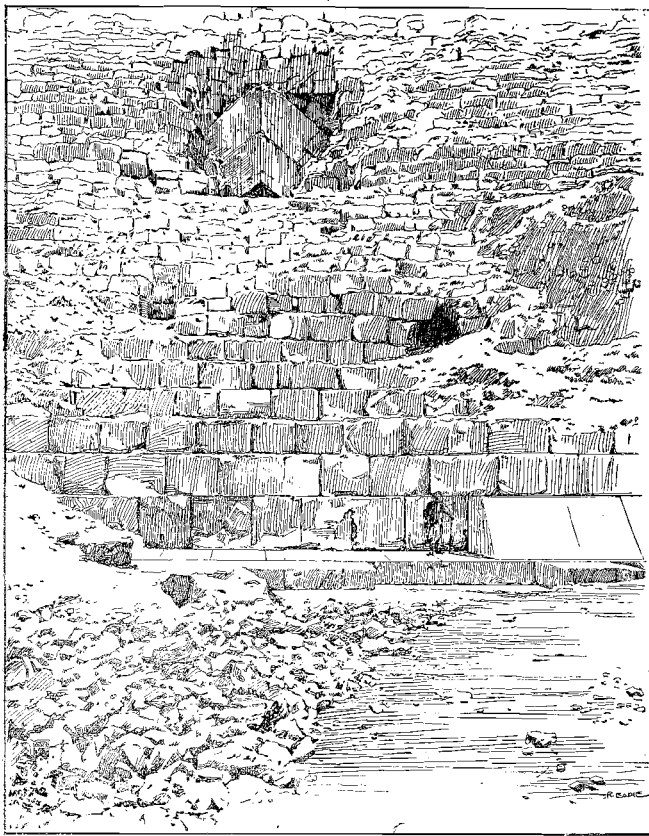
During the corresponding period of 62 weeks in the Gospel Age, from 1440 to 1874 A.D., a similar movement took place in Nominal Spiritual Israel, misnamed Christendom. At first the good work of reform went on, but toward the end the reforming spirit grew less, and during this interval two general parties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

the two parties at the end of the Jewish Age continued after our Lord's first Advent until the great trouble in the year 70 A.D. destroyed the nation; so we still 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.). In due time these shall all be “burned up” in the great time of trouble. The results 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 joined with Christ in the glorious work of blessing all the families of the earth with human Restitution.

21. ENTRANCE OF GREAT PYRAMID, AND “BASEMENT-SHEET” OF 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.

Other early writers bear record that the outer surfaces of the Pyramid were smoothly finished off

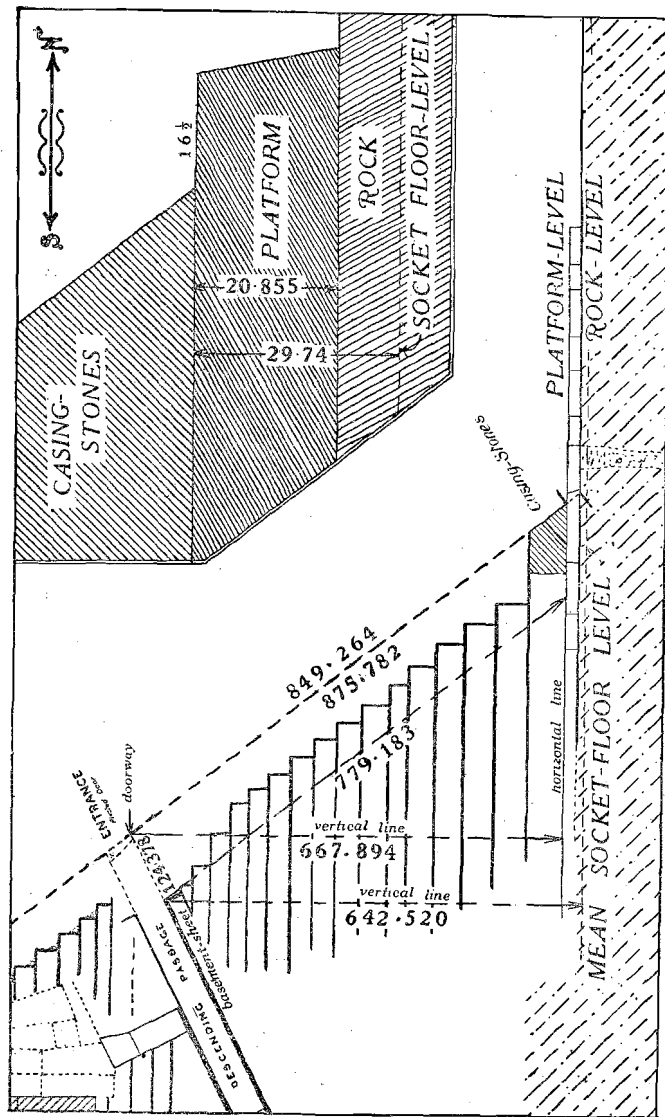


with beautiful white, bevelled casing-stones. This casing has long since been torn off by the Arabs for building mosques and houses, and the great mound of fragments which lies around the base was for many centuries the only visible evidence of the noble monument's former splendour. But in 1837, Col. Howard Vyse excavated down through

this rubbish at the middle of the north side, and was rewarded by discovering several large, well-preserved casing-stones *in situ* (See Vol. I, pars. 223—). As this remnant of casing furnishes the alignment and upward angle of the building's original smooth exterior surface on the north side, its situation on the Platform almost directly in line with the Entrance above, is most advantageous (See reproduction of our photograph, page 126). Prof. 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.

Although it is apparent that a large section of the masonry of the Descending Passage has been removed, Prof. 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.* The results of our own investigation of this part of the building seem to support Prof. 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

* See Vol. I, par. 337.—This "basement-sheet," as Prof. 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 Prof. 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.



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 relation 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 Nos. 7 and 13.

Prof. 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, par. 82), must also be recognised in connection with a number of the Pyramid's corroborative time-features, and geometric proportions.

The corner-socket levels are lower than the levelled natural rock under the Platform, and Prof. 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 the ages" ("New Measures of the Great Pyramid," page 23).

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 Prof. Smyth in his

publication entitled "New Measures of the Great Pyramid," the *mean* level of the four corner-socket floors is 29·77 British, or 29·74 Pyramid, inches below the level of the upper surface of the Platform.

The Platform is fully illustrated by our photographs in Vol. I; but in par. 227 of that volume its thickness is erroneously stated to be between sixteen and seventeen inches. More particular subsequent measuring during 1912 enables us to correct this statement, and to pronounce the true thickness of the Platform to be $20\frac{7}{8}$ British, or 20·855 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 par. 227 of Vol. I, the pavement is a distinct piece of masonry, and must not be confounded with the Platform, the front edge of which only projects 16·5 inches beyond the bottom edge of the casing-stones. 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 leveling the natural rock* preparatory to laying the Platform. At present this piece of masonry can be seen only along the north side of the building; but there is no doubt whatever that it continues right round the Pyramid, for Prof. Flinders Petrie reports having discovered portions of it in several places when digging down through the mounds of debris on the other three sides. We also, during our further excavations and examination of the building in 1912, found the existence of this Platform at the north-west corner.

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.

Prof. 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 667·894. The length of the missing outer portion of the Descending Passage we have already stated to be $124\frac{1}{2}$ British inches (page 3). This should be more correctly stated in Pyramid inches as 124·378. With these measurements, and with the known angles of the casing-stone surface, and Descending Passage (See Sec. 2), we can find the other measurements, with the harmonious correspondences based upon them, as follows:

- I. While the vertical height of the lower north edge of the doorway of the ancient Entrance, above the upper surface of the Platform, is 667·894 Pyramid inches, the inclined height up the face of the casing-stone covering of the building, measuring from the Platform level, is practically 849·264 Pyramid inches.*

(a) The *inclined* height of 849·264 inches is equal to twice the length of the King's Chamber (See page 48), plus a Pyramid cubit:

$$\begin{array}{rcl} \text{King's Chamber length, } 412\cdot132, \text{ multiplied by } 2, & = & 824\cdot264 \\ \text{One Pyramid cubit, of } 25 \text{ Pyramid inches,} & - & = 25\cdot000 \end{array}$$

Total Pyramid inches 849·264

* See diagram, page 128. To calculate this inclined height, we must first find the horizontal distance along the level of the Platform, from the front edge of the casing-stones, southward to the point which is vertically or perpendicularly in line with the lower north edge of the ancient doorway above. This we get by multiplying the vertical height of 667·894 inches, by $3\cdot14159265359$ etc. (i.e., the " π " angle of the casing), and dividing the result by 4. The answer is 524·56272 inches. As we now know the lengths of the two shorter sides of a right-angled

21. ENTRANCE OF GREAT PYRAMID, AND

- (b) The vertical height of 667·894 inches is equal to twice the height of the King's Chamber (i.e., from floor to ceiling), plus the height of the Queen's Chamber, plus a Pyramid cubit:

King's Chamber height, 230·388, multiplied by 2,	= 460·776
Queen's Chamber height, north and south walls,	= 182·118
One Pyramid cubit, of 25 Pyramid inches,	= 25·000

Total Pyramid inches 667·894

It will be noticed that these two heights of the ancient doorway above the upper surface of the Platform, distinctly indicate by the above characteristic Pyramid method the absolute length of the cubit used by the Architect, and appropriately named by Prof. C. Piazzi Smyth the "Sacred Pyramid Cubit" (Compare No. 12, page 47).

- II. If to the vertical height of 667·894, we add the thickness of the Platform 20·855 inches, we shall obtain the vertical height of the ancient doorway above the levelled natural rock—688·749 Pyramid inches. The inclined height from the rock level is, therefore, 875·782 Pyramid inches.*

This inclined height of 875·782 inches is equal to twice the first height, plus the mean of the first and second heights, of the King's Chamber, plus the height of the Queen's Chamber:

King's Chamber height, 230·388, multiplied by 2,	= 460·776
King's Chamber mean height, i.e., the height which is midway between 230·388 and 235·388 (See page 48),	= 232·888
Queen's Chamber height, north and south walls,	= 182·118

Total Pyramid inches 875·782

- III. The north edge of the "basement-sheet" of the Descending Passage is 124·378 Pyramid inches from the lower north edge of the doorway of the ancient Entrance. The vertical height between these two points is, therefore, 55·114 inches.† This

triangle; it is easy to calculate the length of the third side by the usual mathematical rule (based upon Euclid's well-known Proposition 47, Book I), namely, by squaring each of the known sides (multiplying each by itself), adding these squares together, and extracting the square-root of the resultant sum; which in the present case is 721248·4424. The square-root of this sum, 849·2634 Pyramid inches, is the inclined height desired.

* This inclined height is computed by the method of calculations explained in the previous footnote—page 131.

† This vertical height is found by multiplying the Sine of the passage angle, by the inclined measurement: $\cdot 4431146 \times 124 \cdot 378'' = 55 \cdot 114''$ (See Appendix).

"BASEMENT-SHEET" OF DESCENDING PASSAGE. 21.

means that the vertical height of the north edge of the "basement-sheet" is 612·780 Pyramid inches above the upper level surface of the Platform (for 667·894 minus 55·114 = 612·780). The inclined height of the "basement-sheet" above the Platform level, when taken along a line parallel to the casing-stone angle, is 779·183 Pyramid inches.*

- (a) The inclined height of 779·183 inches is equal to thrice the length of the Queen's Chamber, plus four Pyramid cubits:

Queen's Chamber length, 226·394, multiplied by 3,	= 679·182
Four Pyramid cubits, of 25 Pyramid inches each,	= 100·000

Total Pyramid inches 779·182

- (b) If we add to the vertical height of 612·780 inches, the extra depth to the mean level of the four corner-socket floors, 29·740 Pyramid inches, we shall obtain the total vertical height of the "basement-sheet" above the mean corner-socket level = 642·520 Pyramid inches. This vertical height of 642·520 inches is equal to the length, plus the height, of the King's Chamber:

King's Chamber length,	- - - - - = 412·132
King's Chamber height (floor to ceiling),	- - - - - = 230·388

Total Pyramid inches 642·520

There are many other examples of this characteristic method, by which the Great Pyramid was made by the ancient Architect to prove its own principal dimensions (See Sec. Nos. 7 and 13). They demonstrate that the entire edifice, interior and exterior, was symmetrically designed according to exact proportions; and we believe that this orderly arrangement was intended, that we might have every confidence in the time-features based upon the measurements of the building.

The following are the dimensions of the Queen's Chamber according to Prof. C. Piazzi Smyth's publication, "Life and Work at the Great Pyramid," Vol. II. Prof. Smyth points out that it is barely possible to obtain definite measurements of this chamber, owing to the thick salt incrustation on its walls, and to its rather uneven floor. He therefore gives the maximum and minimum measure in each case. It will be noticed that the dimensions we use in the foregoing calculations (Nos. I b,

* This inclined height is computed by the method of calculations explained in footnote on page 131.

21. ENTRANCE AND "BASEMENT-SHEET."

and III a) are the *mean*, nearly, of the two extreme dimensions given by Prof. Smyth. We have converted the British measures into the corresponding number of Pyramid inches to aid comparison:

Dimensions of the Queen's Chamber:—

Length, - - - - -	from 226·274 to 226·973
Breadth, - - - - -	from 205·395 to 205·794
Height, north and south walls, -	from 181·319 to 183·017
Height, to the gable ridge line of roof, from	243·656 to 244·955

22. 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).

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; I Cor. 10:10, margin). Now, *times and seasons* constituted an important feature of the ordinances and experiences of the Jewish nation. 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).

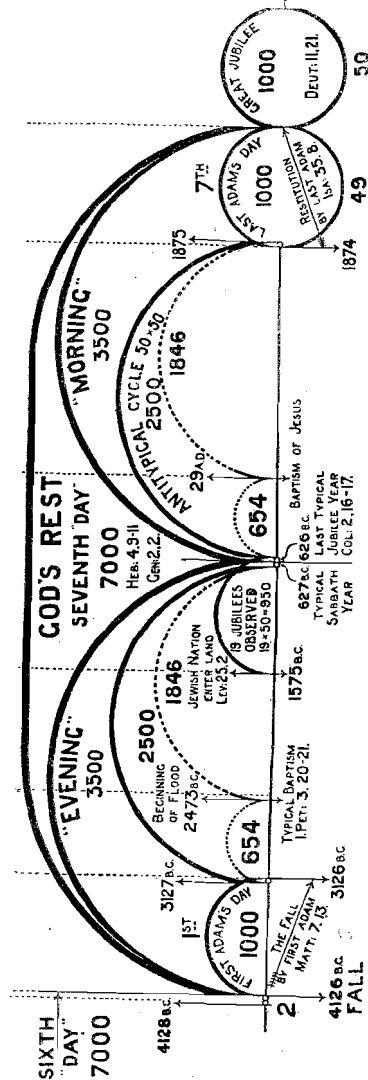
REST AND RESTITUTION.

22.

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 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 is 4126 B.C. From then till 1874 A.D. (the date of our Lord's return) was six thousand years. One thousand years more will bring us to the time when Christ will deliver up the Kingdom to the Father (I 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 136.

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 dictated these works. 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).

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). 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; 1 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 if he is "Lord of the sabbath" we would reasonably expect him to be present immediately his seventh 1000-year "day" began.

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. 3). 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 Jewish 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. 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 the Jews, 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.

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. 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).

Lev. 25:9 shows that the year of jubilee began in the seventh month, which, according to the Jewish reckoning, fell in Autumn (Sec. 5). 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 625½ 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. 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 136) proves that even this feature was Divinely arranged.

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 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. The declaration of the Scriptures is, that the Millennial reign of Christ, the great Times of Restitution, will 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 began 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. Thus violently will the

Present Evil World 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).

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.

In the first chapter of Genesis each of the six "days" of creation are 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 136). 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, nothing but 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 50×50 years, began at the very commencement of this "morning" period.

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.

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.

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.

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.

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.

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 year (Rev. 20:1-3). 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).

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* of this, now saves us."*

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). 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

* See Diaglott. The Greek word translated "representation" in the Diaglott is *antitypos*, and should have been rendered "antitype."

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).

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 Autumn 29 A.D. (Sec. 10); 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). 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.

23. THE DOMINION PARALLELS.

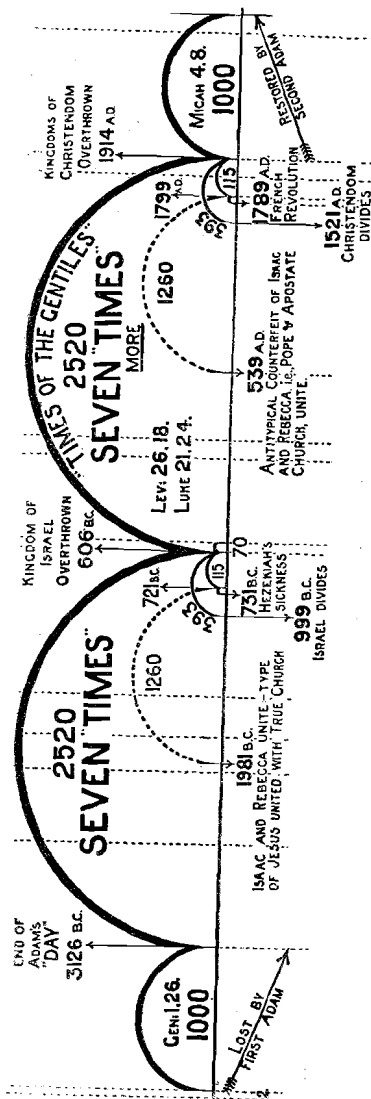
WHEN God gave the Law to the descendants of Israel, he promised them blessings if they would obey, and cursings if they did not. They constantly disregarded the Law, and therefore every adversity threatened has come upon them. Two of the severest of these were the "seven times" of punishment, and the "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 4 (Compare, also, Dan. 9:2, :11).

In dethroning Zedekiah, Israel'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 Jews 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. The Jews will not regain full national freedom until, as Jesus said, the "times of the Gentiles be fulfilled" (Luke 21:24).

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 destroyedIt shall break in pieces and consume all these [Gentile] kingdoms, and it shall stand for ever."

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 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.

The “Seven Times” of punishment upon the Jewish people 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. 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. 5). The “madness” of the Gentile nations has consisted in their vainglorious pride in their 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.

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 crises of the great time of trouble which is to terminate this 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." Mankind 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.

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 148). 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*."

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 overthrow in 1914 A.D. 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,* corresponds with the 40-year "harvest" period at the end of the Gospel Age. A prominent feature in the prophetic utterances of this faithful servant of the Lord, was the destruction of Jerusalem and the temple, and the overthrow of the kingdom. So, during the present period of 40 years since 1874 A.D., the Lord's consecrated people have frequently drawn attention to the Scriptural indication of the approaching destruction of Christendom.

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. 17).

The division of the kingdom of Israel into ten and two tribes at the death of Solomon in 999 B.C. (Sec. 3), 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 148). The ten tribes had offered allegiance to Rehoboam on condition that he would deal more leniently with them than had his father Solomon;

* 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. 3; also Sec. 5). 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, 606½ B.C., which is the exact beginning of the "Seven Times of the Gentiles."

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. 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.

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."

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 overthrow, 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.

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).

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? 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 the Jewish 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 expoused as a "chaste virgin" to one husband, Christ, yet, as the serpent beguiled Eve through his subtilty, 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.

The third "rib" is the *true* Church, composed of the faithful remnant 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).

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,* when 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.,† corresponds with the date of the antitypical counterfeit in 539 A.D. (See diagram, page 148).

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

*See Vol. II, "Studies in the Scriptures," by C. T. Russell, pp. 277-282.

†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. 3), his 40th year would fall in 1981 B.C.

the period following the end of these "days" of the 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).

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 this "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 is not due till the completion of the "Seven Times" of the Gentiles (for Papacy is in itself one of the great Gentile powers).

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 signalled 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 of the Jews 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.* But the Lord delivered Hezekiah from death; and in one night the great army of Sennacherib was blotted out. 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, and Hezekiah's miraculous recovery, so, 125 years after the French Revolution, we expect the final downfall of nominal Spiritual Jerusalem and all the kingdoms of this world (Rev. 11:13-15).

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 would therefore seem to typify 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," pp. 50, 51).

* 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. 3); his 14th year would therefore end in Spring, 731 B.C.

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 prophesies 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. 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 this 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 is drawing nigh.

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.

There is another feature in connection with Hezekiah which this time-parallel seems to throw 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."

24. THE FLOOD, AND CHRIST'S BAPTISM.

THE reader will agree that Prof. C. Piazzzi Symth'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 21. 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).

Prof. C. Piazzzi 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 signs of the Zodiac (α Draconis and Aquarius) on the meridional line of the passage, points in a general way to the time of the flood. Prof. 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. 4); and from this we are enabled to fix the date as 2472 B.C. (Sec. 3).

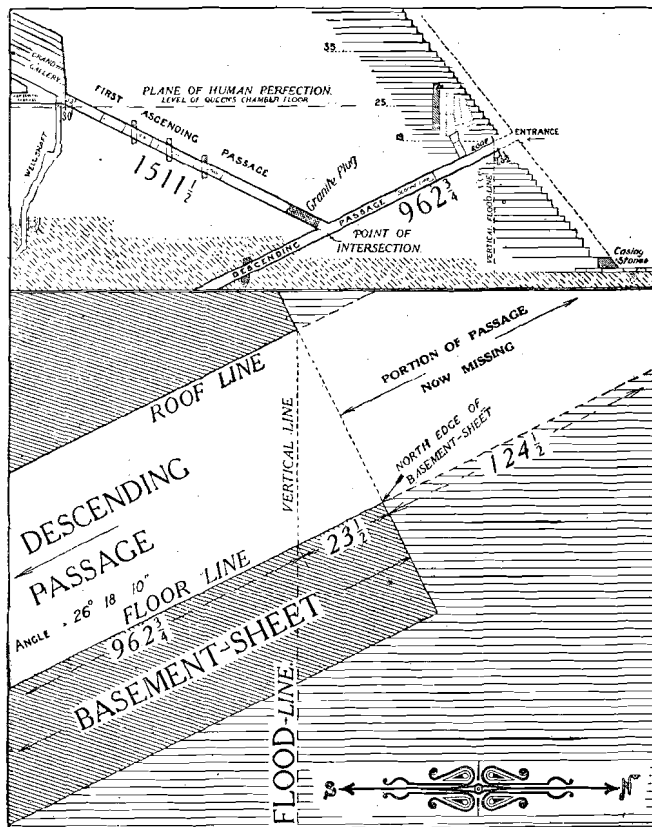
It might be asked: How is it possible to satisfactorily prove that the Entrance of the Pyramid was intended to indicate the flood-date? We hold that the wonderful fitness of the symbolical features of the Pyramid, and the exact harmonious co-relationship of all the time-measurements, are sufficient proofs 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.

In Section 22 we drew 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 (See page 145). The parallel periods in this Scriptural time-feature (diagram, page 136) 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.

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 62), 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 B.C. (Compare diagram, page 136). Thus the Pyramid, like the Scriptures, indicates a connection between the flood, and the immersion with the Holy Spirit.

The anointing of Jesus in 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," when the "fulness of the Gentiles" had come in to complete the Bride of Christ, the "sons of 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. 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."

Calculations showing how the dates of the flood, and the commencement of its Spiritual Antitype when Jesus was baptised with the Holy Spirit, are indicated in direct connection with each other in the Great Pyramid, as they are in the Scriptures:

Date of commencement of the flood (See diagram, page 136),	B.C. 2473
Date of Christ's baptism, Autumn, A.D. 29,	A.D. 283 3/4
Years	<u>2501 3/4</u>

Horizontal distance on the level of the Queen's Chamber floor, from the vertical line of the Grand Gallery north wall, to the floor of the First Ascending Passage (See calculation on page 64),

30

Length of First Ascending Passage, downward from the level of the Queen's Chamber floor ($1545 - 33 1/2$),

1511 1/2

Length of Descending Passage, from the "Point of Intersection," upward to the vertical line of the roof-commencement ($986 1/4 - 23 1/2$)*

962 3/4

British inches 2504 1/4
minus 2 1/2

Pyramid inches 2501 3/4

* See diagram on page 162. The right-angled height of the roof above the floor of the Descending Passage is between $47''$ and $48''$, or say $47 \cdot 6''$.

Geometrically, the angle at the roof between the vertical line of the roof-commencement, and the line of the square north edge of the "basement-sheet," is the same as the downward angle of the passage, viz.: $26^\circ 18' 10''$. To get the floor-distance between the vertical line of the roof-commencement, and the north edge of the "basement-sheet," multiply the tangent of this angle by the height of the passage:

Tangent, $\cdot 4942911$, multiplied by $47 \cdot 6''$, = $23 \cdot 528''$, i.e., $23 1/2''$ (See Appendix).

25. 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. 24), 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

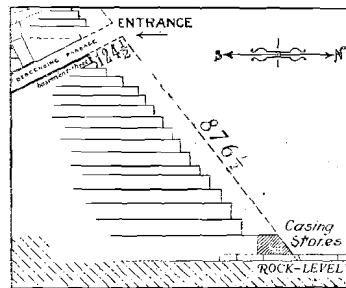
Pyramid's symbolical time-measurements, we shall find that these two indications are consistently recognised throughout.

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 22 and 23 warrants our claim that this "day" of condemnation was a thousand years long (2 Pet. 3:8).

In consequence of Adam's disobedience against the Divine command, the whole race of mankind have been born in sin, and 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.

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

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



The Entrance to the downward passage is situated a considerable distance above the rock-base of the building. This distance was not arbitrarily fixed by the Architect, as we have noticed in Section 21, but was so arranged, that the period of Adam's 1000-year "day" is exactly 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."

Calculations showing how the Great Pyramid indicates the First Adam's 1000-year "day" of condemnation, in which he was driven out from the light and freedom of God's favour, and thus started the whole human family on the downward course to death, symbolised by the Descending Passage:

Date of Adam's transgression, two years after his creation, - - - - - B.C. 4126 1/4

Date of the end of Adam's "day" of condemnation, B.C. 3126 1/4

Years 1000

25. FIRST ADAM'S 1000-YEAR "DAY."

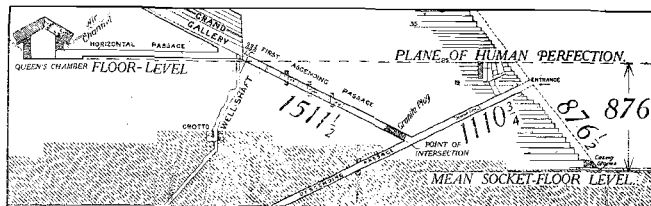
Inclined distance from the levelled rock-base of the Pyramid, up the face of the casing to the ancient Entrance,* - - - - - 876½
Distance from the ancient Entrance, down to the north edge of the "basement-sheet," - - - - - 124½

British inches	1001
minus	1
Pyramid inches	1000

* See Section 21, calculation No. II (page 132), where this inclined distance is proved to be 875.782 Pyramid inches, that is, 876½ British inches.

26. ADAM'S FALL FROM PERFECTION.

IN the time-measurement just detailed (Sec. 25), Adam in his perfect state was 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 51). 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, 876½ British inches, is equal

ADAM'S FALL FROM PERFECTION.

26.

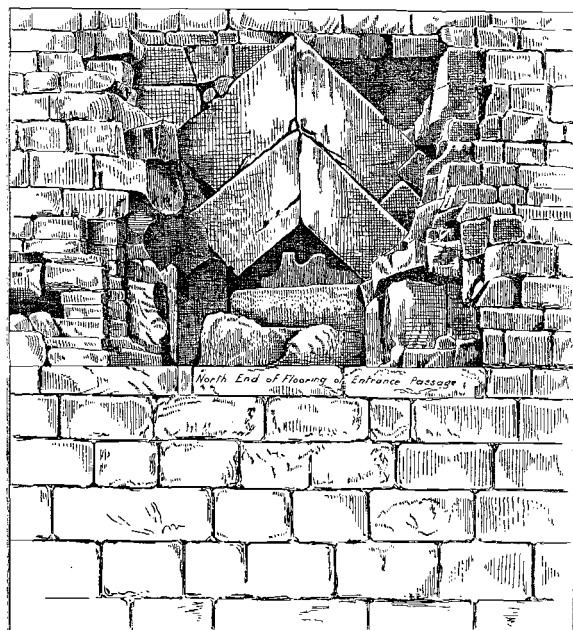
(nearly) to the direct vertical height of the Queen's Chamber floor-level above the mean socket floor-level of the Pyramid, 876 British inches.* This indicates, approximately, a connection between the Entrance where the downward course begins, and the level of the Queen's Chamber floor, symbolical of the Plane of Human Perfection on which Adam stood before his fall.

* In Section 21, calculation No. III b (page 133), the vertical height of the north edge of the "basement-sheet" above the mean socket floor-level is proved to be 642.520 Pyramid inches (See diagram, page 128), which is, practically, 643¼ British inches. To calculate the extra vertical height up to the Queen's Chamber floor-level, we require to find what extra *inclined* length would need to be added to the Descending Passage, in order to continue it upward to the floor-level of the Queen's Chamber. This we can easily find by subtracting from the "Point of Intersection" up to the line of the Queen's Chamber floor-level, 1545-33½ = 1511½, the length of the upper reach of the Descending Passage, 986¼ inches. 1511½ minus 986¼ = 525¼". That is to say, 525¼ British inches is the extra length required to be added to the Descending Passage, in order to continue it upward at the angle of 26° 18' 10" from the north edge of the "basement-sheet," to the level of the Queen's Chamber floor. To get the desired vertical height of the Queen's Chamber floor-level above the north edge of the "basement sheet," multiply the sine of the passage angle by 525¼ inches: Sine, .4431146, multiplied by 525¼" = 232.745", i.e., 232¾ British inches. Therefore, the total vertical height of the Queen's Chamber floor-level, above the mean socket floor-level, is equal to 643¼ plus 232¾ = 876 British inches.

27. THE FIRST ADAM.

IN his 5th Edition of "Our Inheritance in the Great Pyramid," page 296, Prof. C. Piazzi Smyth draws attention to the four "angular" stones which lie conspicuously above the Entrance of the Pyramid (See Vol. I, plates XXXI and LXXX). He demonstrates that their purpose was evidently to monumentalise the π (Pi) angle of the sides of the building, viz.: 51° 51' 14.3" (Sec. 2), 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:

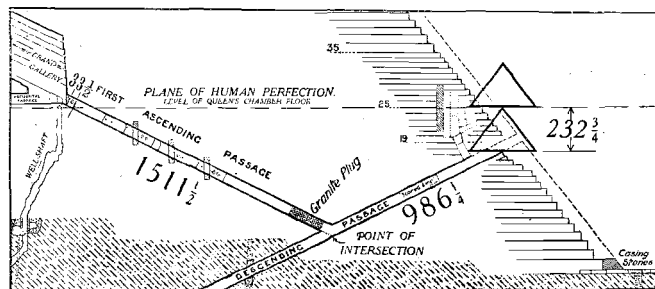
The great "angular" stones preserve, by their inclination toward each other, the scientific π angle of the Pyramid's four sides. They thus seem to



FRONT ELEVATION (LOOKING SOUTH) OF THE ANGLE STONES
AND PRESENTLY DILAPIDATED MASONRY OVER THE ONE AND SOLE
ORIGINAL ENTRANCE PASSAGE INTO THE GREAT PYRAMID
FROM A PHOTOGRAPH BY PIAZZI SMYTH

say, in figurative language, that at one time a perfect Pyramid stood here at the Entrance of the Descending Passage. As the apex of the inside angle formed between the two sets of inclined stones is in line, nearly, with the level of the Queen's Chamber floor (See diagram, page 169), this perfect pyramid would represent Adam, who was created on the Plane of Human Perfection

(Compare Chart of the Ages, page 50). 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. See Vol. I, pars. 71—). It is therefore quite in accord with the Scriptures, and with the Pyramid's corroborative symbolism, 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 $\frac{1}{25}$ th of the complete vertical height of the whole Pyramid.* 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 "base-

* This vertical height is proved, in the calculation given in the footnote on page 167, to be $232\frac{3}{4}$ British inches, which is $232\frac{1}{2}$ Pyramid inches. The ancient vertical height of the Great Pyramid is $581\frac{1}{3}$ Pyramid inches (See page 48). A twenty-fifth part of $581\frac{1}{3}$ equals $232\frac{1}{2}$ inches.

ment-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 diagram, page 169).

The fact that Adam is represented by a pyramid which is exactly $\frac{1}{25}$ th the size of the Great Pyramid, may explain the reason for the Queen's Chamber being situated on 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, Christ, who is symbolised by the whole Great Pyramid.

As the pyramid representing Adam is $\frac{1}{25}$ th 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.

28. SECOND ADAM'S 1000-YEAR "DAY."

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

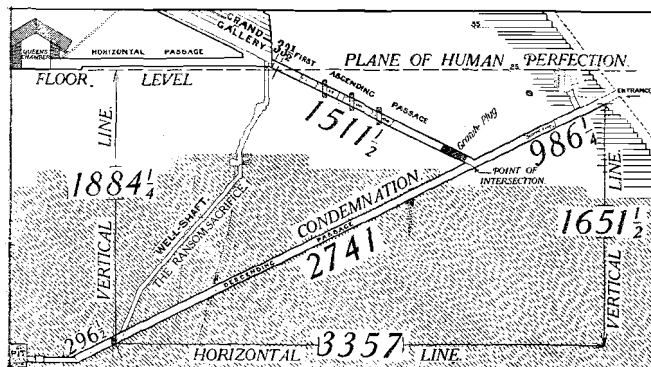
would exercise the necessary faith (John 5:24). But although the resurrection power has been working in the footstep followers of Christ (Rom. 6:4), the time of their *real*, in contradistinction to their reckoned, resurrection from the dead, when death shall have no more dominion over them, was unalterably fixed by God according to his set times and seasons. Thus, the Scriptural time-features show that, since the "day" when the First Adam brought death into the world, none could hope to pass from death unto life in the *actual* sense, till the inauguration of the Second Adam's 1000-year "day" of regeneration.

We have seen in Section 18 that very early in this glorious "day," namely, in 1878 A.D., $3\frac{1}{2}$ years after the return of the Second Adam, the members of the "Bride" class who fell asleep during the Gospel Age have received their resurrection change, and are now with their Lord waiting till the full number of the elect company are "caught up together" with them (1 Thess. 4:15-17). After this the general resurrection will begin, for Christ must reign till he has put all enemies under his feet, and the last enemy that shall be destroyed is death (1 Cor. 15:22-26). The year 1878 A.D., therefore, was in the purposes of God the extreme time-limit for the absolute power of death over the world; for when "this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

The Great Pyramid corroborates this Scriptural teaching by means of its symbolism and inch-year measures, by the longest possible symmetrical measurement between the outside Entrance, and the lower mouth of the Well-shaft. We have demonstrated that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day" of condemnation (Sec. 25); and it has also been proved that the Well-shaft symbolises the ransom sacrifice of our

28. THE SECOND ADAM'S 1000-YEAR "DAY."

Lord Jesus Christ, by which means *alone* any can escape the Descending Passage condition of condemnation to death brought upon the world through Adam's sin. The measurement from the north edge of the "basement sheet," first vertically down to the level of the bottom of the Well-shaft, then horizontally southward to the centre of the opening of the Well, exactly agrees with the long



period of years during which the downward course of death has held absolute sway over the world, from the end of the First Adam's 1000-year "day" of cursing, till 1878 A.D., when the death-state first began to be "swallowed up in victory" with the raising of the followers of Christ, early in the Second Adam's glorious 1000-year "day" of blessing.

Calculations showing how the long period from the end of the First Adam's 1000-year "day" of condemnation, till the date of the First Resurrection from the Descending Passage condition of death in the beginning of the Second Adam's 1000 year "day," is indicated in the Great Pyramid:

End of First Adam's 1000-year "day,"	- - -	B.C. 3126 $\frac{1}{4}$
Date of the First Resurrection in the Second Adam's 1000-year "day," Spring, A.D. 1878,	-	A.D. 1877 $\frac{1}{4}$

Years 5003½

THE SECOND ADAM'S 1000-YEAR "DAY." 28.

Vertical distance from the north edge of the "basement-sheet," down to the level of the Well-opening, i.e., at the level of that point on the Descending Passage floor which is in line with the north edge of the Well-opening in the west wall of the passage,* - - - - 1651 1/2

Thence horizontally to the exact centre of the
Well-opening (See first diagram, Sec. 35),† - 3357

British inches $5008\frac{1}{2}$
minus 5

Pyramid inches 5003½

* The inclined length of the Descending Passage, from the north edge of the "basement-sheet," down to the north edge of the Well-opening, is $986\frac{3}{4}" + 3037\frac{1}{2}" - 296\frac{1}{2}"$, that is $3727\frac{1}{4}"$.

Sine $\cdot 4431146$, multiplied by $3727 \cdot 25''$, = $1651 \cdot 598''$, i.e., $1651\frac{1}{2}''$

† To find this horizontal distance, multiply the cosine of the passage angle by $3727\frac{3}{4}$ " (Compare previous note); and to the result add half the width of the Well-opening. The Well-opening, which appears on the west wall of the passage, is $31\frac{1}{4}$ " square, according to our deductions based upon our measurements taken at the Pyramid in 1909 (See further in Section 35). Half of this is $15\cdot625$ ".

And $3341 \cdot 348''$, plus $15 \cdot 625''$, = $3356 \cdot 973''$, i.e., $3357''$

29. THE GENERAL RESURRECTION.

IN Sections 17 and 18 we noticed the Scriptural teaching respecting those who rose from the dead in 1878 A.D.—that they entered into the Spiritual condition (I 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 (I Cor. 15:51-53; 2 Cor. 5:1-4; 1 Thess. 4:15-17).

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 have been *in* the world, they were 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" (I Pet. 4:6). We know that flesh and blood cannot inherit the kingdom of God (I 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 come forth from the grave till later. 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).

After the Spirit-begotten class have been glorified, Abraham, Isaac, and Jacob, and all the holy prophets will then 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 be the very first to directly gain human restitution, which was secured for the world by the ransom-sacrifice of Jesus Christ.

The Scriptures do not appear to give direct information as to the date when the Ancient Worthies shall obtain their reward, but we may reasonably infer that it will be shortly after the com-

plete Body of the Christ has been resurrected (See Rom. 11:15, 25-29; Psa. 53:6). Our thought is that their "better resurrection" will take place in 1915 A.D., 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 Scripture," pp. 624-629). This date seems to be prophetically hidden in the Lord's answer when Abraham asked whereby he should *know* that he would inherit the land of promise: "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon" (Gen. 15:7-18). Reckoning a year each for the dove and pigeon, the ages of the animals offered by Abraham aggregated 11 years. If we regard these years as prophetically indicating the time which must elapse before God's covenant with Abraham could be fulfilled, we get the date 1915 A.D.; for eleven prophetic years (of 360 days each—See Sec. 5) equal 3960 years; and 2045 B.C., the date of Abraham's covenant (Sec. 3), from 3960 years, gives 1915 A.D. (See *Watch Tower* for 1907, page 79). The Great Pyramid corroborates this date for the beginning of the general resurrection to human life by the following time-measurement:

We observed in the previous Section (No. 28) 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). We now find that the date 1915 A.D., when we understand that the perfect human life which Jesus Christ sacrificed will first directly reach the world (See Matt. 20:28; John 6:51), is also indicated at the lower opening of the Well-shaft. For if we take a vertical measurement from the Queen's Chamber floor-level, which symbolises the Plane of Human Perfection, directly

29. THE GENERAL RESURRECTION.

down to the floor of the Descending Passage at the north edge of the Well-opening (See diagram, page 172), 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. when the Ancient Worthies, the very first to receive human restitution, will be released from the bonds of death and be raised directly to the Plane of Human Perfection.

Calculations showing how the year in which the human life-rights sacrificed by Jesus Christ were first due to be directly extended to the world, is indicated in the Great Pyramid:

Resurrection of the Ancient Worthies, say
Autumn, A.D. 1915, - - - - - A.D. 1914¾

Date when the "man Christ Jesus" laid down
his human life-rights on behalf of the world,
Spring, A.D. 33, - - - - - A.D. 32¼

Years 1882½

Vertical distance from the Queen's Chamber floor-level (the Plane of Human Perfection), down to the floor of the Descending Passage at the north edge of the Well-opening (See first diagram, Sec. 35),* - - - - - British inches 1884¼
minus 1¾

Pyramid inches 1882½

*To get this vertical distance, multiply the total inclined floor-length of the passages, between the Queen's Chamber floor-level and the north edge of the Well-opening, by the sine of the passage angle:
 $(1545 - 33\frac{1}{2}) + (3037\frac{1}{2} - 296\frac{1}{2}) = 4252\frac{1}{2}$ ", which is the inclined floor-length required. Sine $\cdot 4431146$, multiplied by $4252\frac{1}{2}$ " = $1884\cdot 344$ ", i.e., $1884\frac{1}{4}$ ".

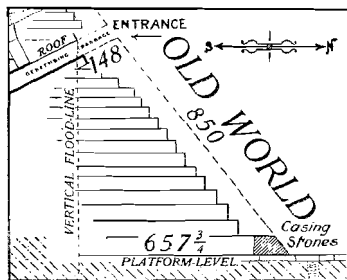
30. THE OLD WORLD.

THE period from Adam's creation, till the flood "dried up," is proved by the genealogies in Genesis to have been 1656 years (Sec. 4). Two years of this period were spent by Adam and Eve in a state of innocence before the fall (Sec. 22), and thus the exact duration of the "World that was," or the

"World of the ungodly," was 1654 years (2 Pet. 2:5; 3:5, 6).

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. 25). 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 $23\frac{1}{2}$ inches further down (See diagram, page 162). How, then, is it possible for the duration of the Old World to be indicated? 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. 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. 24), 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 (See diagram, page 178). 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 51).

Calculations showing how the period of the "Old World" is indicated in the Great Pyramid:

Beginning of the old "World of the ungodly,"	
from the fall of Adam, - - - - -	B.C. 4126 1/4
End of the Old World, which perished in the	
flood, - - - - -	B.C. 2472 1/4

Years 1654

Horizontal distance along the top surface of the Platform, from the vertical line of the Descending Passage roof-beginning, northward to the front edge of the casing-stones,* - - -	657 3/4
Inclined distance up the face of the casing, from the Platform level to the ancient Entrance,† - - -	850
Length of the missing outer portion of the Descending Passage floor, - - -	124 1/2
Distance from the north edge of the "basement-sheet," down the Descending Passage floor to the vertical line of the roof-beginning,‡ - - -	23 1/2

British inches 1655 3/4
minus 1 1/4

Pyramid inches 1654

* See footnote on page 131, where the horizontal distance from the front edge of the casing-stones, to the vertical line of the ancient Entrance doorway, is

31. 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 α Draconis, the Dragon star. According to Sir John 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 α Draconis, when at its

*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 $4148 \frac{1}{4}$ British inches, and the height from roof to floor 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. The present north star, Polaris, which is the final star in the tail of the constellation called the Little Bear (α 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.

proved to be 524-562 Pyramid, or 525 British, inches. To this add the further horizontal distance between the vertical line of the ancient doorway, and the vertical line of the Descending Passage roof-beginning. To find this additional horizontal distance, multiply the inclined floor distance between these two points ($124 \frac{1}{2}'' + 23 \frac{1}{2}'' = 148''$ —Compare footnote, page 163), by the cosine of the Passage angle:

Cosine $\cdot 8964648$, multiplied by $148'' = 132 \cdot 676''$, i.e., $132 \frac{3}{4}''$.

And $132 \frac{3}{4}''$, plus $525''$, = $657 \frac{3}{4}''$.

† See footnote on page 131, where this inclined distance is proved to be 849-264 Pyramid, or 850 British, inches.

‡ See footnote on page 163.

lower culmination in its apparent daily circuit round the celestial pole, was in the direct line of the particular 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.

Prof. C. Piazza 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 α 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 symbolismisms connected with the seven overlappings 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 α 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).

In "Our Inheritance," 5th Edition, page 263, Prof. Smyth writes: "When they, the Pleiades, crossed the meridian at midnight above the Pole to the south, at the same instant that α 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. That Autumn night, therefore, of that particular year, was not only, in the primeval fashion, the beginning of the year [Compare footnote on page 40], 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 years shall have come and gone" (See also Vol. I, pars. 24 and 25).

It is well to notice that Prof. 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 α 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," Vol. III, page 283, after giving a table of various computations ranging from 2000 B.C. to 2300 B.C., he wrote: "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." Later, in the 3rd Edition of his "Our Inheritance," page 444, when reviewing the matter of the building date, Prof. 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

31. DATE OF THE GREAT PYRAMID'S ERECTION.

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. 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 Prof. 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, Prof. 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."

This year 2140 B.C., pronounced by Prof. 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, α 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.

Prof. 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-

DATE OF THE GREAT PYRAMID'S ERECTION. 31.

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 Prof. Smyth of a similar scored line on the floor of one of the corner socket foundations of the Pyramid. Writing later about the scored lines in the Descending Passage, Prof. 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," 3rd. Ed., page 435).

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

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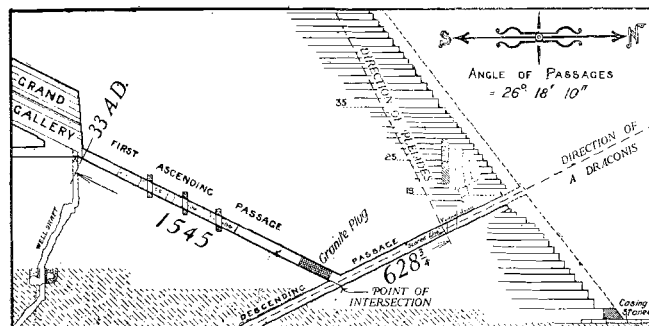
lines indicate the date 2140 B.C., already independently computed by the latest and most modern method of astronomical calculations as being the probable year of the foundation of the structure. When we measure from the north wall of the Grand Gallery as indicating the date 33 A.D. (as in Sections 10, 11, 12, etc.), 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 exactly equals the period of years from Spring 33 A.D., back to Autumn 2140 B.C.

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 the foundation of his mighty building was laid, 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 α 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

*When drawing attention to the wonderful celestial coincidences with the meridional line of the Great Pyramid, Prof. 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 α 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 $63\frac{2}{3}^\circ$ instead of $26^\circ 18' 10''$. As it is, the direction of the Grand Gallery points upward to a position in the heavens about 34° below the celestial equator.

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descends southward at the inclination of $26^\circ 18' 10''$, or $26\frac{1}{3}^\circ$, 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 $26\frac{1}{3}^\circ = 63\frac{2}{3}^\circ$.



Calculations showing how the Great Pyramid corroborates the astronomically proved date, 2140 B.C., for its building foundation:

Date for the foundation of the Great Pyramid, as fixed by astronomical calculations, Autumn, B.C. 2140,	B.C. 2139 $\frac{1}{4}$
Date indicated by the north wall of the Grand Gallery in the Great Pyramid (See Sec. 10), Spring, A.D. 33,	A.D. 32 $\frac{1}{4}$
	Years 2171 $\frac{3}{4}$

Length of the First Ascending Passage, from the north wall of the Grand Gallery, northward to the "Point of Intersection,"	1545
Distance from the "Point of Intersection," up the floor-line of the Descending Passage to the "scored lines" on the walls,*	628 $\frac{3}{4}$
British inches	2173 $\frac{3}{4}$
minus	2 $\frac{1}{4}$
Pyramid inches	2171 $\frac{3}{4}$

* This distance is, according to Prof. C. Piazzi Smyth, 628.6", while according to Prof. Flinders Petrie it is 629.05". Our own measurement came out at 628.65". In the above calculation we adopt the mean of these three measures, 628.77", or 628 $\frac{3}{4}$ ".

32. THE PRESENT EVIL WORLD.

CORROBORATIVE testimony regarding the Scriptural indication of the date when this "Present Evil World" will end (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 present "heavens and earth" which, as the Apostle Peter informs us, began after the old "heavens and earth" perished in the flood, and will end in "fire" (2 Pet. 3:5-12). But after the fiery destruction of this present order of things, 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," will be 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).

In the Great Pyramid this Present Evil World is represented by the Descending Passage, while the great fire of trouble which will terminate 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 1914-15 A.D. as the time when the "kingdoms of this world" will be finally destroyed, they show that the preparation for this destruction began in 1874 A.D., the date of our Lord's return. The period of 40 years between 1874-1914 A.D. is called God's "day of wrath," and "day of vengeance" (Rev. 6:15-17; Zeph. 1:14-18. See "Studies in the Scriptures," Vol. IV, pp. 542-550). During this period the Lord has been assembling the nations to pour upon them his fierce anger and fiery indignation (Zeph. 3:8). The date 1914-15 A.D. will be the crisis of the "day of wrath."

The binding of the "god of this world" began in 1874 A.D., when Christ descended from heaven

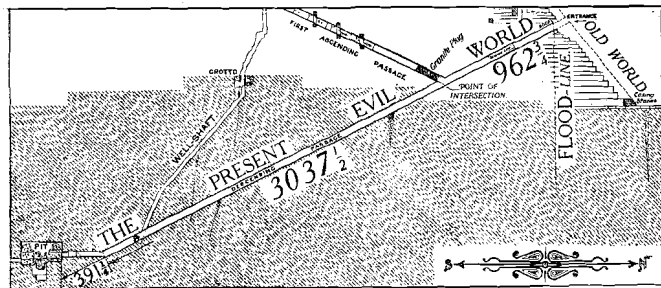
with the "key of the bottomless pit, and a great chain in his hand" (Rev. 20:1-3), Satan, the "strong man of the house," is resisting, but his opposition will prove unavailing, and by the time appointed he will be fully bound and cast into the "bottomless pit" (Matt. 12:25-29). Then all the nations whom 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.

The duration of this Present Evil World, and the short period of 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 this Present Evil World (Secs. 24 and 30). 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. 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 A.D. is here indicated.

Calculations showing how the complete duration of this Present Evil World, and the short period of its dissolution, 1874 to 1914 A.D., is indicated in the Great Pyramid:

I. Date of the commencement of the flood, when the Old World came to an end (Compare diagram on page 136), - - - - - B.C. 2473

Return of our Lord, and beginning of the binding of Satan, and God's "day of wrath" upon the nations, Autumn, A.D. 1874, - - - - - A.D. 1873 $\frac{3}{4}$
Years 4346 $\frac{3}{4}$

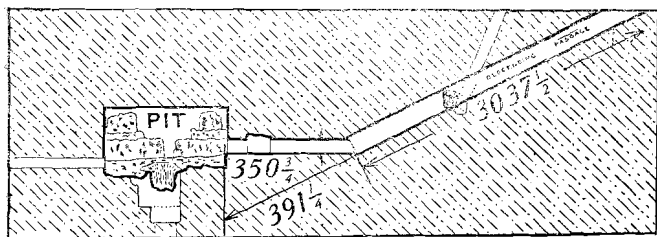


Length of the Descending Passage, from the vertical line of the roof-commencement (See diagram on page 162), down the floor-line to the lower terminal ($962\frac{3}{4} + 3037\frac{1}{2}$), - - - $4000\frac{1}{4}$

Length of Small Horizontal Passage leading to the Pit, - - - - - $350\frac{3}{4}$

British inches 4351
minus $4\frac{1}{4}$

Pyramid inches $4346\frac{3}{4}$



II. Date of the flood (as in Calculation I), - B.C. 2473

Complete binding of Satan, and the end of this Present Evil World in the great time of trouble, A.D. 1914

Years 4387

Length of Descending Passage (as in Calculation I), $4000\frac{1}{4}$

Additional produced length of the Descending Passage floor, to the vertical line of the south terminal of the Small Horizontal Passage floor,* - - - - - $391\frac{1}{4}$

British inches $4391\frac{1}{2}$
minus $4\frac{1}{2}$

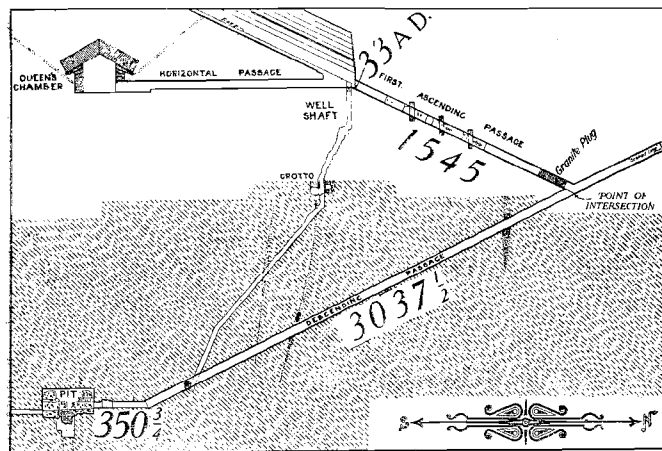
Pyramid inches 4387

* To find this length, multiply the length of the Small Horizontal Passage floor, by the secant of the Descending Passage angle:

$1.1154926 \times 350.75" = 391.259"$, i.e., $391\frac{1}{4}"$ (See Appendix).

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 period of the "day of vengeance," 1874 to 1914 A.D., when the destruction of this Present Evil World is due (Isa. 63:4).

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. 10, 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 diagram, page 188), we find that these two terminals indicate, respectively, the dates 1874 and 1914 A.D.



Calculations showing that the vertical line of the Small Horizontal Passage floor-terminal in the Pit, indicates the period of God's "day of vengeance" against this Present Evil World, and against the "prince of this world," Satan:

Length of the First Ascending Passage, northward from the north wall of the Grand Gallery, in Pyramid inches, each inch representing a year, - - - - - Years $1543\frac{1}{2}$

Date of Christ's death and resurrection, indicated by the north wall of the Grand Gallery, Spring, A.D. 33, - - - - - A.D. $32\frac{1}{4}$

∴ "Point of Intersection" indicates the date, B.C. $1511\frac{1}{4}$

III. Date indicated by the "Point of Intersection," Autumn, B.C. 1512, - - - - - B.C. $1511\frac{1}{4}$

Christ's return, when the period of God's wrath upon the kingdom's of this world began, Autumn, A.D. 1874, - - - - - A.D. $1873\frac{3}{4}$

Years 3385

Length of Descending Passage, down from the "Point of Intersection" to the lower extremity of the floor, - - - - - $3037\frac{1}{2}$

Length of the Small Horizontal Passage, to its floor-terminal in the Pit, - - - - - $350\frac{3}{4}$

British inches $3388\frac{1}{4}$
minus $3\frac{1}{4}$

Pyramid inches 3385

IV. Date indicated by the "Point of Intersection" Autumn, B.C. 1512, - - - - - B.C. $1511\frac{1}{4}$

Crisis of the "day of wrath," when the "prince of the power of the air" is fully bound, and the "kingdoms of this world" are destroyed, - A.D. 1914

Years $3425\frac{1}{4}$

Length of Descending Passage, down from the "Point of Intersection" to the lower extremity of the floor, - - - - - $3037\frac{1}{2}$

Additional produced length of the Descending Passage floor, to the vertical line of the south terminal of the Small Horizontal Passage floor, (See note, page 189), - - - - - $391\frac{1}{4}$

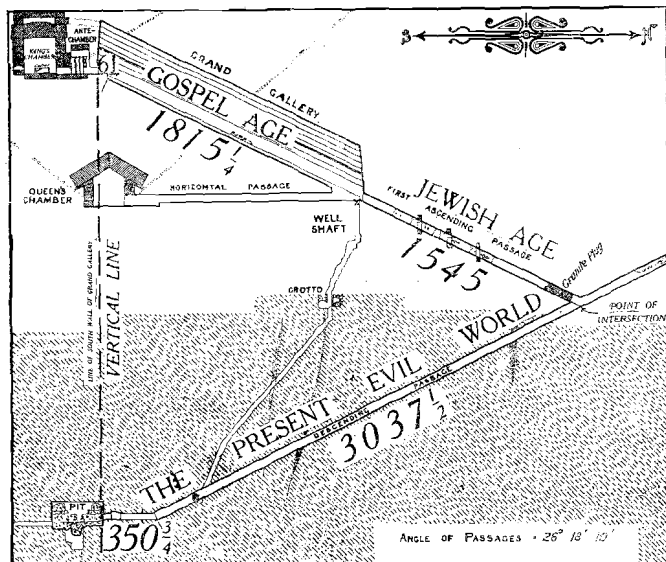
British inches $3428\frac{3}{4}$
minus $3\frac{1}{2}$

Pyramid inches $3425\frac{1}{4}$

33. END OF THE SECOND DISPENSATION.

ACCORDING to the Scriptures, the end of the present reign of evil is also the end of opportunity to attain joint-heirship with Christ in his glorious reign of righteousness. The Apostle says: "If we suffer, we shall also reign with him"; but when evil is no longer permitted, suffering for Christ's sake will not be possible (2 Tim. 2:12). We are told that in His days the righteous shall flourish,

while evil doers shall be punished—the very reverse of what now obtains (Psa. 72:7; 37:9). Hence 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 characterised the destruction of the First Dispensation, will likewise attend the destruction of the Second (Luke 17:26-30; 1 Thess. 5:2, 3; Rev. 18:10).

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. 30). 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. 12), is half an inch north of the end of the Small Horizontal Passage floor (See diagram, page 201). This vertical line, therefore, corroborates our interpretation of the Scriptural teaching, that when the Descending Passage condition of the Present Evil World ends in the Pit of Destruction, so the Grand Gallery opportunities for fellowship in Christ's sufferings close.

Thus, while the previous time-measurements (Sec. 32) show that the floor-end of the Small Horizontal Passage in the Pit indicates the date 1874 A.D., when 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 (See diagrams on pages 50 and 51).

Calculations showing that the south wall of the Grand Gallery, is vertically half an inch to the north of the floor-terminal of the Small Horizontal Passage. As the Grand Gallery south wall indicates the date 1914 A.D. (Sec. 12), the floor-end of the Small Horizontal Passage, half an inch further to the south, will indicate 1915 A.D.:

Length of the Ascending Passages, to the line of the south wall of Grand Gallery (See diagram, page 70), $1545 + 1815\frac{1}{4} + 68$, - - - - -	3428 $\frac{1}{4}$
Length of the Descending Passage, from the "Point of Intersection," down to the junction of the Small Horizontal Passage leading to the Pit, - - - - -	3037 $\frac{1}{2}$
Difference in lengths of Ascending over Descending Passages, - - - - -	390 $\frac{3}{4}$
Horizontal length of this inclined difference, * - - - - -	350 $\frac{1}{4}$
Length of floor of the Small Horizontal Passage, - - - - -	350 $\frac{3}{4}$

* Cosine, $\cdot 8964648$, multiplied by $390 \cdot 75''$, = $350 \cdot 293''$, or $350\frac{1}{4}''$ (See Appendix).
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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 (1 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. 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.

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). 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.

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 rodfor Tophet [the valley of Hinnom, or Gehenna] is ordained of old; yea, for the king it is prepared; he hath made it deep and larger: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

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. It is for this

* "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."

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 XCIV). 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.

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.

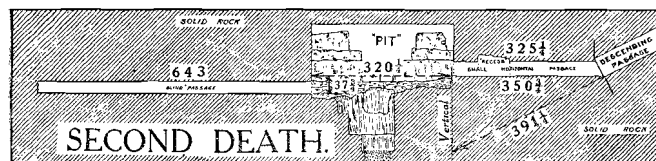
The doorway of the little southward passage is exactly opposite the doorway of the passage by which access is gained to the Pit, the east walls of the two passages running in the same line as the east wall of the chamber (See Vol. I, plate X). The floor of the southward passage, however, is, by measurement, $37\frac{3}{4}$ inches lower than the floor of the other.* The bore of the southward passage is very small, measuring only 29 inches in height and width (See Vol. I, plate LX).

The whole appearance of the Subterranean Chamber gives the impression of its being a rock-

*Prof. Flinders Petrie's measure is (uncertainly) 39 inches. We adhere to our own figures, however, as we took this measurement very carefully. 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 (See Vol. I, par. 302).

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.

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 1915 to 2915 A.D. The rough uneven blind terminus of the 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).

Calculations showing how the period during which the second death will be operative, is indicated in the Great Pyramid:

Duration of Christ's reign of righteous judgment (2 Pet. 3:7-9), - - - - -	Years <u>1000</u>
Distance from the floor-terminal of the Small Horizontal Passage, which indicates the date 1915 A.D. (See Sec. 33), horizontally to the south wall of the Pit ($325\frac{1}{4}$ minus 5), - -	<u>320$\frac{1}{4}$</u>
Vertical distance from the floor-level of the Small Horizontal Passage, down to the level of the floor of the little south blind passage, -	<u>37$\frac{3}{4}$</u>
Length of little south blind passage, - - -	<u>643</u>
British inches <u>1001</u> minus <u>1</u>	
Pyramid inches <u>1000</u>	

MEASUREMENTS OF LOWER

35. 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.

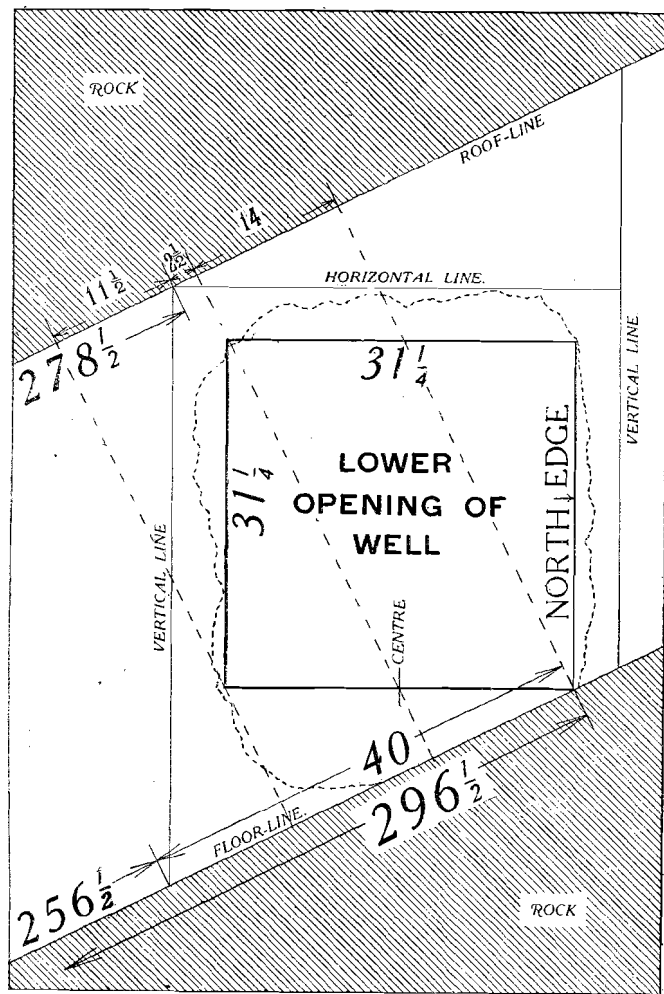
The Lower Mouth of the Well-shaft is in the west wall of the Descending Passage. It is hardly possible to decide what was its original shape (See Vol. I, pars. 312-316; also plate CLII). For definite measuring it is necessary to assume a regular outline for the opening, within the limits of the present 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.* 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.

To insure accuracy in our measurements of the Well-opening, we drew, with the aid of a plummet, two vertical lines on the west wall of the Descending Passage, one on each side of the opening. Above the opening we drew a horizontal line, using a spirit-level. The *horizontal* distance between the two vertical lines we fixed at 40 inches (See diagram, page 200). We used these as our reference lines in all our measurements to and from the Well-opening.

The distance from the lower vertical reference line, down to the flat lower end of the Descending Passage, is, along the floor, $256\frac{1}{2}$, and along the roof, $278\frac{1}{2}$, British inches.† The other measures of the Well-opening are shown in the diagram on page 200.

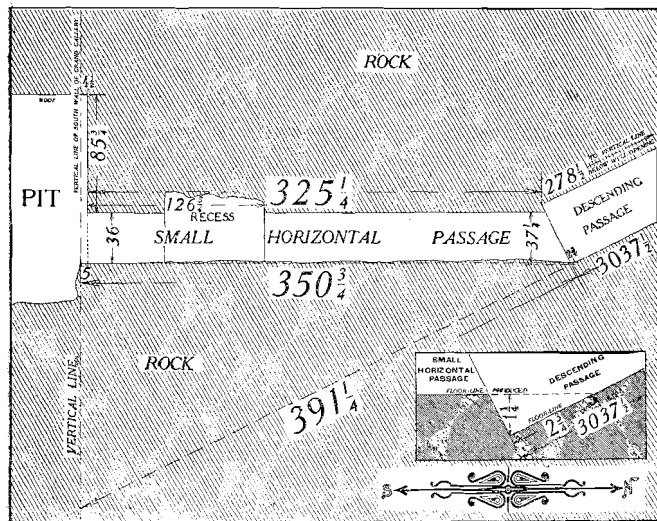
*Prof. Flinders Petrie's measure for the width of the lower opening of the Well-shaft is given by him in a round number, 37 inches. Our own measure is $\frac{1}{4}$ " more than this as will be seen in the diagram, page 200.

†As already pointed out in page 8, the flat lower terminal of the Descending Passage is not quite at right-angles to the incline of the passage.



The height of the Small Horizontal Passage

from floor to roof varies throughout its length, owing to the rough unfinished condition of the floor. We adopt the round number of 36 inches for this measure, which is the height of the passage at the Pit end. (This is the measure of Col.



Howard Vyse, and Prof. 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, $37\frac{1}{4}$ inches.* Thus, the

* This vertical measurement was taken in March, 1912, when we revisited the Great Pyramid. In par. 291 of Vol. I, attention is drawn to a photograph (Plate L) where a three-foot rod can be seen standing vertically against the west wall at the lower extremity of the Descending Passage floor. The upper end of the rod is stated to be $1\frac{7}{8}$ inches below the horizontal line of

floor-level of the Small Horizontal Passage is $1\frac{1}{4}$ inches above the level of the lower extremity of the Descending Passage floor (See diagram, page 201).

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. According to Prof. Flinders Petrie, the distance from the north wall of the Recess, southward to the north wall of the Pit, is 128 inches. Our measurement, which we have inserted in the diagram on page 201, $126\frac{3}{4}$ 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. 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 page 9.

The roof-level of the Pit, according to Prof. Flinders Petrie, is from 85.4 to 86.5 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 inches. Considering the somewhat uneven character of the roof of the Pit (See Vol. I, par. 308), the *mean* of these three measures, $85\frac{3}{4}$ inches, may be taken as a reason-

the roof-level of the Small Horizontal Passage. Our re-examination of this part showed that the bottom end of this three-foot rod had apparently been inserted in a hollow, a little over half an inch below the general surface of the Descending Passage floor.

ably accurate figure for the vertical height of the Pit roof-level above the roof-level of the Small Horizontal Passage (See diagram, page 201). Thus, the vertical height from the level of the lower extremity of the Descending Passage floor, up to the roof-level of the Pit, is 123 inches. For the length of the little south blind passage, see page 10; and for its floor-level, see page 196.

36. 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 period. 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).

As we have observed (page 117), 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. 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.

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 story of this strife and its results are related in the second volume of Mosheim's "Ecclesiastical History" (Soames' edition, pp. 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. 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.

"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,

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." "Hence, instead of religion, astonishing superstition and ignorance reigned everywhere among the people. Most persons placed more reliance upon relics—generally

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. 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; that 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.

"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."

false, or at least dubious and uncertain—than upon *Christ*, or his merits.” (“*Eccl. Hist.*,” Soames’ Ed., Vol. II, pp. 448, 449). 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. Dantè lived during Boniface’s reign.

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 page 116), 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. 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.*

Thus we have before us three successive events which together inaugurated the Reformation movement, *first*, the strife between the French king and

* 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: “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

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 118-120).

“*Babylon the Great*,” according to the Scriptures, is the last phase of the Kingdoms of this Present

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.”

Workman, in “*Dawn of the Reformation*,” Vol. I, page 80, 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.” Page 85,—“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.”

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.”

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

Evil World, and is doomed to destruction at the hands of the Lord by 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 factors which constituted the dawn of the

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. 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. 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 necessities 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.]

Reformation are respectively marked by (1) the north edge, (2) the centre, and (3) the south edge, of the lower 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 200).

When we remember that in the Pyramid's symbolism the Well-shaft represents the ransom, 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).

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). 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). 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. Then at the south edge we behold Marsiglio, the forerunner of the Reformers, whose great work prepared the way for Wycliffe, and formed the basis for all subsequent reform.

Now, Wycliffe's date is indicated at the upper end of the Well-shaft, as we shall notice in the next Section.

Calculations showing how the dates of the three prominent events which constituted the dawn of the Reformation, are indicated at the lower opening of the Well-shaft:

I. Final destruction of "Babylon the Great," which is the last phase of this Present Evil World, Autumn, A.D. 1915, - - - - - A.D. 1914¾

Accession of pope Boniface VIII, whose excessive arrogance was the primary cause of the decline of Papal power, - - - - - A.D. 1295

Years 619¾

Roof-length of Small Horizontal Passage leading to the Pit, the Great Pyramid's symbol of destruction, - - - - - 325¼

Distance up Descending Passage roof-line, to the vertical reference-line below the Well-opening,* - - - - - 278½

Thence up to the point at right-angles to the lower north edge of the Well-opening, 2½ + 14,* 16½

British inches 620¾
minus ½

Pyramid inches 619¾

* See diagrams, Section 35.

II. Final destruction of "Babylon the Great," - A.D. 1914¾
Beginning of the "Babylonish Captivity of the Papacy," - - - - - A.D. 1309

Years 605¾

Distance along the roof-line from the north wall of the Pit, up to the vertical reference-line, 325¼ + 278½,* - - - - - 603¾

Thence up to the point at right-angles to the centre of the lower line of the Well-opening,* 2½

British inches 606¾
minus ½

Pyramid inches 605¾

III. Final destruction of "Babylon the Great," A.D. 1914¾
Advent of the first active Reformer, Marsiglio, who forged the bolts which were used by subsequent Reformers, A.D. 1324, say the beginning of the year, - - - - - A.D. 1323

Years 591¾

Distance along the roof-line from the north wall of the Pit, up to the point which is at right-angles to the lower south edge of the Well-opening, 325¼ + 278½ - 11½,* - - - - - British inches 592¼
minus ½

* See diagrams, Section 35.

Pyramid inches 591¾

37.

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 121). 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."

In his "Mediæval 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."

Wycliffe thus attacked the very bulwark of Antichrist's stronghold, for the gross and blasphemous doctrine of Transubstantiation, or the sacrifice of the Mass, annulled 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, pp. 99-104).

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 104). 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 (See pages 120-122). 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.

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 51). 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.

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). Earth's Jubilee, or Times of Restitution began at the date of our Lord's return, 1874 A.D. (Sec. 22), and will end in 2874 A.D., for this "day of the Lord" is to be a thousand years long.

Now, 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, exactly equals the period of years from 1378 A.D. (the date of Wycliffe), to 2875 A.D. This date 2875 A.D., we understand, will be the first year of the "little season" 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).

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 Cham-

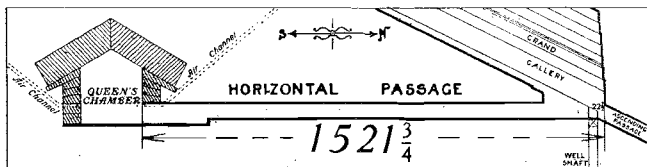
ber, is indicated at the *upper* mouth of the Well.

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 shortly to come 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.

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 50), 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.

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 122), is indicated by the centre of the upper Well-mouth, which, as shall be pointed out later (Sec. 41), is $26\frac{1}{2}$ inches wide.



Calculations showing that the north edge of the upper Well-mouth marks the date when Wycliffe came out as the great Doctrinal Reformer, and exposed the error of Transubstantiation, and pointed men to the true and meritorious ransom-sacrifice of Jesus Christ:

The north wall of the Queen's Chamber, which symbolises the condition of human perfection, indicates the date when this perfect state will be attained, namely, at the end of the "Times of Restitution," or say, - - - - - A.D. 2875

Date of the end of the "Babylonish Captivity of the Papacy," when Wycliffe came out as the great Doctrinal Reformer, and directed men to Christ's ransom-sacrifice, which is the only way by which the Queen's Chamber condition of human life may be attained, either reckonedly, or actually, Spring, A.D. 1377 $\frac{1}{4}$
 Years 1497 $\frac{3}{4}$

Length of the Horizontal Passage to the Queen's Chamber, - - - - - 1521 $\frac{3}{4}$

Distance from the north wall of the Grand Gallery, horizontally to the north edge of the Well-mouth, (See further in Sec. 41), - - - 22 $\frac{1}{2}$

British inches 1499 $\frac{1}{4}$
 minus 1 $\frac{1}{2}$

Pyramid inches 1497 $\frac{3}{4}$

SOON after the period of Papacy's humiliation at Avignon, the popes *regained* much of their power (See page 117), 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. 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."

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. Nevertheless, 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. 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*."

"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 Zwingli, that "Babylon the Great," falsely called "Christendom," was split into two divisions, Catholicism and Protestantism (Sec. 23). 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 cathedral 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 Wittenberg 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. 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 152). It was on the 26th of May, 1521, that the official bill of outlawry was signed and issued against Luther.

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 32 we have shown that the extremity of the Small Horizontal Passage floor in the Pit indicates the date 1874 A.D., when the dissolution of Satan's kingdom of darkness was due to begin; while the date 1914 A.D. when the "Gentile Times" end, is indicated vertically underneath the 1874 point, by the produced floor-line of the Descending Passage (See diagram, page 201). The floor-level of the

Small Horizontal Passage is $1\frac{1}{4}$ inches vertically above the lower terminal of the Descending Passage floor (Sec. 35). If we produce the horizontal floor-line of the former, till it intersects the inclined floor-line of the latter (See little inset in diagram on page 201), we shall find that this point of intersection indicates the date 1521 A.D.

From this date 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. 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: "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

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 is to lose its power by the completion of the "Times of the Gentiles," 393 years after its great division in 1521 A.D. (See diagram, page 148). 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

remained untouched. 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. 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."

truth], and shall destroy with the brightness of his presence,—1874 to 1914 A.D. (2 Thess. 2:8).

Calculations showing that the point on the floor at the lower end of the Descending Passage, which is horizontally in line with the lowest level of the Small Horizontal Passage floor, marks the date of the great division of "Babylon the Great" into Catholicism and Protestantism:

Date indicated by the "Point of Intersection,"
as proved in the calculation on page 190,
Autumn, B.C. 1512, - - - - - B.C. 1511 $\frac{1}{4}$

Date of the division of Christendom, under the
leadership of Martin Luther, middle of the
year A.D. 1521, - - - - - A.D. 1520 $\frac{1}{2}$

Years 303 $\frac{1}{3}$

Distance from the "Point of Intersection" down
the floor-line of the Descending Passage, to
the level of the Small Horizontal Passage
floor-line, 3037 $\frac{1}{2}$ minus 23 $\frac{3}{4}$,* - - - British inches 3034 $\frac{3}{4}$
minus 3

Pyramid inches 303 $\frac{1}{3}$

*See diagram, page 201.

39. 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 which were slowly but surely degrading them. 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.

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":

"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,.....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.....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 156, 157]. But the French Revolution was the beginning, and not the end of the judgment; France had but begun to execute the doom." It will not be until 1915 A.D. that the actual end will come, not only of Papacy, but of all Christendom—See No. 3 on page 24.

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 to which the world is hastening, the north wall of the Recess is found to indicate the year 1789 A.D. (See diagram, page 201). 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). 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 which is delayed till the completion of the period of the "time of the end" (See page 156).

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 know-

ledge 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. 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 (Sec. 34). 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 to establish 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).

Calculations showing that the north wall of the Recess in the Small Horizontal Passage leading to the Pit, marks the date of the French Revolution:

Destruction of the Present Evil World, Autumn,	
A.D. 1915,	- - - - - A.D. 1914¾
Date of the French Revolution, A.D. 1789,	
say Spring,	- - - - - A.D. 1788¾
	Years <u>126½</u>

Distance from the north wall of the Recess, along the roof-line of the Small Horizontal Passage to the north wall of the Pit (See diagram, page 201), - - - British inches 126¾
minus ¼
Pyramid inches 126½

40. 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>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.

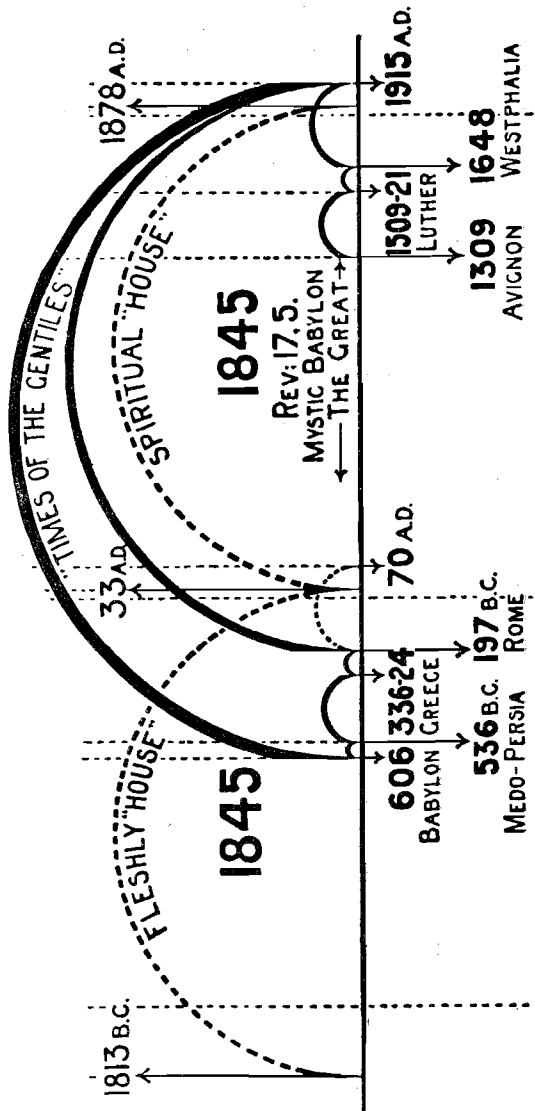
As Babylonia was likened to the head of gold, and as the head represents the whole body, all the Gentile empires may properly be said to bear the name "Babylon." So also in the antitype, "Babylon the Great," the name of the first, or "mother" phase of Christendom, applies equally to the "daughter" phases 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 Seven Times of the Gentiles.

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 228). 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 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.

In Section 20 we saw that the date 536 B.C. in the Jewish 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 114). 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. 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" in 1915 A.D. by the dual Kingdom of Christ (See page 153). 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.

During the Medo-Persian period of Christendom, the people were helpless because of ignorance and superstition. As we pointed out (page 217), 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 Fleshly 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.

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 prefigure parallel events in the Gospel Age.

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. 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 to *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.

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 220). 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.

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." 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 shall not reign till the end of the Seven Times of the Gentiles.

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 Jewish nation. 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).

In Section 20 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, in 1915 A.D. by the rising masses of the people (See also page 79). 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. *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 228).

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. 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.

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 228). The American War of Independence and the French Revolution, are decided evidences of the growth in the power of the people. 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 shall then have expired, and Jerusalem, either spiritual or earthly, shall no longer be trodden down.

41. 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.* Definite dimensions of this Well-mouth are difficult to obtain, owing to its fractured surroundings. Prof. C. Piazza Smyth gives a list of measurements in his "Life and Work," Vol. II, but as he has given no explanatory diagrams, it is not easy always to follow his meaning. Prof. Flinders Petrie does not give many details of this part of the Pyramid, and refers his readers to Prof. Smyth's publication. Recognising the symbolical importance of the Well-mouth, we devoted much time to it

* We have already explained and illustrated this portion of the Great Pyramid, pages 103 and 104. See also Vol. I, plates CXLV to CXLVIII.

41. MEASUREMENTS OF UPPER WELL-MOUTH.

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 234 and 235, are as nearly correct as it is possible to determine, considering the now somewhat dilapidated condition of the wall surfaces.

The horizontal distance from the north wall of the Grand Gallery, to the south edge of the Well-mouth, is, according to Prof. Smyth, 49·3 inches; but according to Prof. Petrie it is from 48·7 to 49 inches. 49 inches is the *mean* distance, which we have adopted.

The width of the Well-mouth, horizontally from north to south, is according to Prof. Smyth, 28 inches. We do not know how Prof. Smyth arrived at this figure; it is certainly too large. Prof. Petrie's measurement is from 26·9 to 27·2 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 104. At this part the surfaces are much better preserved, and we found the width to be 26½ inches. We confirmed this by other measurements.

According to the above, the horizontal distance from the north wall of the Grand Gallery, to the north edge of the Well-mouth, is 22½ inches; and the *inclined* distance along the floor-line of the Grand Gallery is 25 inches.

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 20¼ inches. We measured this several times, and in different ways,

MEASUREMENTS OF UPPER WELL-MOUTH. 41.

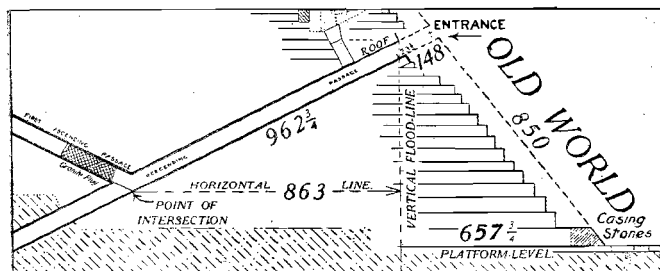
always finding the same result. The depth of the *recessed* portion of the Grand Gallery west wall, which was presumably at one time filled in with part of the now missing Ramp-stone, is 6¼ inches (See sectional diagram, page 235). The full width from east to west is, therefore, the same as from north to south, *i.e.*, 26½ inches.

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 vertically below the level of the break-off in the inclined floor of the Grand Gallery. This level is in the same line as the floor-level of the Queen's Chamber (See upper diagram, page 234).

The length of the little horizontal passage floor, to the east edge of the shaft of the Well, is stated by Prof. Smyth to be 56 inches. We found the length nearer 55 inches, and we measured it in various ways.

42. THE JEWISH NATION'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 Jewish Nation's separation from the other nations of earth, namely, the Exodus from Egypt, 1615 B.C. (See Bible dates, Sec. 3). We have demonstrated by a number of time-calculations that the date of the flood, when this Present Evil World began, is marked at the north end of the Descending Passage by the vertical line of the roof-commencement (Secs. 30 and 32). 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. 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 (See diagram).*

When God separated the Jewish Nation 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 Jewish Nation was placed under the Law "schoolmaster," that it might be prepared to receive the Messiah (Gal. 3:24). 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

* The period from the flood to the Exodus is $857\frac{1}{2}$ years ($2472\frac{1}{4}$ B.C. minus $1614\frac{3}{4}$ B.C.). The horizontal distance above referred to is about $4\frac{3}{4}$ Pyramid inches more than this: $\text{Cosine } 8964648 \times 962.75 = 863.071$ British, or $862\frac{1}{4}$ Pyramid, inches (See Appendix).

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.

Jesus pictured the death of the Jewish Nation 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 Jewish 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). 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. The explanation of this 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. 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 the Jews, no longer a Nation, have been in the hadaan condition, and "in torment." Even to this day, especially in Russia where they endure much persecution, they suffer greatly. Nor can their sentence as outcasts be reversed until the "Times of the Gentiles" are fulfilled. But very soon now, all Israel shall be saved according to God's promise; and "what shall the receiving of

* We shall show later how this period of "70 weeks" is also indicated in the Pyramid.

them be, but life from the dead?" (Rom. 11:15-32).

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. Or, following out this time-measurement in detail, we start from the "Point of Intersection" as indicating the Exodus when the Jewish 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. 41), and then turn sharp to the right and go westward along the 21 inches to the edge of the mouth, down the 26 inches to the floor of the little horizontal passage, and, finally, along the middle of the little passage floor to the east edge of the perpendicular shaft of the Well. 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 Jewish harvest period when the Nation of Israel entered the hadean condition, and the people were again returned into the world.

Calculation showing how the Jewish Nation's period of separation from the other nations of earth, is indicated in the Great Pyramid:

Exodus of the Jewish Nation from Egypt, Spring,	
B.C. 1615,	B.C. 1614¾
End of the Jewish "harvest" of 40 years, which	
was followed by the dispersion of the Jews at	
the overthrow of Jerusalem by the Romans,	
Autumn, A.D. 69, - - - - -	A.D. 68¾
	Years 1683½

Length of the First Ascending Passage, up from	
the "Point of Intersection," - - - - -	1545
Distance from the north wall of the Grand	
Gallery, to the edge of the shaft of the Well.*	
Add 25, 13¼, 21, 26, 55, = - - - - -	140¼
	British inches 1685¼
	minus 1¾
	Pyramid inches 1683½

* See diagrams in Section 41.

43. THE BIRTH OF THE SAVIOUR, AND THE ADVENT OF THE MESSIAH.

IN Section 10 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 Jewish Nation, as symbolised by the First Ascending Passage.

In the two time-measurements presented in Sections 11 and 42, 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 Jewish 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. 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).

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).

The Great Pyramid symbolically distinguishes these loyal members of the Jewish Nation 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* itself.

These measurements start from the floor of the Descending Passage, as indicating Spring 1575 B.C., the date of the Jewish Nation's entrance into Canaan (See Bible dates, Sec. 3). 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).

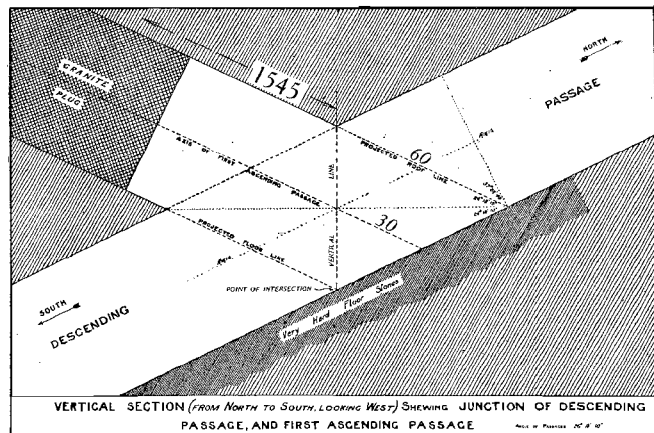
For what great event were the faithful Israelites

hoping and long? 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. 10); 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). 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).

Thus, these two measurements, in conjunction with the other in Section II, 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. (1) 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). (2) But he was unable to present himself in sacrifice until he was 30 years of age. Accordingly, it was in Autumn 29 A.D. that he symbolised his consecration unto death in the waters of Jordan (Luke 3:21-23). From that moment he became the Messiah, and the "Head" of the Church. This date is indicated where the roof of the First Ascending Passage terminates at the north wall of

43. THE BIRTH OF THE SAVIOUR, AND

the Grand Gallery. (3) Three and a half years later Christ completed his sacrifice by his death on the cross, and at Pentecost, fifty days after his resurrection, the Holy Spirit was poured forth on his disciples, the first members of the Church, when they were all with one accord in one place. It was in the year 33 A.D., therefore, that the Gospel "Call" commenced so far as the Church, the "Body" of



Christ, was concerned (Col. 1:18; Phil. 3:14). This date, as we have seen in Section II, is indicated by the point where the floor of the First Ascending Passage meets the floor of the Grand Gallery.

Calculations showing how the south end of the First Ascending Passage, at the line of the north wall of the Grand Gallery, indicates the dates of the birth and baptism of Jesus Christ:

I. The Jewish Nation entered Canaan,			
Spring, B.C. 1575,	-	-	B.C. 1574¾
Birth of the Saviour, Autumn, B.C. 2,	-	-	B.C. 1¼
			Years 1573½

THE ADVENT OF THE MESSIAH.

43.

Length of the First Ascending Passage,	-	-	1545
Additional axial length, to the floor of the	-	-	
Descending Passage,*	-	-	30
British inches			1575
minus			1½
Pyramid inches			1573½

II. The Jewish Nation entered Canaan,			
Spring, B.C. 1575,	-	-	B.C. 1574¾
Baptism of Jesus, when he became the Messiah,	-	-	
Autumn, A.D. 29,	-	-	A.D. 28¾
			Years 1603½

Length of the First Ascending Passage,	-	-	1545
Additional roof length, down to the floor of the	-	-	
Descending Passage,*	-	-	60
British inches			1605
minus			1½
Pyramid inches			1603½

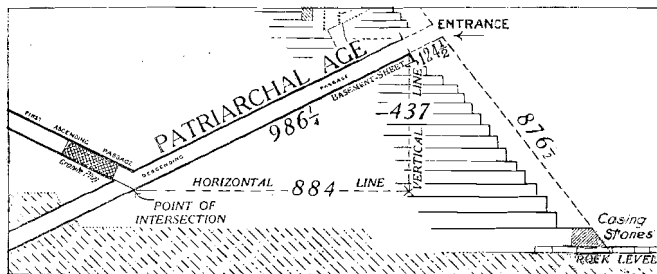
* By trigonometrical computation, on the basis that the angle of the passages is 26° 18' 10", and their transverse or right-angled height 47·6" (See footnote, page 163), the extra length of the produced roof-line of the First Ascending Passage to the floor of the Descending Passage, is 59·913", i.e., 60 inches. This is practically the same as the actual measurements of Professors Smyth and Petrie. The extra axial length is, of course, half the extra roof length.

44. PERIOD OF THE WORLD'S HISTORY BEFORE THE JEWISH AGE.

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 Jewish Nation was formed. Therefore the Jewish Age properly began in Spring, 1813 B.C.

In Section 16 we noticed that the commencement of the Jewish Age 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). 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 Jewish 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. 25). The number of years from the



end of Adam's 1000-year "day," till the Jewish Age 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, closely approximates this period of years, agreeing to within $6\frac{1}{2}$ inches (See 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.

To get the vertical distance, multiply the sine of the passage angle by $986\frac{1}{4}$: $\cdot 4431146 \times 986 \cdot 25'' = 437 \cdot 021$ British inches.

To get the horizontal distance, multiply the cosine of the passage angle by $986\frac{1}{4}$: $\cdot 8964648 \times 986 \cdot 25'' = 884 \cdot 138$ British inches (See Appendix).

To have made this, and the other approximate time-measurement referred to at the beginning of Section 42, exactly 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 (See page 81). 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 close approximations, at least, entirely disprove the authenticity of the long chronologies of the Samaritan and Septuagint versions of the Scriptures.

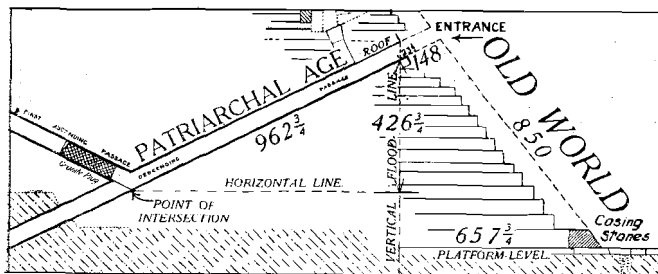
45. THE OATH-BOUND COVENANT.

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. 11), the period of the Nation's separation from the world (Sec. 42), and the course of the faithful remnant of that Nation (Sec. 43). We have seen, also, that the "Point of Intersection" indicates the beginning of the Jewish Age, the date of Jacob's death (Sec. 16).

There is still another very prominent event in the history of the Jews, 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. 6:13-17), 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.

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 page 18). 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 sprung the fleshly seed, and afterwards the spiritual seed, of Abraham.

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

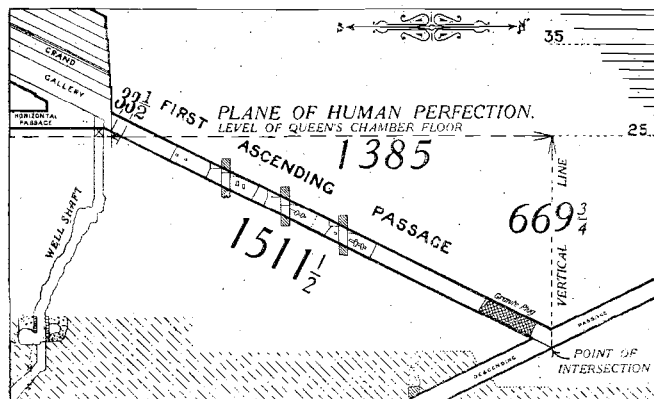
"Point of Intersection."* By this method, therefore, the "Point of Intersection" indicates the date of God's promise to Abraham.

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.'" 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). 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

* Compare the diagram on page 248, with the diagram on page 162. To get this vertical distance multiply the sine of the passage angle, by 962 3/4": $.4431146 \times 962.75" = 426.608$ British inches, which is 426 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.

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.

Jesus Christ, the Head of the antitypical Seed of Abraham, was "born from the dead" at the end of the Law Dispensation, 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 2052½ years between these dates is 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 total number of Pyramid inches equals $2052\frac{1}{2}$.

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. 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 Plane of Human Depravity.

Calculations showing how the First Ascending Passage indicates the long period of waiting, from the time of the birth of the typical seed of promise, till the birth of the Head of the great antitypical Spiritual Seed:

Date of the birth of Isaac, the typical seed,	
Autumn, B.C. 2021, - - - - -	B.C. 2020¼
Date of the Resurrection of Jesus Christ, the	
Head of the great antitypical Seed,	
Spring, A.D. 33, - - - - -	A.D. 32¼
	Years 2052½

Vertical height from the "Point of Intersection" up to the level of the Queen's Chamber floor,*	669¾
Horizontal length from thence to the line of the north wall of the Grand Gallery,† - -	1385
British inches	2054¾
minus	2¼
Pyramid inches	2052½

* To get this vertical height, the sine of the passage angle must be multiplied by the length of the First Ascending Passage, minus the 33½ inches by which the Queen's Chamber floor-level is lower than the upper terminal of the passage (See diagram, page 62): $.4431146 \times 1511.5'' = 669.767''$, i.e., 669¾".

† To get this horizontal length, multiply the cosine of the passage angle, by the length of the passage: $.8964048 \times 1545'' = 1385.038''$. (See Appendix.)

46. 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. 160-170, the special feature of this passage is its peculiar and unique "Girdle-stones," with their remarkable "pointers" (See Vol. I, plate CX). Although fully described and illustrated in Vol. I, Prof. C. Piazzzi Symth's description may well be repeated here:

"In the year 1872, Mr. Waynman Dixon applied himself long and steadily to mapping down everything measurable touching the reputed disorder of the joint lines in the First Ascending Passage of the Great Pyramid; and presently perceived a most admirable order pervading the apparent disorder, tending also to hyper-excellent masonic construction. For the chief discovery was, that at stated intervals the small blocks forming elsewhere separately portions of the walls, floor and ceiling of the passage, were replaced by great transverse plates of stone, with the whole of the passage's hollow, rectangular bore cut clean through them; wherefore, at those places, the said plates formed walls, floor, and ceiling, all in one piece.

"As an engineer he admired the binding and solidity of this masonry. But he had not yet perceived, until I was recently enabled to point it out on his own careful measures, that the intervals of passage length at which these remarkable stone plates were introduced, were roughly, no other than *breadths of the King's Chamber*."

This feature is so peculiar that one is led to the conclusion that these "Girdle-stones," as Prof. Smyth elsewhere calls 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. 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 Jewish nation. 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.

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. 3).

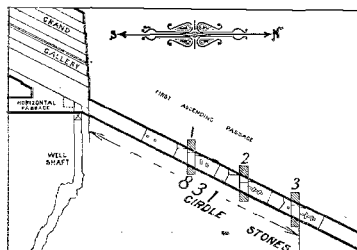
The date of the termination of the typical kingdom was at the dethronement of the last king, Zedekiah. This took place by the decree of the

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. When Christ, "whose right it is" as the greater Son of David, comes in power and great glory, God's Kingdom will once more be established on earth. During the interim, while the Jewish nation has been "abased," the Gentile nations have been "exalted" to universal dominion. These "Times of the Gentiles" will soon expire; and when Christ takes to himself his great power and begins to reign in righteousness, he will first destroy all the kingdoms of this world, and then inaugurate his rule of peace.

In Section 4 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 Jews 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 it has been subject to Gentile dominion during the whole of the "Times of the Gentiles." The kingdom will not be restored till these "Times" are fulfilled (Luke 21:24), then Christ

will become the King of Israel, and his dominion will be an everlasting dominion (Dan. 7:9-27).

Section 42 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 of Israel 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.



opposite to the mouth of the Well; 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

*It will be noticed that this measurement is 1¾ 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 1¾ inches north of the centre. This, which at first seems not so decisive as the measurement of Section 42, 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 is exactly 1¾ inches short of the north edge. These three time-measurements will be considered in Section 48.

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 diagrams, pages 234 and 235).

Calculations showing how the third Girdle-Stone in the First Ascending Passage, and the east edge of the Well-shaft, mark the dates of the commencement, and end, of God's typical Kingdom, i.e., the Kingdom of Israel:

Date of the Jewish Nation's entrance into Canaan, when their Kingdom was set up with Jehovah as King (1 Sam. 12:12), Spring, B.C. 1575, - - - - -	B.C. 1574 $\frac{3}{4}$
Date of Zedekiah's dethronement, and the consequent fall of the Kingdom of Israel (2 Kings 25:2-4, 22-26), Autumn, B.C. 607, - - - - -	B.C. 606 $\frac{1}{4}$
	Years 968 $\frac{1}{2}$

Distance from the lower edge of the third Girdle-stone, up the floor-line to the upper or south end of the First Ascending Passage,* - - - - -

831

Distance from thence to the east edge of the perpendicular shaft of the Well (See diagrams on pages 234 and 235). - - - - -

Add 25, 11 $\frac{1}{2}$ + 21, 26, 55, = - - - - -

138 $\frac{1}{2}$

British inches 969 $\frac{1}{2}$
minus 1

Pyramid inches 968 $\frac{1}{2}$

*These are the figures of Mr. Wayman Dixon. Prof. Flinders Petrie's measurement is 830·9".
† See footnote on page 255.

47. 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. 42 and 46), it may be asked: Since hades represents that state of death from which there will be an awakening, does the Great Pyramid indicate the date when the Kingdom and Nation will emerge from it? 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." 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 will then have manifestations of God's favour, and will return as a Kingdom with Christ as their King, they will pass through the "Great Time of Trouble" which is due to come upon the world in the year 1915 A.D., symbolised by the Pit.

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—

"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."

The Great Time of Trouble which will destroy

for ever 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," Vol. IV, pp. 552-559).

The total length of the Well-shaft approximates the period of the Seven Times of the Gentiles;* but we have seen that, while the time-measurement of Section 46 proves that the date 607 B.C. is indicated at the upper end of the Well-shaft, so a previously considered time-measurement (Sec. 29) proves that the year following the completion of the Gentile Times, 1915 A.D., is indicated at the lower end (See last par. on page 174). 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 must remain hidden in hades, the death-state.

* A full description of the Well-shaft is given in Vol. I, pars. 529-571. 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.

48. 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 Jewish people, showing how their kingdom and nation are, 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, exactly corresponding to the period of 2520 years.

These two time-measurements both begin at the same point at the upper end of the Well-shaft. This point is not arbitrarily fixed, but is directly indicated by another time-measurement which corresponds to the period of the *first* "Seven Times" shown in the diagram on page 148. The first Seven Times (Sec. 23) 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 150).

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. 25). 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 $1\frac{3}{4}$ inches 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. 46). This termination of the measurement of 2520 Pyramid inches, $1\frac{3}{4}$ inches from the north edge of the Well-shaft, is the starting-point for the measurements which correspond to the two aspects of the second Seven Times, as already mentioned (See diagram, page 262).*

* The reader will notice that these time-measurements of 2520 Pyramid inches do not terminate exactly at the line of the north edge of the Well-shaft, but $1\frac{3}{4}$ inches short of it. This explains the point mentioned in the footnote on page 255. In that Section (46) it was seen that the end of the measurement corresponding to the term of the *Kingdom* of Israel, did not coincide exactly with the *centre* of the eastern edge of the Well-shaft, but $1\frac{3}{4}$ inches short or to the north of it. If the third Girdle-stone, which marks the beginning of that Kingdom-period,

Before Israel can have its Nationality and Kingdom restored, the Spiritual Israelites must first be exalted to power; or, in other words, the last member of Israel's Spiritual King, the Christ head and body, must have completed his course and have passed beyond the veil. We have seen how the length of the Grand Gallery, which symbolises the upward walk of the spirit-begotten Church, corroborates the Scriptural teaching that the date of the completion of the body of Christ is Autumn 1914 A.D. (Sec. 12). And in Section 19 we saw that this, the "fulness of the Gentiles," will coincide with the termination of the Times of the Gentiles. The final glorification of the Church is therefore delayed till the ordained term of Gentile dominion expires (Rom. 13:1). This aspect of the second Seven Times is represented in the Pyramid by a measurement of 2520 inches, which begins at the point where the first Seven Times end, and terminates at the upper south wall of the Grand Gallery. The measurement is taken first horizontally southward to the vertical line of the Grand Gallery south wall, and then up this vertical line to the base of the south wall on the top surface of the Step (See diagram, 262).

Jesus' application of the promise in the second Psalm to his faithful joint-heirs (Rev. 2:26, 27), shows that the time of its fulfilment will be when all the spirit-begotten members of the Church are born from the dead in the First Resurrection, and are united with him their Head. The Christ being now complete, God will appoint *him* as King upon his holy hill of Zion, and will give *him* power to break the nations with a "rod of iron," to "dash them in pieces like a potter's vessel." "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in

were altered from its present position, the symmetric arrangement of the three upper Girdles would be destroyed (See quotation, page 252), and certain time-measurements would not be possible.

their mouth, and a twoedged sword in their hand; 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).

The glorification of the saints will therefore mean the destruction of the Gentile nations. This forms the other aspect of the Seven Times of the Gentiles, and 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 262 and 201).

It is very 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, 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 life on behalf of the Jewish nation and the whole world, and thus prove his worthiness to be exalted as earth's everlasting King and Ruler. 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.

The great Stone Witness in Egypt, therefore, by the foregoing method, corroborates the orderly arrangement of the plan of salvation as shown in the diagram on page 148,—the "Seven Times" from the First Adam's "day" to the overthrow of the kingdom of Israel, and the "Seven Times more" to the Second Adam's "day" when the kingdoms of this world shall be destroyed by the glorified Church, and when the Deliverer is due to come forth out of Zion to "turn away ungodliness from Jacob" under the terms of the New Covenant (Rom. 11:25-27).

Calculations showing how the periods of the first and second "Seven Times" shown in the diagram on page 148, are represented in the Great Pyramid:

- I. The first "Seven Times" or 2520 years, beginning at the end of the First Adam's 1000-year "day" of condemnation (See Sec. 25),
Zedekiah's dethronement, and the end of the kingdom of Israel, and the beginning of the "Times of the Gentiles" in the 7th month,

$$\begin{array}{r} \text{B.C. } 3126\frac{1}{4} \\ \text{B.C. } 606\frac{1}{4} \\ \hline \text{Years } 2520 \end{array}$$

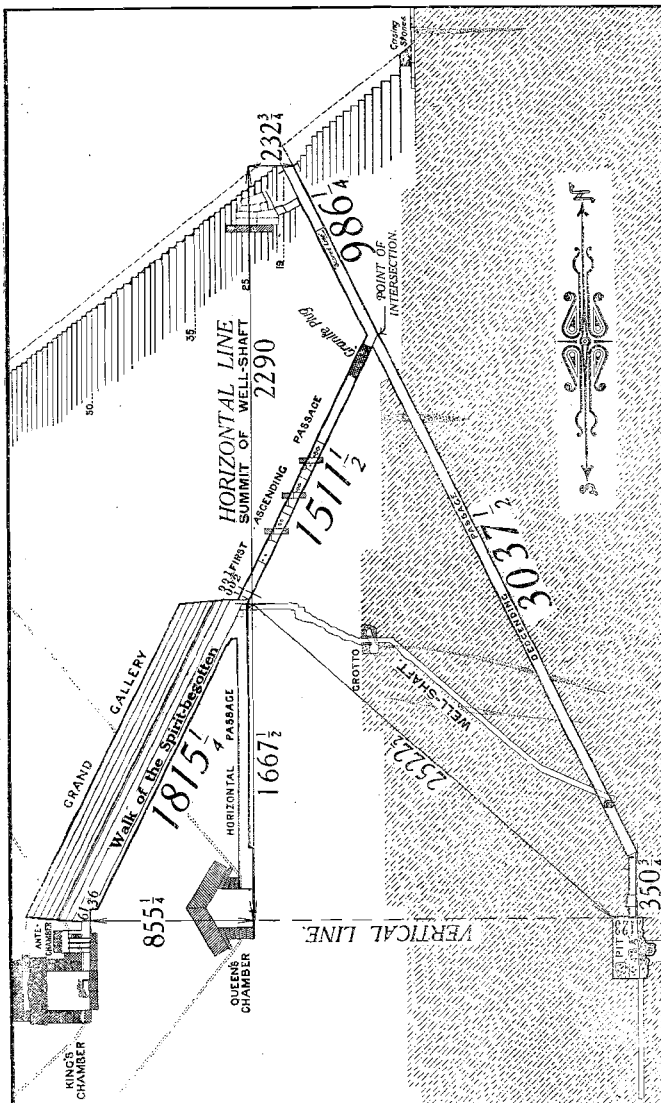
Vertical distance from the north edge of the Descending Passage "basement-sheet," which marks the date of the end of Adam's "day," up to the level of the summit of the Well-shaft,*
Thence horizontally southward at this level to the line of the south end of the First Ascending Passage,†

$$\begin{array}{r} 232\frac{3}{4} \\ 2269\frac{1}{4} \end{array}$$

Horizontal distance from the north wall of the Grand Gallery, to the north edge of the Well-shaft, minus $\frac{1}{34}$ inches (See diagram, page 234),

$$\begin{array}{r} 20\frac{3}{4} \\ \text{British inches } 2522\frac{3}{4} \\ \text{minus } 2\frac{3}{4} \\ \hline \text{Pyramid inches } 2520 \end{array}$$

* † For footnotes see page 264.



II. Beginning of the second "Seven Times" or
2520 years, - - - - - B.C. 606 $\frac{1}{4}$

Completion and glorification of the Church,
which, as God's agency, shall destroy the
"kingdoms of this world," and thus terminate
the lease of the Gentile dominion, - - - A.D. 1913 $\frac{3}{4}$
Years 2520

Horizontal distance from the north wall of the
Grand Gallery, to the vertical line of the
south wall of the Grand Gallery, *minus* the
measurement of 20 $\frac{3}{4}$ inches referred to in
Calculation I,† - - - - - 1667 $\frac{1}{2}$

Thence vertically up to the top surface of the
Step at the head of the Grand Gallery, § - - - 855 $\frac{1}{4}$
British inches 2522 $\frac{3}{4}$
minus 2 $\frac{3}{4}$
Pyramid inches 2520

III. Beginning of the second "Seven Times"
or 2520 years, - - - - - B.C. 606 $\frac{1}{4}$

Overthrow of Christendom and consequent end
of the "Times of the Gentiles," when "Jeru-
salem" shall no longer be trodden down of
the Gentiles (Luke 21:24), - - - A.D. 1913 $\frac{3}{4}$
Years 2520

* For this vertical distance, see the note on page 167. Notice that the level of the summit of the Well-shaft, is also the level of the Queen's Chamber floor (See upper diagram on page 234).

† For this horizontal distance, multiply the cosine of the passage angle, by the total lengths of the passage floors: $986\frac{1}{4} + 1545 = 2531\frac{1}{4}$ British inches.
 $\cdot 8964648 \times 2531 \cdot 25'' = 2269 \cdot 176''$, i.e., 2269 $\frac{1}{4}''$.

‡ See diagram on page 112, and first footnote on page 113. $1688\frac{1}{4}''$ minus $20\frac{3}{4}'' = 1667\frac{1}{2}''$.

§ To get this vertical height, multiply the sine of the passage angle, by the floor-distance between the level of the summit of the Well-shaft (which is 33 $\frac{1}{2}$ inches down the floor-line of the upper end of the First Ascending Passage—see upper diagram on page 234), and the foot of the Step at the head of the Grand Gallery; and to this add the height of the Step (See diagram, page 70).
 $33\frac{1}{2}'' + 1815\frac{1}{4}'' = 1848\frac{3}{4}$ British inches. $\cdot 4431146 \times 1848 \cdot 75'' = 819 \cdot 208''$,
And $819\frac{1}{4}''$ plus $36'' = 855\frac{1}{4}''$.

Direct measurement from the point which is 1 $\frac{3}{4}$ inches to the north of the north edge of the Well-shaft, at the level of the summit of the shaft, down to the roof of the Pit, at the point which is vertically in alignment with the south wall of the Grand Gallery (See Sec. 33, also diagram on page 201),* - - - British inches 2522 $\frac{1}{2}$
minus 2 $\frac{1}{2}$

Pyramid inches 2520

* This inclined measurement is found by, first, getting the vertical height between the level of the summit of the Well-shaft, and the roof-level of the Pit. To get this vertical height, multiply the sine of the passage angle, by the total floor-length between the Well-shaft summit, and the lower terminal of the Descending Passage; and subtract from the result the 123 inches by which the Pit roof-level is above the Descending Passage floor-terminal (See diagram, page 201; also page 202). $1511\frac{1}{2}'' + 3037\frac{1}{2}'' = 4549$ British inches. $\cdot 4431146 \times 4549'' = 2015 \cdot 728''$, i.e., 2015 $\frac{3}{4}''$. And $2015\frac{3}{4}''$ minus $123'' = 1892\frac{1}{4}''$. The vertical height required is therefore 1892 $\frac{1}{4}''$ British inches.

Second, We require to find the horizontal distance between the point which is 1 $\frac{3}{4}$ inches to the north of the north edge of the upper end of the Well-shaft, and the point on the roof-level of the Pit which is vertically in alignment with the south wall of the Grand Gallery. This horizontal distance we have already found to be 1667 $\frac{1}{2}$ inches (See the third footnote on page 264).

Now that we know the vertical and horizontal distances between the two points mentioned, it is an easy matter to compute the *inclined* distance between them by means of the rule referred to in the footnote on page 131. The vertical height of 1892 $\frac{1}{4}''$, and the horizontal distance of 1667 $\frac{1}{2}''$, form two sides of a right-angled triangle. We desire to find the length of the third side, which is the inclined distance required. Therefore, square the vertical height, and horizontal distance, and add these two squares together. The third side of the triangle is equal to the square root of this sum. This square root is 2522.51 British inches, which is 2520 Pyramid inches.

49.

THE TEMPLE.

"BUT 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. 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).

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 whole Gospel Age, as the antitypical day of atonement, is set apart for making the "better sacrifices," on which will be based the "better covenant" than that of Moses'. Thus, those who have made a covenant with God by sacrifice, can by faith identify themselves as the Temple of God (1 Cor. 3:16, 17; 6:19); but it will not be till the last overcomer has passed beyond the veil that the great Spiritual Temple of God will be built. Autumn of the year 1914 A.D., being the end of the "Times of the Gentiles," will, we understand, be the date when the Temple-class will be set up in Kingdom power; and therefore the typical temple and the typical kingdom of Solomon will both have their antitypical fulfilment together (Rev. 1:6; 20:6).

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. As we have seen (Sec. 17), 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 Kings 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.*

The number of years (seven) required to build Solomon's Temple symbolises the complete harvest period (from 1878 till 1914) required to complete the antitypical building. Thus the year 1028 B.C. when Solomon's temple was finished, corresponds

*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, or Autumn 1915 A.D., when he will have completed the overthrow of the Gentile powers, and his reign of peace will begin. 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.

chronologically with the year 1914 A.D. when its glorious spiritual antitype will be completed. In the Great Pyramid the spiritual Temple and Kingdom are symbolised by the King's Chamber. Now, 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. But we have seen that the lower edge of the third Girdle-stone indicates the date when the typical kingdom of God commenced (Sec. 46). The third Girdle, therefore, illustrates the connection between the Kingdom and Temple, both in type and antitype. This close relationship was also typified in Jerusalem by the fact that Mount Moriah, on which the temple of Solomon stood, was connected by a bridge with Mount Zion on which the King's house was erected (See Vol. I, par. 395).

Calculations showing how the third Girdle-stone, and the King's Chamber, indicate the dates of the completion of the typical and of the antitypical Temples respectively:

Completion of the typical temple in the 11th year of Solomon's reign, B.C. 1028, say Autumn,	B.C. 1027 $\frac{1}{4}$
Completion of the great Spiritual Temple, Autumn, A.D. 1914, - - - - -	A.D. 1913 $\frac{3}{4}$

Years 2941

Distance from the upper edge of the third Girdle-stone, up the floor-line to the south end of the First Ascending Passage,* - - - - -	798 $\frac{1}{2}$
Length of the Grand Gallery, up to the front of the Step, - - - - -	1815 $\frac{1}{4}$
Distance from the north edge of the Step, to the north wall of the King's Chamber, - - -	330

British inches	2943 $\frac{3}{4}$
minus	33 $\frac{1}{4}$

Pyramid inches 2941

* This distance, according to Mr. Wayman Dixon, is 799 inches, but according to Prof. Flinders Petrie it is 798 inches. We have adopted the mean of these two measures.

AN outstanding year in the history of the Jews was that on which fell their last typical jubilee, 626 B.C. (See diagram, page 136). As pointed out in Section 22, 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 138), for in accordance with the decree of God the land was devastated nineteen years later by Nebuchadnezzar, and lay desolate for 70 years.

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 may be included in the complete period of desolation. The fact that the land lay desolate for 70 years to fulfil its sabbaths, shows that the Jewish Nation should have observed 70 jubilees in all, with their preceding cycles of 49 years. 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 in all, ended in Autumn 1874 A.D., from which date the great Antitypical Sabbath year

commenced (See diagram, page 136). This is an additional proof that the "Times of Restitution" began in 1874 A.D. (See "Studies in the Scriptures," Vol. II, pp. 190-196).

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. The distance from the north edge of the second Girdle, up the floor-line of the passage to the line of the north wall of the Grand Gallery, is stated by Mr. Waynman Dixon and Prof. Flinders Petrie to be 625 British inches. If we assume a measurement of $\frac{1}{4}$ " more than this, or $625\frac{1}{4}$ inches, we find that it marks Autumn of the year 626 B.C., which is the exact end of the last jubilee. For if a Pyramid-inch measurement be started from this point 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 the total 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. 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. 33). As this floor terminal is proved to mark the date 1874 A.D. (Sec. 32), the vertical line thus indicates the year 1874 A.D., as well as 1914-15 A.D.

Calculations showing how the lower edge of the second Girdle-stone indicates the date of the last typical Jubilee year:

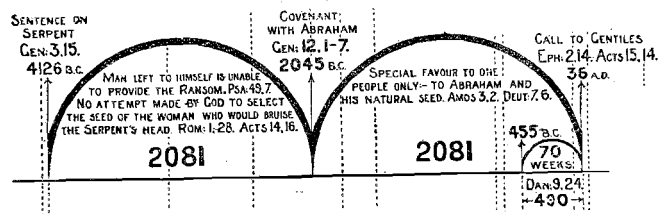
End of the last typical jubilee year, - - -	B.C. 625 $\frac{1}{4}$
End of the period of 51 cycles of 49 years, which was the beginning of the Lord's great 1000-year Sabbath, the Times of Restitution of all things, Autumn, A.D. 1874, - - -	A.D. 1873 $\frac{3}{4}$

Distance from the lower edge of the second Girdle-stone, up the floor-line to the north wall of the Grand Gallery, - - -	625 $\frac{1}{4}$
Thence up to the foot of the Step, - - -	1815 $\frac{1}{4}$
Horizontal length of the Step, to the south wall of the Grand Gallery, - - -	61
British inches 2501 $\frac{1}{2}$ minus 2 $\frac{1}{2}$	
Pyramid inches	2499

51. 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 114).

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 signalled by God's great promise to Abraham, namely, that in his seed all the families of the earth would be blessed. (See accompanying diagram, 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

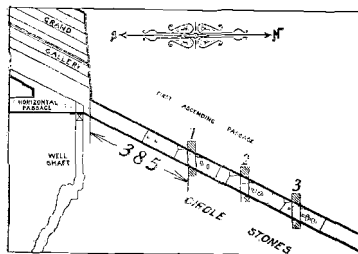
The 70 weeks (490 years) began to count from the time when Nehemiah received his commission and built the walls of Jerusalem. This was in the 20th year of the reign of Artaxerxes king of Persia (Compare Dan. 9:24-25, with Neb. 2:1-20; 6:15). In Section 59 we shall give proofs that Artaxerxes ascended the throne in 474 B.C., and that his 20th year was, therefore, 455 B.C.

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 54), 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 Jewish Age, and we find that it is indicated in the First Ascending Passage by the south or *upper* edge of the *first* Girdle-stone.

When the law was "taken out of the way" by Christ, and the faithful among the Jews 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.

received his covenant of promise is 2045¼ B.C. (See page 40). 4126¼ B.C. minus 2045¼ 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 2045¼ B.C. plus 35¾ A.D. equals 2081 years.

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-heritship with the Messiah. 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 235). 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. After the end of the "harvest" period in Autumn 69 A.D., the Nation entered the hadean condition, symbolised by the Well-shaft. That was the year when the "great gulf" was fixed between the Jews and the Gospel favours (Luke 16:26). We have noticed how this date is marked by the centre of the east edge of the Well-shaft (Sec. 42).

Calculations showing how the upper edge of the first Girdle-stone in the First Ascending Passage, indicates the date of the beginning of the 70 weeks of Israel's favour:

Nehemiah's commission to build the walls of Jerusalem in the 20th year of Artaxerxes, which, according to the Prophet Daniel, formed the beginning of the period of 70 weeks of years, Autumn, B.C. 455, - - - - -
End of the 70 weeks of exclusive Gospel favour to the Jewish people, and conversion of Cornelius, the first Gentile to receive the opportunity of the high calling (Acts 10), Autumn, A.D. 36, - - - - -

B.C. 454¼

A.D. 35¾

Years 490

Distance from the south or upper edge of the first Girdle-stone, up the middle of the First Ascending Passage floor-line to the north wall of the Grand Gallery,* - - - -

385

Thence to the vertical line of the west wall of the Grand Gallery, in the little passage leading to the Well-shaft (See diagrams in Sec. 41). Add 25, $13\frac{1}{4}$, 21, 26, $20\frac{1}{4}$, - - -

 $105\frac{1}{2}$

British inches $490\frac{1}{2}$
minus $\frac{1}{2}$

Pramid inches 490

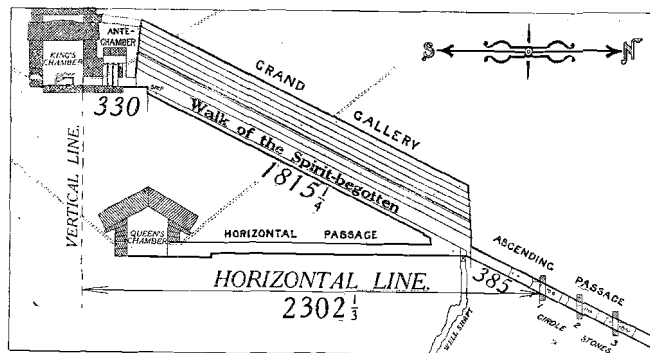
*This is the measurement of both Mr. Wayman Dixon, and Prof. Flinders Petrie.

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).

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 under foot and not be cleansed until the 2300 days were accomplished (Compare Dan. 8:13, 14, 9:17). 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).

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. 51), 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. 15, and Lev. 4:6; 16:33).



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. 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 diagram).

Calculations showing how Daniel's prophecy of the "2300 days" is indicated in the Great Pyramid:

The date of Nehemiah's commission to build the walls of Jerusalem, in the 20th year of Artaxerxes, Autumn, B.C. 455,	-	-	-	B.C. 454½
End of the "2300 days" when the Sanctuary was cleansed from all defiling errors, Autumn, A.D. 1846,	-	-	-	A.D. 1845¾
				Years 2300

Horizontal distance from the upper or south edge of the first Girdle-stone, to the vertical line of the King's Chamber north wall,*	British inches 2302½
	minus 2½
	Pyramid inches 2300

*To get this horizontal distance, multiply the floor-distance by the cosine of the passage angle, and add to the result the horizontal distance from the front of the Step in to the north wall of the King's Chamber.
 $385''$ plus $1815 \cdot 25'' = 2200 \cdot 25''$. And $8964648 \times 2200 \cdot 25'' = 1972 \cdot 446''$.
 This result added to $330''$ equals $2302 \cdot 446''$, i.e., $2302\frac{1}{2}$ British inches (See Appendix).

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, chapters 2 and 3).

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

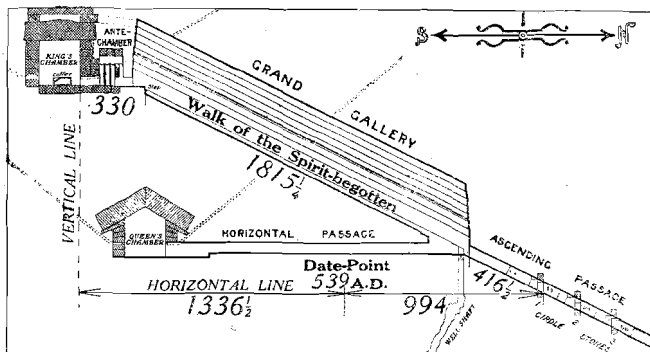
treading down of the "Sanctuary" by the setting up of the "abomination of desolation" (Matt. 24:15). The 8th chapter of Daniel refers to certain historical events which were to transpire during the first portion of the "2300 days," before the "daily sacrifice" would be taken away and the "transgression 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, pp. 95-98). 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).

In Sections 51 and 52 we saw that the date 455 B.C., when the "70 weeks" and "2300 days" began, is indicated 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 marks the date 455 B.C., in connection with the time-measurements corresponding to the 1260, 1290, and 1335 "days." 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.

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 date 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).

We have already seen how the King's Chamber north wall marks the date of our Lord's return, 1874 A.D. (Sec. 16), 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. 52). 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. For if we take a direct measurement from the lower or north edge of the first Girdle-stone as marking the date 455 B.C., horizontally southward to the vertical line of the north wall of the King's Chamber, and measure off on this horizontal line the number of inches to represent the period of years between the dates 455 B.C., and 539 A.D., we shall find that the remaining southward portion of the horizontal line is exactly 1335 Pyramid inches in length (See diagram).

Calculations showing how the prophetic period of "1335 days" is indicated in the Great Pyramid:

Date of Nehemiah's commission to build the walls of Jerusalem, when the "2300 days" began, Autumn, B.C. 455 (See further in Section 49), - - - - - B.C. 454 1/4

Date of the setting up of the "abomination of desolation," when the "1335 days" began, Autumn, A.D. 539, - - - - - A.D. 538 3/4

Intervening years 993

The prophetic period of 1335 symbolical days 1335

Years 2328

Horizontal distance from the lower north edge of the first Girdle-stone in the First Ascending Passage, southward to the vertical line of the King's Chamber north wall,* - British inches 2330 1/2 minus 2 1/2

Pyramid inches 2328

* To get this horizontal distance, multiply the floor distance by the cosine of the passage angle, and add the measurement of 330 inches between the north edge of the Step, and the King's Chamber north wall.

According to Mr. Wayman Dixon, the lower edge of the first Girdle-stone is 417 inches down from the upper end of the passage; while Prof. Flinders Petrie's measurement is 416 1/2 inches. If we adopted 416 1/2 inches as the correct measurement, then the total floor-length from the lower edge of the first Girdle, up to the foot of the Step at the head of the Grand Gallery, is 2231 3/4 inches; and this multiplied by the cosine of the passage angle equals 2000.685", i.e., 2000 1/2". Thus, the total horizontal distance to the vertical line of the King's Chamber north wall is 2330 1/2 British inches. The first portion of this horizontal measurement, namely, 994 British, or 993 Pyramid, inches equals the period of 993 years from Autumn 455 B.C., to Autumn, 539 A.D.

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, pp. 353-356).

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 other 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.

We have seen how the important dates in the dawn of the Reformation are indicated at the lower opening of the Well-shaft (Sec. 36). 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. It is surely meet, therefore, that the confident and blatant assumptions of pope Boniface VIII should be counted as the beginning of Antichrist's downfall. And now we find that the very point 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."

In the time-measurement of the "1335 days" (Sec. 53), we saw how 539 A.D. is indicated on the horizontal line which represents the main period of the "2300 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. Nevertheless, the "date-point" does, in a manner, form the starting-point of this measurement; for its horizontal displacement to the north, is exactly the same as its vertical displacement above, the north edge of the lower Well-opening, being $45\frac{1}{2}$ inches in each case. Or in other words, 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 $45\frac{1}{2}$ 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 exactly $45\frac{1}{2}$ inches *more* than the number of inches required to correspond with the 1260 days time-measurement (See diagram, page 282). Thus we may transfer the "date-point" 539 A.D. from the horizontal, to the vertical line. This is confirmed by the harmony of the time-measurements explained in the following two Sections (Nos. 55 and 56).

Beginning, therefore, the length of 1260 Pyramid inches from the point on the vertical line which is $45\frac{1}{2}$ British inches below the horizontal line, it is found to terminate not on, but one inch short of the Descending Passage floor-line at the north edge of the Well-opening. As the termination of the 1260 days was 1799 A.D., this extra inch indicates the

year 1800 A.D. when the Papal Millennium came to an end.

(NOTE: If the exact months are to be indicated in this time-measurement, and in the other two time-measurements in Sections 55 and 56, then the horizontal line on which the 539 A.D. "date-point" is indicated, must be lowered $\frac{3}{4}$ " vertically below the north edge of the first Girdle-stone.)

Calculations showing how the prophetic period of the "1260 days" is indicated in the Great Pyramid:

Overthrow of the sovereign power of the
Papacy by Napoleon, the "man of destiny,"
Autumn, A.D. 1799, - - - - - A.D. 1798 $\frac{3}{4}$

Date of the setting up of the "desolating abom-
ination," Autumn, A.D. 539, - - - - - A.D. 538 $\frac{3}{4}$

Years 1260

Vertical distance from the horizontal line on
which the 539 A.D. "date-point" is indicated,
down to within *one inch* of the Descending
Passage floor-line, at the north edge of the
lower Well-opening, 1713 $\frac{3}{4}$ " minus 1",* - 1712 $\frac{3}{4}$

Deduct 451 $\frac{1}{2}$ inches, in order to transfer the
539 A.D. "date-point" from the horizontal
line, down to the vertical line (See diagram,
page 282),† - 451 $\frac{1}{2}$

British inches 1261 $\frac{1}{4}$
minus 1 $\frac{1}{4}$

Pyramid inches 1260

*To get this vertical distance, multiply the total floor-length (i.e., from the lower edge of the first Girdle-stone, down to the north edge of the lower Well-opening = 3869 $\frac{1}{2}$ "), by the sine of passage angle:

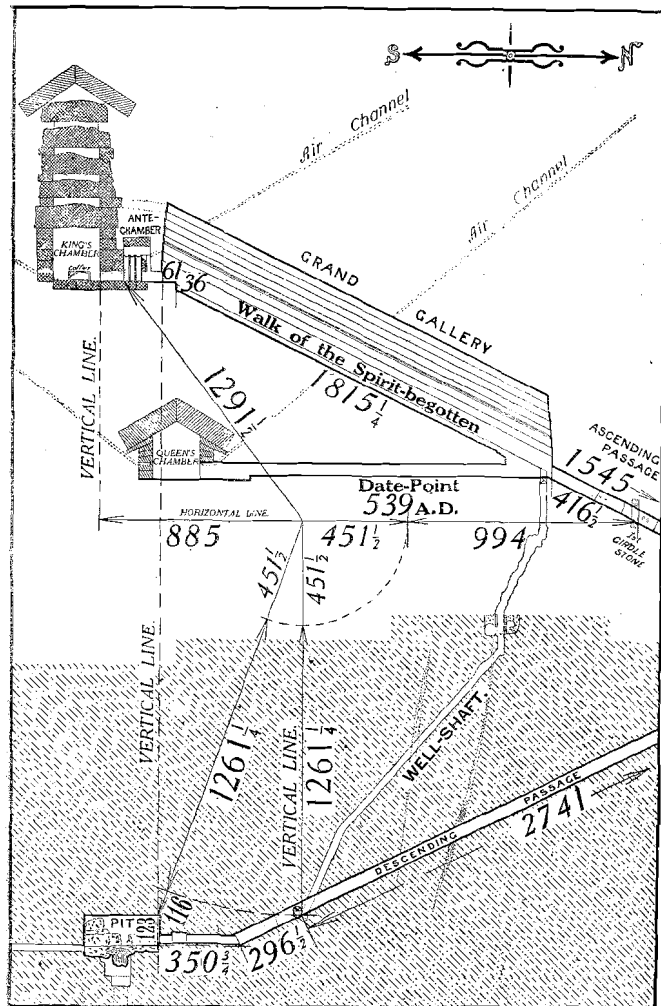
$$.4431146 \times 3869\frac{1}{2} = 1714.631", \text{ i.e., } 1714\frac{3}{4} \text{ British inches.}$$

From this deduct $\frac{3}{4}$ " in order to lower the horizontal line—See NOTE above.

†The horizontal distance from the lower edge of the first Girdle-stone, to the north edge of the lower Well-opening, is found by multiplying the floor-distance between the vertical lines of each of these two points, by the cosine of the passage angle. The floor-distance is 1612 $\frac{1}{2}$ inches:

$$.8664648 \times 1612.5 = 1445.569", \text{ i.e., } 1445\frac{1}{2} \text{ British inches.}$$

The "date-point" 539 A.D. on the horizontal line is already proved to be 994 British inches from the lower edge of the first Girdle-stone (See footnote, page 279). Therefore, 1445 $\frac{1}{2}$ " minus 994" = 451 $\frac{1}{2}$ ".



55. "THE TIME OF THE END."

ALTHOUGH the Antichrist lost its persecuting power and sovereignty in 1799-1800 A.D., it still exists as a system, and will not be destroyed finally till the full end of the "Times of the Gentiles." 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, or if reckoned to Autumn 1915 A.D., 116 years (See "Studies in the Scriptures," Vol. III, chapter 2).

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. 32, 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. 48). 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." For if the vertical measurement of the previous Section (54), 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 116 British 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 116 years are required before that system can be finally destroyed in Gehenna (1799-1915 A.D.), and its instigator, Satan, cast into the bottomless pit. This time-measurement will be more clearly followed by studying the diagram on page 282.

"THE TIME OF THE END."

55.

Calculations showing how the period of the "time of the end" is indicated in the Great Pyramid:

Overthrow of the sovereign power of the Papacy by Napoleon, Autumn, A.D. 1799, - - -	A.D. 1798¾
"Desolating abomination" set up in power, Autumn, A.D. 539, - - -	A.D. 538¾

Period of Antichrist's persecuting power, years 1260

Period of the "time of the end," till Autumn, A.D. 1915, - - -	116
Years	<u>1376</u>

Direct inclined distance from the point on the horizontal line where the time-measurement of the "1260 days" begins (Sec. 54), down to the roof level of the Pit, at the point which is vertically in alignment with the south wall of the Grand Gallery (See diagram, page 201),*

1829

Deduct 451½ inches, in order to transfer the 539 A.D. "date-point" from the horizontal line, down to the inclined line, † - - -

451½

British inches	1377½
minus	1½

Pyramid inches 1376

* This inclined distance is found by the mathematical rules referred to in the footnote on page 131. The vertical distance between the horizontal line, and the roof-level of the Pit, is found by multiplying the floor-distance (i.e., from the lower edge of the first Girdle-stone, down to the lower terminal of the Descending Passage floor, = 4166"), by the sine of the passage angle: $4431146 \times 4166'' = 1846 \cdot 015''$; and deducting from this result the 123" by which the Pit roof-level is above the level of the lower terminal of the Descending Passage floor, we get 1723". But in order to get the exact months of the years in this time-measurement, as in Sec. 54, we require to lower the horizontal line ¾". Therefore, the vertical distance desired is $1722\frac{3}{4}$ British inches.

The horizontal distance between the vertical lines of the north edge of the lower Well-opening, and the south wall of the Grand Gallery (which is 4½" beyond the north wall of the Pit—See diagram on page 201), is found by multiplying the floor-distance (i.e., 296½") by the cosine of the passage angle: $8964648 \times 296 \cdot 5'' = 265 \cdot 801''$. Add to this result the floor-length of the Small Horizontal Passage leading to the Pit, minus ½" (See Sec. 33): $265 \cdot 801''$ plus $350 \cdot 25''$ equals $616 \cdot 051''$ i.e., 616 British inches.

The vertical distance of $1722\frac{3}{4}''$, and the horizontal distance of 616", form two sides of a right-angled triangle. The length of the third side is the inclined distance required. This is found by the mathematical rule explained in the footnote on page 265. The answer is 1829.09 British inches.

† See second footnote, page 283.

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).

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. 52). 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 114).

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, pp. 82-88).

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 17 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. 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.

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.

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.

52). The length of 1290 Pyramid inches, however, does not commence at the 539 A.D. "date-point," but $45\frac{1}{2}$ 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 diagram, page 282). Such exactness is remarkable evidence of design. This measure of $45\frac{1}{2}$ 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.

Calculations showing how the prophetic period of "1290 days," is indicated in the Great Pyramid:

Beginning of the "Millerite movement," when the time-prophecies first began to be properly understood,	-	A.D. 1828 $\frac{3}{4}$
"Desolating abomination" set up in power,	-	A.D. 538 $\frac{3}{4}$
	Years	1290

Direct inclined distance from the point on the horizontal line which is vertically in alignment with the north edge of the lower Well-opening, up to the floor-line of the Ante-Chamber at the base of the south end wall,*	-	British inches 1291 $\frac{1}{2}$
	minus	$\frac{1}{2}$
	Pyramid inches	1290

*The vertical distance of the Ante-Chamber floor, above the horizontal line of the lower edge of the first Girdle-stone, is found by multiplying the sine of the passage angle by the floor-distance (*i.e.*, from the lower edge of the first Girdle, up to the foot of the Step at the head of the Grand Gallery, = $2231\frac{3}{4}$ "¹): $\cdot 4431146 \times 2231.75 = 988.921$ ". Add to this the height of the Step, 36 ", = 1024.921 ". But in order to get the exact months of the years, we require to lower the horizontal line $\frac{3}{4}$ " (as in Sections 54 and 55), so that the full vertical distance is 1025.671 British inches.

The horizontal distance between the vertical lines of the north edge of the lower Well-opening, and the south end wall of the Ante-Chamber, is found by first multiplying the cosine of the passage angle by the floor-distance (mentioned above as $2231\frac{3}{4}$ "¹): $\cdot 8964648 \times 2231.75 = 2000.685$ ". Add to this the horizontal distance from the north edge of the Step, to the south wall of the Ante-Chamber, 229.75 " (See diagram, page 84), = 2230.435 ". From this deduct the horizontal distance between the lower edge of the first Girdle-stone, and the vertical line of the north edge of the lower Well-opening, *i.e.*, 1445.569 " (See second footnote on page 283). 2230.435 " minus 1445.569 " equals 784.866 British inches.

The vertical distance of 1025.67 ", and the horizontal distance of 784.86 ", form the two sides of a right-angled triangle. The length of the third side is the inclined distance required. This is found by the mathematical rule explained in the footnote on page 265. The answer is 1291.51 British inches.

AS there *will be* a Millennial Kingdom, during which Jesus Christ and his joint-heirs shall 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 hinderance of the world's progress.

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:

"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.] 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 worshiped; 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. 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 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).

There are two points to notice in the Apostle's words, (1) although the "mystery of iniquity" was

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 as such times as suited His eternal purposes. 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 Jewish Dispensation, He has compelled even the enemy to foreshadow the events leading up to the establishment of the everlasting Kingdom of Christ.

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 periods 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).

When the beloved Prophet Daniel manifested his deep concern for the welfare of his people, the Jewish nation, 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 20 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 114). 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).

The reader will recall that the beginning of the 69 weeks in the Gospel Age, viz.: 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 Jewish Age, 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 118-120), corresponded with the building of the Temple under Zerubbabel during the years 521-517 B.C. in the Jewish Age.

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 290).

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:

"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. 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."

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."

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 footnote, page 206).

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. 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*."

Constantine did a work for the Antichrist, therefore, similar to the work which the Reformer Huss executed for the true Christ (See pages 122, 123). 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. 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.

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.

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 290).

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" at 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.

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 releaved from the Gentile power which hindered the development of their Anti-christ 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). And as Jerusalem, the typical seat of government, was presented to the typical Jewish nation in 536 B.C., so in the year 539 A.D., Rome, which is the counterfeit antitypical seat of government (See footnote, page 116), 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 290).

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). 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 is to terminate this Age (Dan. 7:24-27; 12:1, 4).

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.

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.

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 156). 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.

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.

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."

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.

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.

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."

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."

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 corresponding 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 last par., page 157).

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. 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":

"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."

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. 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.

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).

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. 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 290). 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 Lombard's, Papacy's bitterest enemy, and even proposed to marry the daughter of that nation's king. C. L. Wells writes:

"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).

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.

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.

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!'"*

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."

*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.

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."

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 justicebut 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.

C. L. Wells says: "The death of the Emperor Louis the Meek [in 840 A.D.], was the 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."

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."

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 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. 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 sentiment 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).

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.

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 [for 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).

Thus Satan, the "father of lies," by means of false titles, established his kingdom in regal and priestly power during the forty years between 800 and 840 A.D. By the year 1915 A.D. the Lord Jesus Christ, who is "the way, the truth, and the life" (John 14:6), shall establish his glorious Kingdom of peace and blessing; and his claim to rule in righteousness is contained in 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).

*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.

58. THE COMPLETE PERIOD OF SALVATION.

WITH the inclusion of Daniel's "days of waiting," it would seem that every important time-feature contained in the Scriptures had its corroborative time-measurement in the great Stone Witness. There is still another period, however, which we would expect should be corroborated by the Pyra-

mid, namely, the grand chronological chain which embraces the entire Plan of Salvation. Nor are we disappointed, for not only is the long interval between "Paradise lost," and "Paradise regained," indicated by the Pyramid, but it is further confirmed by another time-measurement, as we shall see.

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, which, as we saw in Section 37, will be the year 2874 A.D., all the world will have regained "that which was lost."

But the Scriptures indicate a further "harvesting" period of 40 years at the end of that Age of uplifting, similar to the harvest periods of the Jewish and Gospel Ages. During that period God will separate from men all who have not willingly taken advantage of the righteous judgments of the heavenly Kingdom, to perfect their hearts in love (Matt. 25:31-46). Such, 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 that "little season" of 40 years, 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 A.D., the redeemed race will experience to the full the glorious liberty of the children of God, with complete dominion over the earth (Compare Nos. 2 and 3 on page 24).

As the "Plane of Human Perfection" is represented in the Great Pyramid by the level of the Queen's Chamber floor, and as the Ransom-sacrifice of Christ is symbolised by the Well-shaft, these two important features must govern this time-measurement.

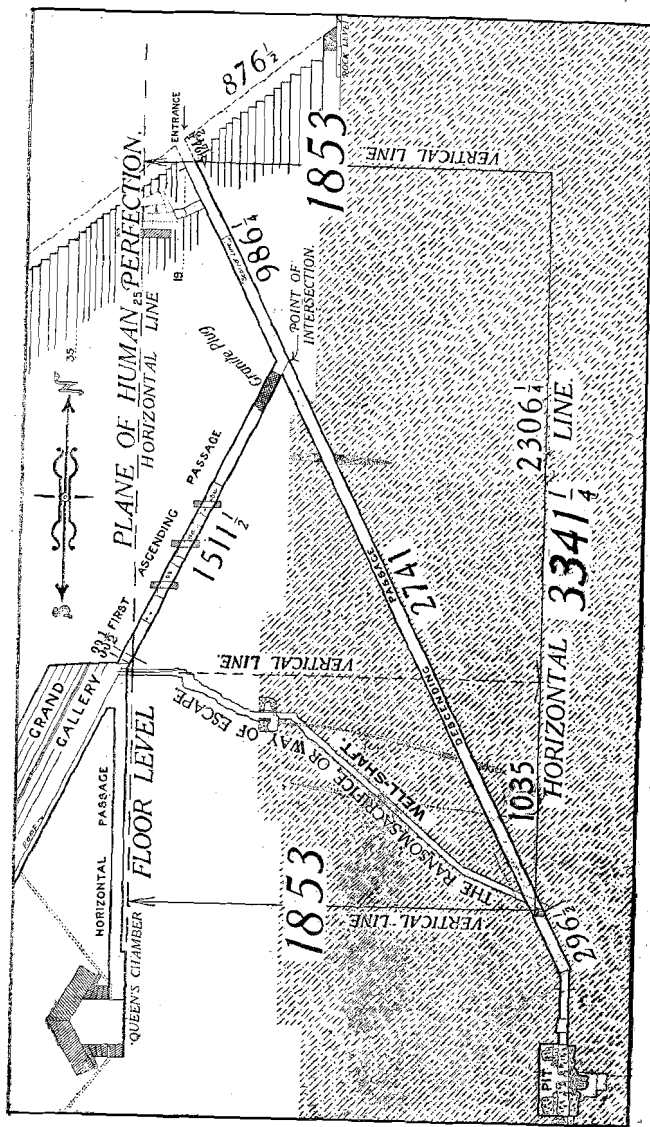
We have already proved that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day" (Sec. 25). This point is below the level of the Queen's Chamber floor, and thus represents Adam in his condemned state. The point on the Queen's Chamber floor-level 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. 27). 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 A.D., *i.e.*, 7040 years from the fall (See diagram, page 312; and compare with diagram on page 200). This time-measurement of 7040 Pyramid inches 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" (I Cor. 15:22).

This Section is a beautiful corroboration of

Section 29, where we saw that the vertical measurement between the Queen's Chamber floor-level and the lower opening of the Well-shaft, indicates the date 1915 A.D., when the benefit of Christ's ransom-sacrifice will first directly reach the world as distinct from the Church. In the time-feature now under consideration, the measurement, after taking the course already detailed, is continued *upward* from the lower opening of the Well-shaft, along the same vertical line as in Section 29, to the "Plane of Human Perfection." It there marks the end of the thousand years of uplifting, when the whole world will have reaped the full benefit of that human life which their loving Redeemer, at the same place as it were, laid down on their behalf so many centuries before.

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.

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 exactly under the middle of the upper Well-mouth, indicates the date of the baptism of Jesus, when he became the Messiah (See diagram, page 312). 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 date of Christ's baptism may therefore be reckoned as the dividing point between the two main periods of the plan of salvation. 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 Jewish 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.

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 subject to the second death. This fact, therefore, agrees with the Scriptural teaching, that during all of the first main period none were on actual trial for life, Adam and Jesus Christ alone excepted.

58. THE COMPLETE PERIOD OF SALVATION.

I. Calculations showing how the Great Pyramid indicates the long period of 7040 years, between the fall of Adam, and the final restoration of the human race to the "Plane of Human Perfection":

Fall of Adam from the "Plane of Human Perfection" on which he was created, - - - B.C. 4126¼

End of the "harvest" period of 40 years, the "little season" at the end of the Millennial Age, when all mankind will have fully regained human perfection, and dominion over the earth, as the result of the ransom-sacrifice of Jesus Christ (Compare Nos. 2 and 3 on page 24), - A.D. 2913¼

Years 7040

Vertical distance from the level of the Queen's Chamber floor, i.e., the "Plane of Human Perfection," down to the level of the top edge of the lower Well-mouth (Compare diagram on page 200),* - - - 1853

Horizontal distance from vertically under the north edge of the Descending Passage "basement-sheet," southward to the north edge of the lower Well-opening,† - - - 3341¼

Vertical distance from the top edge of the lower Well-opening, up to the level of the Queen's Chamber floor,* - - - 1853

British inches 7047¼
minus 7¼

Pyramid inches 7040

* † For footnotes see page 315.

II. Calculations showing how the two main periods into which the whole Plan of Salvation is broadly divided by the first Advent of Christ, are indicated in the Great Pyramid:

Fall of Adam from the "Plane of Human Perfection," - - - B.C. 4126¼

First Advent of the Messiah, i.e., the baptism of Jesus, - - - A.D. 28¾

Years 4155

THE COMPLETE PERIOD OF SALVATION. 58.

Vertical distance from the level of the Queen's Chamber floor, down to the line of the top edge of the Well-opening (Compare diagram on page 200),* - - - 1853

Horizontal distance from the vertical line of the north edge of the Descending Passage "basement-sheet," southward to the vertical line of the middle of the upper Well-mouth,† - - - 2306¼

British inches 4159¼
minus 4¼

Pyramid inches 4155

* See footnote on page 176, which gives the calculations for the vertical distance to the bottom of the north edge of the lower Well-opening, 1884¼". Subtract from this the height of the Well-opening, 31¼", in order to get the vertical distance down to the top edge (See diagram, page 200).

† See second footnote, page 173. The horizontal distance to the north edge of the Well-opening is there found to be 3341·348", i.e., 3341¼ British inches.

‡ See second footnote, page 264, where the horizontal distance to the vertical line of the north wall of the Grand Gallery is proved to be 2269¼". The further horizontal distance from the north wall of the Grand Gallery, to the centre of the Well-mouth, is 35¾" (See upper part of the diagram on page 234); but to get the exact months of the years, we require to terminate the horizontal measurement 1¼" beyond, or south of the exact centre. Thus, 2269¼" + 35¾" + 1¼" = 2306¼ British inches.

59. THE TWENTIETH YEAR OF ARTAXERXES.

"KNOW 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*.

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.

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 rebuilt, *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 "troublesome times," even as foretold by Daniel (Neh. 4).

According to the marginal reference in many Bibles, the 20th 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 instance. Reliable history proves, rather, that Xerxes reigned for 11 years only.

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."

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).

That the reader may have before him the causes which led to the flight of Themistocles, and the

*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.

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, Clitarchus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides" (Plutarch, *Them.* c. 27).

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).

The earliest writer to express the view that Themistocles fled to Xerxes, namely, Ephorus, lived more than a hundred years after Thucydides.

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 Hellanicus, his only predecessor in this field, and there can be little doubt that what he has condescended to give us, is both

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.)

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.

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.

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.

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 giving him the revenues of Lampsacus and Myus (See map).

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.)

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.

Chronology of Diodorus. Book XI, Chapters I to 13.

<i>Olymp. Year</i>	<i>Archon</i>	<i>Date</i>	<i>Events</i>	
		B.C.		
75th	1st	Callias	480	Xerxes' expedition against Greece; and the sea fight at Salamis.
"	2nd	Xantippus	479	Victory of the Greeks over Mardonius at Plataea; 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 Agrigentum, etc.
"	2nd	Dromocleides	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 Agrigentum, etc.
"	2nd	Praxiergus	471	The banishment of Themistocles and his death.
"	3rd	Demotion	470	Battles on the Eurymedon. Cimon, the Athenian general.

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 above, 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.

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.

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

*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; but 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.

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."

was Henry Dodwell, a great theologian who lived between 1641 and 1711 A.D. 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.

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).

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.

*Dodwell's deductions were thoroughly refuted by Vitringa (1659-1722), and again independently by Krüger (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.

59. THE TWENTIETH YEAR OF ARTAXERXES.

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.

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.

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:

"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."

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.*

* 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,

THE TWENTIETH YEAR OF ARTAXERXES. 59.

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:

"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."

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 321).

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

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.

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."

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.

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]. 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."

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.

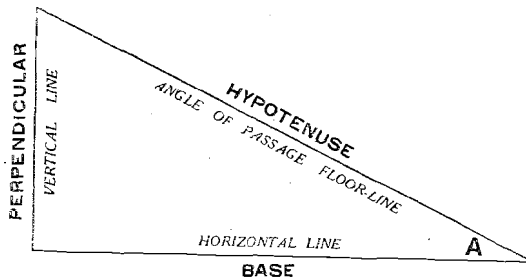
Hengstenberg suggests a possible reason for the undoubted mistake in Ptolemy's Canon in assigning to Xerxes a reign of 21 years:—When compiling his list of king from the records of ancient chronologists, Ptolemy mistook *ιδ* for *κδ*, which in the Greek represents the numerals 11 and 21 respectively.

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. 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.

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 angles 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 $26^{\circ} 18' 10''$ (Sec. 2). By consulting the mathematical tables it is found that the trigonometrical values of the angle $26^{\circ} 18' 10''$ are as follows:

Sine	=	·4431146
Cosine	=	·8964648
Secant	=	1·1154926
Cosecant	=	2·2567524
Tangent	=	·4942911
Cotangent	=	2·0230994

RULE:

To ascertain the length of the Perpendicular:

Multiply the length of 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.

NOTE: The trigonometrical tables in most mathematical works do not extend to more than four or five places of decimals. But so carefully have the proportions of the Great Pyramid been planned in order to indicate the many time-features, almost all of which are represented to even the fraction of a year, that a greater degree of accuracy was found necessary when working out the calculations. Accordingly, Chambers's Mathematical Tables (Edited by James Pryde, F.E.I.S., 1880 A.D.), in which the trigonometrical values extend to seven places of decimals, were used in making the calculations. With these, the various measurements were ascertained to agree with the corresponding Scriptural time-features with wonderful closeness.

There was an apparent exception to this, however, in every case in which the trigonometrical value of the *Cosine* was required. This is given in Chambers's tables as ·8933932. In the instances referred to, the measurements were always short of the required number of inches. The thought suggested itself, therefore, that the Cosine of the angle $26^{\circ} 18' 10''$ is not ·8933932 as given by Chambers. We re-calculated these particular measurements by an alternative method (dividing by the Secant, instead of multiplying by the Cosine). When this was done, it was most confirmatory to find that the various Pyramid-inch measurements, and corresponding Scriptural time-features exactly agreed with each other. It was ascertained later, by consulting other mathematical tables, that the Cosine value of $26^{\circ} 18' 10''$ is ·8964648.

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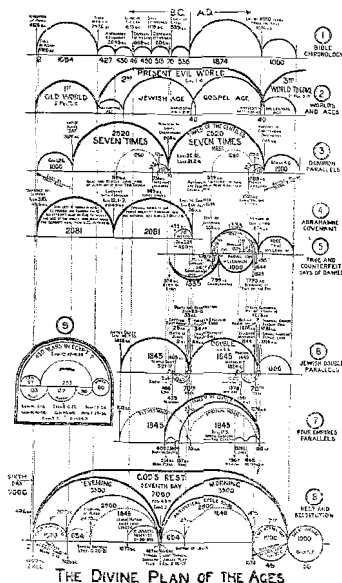
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This is a small reproduction of the chronological chart which appears on page 24, and which is explained throughout this volume.

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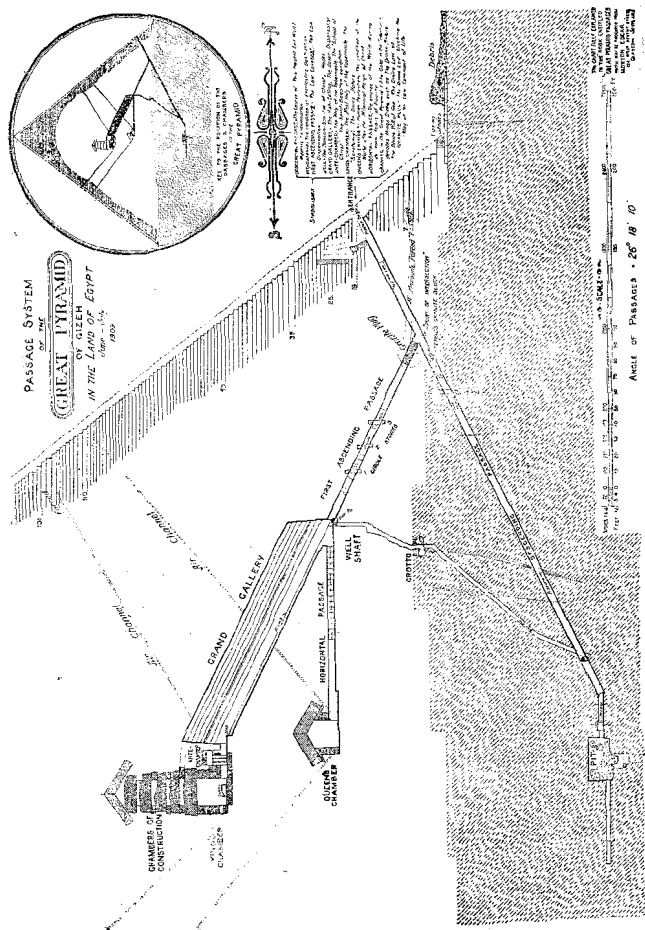
Chart of the Great Pyramid.

This chart is the same as Plate IX in Volume I of "Great Pyramid Passages," except that it contains certain extra features which make it more complete and self-explanatory. Being much larger than the diagram in the Pyramid book, it will prove useful for critical study, as the minute details are easily distinguishable.

The chart is drawn true to scale from actual measurements taken in the Great Pyramid by the authors in June-July, 1909 (See the Scale at the foot of the drawing). It is the *only* diagram of the Pyramid which has the *accurate* lengths of the Descending Passage, and Small Horizontal Passage leading to the Subterranean Chamber or Pit; for no previous operator in the Great Pyramid has been able to secure the correct lengths of these two passages.

In 1837, Col. Howard Vyse measured them roughly in feet, apparently along the roof-lines (his account is difficult to follow). Twenty-eight years later, in 1865, Professor C. Piazza Smyth carefully measured the upper system of passages and chambers; but he could not penetrate the Descending Passage below the junction of the First Ascending Passage, for it was blocked up with sand and stones. The measurements of these lower parts which he gives in his published works are those of Col. Howard Vyse. Later, in 1881, Professor Flinders Petrie employed workmen to clear away a little of the obstructing debris, sufficient to allow him to descend and measure the lower passages with rods. He confesses in his book, however, that owing to the difficulties with which he had to contend, he could not be sure of his measurements; nor did he think it necessary to be more particular.

Before commencing their own measuring operations, the authors of "Great Pyramid Passages" had the encumbering debris completely removed, and thus obtained a clear surface along the *floors* of these passages throughout their entire lengths. (A full account of this work, together with numerous reproductions of photographs taken by flashlight in the interior of the Pyramid, is given in Volume I of "Great Pyramid Passages.") They were therefore able, for the first time known in history, to



take accurate continuous floor-measurements of the passages from end to end.

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This chart, therefore, which is carefully drawn to scale from the authors' measurements by an experienced and expert draughtsman, Mr. J. A. Hannah, C.E., of Glasgow, may be relied upon to give a *true* impression of the relative lengths and proportions of all the various parts of the Great Pyramid.

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