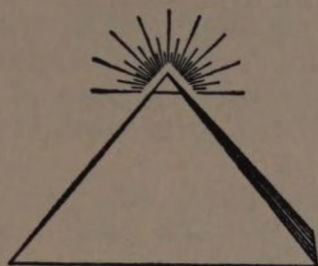


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# **PYRAMIDOLOGY**

## **BOOK I**



### **ELEMENTS OF PYRAMIDOLOGY**

**The Science and Christian Message of the  
GREAT PYRAMID**

**revealing**

**THE DIVINE PLAN FOR OUR PLANET**

**BY**

**ADAM RUTHERFORD**

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**THE INSTITUTE OF PYRAMIDOLOGY**

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## PREFACE TO BOOK I

The object of this Book is four-fold: (1) To give enquirers who know nothing of the subject an idea of the great weight of evidence and amazing facts in support of the conclusions of Pyramidology, (2) To provide a simple explanation for beginners in the study of Pyramidology, (3) To provide the experts with the results of the most recent research to date, (4) To supply keen Pyramid students with a book which they can circulate widely in order to spread the wonderful message of the Great Pyramid.

By God's grace, may this grand message of the Great Pyramid, which is the *Divine blue-print* and the *Bible in stone*, bring assurance and peace to many who may be in perplexity of mind in these modern days of tension.

ADAM RUTHERFORD.

London,  
29th September, 1957.

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## PREFACE TO THE SECOND EDITION

The First Edition of this Book was written in 1957, under the title of *Outline of Pyramidology*.

This Second Edition is very much enlarged and I have decided to constitute it *Book I* of a complete work entitled *PYRAMIDOLOGY*, which it is intended to publish in five volumes, *Books I—V*. Meantime *Book II* is now in active preparation and the others will follow as quickly as circumstances permit. The complete work *PYRAMIDOLOGY* will be a very comprehensive treatise, covering every phase of the subject.

The First Edition of this Book created so much interest all over the free World and, according to letters received, so many derived great spiritual blessing therefrom that I feel deeply grateful to God that another Edition is already required. May this Edition bring increasing blessing and be of service in the interests of God's Truth and Kingdom.

ADAM RUTHERFORD.

Dunstable,  
Great Britain,  
5th May, 1961.





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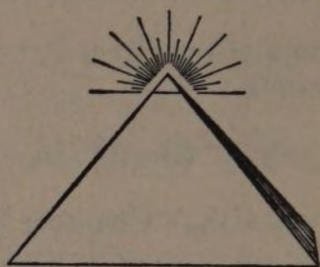
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Pyramidology is the science which co-ordinates, combines and unifies science and religion, and is thus the meeting place of the two. When the Great Pyramid is properly understood and universally studied, false religions and erroneous scientific theories will alike vanish, and true religion and true science will be demonstrated to be harmonious.

—ADAM RUTHERFORD.



# ELEMENTS OF PYRAMIDOLOGY

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## INTRODUCTION

### DEFINITION OF TERMS

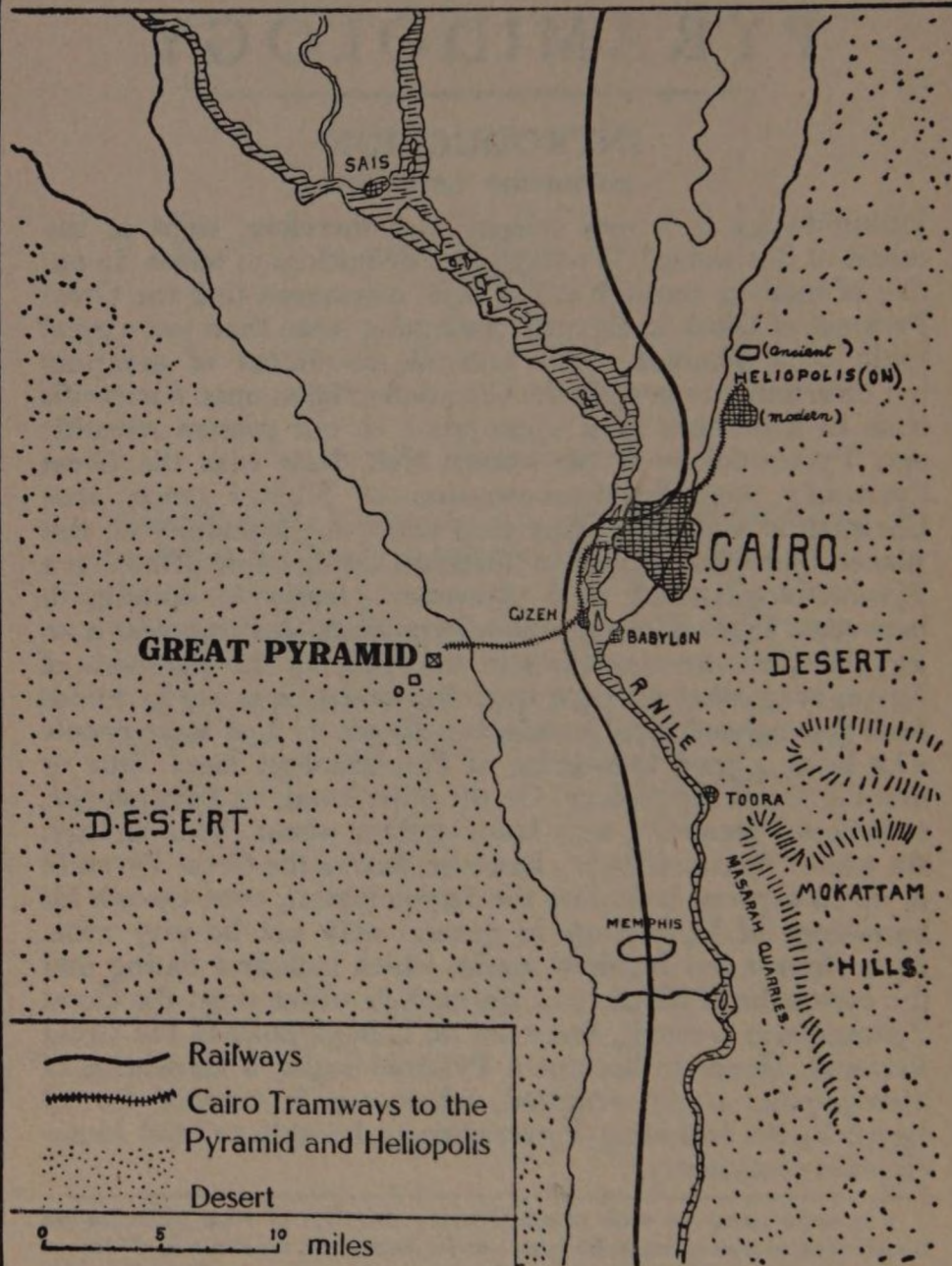
Pyramidology is a new science and therefore, right at the outset of this work, it is well to give definitions of terms. In our day of modern research it has been discovered that the Great Pyramid of Gizeh in Egypt is something more than just a great tomb of a pharaoh. This colossal monument of antiquity has been found to portray the Christian religion upon a scientific basis in a manner most appropriate to our present scientific age. Pyramidology is the science that deals with the Great Pyramid's scientific demonstration of Biblical truth, true Christianity and the Divine plan respecting humanity on this planet. One who is skilled in this science is therefore defined as a Pyramidologist. But it is necessary clearly to distinguish between a Pyramidologist and a Pyramidist. A Pyramidist is an Egyptologist who specialises in the study of the pyramids of Egypt, or in other words, a specialist on the Egyptian pyramids from the archæological standpoint. Hence we find some people who have a good knowledge of Pyramidology know little or nothing about Egyptology. On the other hand, an Egyptologist, or even a Pyramidist, may know nothing about Pyramidology. An expert Pyramidologist, however, knows the Great Pyramid in all its aspects, including the Egyptological, even though his knowledge of Egyptology in general may not be very wide. Apart from a few builders' marks, which include a dating and the cartouche of Khufu (the pharaoh in whose reign the Great Pyramid was erected), there are no hieroglyphics in the Great Pyramid. Hence to become a Pyramidologist, a knowledge of hieroglyphics is not required, whereas it is essential for all Egyptologists including Pyramidists to be able to read hieroglyphics proficiently.\*

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\* In some cases, the walls of subterranean chambers of other pyramids are thickly covered with hieroglyphic texts—as, for instance, in the Pyramid of Unas at Sakkara, which was built approximately two centuries after the Great Pyramid. These Pyramid Texts, as they are called, are entirely wanting in the Great Pyramid.



**Map showing position of the Great Pyramid**





## CHAPTER I

### SCIENTIFIC DEMONSTRATION OF BIBLICAL TRUTH

Ours is an age of scientific appeal and this is all to the good, provided that the term *science* is interpreted in its correct meaning and applied in the proper way, for it is essential to distinguish between scientific fact and scientific theory which may be erroneous. The question "Is it scientific?" is applied to all manner of matters nowadays, including religion—and why not? All truth is harmonious and therefore true religion and true science must be. Certain scientific theory and considerable religious teaching are at variance, because both of them contain a certain amount of error. It is in this connection that Pyramidology, the science of the Great Pyramid, is of the utmost value today and its function can aptly be defined as follows:—

**Pyramidology is the science which co-ordinates, combines and unifies science and religion, and is thus the meeting place of the two. When the Great Pyramid is properly understood and universally studied, false religions and erroneous scientific theories will alike vanish, and true religion and true science will be demonstrated to be harmonious.**

Some, especially certain types of Christians, say to this that they do not see any need for such a thing or why the Almighty should reveal His will and purpose in stone as well as in a Book and is the latter not enough? Such an attitude, however, is both contrary to Christian principles and is also an utterly unscientific approach. We human beings know so little, and understand so much less still, that it is just foolish to come to conclusions on the basis of what we think should be or not be,



or by wishful thinking or prejudices or just what we want to believe. Condemnation prior to investigation leads into error, not truth. As the Bible itself says, "He that answereth a matter before he heareth it, it is folly and shame unto him"—Proverbs 18: 13. The same Book of Books declares "Prove all things: hold fast that which is good"—I Thessalonians 5: 21. Along the same lines Herbert Spencer wrote: "There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance; that principle is contempt prior to investigation."

Isaac Watt likewise in his work *Logic, or the right use of reason in the inquiry after Truth*, pp. 230-231, wisely says: "Search for evidence of truth with diligence and honesty, and be heartily ready to receive evidence, whether for the agreement or disagreement of ideas. Search with diligence, spare no labour in searching for the truth in due proportion to the importance of the proposition. Search with a steady honesty of soul and a sincere impartiality to find the truth. Do not indulge yourself to wish any unexamined proposition were true or false. A wish often perverts the judgment and tempts the mind strangely to believe upon slight evidence whatsoever we wish to be true or false". So then, it is hopeless to expect to arrive at the truth unless the facts relative to the matter in hand are ascertained and considered first and then the why and the wherefore are allowed to take care of themselves afterwards.

In the Scriptures, God has promised to give those who trust Him all that is necessary in every time of need. In harmony with this, the Almighty, in the remote past, foreseeing the circumstances of this our day, and foreknowing that those who reverence Him would be confronted with the query "Is it scientific?" has pre-arranged in His great "eternal purpose" to give us a scientific revelation which includes the scientific demonstration of Bible Truth and thereby the God of Nature and the God of the Bible are at once proved to be identical and true science and true religion shown to be in perfect agreement.

This scientific revelation is found in the structural form of the Great Pyramid, which has stood at the margin of the great



Sahara Desert as a silent witness for more than four thousand years, but which now speaks. So, this great and wonderful scientific Pyramid is something more than we had suspected.

Although the pharaoh in whose reign the Great Pyramid was built, namely Khufu (Cheops), had a mortuary temple\* built adjoining the east side of the Pyramid and had three small subsidiary pyramids erected close to the base of the Great Pyramid for the burial of three wives and although he had his huge sacred barques buried beside the Great Pyramid, nevertheless the classical historian Herodotus states that Cheops, after preparing a tomb, was buried elsewhere, namely "in a subterranean region on an island there surrounded by the waters of the Nile", (*Euterpe* 124, 125). The ancient historian Diodorus also says Cheops was buried "in an obscure place".

That no pharaoh was ever actually buried in the Great Pyramid is further indicated by the fact that, contrary to general Egyptian practice, the empty lidless sarcophagus in this Pyramid is uninscribed and undecorated, for it would almost certainly have been inscribed and decorated had a dead king been placed in it.† Furthermore, the bore of the First Ascending Passage leading up to the chamber containing the sarcophagus is too small to allow the sarcophagus to pass through, thus proving that the sarcophagus was placed in the chamber during its actual construction and not when King Cheops died over six years later, after the chamber was covered over and sealed (as shown in Chapter II). This explains why the contemporary Egyptian hieroglyphic texts of that time

---

\* A block of basalt from Cheops' Mortuary Temple, adjoining the Great Pyramid, is to be seen in Aberdeen Museum, Scotland.

† The highly decorated and inscribed sarcophagus of Menkaura (Mycerinus) in the nearby 3rd Pyramid of Gizeh would have been in the British Museum, London, today, had it not gone to the bottom of the sea on the voyage to Britain. Mycerinus belonged to the same Dynasty (the IVth) as Cheops of the Great Pyramid. The mummy was recovered however.

Diodorus records that Khafra (Chephren) of the 2nd Pyramid of Gizeh, like Khufu (Cheops), was not buried in his pyramid, but in an obscure place because of enemies who threatened spoliation, hence his sarcophagus is also plain, although polished. Khufu was buried elsewhere for additional reasons also, but these were unknown to Diodorus however.



allude to this chamber (now called the King's Chamber) as "the Chamber of the Open Tomb". In addition, the First Ascending Passage was blocked by an unslidable 15-foot Granite Plug which was built-in during construction. (This huge Granite Plug, comprised of three great blocks, is still there today and the present way of gaining access to the passages and the chambers beyond is by means of a large excavation in the surrounding softer limestone masonry—this excavation was made over 3,400 years after the Great Pyramid was completed.) There are ventilators in the Great Pyramid, but the dead do not require air. No other pyramid in Egypt has ventilators.\* So, whatever was the intention in King Cheops's mind regarding the Great Pyramid, the overriding intention in the mind of the Architect was something more than merely a huge tomb.

A Pyramidologist is not so much concerned as to whether or not the Great Pyramid was intended either as a tomb or a cenotaph in the first place; what he is concerned about is the greater and real purpose for its construction. It was the Divine purpose that the Great Pyramid in the first place appear as a

---

\* The total number of pyramids in Egypt, as at present known, is about 80 and they occupy a tract of desert on the west side of the Nile Valley extending some 70 miles from Abu Roash (5 miles N.W. of Gizeh Plateau) in the north to Illahun in the south. They were built over a period of nearly a thousand years, from the 27th to the 18th century B.C. The most famous areas of pyramids are those of Gizeh, Abu Sir, Sakkara, Dahshur, Lisht and Meidum.

The oldest pyramid is the Step Pyramid of Zoser (IIIrd Dynasty) built *circa* 2700 B.C. at Sakkara. Its rectangular base measures 411 feet from east to west and 358 feet from north to south, whilst it rises in six unequal stages or "steps" to a height of 204 feet. Of course, this Step Pyramid is not a true pyramid in the geometric sense, as is the Great Pyramid. The latest pyramids (XIIIth Dynasty) are also at Sakkara, the Pyramid of Khenjer being built *circa* 1770 B.C.

The superior pyramids, however, were erected during the period of the Old Kingdom, i.e., during Dynasties III to VI, *circa* 2700-2200 B.C., and this is known as the Pyramid Age. The largest and most famous of these pyramids are the Pyramids of Gizeh built during the IVth Dynasty. The first of the Gizeh Pyramids to be erected was the Great Pyramid (Khufu or Cheops), the dimensions of which are given in Chapter II (p. 27). The next to be built was the Second Pyramid (Khaфра or Chephren), situated to the S.W. of the Great Pyramid and it has a base side length of 707 feet and height 471 feet. Then the Third Pyramid (Menkaura or Mykerinos) was built after the Second Pyramid and to the S.W. of it. The base side length of this Third Pyramid is 356 feet and the height is 218 feet. (The



tomb and be universally recognised as such all down the ages until the present day so as to keep its real meaning a profound secret until His duly appointed time for revealing it, which is now.

Scientific research has revealed that the universe is literally

measurements as given apply to the Pyramids as constructed, not as in their present dilapidated condition.) All of these three large Pyramids of Gizeh have their small subsidiary pyramids beside them.—See diagram on p. 18.

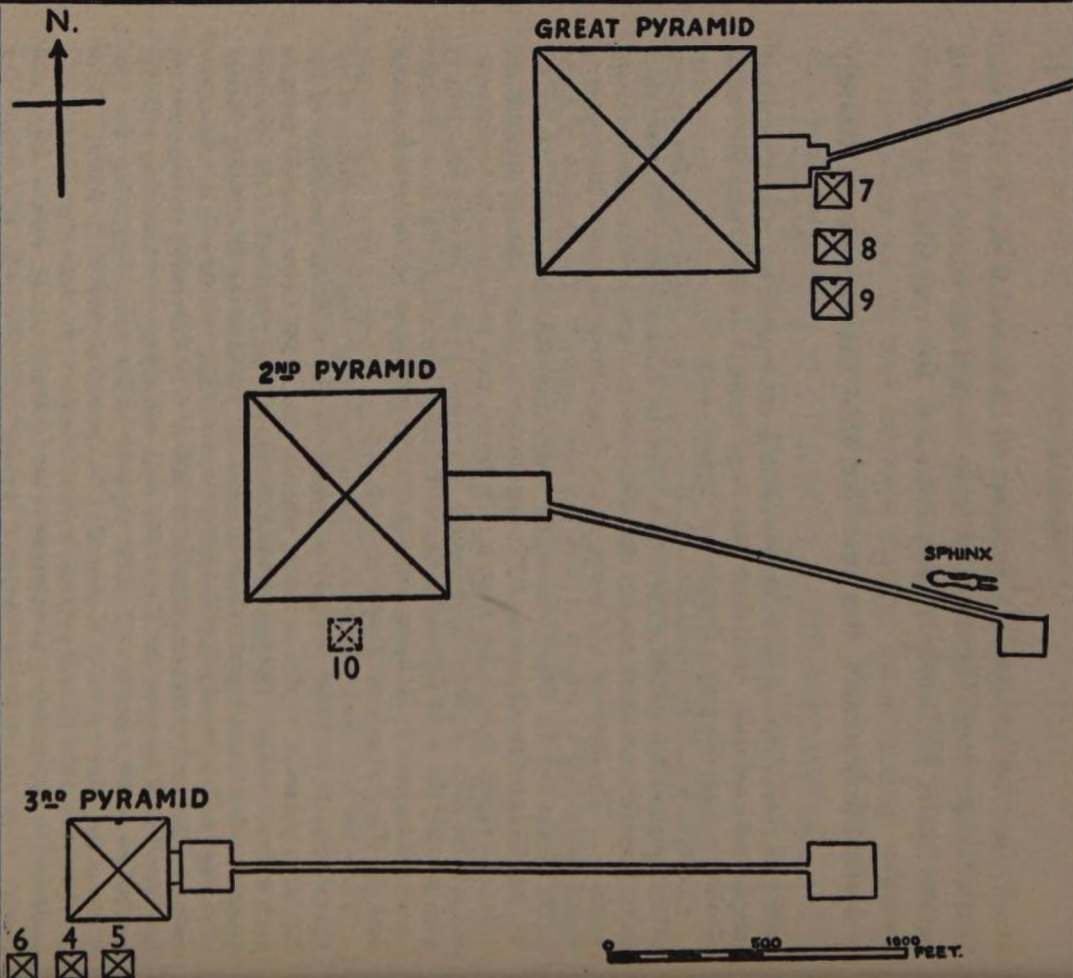
Concerning these Pyramids of Gizeh, I. E. S. Edwards, Head of the Department of the Egyptian Antiquities in the British Museum, London states: "Together these three Pyramids constitute possibly the most celebrated group of monuments in the world. . . . The Pyramid of Cheops, or the Great Pyramid, marks the apogee of Pyramid-building in respect of both size and quality."—*The Pyramids of Egypt*, p. 85. Regarding the Gizeh Plateau on which these famous Pyramids stand, Sir W. M. Flinders Petrie writes: "The small piece of desert plateau opposite the village of Gizeh, though less than a mile across, may well claim to be the most remarkable piece of ground in the world. There may be seen the very beginning of architecture, the most enormous piles of building ever raised, the most accurate constructions known, the finest masonry, and the employment of the most ingenious tools."—*The Pyramids and Temples of Gizeh*, p. 1.

There are both correspondencies and contrasts regarding the symbolism of the Great Pyramid and that of other pyramids. In the main the symbolism of the Egyptian pyramids applies to death, whereas that of the Great Pyramid pertains both to death and life. The passages and chambers of the great bulk of the pyramids pertain to death and burial, whilst in the Great Pyramid the Descending System of passage and chamber relates to death, the Ascending System with its high-above ground ventilated chambers pertains to life. A very interesting correspondency, however, exists between the Great Pyramid and others in connection with the symbolism of the exterior and of the capstone at the apex. Regarding the topstones of Egyptian pyramids in general L. V. Grinsell appropriately states: "There is evidence that the normal pyramid embodied solar symbolism. The hieroglyphic word for the pyramidion (the capstone of the pyramid) was *bn*, *bnbn* or *bnbnt*, and it seems to be related to the word *wbn* 'to shine' (referring to the sun's rays). The same words are used for the tops of obelisks, and Pliny describes obelisks as 'petrified rays of the sun'. Breasted considered that the obelisk was really a pyramid on a high plinth, since the top of an obelisk is always pyramidal. It has been suggested by Moret and Drioton that the sloping sides of pyramids were intended to represent the slanting rays of the sun. Inscriptions on pyramidia (e.g. those of Ammenemes III and Khendjer II) reflect the Heliopolitan doctrines and refer to the 'opening of the face' of the dead king on his seeing the Lord of the Horizon (the sun) traversing the sky and causing the deceased king to rise as Lord of Eternity and an imperishable one. The placing of the sarcophagus always near the west end of the sarcophagus-chamber recalls the parallel between the passing of the dead king to the west and the setting of the sun in the west. [Compare the present-day expression 'Gone west'.] The Pyramid texts are replete with ideas connected with the solar cult of Heliopolis." (*Egyptian Pyramids*, p. 27.)

# THE TEN PYRAMIDS AND SPHINX

ON THE  
GIZEH PLATEAU

*showing  
relative positions*





built up. The Almighty is thus a great Architect. But every wise architect has plans drawn of the work which is intended to be done. So, consistently, the greatest of all architects has His drawings too, revealing His plan and purpose in regard to this planet Earth. Never heard of such a thing before, says someone! No, of course not, for God did not intend that any should know until this our day. The Bible reveals that not only has the Almighty Architect got a plan, but He also has a plan for revealing that plan. Daniel is the outstanding Biblical Book of chronological prophecy, and therein the Divine decree is given, "Shut up the words and seal the book even to the time of the end: many shall travel to and fro and knowledge shall be increased" (Daniel 12: 4). Thus the Divine plan of the ages was to be concealed until "the time of the end"—a time when "many shall travel and knowledge shall be increased."

Much and rapid travelling and unprecedented increase of knowledge are outstanding characteristics of our present day. We are therefore in "the time of the end," and since 1914 the Old Order is being broken up. Accordingly, the due time has come when God said He would reveal the future "times and seasons" of His plan, hitherto concealed throughout all ages. Consequently, the major matters in the Book of Daniel and other prophetic Books of the Bible have been revealed right on time, and in addition, like any wise architect, God has disclosed where His drawings are. Moreover, these plans are portrayed on better material than paper, namely, in stone, within the largest and most substantial building in the World, the Great Pyramid of Gizeh—in what seems to be a most unlikely place, camouflaged and concealed, ostensibly in a pharaoh's pyramid so as to keep them a profound secret and unsuspected all down the ages till the present due time, divinely appointed. As W. Marsham Adams, the eminent Egyptologist and Oxford scholar, states with regard to the Great Pyramid, "we are led to suggest a spiritual and a most far-sighted purpose for its construction"—*The Book of the Master of the Hidden Places*, page 23 (1933 Edition).

It is not yet generally known that the Almighty arranged for



His great and wonderful plan to be portrayed in symbols of stone long before the Bible was written. Modern discovery and research have revealed the fact that this, the World's most massive edifice, symbolically and by measurement, declares the great Divine Plan of the Ages from the beginning to the consummation.

As we can now demonstrate that the Great Pyramid was built under Divine inspiration, this fact in itself proves that God thought it was necessary for us, therefore it does not matter what we think. It is not for puny man to begin debating with the Almighty as to whether the Pyramid is necessary or not if God Himself in His infinite wisdom sees that it is necessary. Had it not been necessary God would not have had it built. Therefore if we ignore or neglect the Pyramid in these perilous days at the close of this Age we will miss something valuable which God has specially provided for us in this day and generation. The Great Pyramid displays the Christian religion upon a scientific basis in response to the scientific appeal of our age. So great is the spiritual power of God's inspired Pyramid that many have been brought to Christ through it, when even the Bible, at first, did not draw them.

Pyramidology, although as yet only in its infancy as a science, reveals in a wonderful way the origin, the course through the ages and the destiny, of mankind. According to the Divine Will, and right down to the present day, the history of the World has worked out exactly according to the pattern of Pyramid prophecy recorded over 4,000 years ago. Before dealing with these features of Pyramidology, however, it will be helpful to give a description of the Pyramid as a whole and this we now proceed to do in the next Chapter.



## The Divine Great Pyramid

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When God of old devised this Plan,  
As witness and a guide to man,  
He based His symbols and His signs  
On truly scientific lines;  
For well He knew that in the end,  
Would science and religion blend.

Thus for our benefit is shown,  
The Bible symbolised in stone.  
And if God's Holy Book you love,  
And wish Jehovah's words to prove,  
His myst'ries can be seen, long hid,  
In The Divine Great Pyramid.

*Amy Frances Cox*





## CHAPTER II

### DESCRIPTION OF THE GREAT PYRAMID

The Great Pyramid is situated ten miles to the south-west of the modern city of Cairo in Egypt and stands on the northern edge of the Gizeh Plateau, 198 feet above sea level, in the eastern extremity of the Libyan section of the great Sahara Desert and has attracted more attention than any other building in the World. Viewed from whatever standpoint, it is a marvel of marvels. Amongst the Seven Wonders of the Ancient World, the Great Pyramid was recognised as the greatest of them all and consequently was placed at the head of the list.\* Although it was the oldest of those Wonders, it has proved to be the most enduring, for it is the only one out of the whole seven that remains to-day, and owing to its particular type of construction it will manifestly yet stand for countless thousands of years to come. All down the ages since it was built, historians, architects, poets, scientists, and authors have eloquently voiced their wonder and admiration regarding it. Hearken to the following eulogies of famous men concerning this wonderful Pyramid!

James Ferguson, in his great work *History of Architecture* (Vol. IV, p. 31) describes the Great Pyramid as "the most perfect and gigantic specimen of masonry that the world has yet seen." The same author also says, "No one can possibly examine the interior of the Great Pyramid without being struck with astonishment at the wonderful mechanical skill displayed in its construction. The immense blocks of granite brought from Syene

---

\* The Seven Wonders of the World were: (1) The Great Pyramid in Egypt, (2) The Hanging Gardens of Babylon, (3) The tomb of Mausolus, King of Caria, (4) The Temple of Diana at Ephesus, (5) The Colossus of Rhodes, (6) The Statue of Jupiter Olympus, (7) The Pharos at Alexandria.



(Aswân), a distance of 500 miles, polished like glass, are so fitted that the joints can scarcely be detected. Nothing can be more wonderful than the extraordinary amount of knowledge displayed in the construction of the discharging chambers over the roof of the principal apartment, in the alignment of the sloping galleries, in the provision of ventilating shafts, and in all the wonderful contrivances of the structure. . . . Nothing more perfect, mechanically, has ever been erected since that time."

James Baikie, the historian, says the Pyramid is "the most marvellous building that the mind and hand of man ever planned and executed."

Professor Graeves, astronomer, in *Pyramidographia* says "The structure of it hath been the labour of an exquisite hand."

Sir W. Flinders Petrie, Egyptologist, states "The pavement, lower casing and entrance passage [of the Great Pyramid] are exquisitely wrought; in fact the means employed for placing and cementing the blocks of soft limestone, weighing a dozen or twenty tons each, with such hair-like joints, are almost inconceivable at present; and the accuracy of the levelling is marvellous" He further says, "How in the casing of the Great Pyramid, they could fill with cement a vertical joint about 5 feet by 7 feet in area, and only averaging one-fiftieth ( $\frac{1}{50}$ ) part of an inch thick is a mystery . . . yet this was the usual work over 13 acres of surface, with tens of thousands of casing stones, none less than a ton in weight."

William Kingsland, engineer, wrote concerning the internal passages and chambers of the Pyramid, "Altogether they are absolutely unique both in design and construction. There is nothing like them in any other known building in the World. Every passage, every chamber, almost every stone, is a problem."

W. Marsham Adams, Egyptologist, in *House of the Hidden Places* declared: "It is absolutely unique. No other building, it may be safely averred, contains any structure bearing the least resemblance to the upper chambers. . . . That its various features are meaningless, or the mere result of caprice, is a suggestion to which the forethought and lavishness of calculation displayed in every detail unmistakably gives the lie.



Nor again can we maintain that they are necessary for the purposes of an ordinary tomb. . . . For, they are not to be found in other pyramids which were used for that purpose."

Dr. S. Birch, Egyptologist, wrote: "The technical masonry was unrivalled."

The poet Petrocchi, realising the extreme antiquity of the Pyramid and that it was in existence long ages before any of the other six Wonders of the Ancient World, penned the following lines regarding it:

\*(*Translation from the Italian by Charles Strong*).

I ask'd of *Time*: "To whom arose this high  
Majestic pile, here mouldering in decay?"

He answer'd not, but swifter sped his way,  
With ceaseless pinions winnowing the sky.

To *Fame* I turn'd: "Speak thou, whose sons defy  
The waste of years, and deathless works essay!"

She heaved a sigh, as one to grief a prey,  
And silent, downward cast her tearful eye.

Onward I pass'd, but sad and thoughtful grown,  
When, stern in aspect, o'er the ruin'd shrine  
I saw *Oblivion* stalk from stone to stone.

"Dread Power!" I cried, "Tell me whose vast design——"  
He checked my further speech, in sullen tone;  
"Whose once it was, I care not; now 'tis mine!"

\* Io chiesi al *Tempo*: ed a chi sorse il grande  
Amplio edificio che qui al suol traesti?  
Ei non risponde, e più veloci e presti  
Fuggitivo per l'aere i vanni spande.

Dico alla *Fama*: O tu che all' ammirande  
Cose dài vita e questi avanzi e questi!  
China ella gli occhi conturbati e mesti,  
Qual chi dogliosi alti sospiri tramande.

Io già volgea maravigliando il passo  
Quando sull' alta mole, altero in mostra,  
Visto girsene *Obblío* di sasso in sasso;

Ah tu, gridai, forse apristi, ah! mostra——  
Ma in tuono ei m'interruppe, orrido et basso,  
Io di chi fu non curo; adesso è nostra.



Basil Stewart, engineer, in his book *The Witness of the Great Pyramid*, pp. 2-3, comments: "Even as the pyramids of Gizeh are far in advance of all other true pyramids throughout Egypt, both on the purity of form and excellence of construction and preservation, so is there one amongst this group which transcends in intellectual value all the others; one that, throughout four millenniums, has been involuntarily called by all the world the '**Great Pyramid**', and which stands out, the more it is examined, above all its fellows not only by virtue of its colossal dimensions, but also on account of its wonderful internal structure, its greater antiquity, and its far more frequent—in fact, in comparison, its almost sole—historical mention by men of numerous nations from the time of Herodotus, the father of historians, down to the present. It is indeed, the obvious superiority of construction and conception of the Great Pyramid which have rendered it a mystery to men of all times and races. The Great Pyramid stands out now, clearer than it has ever done before . . . rivalling, and in many respects surpassing, the greatest constructive achievements of the present century, both in workmanship and practical execution."

Perrot and Chipiez, architects, in their work *Ancient Egyptian Art*, declare: "The glory of the workmen who built the Great Pyramid is the masonry of the Grand Gallery. The faces of the blocks of limestone of which its walls are composed have been dressed with a care that is not surpassed even by the most perfect examples of Hellenic architecture on the Acropolis at Athens."

H. E. Licks, mathematician, states: "So mighty is the Great Pyramid at Gizeh and so solidly is it constructed that it will undoubtedly remain standing long after all other buildings now on Earth have disappeared." (*Recreations in Mathematics*, p. 52.)

With the exception of the comparatively small space occupied by the passages and chambers, the Great Pyramid is a solid mass of masonry having a huge square base and four tapering sides rising to a small square platform vertically over the centre of the base. All the other Pyramids in Egypt are smaller in size



and inferior in workmanship to the Great Pyramid, being in the main the results of attempts to imitate it in its exterior appearance and use such as tombs. Although some of the modern skyscrapers in the large American cities are much higher than the Pyramid none of them can compare with it for massiveness. The original side length of the Pyramid's base is  $755\frac{3}{4}$  feet and the structure covers an area of slightly over 13 British acres.\* The height up to the highest stones of the Pyramid's broken crowning platform as it is now is  $454\frac{1}{2}$  feet, but to the top of the Apex Stone of the perfect Pyramid of the Architect's original design is 485 feet.† The volume of masonry (mainly limestone, but some granite) in this mighty monument reaches the colossal figure of 85,000,000 cubic feet. In bulk, the Great Pyramid is  $2\frac{1}{3}$  times the size of America's largest and highest skyscraper—the Empire State Building in New York, U.S.A. (completed 1st May, 1931)—the cubic capacity of which is nearly 37,000,000 cubic feet. But the volume of actual masonry (stone, brick, concrete and plaster) in the Empire State Skyscraper is considerably less than 3,000,000 cubic feet. That is to say there is enough masonry in the Great Pyramid to construct about 30 Empire State Skyscrapers! To make another comparison: there is sufficient stone in the Great Pyramid to build a wall three feet high and one foot thick extending over 5,360 miles—a distance which is greater than that from the Great Pyramid in Egypt to the city of Halifax in Nova Scotia, Canada (direct). The number of stones in the structure was estimated at about 2,300,000 by Sir Flinders Petrie. The original weight of the Great Pyramid was over 5,500,000 British tons. It is both the largest and the heaviest building in the World and it also contains more stones than any other.

Before the Arabs began to tear off the very beautiful casing-stones some six centuries or so ago, the Great Pyramid was lovely to behold; its lofty summit of dazzling white towered high into the deep blue Egyptian skies. The ancient writer,

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\* The area of the base of the Great Pyramid is practically the same as that of Lincoln's Inn Fields, London.

† 481 feet on the contracted base, as explained in *PYRAMIDOLOGY*, Book II.



Strabo, said of the Great Pyramid, "It seemed like a building let down from heaven, untouched by human hands."

The workmanship displayed in the construction of the Pyramid has never been surpassed. Each of the four sides of the mighty structure originally had an area of  $5\frac{1}{4}$  acres, thus totalling 21 acres of original magnificent smooth limestone blocks, which in the brilliant sunshine of Egypt, acted as gigantic mirrors reflecting great beams of light that could be seen for many miles all around. Hence by the ancient Egyptians the Great Pyramid was called *Ta Khut*, "The Light", and also *Ikhet*, meaning the "Glorious", and as we shall presently see, the Great Pyramid is indeed "The Glorious Light".\*

When the Hindus saw the Great Pyramid they called it "The Golden Mountain". Especially at the time of sunset on the desert, the massive Pyramid took on a lovely golden hue, and even at the present day this is still true to a certain extent notwithstanding the terribly dilapidated condition of the Pyramid's exterior.

The beautiful smooth blocks which covered the entire

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\* The Second Pyramid of Gizeh, the Pyramid of Khafra, was called *The Great* by the ancient Egyptians, as what we now call the Great Pyramid was then called *The Light*. The Sphinx, sometimes called the Giant Sphinx or Great Sphinx, of Gizeh, having an over-all length of about 240 feet and a height of 66 feet, lies to the east of the Second Pyramid, with which it and the Second Pyramid's Valley Building are connected by a great causeway (see diagram p. 18). The widely-circulated story that the Sphinx's head is that of a woman is not correct. The Greek female sphinx was a later introduction. All Egyptian sphinxes were male. Egyptological authorities today are practically unanimous that the head of the Sphinx is that of Khafra (IVth Dynasty), the pharaoh in whose reign the Second Pyramid was built. Regarding the origin of the Sphinx we quote from the eminent Egyptologist and Pyramidist, I. E. S. Edwards, Head of the Department of Egyptian Antiquities in the British Museum, London: "South of the Great Pyramid complex and near the Valley Building of the Second Pyramid lies the Giant Sphinx. A knoll of rock, which had been left by the builders of the Great Pyramid, when quarrying stone for its inner core, was fashioned in the time of Chephren [Khafra] into a huge recumbent lion with a human head. . . . In Egyptian mythology the lion often figures as the guardian of sacred places. . . . A possible reason for the identification of the Sun-god's features with those of the deceased king may be the Heliopolitan belief that the king, after his death, actually became the Sun-god. The Giant Sphinx would therefore represent Chephren [Khafra] as the Sun-god acting as the guardian of the Giza necropolis."—*The Pyramids of Egypt*, pp. 105, 106, 107. By the Arabs the Sphinx is called *Abu'l-hawl*, "Father of Terror".



exterior, thus encasing the whole structure, became known as Casing Stones. At the present day, only a few of these are left in position on each side at the base, most of the others having been stripped off by the Arabs and cut up to build their mosques in Cairo. It was not until A.D. 1925, when the Egyptian Government Survey was made, that sufficient debris was cleared away to exhibit the casing stones for a considerable length on all four sides of the Pyramid, at the base. The author was fortunate in arriving at the Great Pyramid for research work that very year, almost immediately after the excavations were completed, and on another occasion he was again fortunate in arriving at the Pyramid (in 1950) after the Government had cleared the debris from the entire base, on all four sides.\*

Regarding the wonderful Casing Stones, Prof. C. Piazzzi Smyth says: "There never were such exemplary casing stones as these of the Great Pyramid, so superbly large and so marvelously accurate, erected anywhere else, whether in Egypt or in any other land, either before or since."

One of the largest of the remaining Casing Stones is nearly 5 feet high, by  $8\frac{1}{4}$  feet at bottom, by  $6\frac{3}{4}$  feet and weighs about 14 British tons. A few have been removed to other lands. Apart from those still left on the Pyramid, the most perfect specimen

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\* The masonry now exposed on the exterior of the Pyramid consists almost entirely of backing stones, i.e. stones that lay immediately behind the casing stones. On these backing stones are thousands of inscriptions of visitors of many nations. Of these graffiti, the earliest dated is that of A. Baso, 1441, thus showing that some of the casing stones had been removed prior to that date. Doubtless many of the casing stones had been loosened by the terrible earthquake of A.D. 1301 which is said to have almost destroyed the city of Cairo nearby. The previous Egyptian earthquake of A.D. 908 does not appear to have affected the Great Pyramid very much, for according to the account of the Arab historian, Abd-el-Latif, who saw the Pyramid over 300 years later, it was apparently still in its perfect state, although a few casing stones must have been removed at one spot in A.D. 820 when Caliph Al Mamoun made his forced entry. The casing stones still *in situ* at the base are all-important, for by these we are enabled to ascertain the precise original dimensions of the Pyramid. Probably the person who stripped off more casing than any other was Sultan Hasan, who used the exterior of the Great Pyramid as a quarry for obtaining beautiful stones to build his mosque in A.D. 1356. This mosque, known as Mosque Sultan Hasan, is considered to be the grandest in Cairo and its South Minaret is the highest in the city (280 feet).



anywhere to be found is that preserved in a glass case in the Royal Scottish Observatory, Edinburgh. It was recovered from the mounds of sand and stones lying at the foot of the Pyramid by Waynman Dixon, C.E., who presented it to the then Astronomer Royal for Scotland, Professor C. Piazzi Smyth. The Astronomer Royal for Scotland, Professor W. M. H. Greaves,\* kindly granted the author permission to have the large glass case removed and to examine, measure and photograph this Casing Stone, in December 1941. The photographs are reproduced facing p. 64. This is one of the smaller type of Casing Stones from the upper part of the Pyramid, and measures 21 inches high, 19½ inches broad at the top and 1 yard at the bottom, whilst its length is 1 Sacred Cubit, that is, just over 25 British inches. The angle of the face of the stone shows the steepness of the sloping faces of the Pyramid.†

The classical historian Herodotus records that in placing the casing on the Great Pyramid, the builders began at the top and worked downwards and that the last casing stones to be built-in were those of the bottom course on the ground.

The core masonry behind the casing-stones is rough, as it is merely filling and this is what is now exposed to view on the Pyramid's sides. It is composed largely of coarse limestone (nummulitic) partly from the Gizeh Plateau itself on which the Pyramid is built. The casing stones all came from the quarries of Masara and Turra in the Mokattam Hills on the opposite side of the River Nile and at a distance of some nine miles and upwards.

The Pyramid's principal interior apartment, the King's Chamber, however, is constructed entirely of red granite from the quarries at Aswân (Syene). The roof of the King's Chamber

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\* By a striking coincidence the first book to be written on the Great Pyramid in the English language was also by a Professor Greaves, who likewise was an astronomer (John Greaves, Savilian Professor of Astronomy at Oxford). This book was called *Pyramidographia* and was published in London in the year 1646. The work is descriptive and records what ancient writers said about the Pyramids, but mainly about the Great Pyramid.

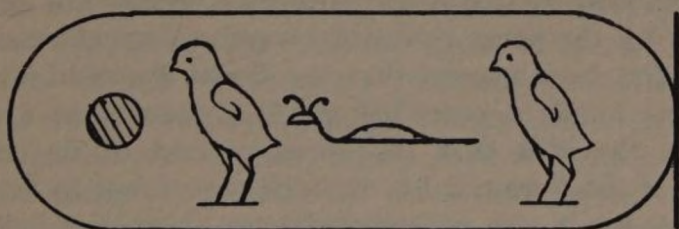
† There are also three specimens of small casing stones from the north side of the Great Pyramid to be seen in the British Museum, London.



is formed of enormous granite beams, these being the largest known stones in the whole building; in fact one of them is 27 feet long by 5 feet broad and 7 feet deep, and weighs about 70 tons. Syene, from which these granite blocks came, was well over 500 miles distant.

This marvellous architectural skill is rendered all the more wonderful when we bear in mind that the monument is exceedingly ancient. The question naturally arises: When was the Great Pyramid built? The query is easy to answer, for we have first-hand information from the Pyramid itself on the point.

In 1763 Nathaniel Davison (British Consul at Algiers) discovered a "construction chamber" immediately over the roof of the King's Chamber, and this has been named Davison's Chamber after him. Over seventy years later, in 1837, Colonel Howard Vyse discovered, above Davison's Chamber, four more Chambers of Construction, which he named respectively, Wellington's Chamber, Nelson's Chamber, Lady Arbuthnot's Chamber and Campbell's Chamber—the last named being the topmost. These constructional recesses are where original hieroglyphics are to be found, and they exist in all of them except Davison's Chamber. The great value of these hieroglyphs lies in the fact that they exhibit the cartouche of Khufu (Cheops) as the Egyptian king in whose reign the Pyramid was built.



CARTOUCHE OF KHUFU

Khufu was a king of the Fourth Egyptian Dynasty, so the Great Pyramid is therefore over 4,500 years old. That is to say, it was already an old building when Abraham entered Egypt in the twenty-first century, B.C. It was older still when the Israelites came to Egypt; in fact, it was while the Israelites were in



the land of the pharaohs that the Great Pyramid's 1,000th anniversary occurred. By the time that Jesus was brought to Egypt as a child, the Pyramid was very ancient—2,600 years old! But many long centuries after that, Napoleon gazed up at the Great Pyramid and exclaimed "More than 40 centuries look down upon us!" Yes, the Pyramid was 4,400 years old in Napoleon's day.

Then the Pyramid itself by its own wonderful symbolism and system of measurements, as explained in subsequent pages, gives the precise date of its own construction as beginning in the year 2623 B.C. The Pyramid is therefore more than a thousand years older than the first Book of the Bible.

From Herodotus, who has been called "the Father of History" we learn that 100,000 men (relayed every three months and given free rations) were employed for 20 years in erecting this Great Pyramid, wherein are no less than 203 courses of masonry.

Who built this wonderful Pyramid? An ancient Egyptian tradition says "The plans were let down from heaven", or as we would say today, they were Divinely inspired. But we have no specific information as to who was the builder, although we know in whose reign it was erected. A theory widely held amongst Pyramid believers in the 19th century and early years of the 20th century that it was built by a Hyksos has now been exploded by the great advance in archæological research in which it has been proved that the Great Pyramid was built about nine hundred years before the Hyksos came to Egypt. Similarly, the idea that the Israelites had to do with the building of the Pyramid has been demonstrated to be utterly untenable, for it was constructed many centuries before the Israelites even came into existence. The theory that the Great Pyramid was built by Shem is also incorrect, for we now know that Shem was not living at the time, as his days, on the other hand, were prior to the Pyramid's erection; although what available evidence we have indicates that a descendant of Shem, a Shemite, was its builder. Enoch lived long centuries before the building of the Great Pyramid, but there is a direct



connection between the Revelation given to Enoch and that enshrined in the Great Pyramid and this we deal with in Chapter V.

But there is one tradition that could be true, although we do not know definitely, namely, that the builder of the Pyramid was Almodad, the son of Joktan (Genesis 10: 26). The Chaldaic Paraphrase of Jonathan ascribes to Almodad the credit of being the inventor of Geometry, "who measured the Earth to its extremities", and, as we will show later, the Great Pyramid was constructed according to a marvellous geometric design.

Peleg was the uncle of Almodad (Genesis 10: 25-26) and the son of Eber or Heber, whose descendants became known as Hebrews. By the chronological data available we know that the Pyramid was built during the quarter-century immediately prior to 2600 B.C. and that this was in the days of Peleg (see the author's *Treatise on Bible Chronology*, p. 179) and for a period of time his nephew Almodad would be contemporary with him. Hence it is not impossible for Almodad to have been the builder of the Great Pyramid—under Divine inspiration of course, for God was the Architect, as we shall prove. His name Almodad or Elmodad (in the Septuagint) means "God is a Friend". In harmony with all this, the classical writers, Manetho, Herodotus and Diodorus say the builders (overseers) in the erection of the Great Pyramid belonged to a race outside Egypt who entered the country peaceably from the east: Herodotus records others as stating that they came from Arabia and this was the very territory where Almodad and his family lived (*cf.* Genesis 10: 30 R.S.V.). There was no slave labour on the work on this Pyramid as in the case of almost all the other pyramids that followed, for the men only worked in relays of 3 months and had free food.

Of Peleg it is written, "in his days was the earth divided" (Genesis 10: 25; I Chronicles 1: 19). Although this of course refers to the division of the Earth or the peoples of the Earth in some way, nevertheless the language is such that it could have allusion to the Great Pyramid, seeing that the Pyramid was



actually erected during Peleg's time; for the Great Pyramid is so placed on the Earth that it divides the land surface of the World into two equal parts—all the land east of the meridian on which the Pyramid stands being equal (within the limits of computation) to that west of it. Furthermore, the altitude of the top of the Great Pyramid is such that the level of the platform at its summit defines the mean land and sea level on the surface of the Globe (*c.f.* Isaiah 40: 12, R.S.V.—The Lord God hath “measured the waters in the hollow of His hand and . . . enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance”).

As stated by Abbé Moreux, Director of the Bourges Observatory, France, “The meridian of the Pyramid—the line running north and south, passing through its apex—is the ideal meridian; it is that which crosses the greatest amount of land and the smallest amount of sea.” The Great Pyramid's opposite or nether meridian, at the same time, crosses the greatest amount of sea and smallest amount of land. Hence the meridian of the Great Pyramid is the natural zero of longitude for the entire Globe and would be the most suitable for international reckoning. As measured from the Greenwich (London) zero, it is Longitude  $31^{\circ} 9' 0''$  E. The Pyramid stands at the centre of the land surface of the Earth: this was first observed by the astronomer, Prof. C. Piazzzi Smyth.

The Entrance to the Pyramid was blocked by a close-fitting casing stone and the way into all the upper passages was quite unknown until, in A.D. 820, Caliph Al Mamoun of Baghdad, son of Harum Al Raschid of *Arabian Nights'* fame, in the hope of finding treasure, forced a tunnel about 40 yards long through the solid masonry till the junction of the Descending and Ascending Passages happened to be struck.

The hieroglyphics in the spaces over the King's Chamber in the Pyramid show that the Pyramid's interior was sealed in or just before the 17th year of the reign of Khufu. Now Khufu reigned 23 years, therefore the Pyramid was sealed up over 6 years before Khufu died. Khufu, whom the Greeks called Cheops (and Souphis), died *circa* 2600 B.C. This all goes to show,



as we have said above, that in the case of the Great Pyramid, there is more to it than just a tomb or cenotaph.

The ancient Arabic *Akbar Ezzeman MS.*, tells us something of its purpose. It states that the Pyramid contains "The wisdom and acquirements in the different arts and sciences . . . the sciences of arithmetic and geometry, that they might remain as records for the benefit of those who could afterwards comprehend them . . . the positions of the stars and their cycles; together with the history and chronicle of time past (and) of that which is to come."

The mists of mystery, however, first began faintly to clear away during the nineteenth century. It was suggested that the structure of the Great Pyramid embodied mathematical and scientific information, and it was in the year 1859, when John Taylor's book *The Great Pyramid: Why was it Built? and Who built it?* was published, that the clear evidence was produced. But John Taylor also declared that the Great Pyramid enshrined a Divine Revelation. Five years after the publication of Taylor's volume, Professor C. Piazzzi Smyth, Astronomer Royal for Scotland went to Egypt and undertook a detailed examination of the Great Pyramid during the winter of 1864-1865, with the result that John Taylor's discovery was still further confirmed. On this point, Prof. Smyth himself wrote: "The Great Pyramid of Egypt . . . has occupied the thoughts of men in all ages, and many have been the speculators thereon. But it was given to John Taylor to be the first to see, and then to make known to mankind, some of the deep and important truths really hidden for so many ages in that wonderful monument."

Although the great mass of scientific detail revealed in the Great Pyramid will be dealt with in *Book IV*, nevertheless, by way of interest, before proceeding to the spiritual and prophetic aspects, we give here a list of the more important scientific data disclosed relative to the Earth on which we live.

The Great Pyramid reveals:

- (1) The spheroidical shape of the earth, i.e., the amount to which the Earth deviates from the true sphere, owing to



what is commonly known as "flattening at the Poles", but which in reality is equatorial protuberance.

- (2) The precession of the equinoxes.
- (3) The length of the Earth's axis of rotation.
- (4) The duration of the Earth's Mean Solar Tropical Year (equal to the time the sun appears to make a complete revolution in the ecliptic—taken from one vernal equinox to the next) termed  $\gamma$  (i.e., 365.242 days).
- (5) The length of the Earth's Sidereal Year (the actual time that the Earth takes to revolve round the Sun—measured by stellar observations). i.e., 365.256 days.
- (6) The period of the Earth's Anomalistic Year (the time taken by the Earth to make a complete revolution in its orbit—from perihelion to perihelion). i.e., 365.259 days.
- (7) The length of the Earth's orbit.
- (8) The mean distance of the Earth from the Sun.
- (9) Volume of the Earth's crust above mean sea-level.
- (10) The proportion of land and sea on the surface of the Earth.
- (11) The weight of the Earth.
- (12) The obliquity of the Ecliptic.

Even the Great Pyramid itself is scientifically placed on the Earth's surface, as the following facts (and also those stated on page 34) prove:—

- (1) The Great Pyramid is the most accurately oriented edifice in the World, i.e., its four sides face due north, south, east and west respectively. (The entrance is on the north face of the building).
- (2) It is built at the centre governing the arc of the quadrant formation of the Nile Delta.
- (3) It is built at the geographical centre of the land surface of the Earth (refer to a map of the World on a homalographic projection, i.e., an equal-area map).



- (4) It stands on the longest land-contact meridian on the Earth's surface.
- (5) It is situated on the longest land-contact Earth-circuit bearing (rhumb) on the Earth's surface.

It is worthy of special note also that the entire geometric structure of the Great Pyramid is designed on the basis of the  $\pi$  ratio, 3.14159, and the value  $y$ , 365.242 (the number of days in a year) expressed in Pyramid inches ( $\pi$  being the mathematical ratio upon which the whole physical universe is designed and  $y$  the number of days in the solar year).

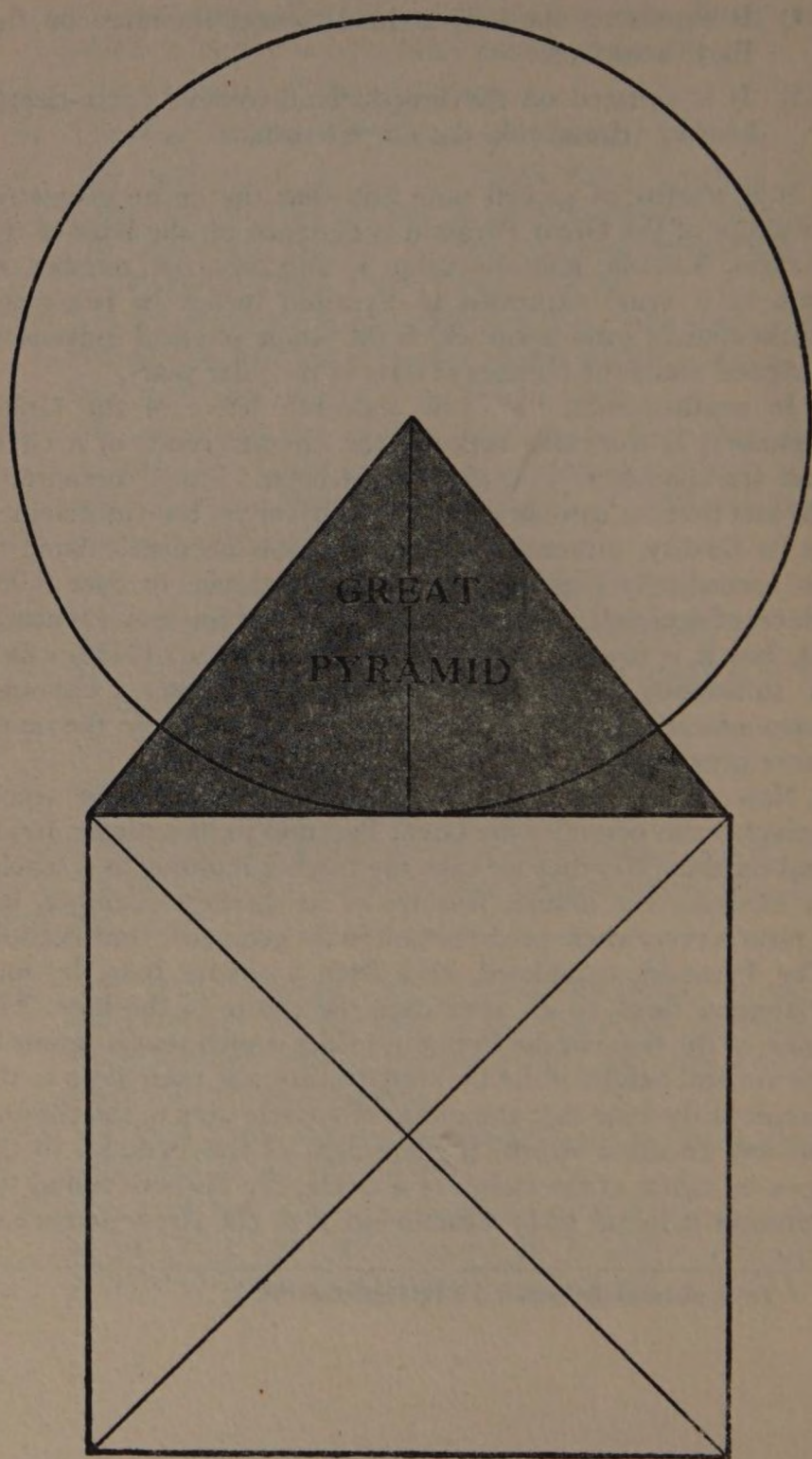
In mathematics, " $\pi$ " (the sixteenth letter of the Greek alphabet) is the ratio between the circumference of a circle and the diameter. This sign  $\pi$  has been adopted because of the fact that the ratio in question has never yet been ascertained to its finality, although, of course, it has been calculated to an exceedingly high degree of precision, viz. to over 2,000 places of decimals. As an arithmetical vulgar fraction it is nearly  $3\frac{1}{7}$ , but it is usually quoted more correctly as 3.14159, which is sufficiently accurate for ordinary purposes, although astronomers and geodesists sometimes require to use the much more precise figure.\*

Now this geometric ratio  $\pi$ , which pervades the whole universe also pervades the Great Pyramid in its entirety, inside and outside. Whether we take the mighty building as a whole, or examine the minute features of its smallest chamber, the  $\pi$  ratio is everywhere predominant in the geometric construction. The Pyramid, completed, rises from a square base, by four triangular faces, to an apex over the centre of the base. The angle of the slope of the Pyramid's sides is such that it results in the vertical height of the building bearing the same ratio to the circuit of the base that the radius of a circle does to the circumference. In other words, if the height of the Pyramid to the apex be taken as the radius of a circle, the distance round the Pyramid is found to be exactly equal to the circumference of

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\* To 15 places of decimals  $\pi$  is 3.141592653589793.

# Geometric Construction of the Great Pyramid



**Circumference of the Circle = Perimeter of the Square**



that circle—see diagram on page 38. The angle of the Pyramid's faces necessary to produce this result is consequently known as the pyramidal  $\pi$  angle and is  $51^{\circ} 51' 14.3''$ .

The origin of the word *pyramid* (French *pyramide*; Latin *pyramis*, *pyramidis*; Greek *pyramis*, *pyramidos*) is not definitely known. Most authorities believe the original derivation to be Egyptian, but there have probably been more explanations, opinions and guesses expressed regarding the origin of the word *pyramid* than in the case of any other word in the English Language.

However, the word *pyramid* now means any solid figure or structure having a rectilinear plane figure as base and having triangular sides meeting at a point called the vertex or apex. Technically, the Great Pyramid (with capstone complete) would be defined by mathematicians as a *regular square pyramid*—called *regular* because its vertex is situated on the perpendicular to the centre of the base and all its triangular sides are identical and called *square* because the rectilinear figure constituting its base is a square.





### CHAPTER III

## BIBLICAL IDENTIFICATION OF THE GREAT PYRAMID

### REVEALING ITS ESSENTIAL PURPOSE

The Bible speaks of a monument in Egypt that would be a witness to God and identifies it as the Great Pyramid by defining its unique geometric and geographical location. The passage of Scripture in question is Isaiah 19: 19-20, reading:

“In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar (Hebrew “matstsebah” = monument) at the border thereof to the LORD. And IT shall be for a sign, and for a witness unto the LORD of Hosts in the land of Egypt.”

The Hebrew word here translated Egypt is *Mizraim*, which in Arabic today is *Misr*. The *Encyclopædia Britannica* under the caption “Egypt” states, “The distinguishing features of Egypt are the Nile and the desert. But for the river there would be nothing to differentiate the country from the other parts of the Sahara. The Nile, however, has transformed the land through which it passes. Piercing the desert, and at its annual overflow depositing rich sediment brought from the Abyssinian highlands, the river has created the Delta and the fertile strip in Upper Egypt. This cultivable land is Egypt proper; to it alone is applicable the ancient name—‘the black land’. The Misr of the Arabs is restricted to the same territory. Beyond the Nile valley east and west stretch great deserts.” From this it is clear that Mizraim or Egypt was the *cultivated territory* and that **the edge of the desert was the border** (it is only recently in our modern day that extended artificial boundaries were drawn). *Gizah* is an Arabic word meaning *skirt, edge or border*. Hence the



full official name of the Pyramid, *The Great Pyramid of Gizeh* means, in English, *The Great Pyramid of the Border*, in harmony with Isaiah 19: 19-20, which could well be paraphrased in English thus—

*In that age there shall be, in the centre of Egypt and yet at the border (the desert edge), a monument that shall be a sign and an altar of witness to the Lord of Hosts, for they shall cry unto the Lord because of the cruel oppressors and He shall send them a mighty Saviour who shall judge and deliver them.*

The translation of the Hebrew *matstsebah* by “pillar” in this verse of our English Bibles is unfortunate, for it gives the impression of a “column”, which in Hebrew is an entirely different word, *ammud*. *Matstsebah* means “a thing set up, a monument of any kind” and in the translation of this Scriptural passage in the French Bible it is correctly rendered “*un monument*” and the Esperanto Bible similarly gives “*monumento*”. The French Bible (Version d'Ostervald) renders this Scripture as follows:

*En ce jour-là, il y aura un autel à l'Éternel au milieu du pays d'Égypte, et un **MONUMENT** dressé à l'Éternel sur la frontière: ce sera, pour l'Éternel des armées, un signe et un témoignage dans le pays d'Égypte; car ils crieront à l'Éternel à cause des oppresseurs, et il leur enverra un Sauveur et un défenseur pour les délivrer.—Ésaïe 19: 19-20.*

The Esperanto Bible (Zamenhof Version) reads:

*En tiu tempo estos altaro por la Eternulo meze de la lando Egipta, kaj **MONUMENTO** por la Eternulo apud ĝia limo; kaj ĝi estos signo kaj atesto pri la Eternulo Cebaot en la lando Egipta; ĉar ili krios al la Eternulo pro la premantoj, kaj Li sendos al ili Savanton kaj potenculon, kiu savos ilin.—Jesaja 19: 19-20.*

*Matstsebah* means any monument, anything “set up” regardless of its size, whether it be a huge structure or only one stone, and regardless of its shape, whether it be a pyramid, a column, a



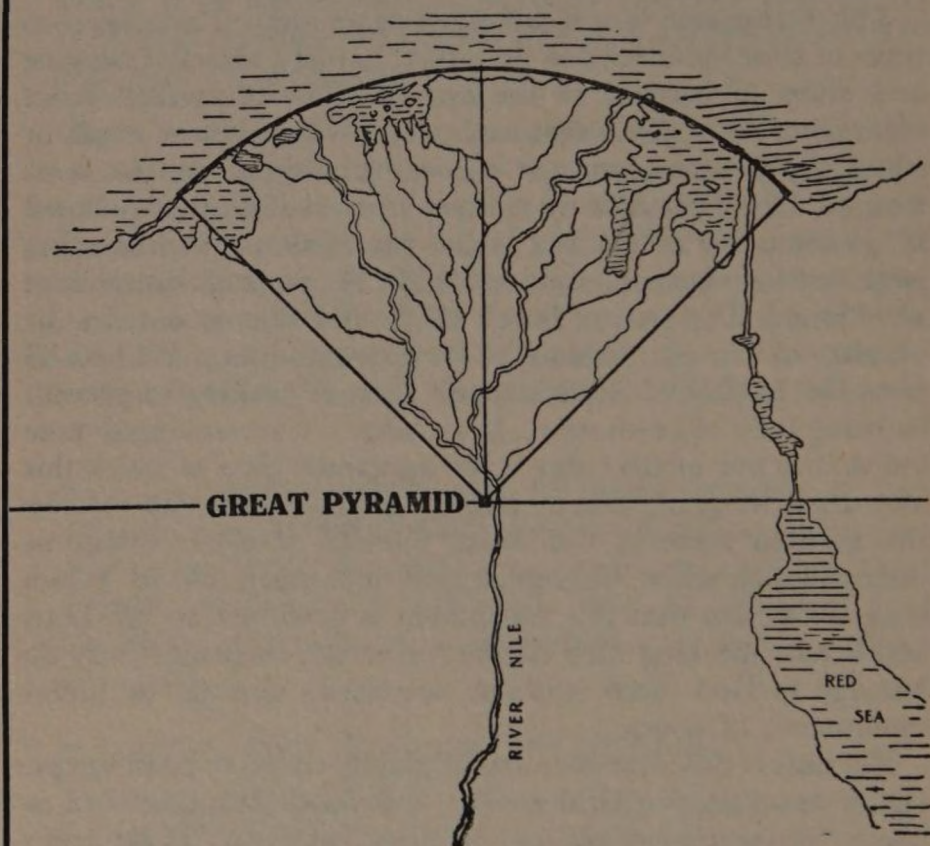
pillar or a single block. It is this same word *matstsebah* that is again translated "pillar" in Genesis 28: 18, 22, in which case it was a solitary stone and, as recorded in verse 18 and in verse 22, Jacob "set it up for a monument". It was to monumentalise a Divine revelation (verses 12-17), as also in the case of the great *matstsebah* or monument of Isaiah 19: 19-20 which we have now under consideration.

This monument is also described as an altar. There are two types of altar mentioned in Scripture, namely, altars of sacrifice and altars of witness. In the case of altars of sacrifice strict commands were given that such were to be made of earth or stone, but if stone were used it must be unhewn—no tool must be used, "for if thou lift up thy tool upon it thou hast polluted it" (Exodus 20: 24-25). But in the case of altars of witness that were not for sacrifice (Joshua 22: 28, 34) no such instructions were issued. The altar of Isaiah 19: 19-20 is clearly stated to be an altar of witness: "it shall be for a sign and for a WITNESS unto the LORD of Hosts"; hence there is nothing to prevent its being built of hewn stone. In passing, it is interesting to note too that as our modern day is the appointed time at which this Witness is to speak, this monument is also become an altar in the modern sense of the word, namely, a place, literal or metaphorical, where homage is paid or worship offered. When once we realise that this monument is a witness to the Lord and is now speaking with Divine Authority, we instinctively do homage to God there (without necessarily visiting the literal monument, of course).

Not only is this altar-monument plainly stated to be in Egypt, but its exact geographical position is defined. It is described as being "*in the midst of the land of Egypt*" and yet "*at the border thereof*". There is only one spot on the face of the Earth that completely answers this description, both geometrically and geographically, and that spot is the precise place where the Great Pyramid actually stands. This apparently contradictory definition—in the centre and yet at the border—is true in several ways, because of the unique shape and configuration of the land of Egypt.

# THE NILE DELTA QUADRANT

The Great Pyramid of Gizeh stands  
at the geometric centre and yet at the  
southern extremity of the Quadrant



**“En ce jour-là, il y aura un autel à l’Eternel au milieu  
du pays d’Egypte et un MONUMENT dressé à l’Eternel  
sur la frontière: ce sera, pour l’Eternel des armées, un  
signe et un témoignage dans le pays d’Egypte.”**

*Esaïe 19: 19-20.*



First, this unique position is true in regard to political geography. This Great Pyramid of Gizeh was near to Memphis, the ancient capital of Egypt. So the Pyramid was at the political hub and yet at the border of Egypt. Today, it is also close to Cairo, the present capital of Egypt and the largest city in the whole of Africa—in fact the Cairo tramcars run out to the Great Pyramid and a panoramic view of the city and its environs is obtainable from the top of the monument.

Thus the Great Pyramid is at the very heart of Egypt's political and social life, and yet it is at the very border of the country, for beyond the Pyramid there is nothing but the great Sahara Desert, which extends right across the African continent. To the immediate east of the Pyramid is highly cultivated and densely populated land on which stands the metropolis of Egypt, but to the immediate west of the building is the Great Desert—nothing but sand for many hundreds of miles.

Secondly, the remarkable position of the Pyramid in regard to geometrical and physical geography was first noticed in 1868 by Henry Mitchell, Chief Hydrographer of the United States Coast Survey. The regularity of the general curvature of the coast of the Nile Delta impressed him, and on closer investigation actually found it to form a quadrant, and this naturally led him to ascertain what point marked the centre of that quadrant. To his astonishment he found that centre to be marked by the Great Pyramid, whereupon he exclaimed, "That monument stands in a more important physical situation than any other building erected by man."

It is the most accurately oriented edifice on Earth; its four sides face respectively north, south, east and west, hence its two diagonals, when produced to the north-west and north-east respectively, enclose the Delta "thus embracing the fan-shaped country of Lower Egypt." Built upon the northernmost edge of the Gizeh cliff and looking out over this sector of the fan-shaped land of Egypt (for until modern times, the boundary of Egypt was where the cultivated land touched the desert) from its pivotal point, it may be truly said to be at the very border thereof, as well as at its governing centre. On this, Prof.



C. Piazzzi Smyth, Astronomer Royal for Scotland, comments, "Now Lower Egypt being as already described, of a sector, still more exactly than of a Delta shape, it must have its centre, not like a circle in the middle of its surface, but at one extreme corner thereof. Whereupon Mr. Mitchell has acutely remarked that the building which stands at, or just raised above, such a *sectorial* centre must be at one and the same time both at the border thereof, and yet at its *quasi*, or practically governing, middle. That is to say, just as was to be that grandly honoured prophetic monument, pure and undefiled in its religious bearing, though in the idolatrous Egyptian land, alluded to by Isaiah (chapter 19); for was it not fore-ordained by the Divine Word to be both 'an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof'—An apparent mechanical impossibility, yet realised in the sectorial centre condition of the Great Pyramid." So we see that the Great Pyramid is in the midst of the land of Egypt and yet at the border of it, both geometrically and geographically.

After thus defining the Pyramid's location, the Scriptures state the purpose of this altar-monument. "And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour and a great one and He shall deliver them." (Isaiah 19: 20).

The *Akbar Ezzeman MS.*, as quoted on page 35 above, tells us that the Pyramid contains a chronicle of future events, and the Prophet Isaiah states that at a certain time then future it would be a witness to God. As those prophecies thus portrayed came to pass at the time predicted, it certainly proved the genuineness of the Pyramid and rendered it a witness to the power and foreknowledge of the Divine Architect—"a witness to the Lord." The Scripture cited in the last paragraph indicates that the fore-ordained time when the Pyramid would begin to be understood generally and thus testify to the Almighty, is during a period of distress that heralds the coming of the Saviour (at His Second Advent) to deliver the World and uplift all nations and peoples. In other words, it is due to begin to



speaking now in the end of the Age during the present foretold "distress of nations with perplexity," and true to time, the Pyramid is now proclaiming its Message in no uncertain tones. Truly "The Great, the Mighty God, the Lord of Hosts, great in counsel and mighty in work . . . hast set signs and wonders in the land of Egypt even unto this day (Jeremiah 32: 18-20).

In Isaiah, chapter 19, the verses (21-25) that follow the Great Pyramid Text, vs. 19-20, predict what will follow after the Pyramid begins to witness. As we have seen, verse 20 clearly speaks of the deliverance coming soon through the great Deliverer, Christ. Verse 22 states "And the LORD shall smite Egypt: He shall smite and heal it", whilst the context describes the peaceful and grand conditions that will obtain subsequently in the Near East during the imminent Millennial Reign of Christ, "In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt and the Egyptian into Assyria and the Egyptians shall serve with the Assyrians. In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands and Israel Mine inheritance" (verses 23-25). What a contrast to the terrible tension and trouble meanwhile!

There is also a remarkable mathematical relationship between Isaiah 19: 19-20 and the Great Pyramid. In Hebrew, the letters of the alphabet were employed as arithmetical figures consequently every word is also a row of figures, and thus all Hebrew writing has a numeric value. Hebrew, of course, was the original language in which these verses were written. The words of the Hebrew text of Isaiah 19: 19-20 as numbers are as follows: 58, 17, 30, 57, 56, 428, 291, 380, 143, 121, 46, 56, 26, 437, 110, 56, 499, 293, 380, 30, 276, 31, 26, 180, 178, 354, 75, 426, 208, 181. The total of these numbers is **5,449** which is termed the numeric value of these verses. But the actual height of the Great Pyramid as left by the ancient builders, was **5,449** Pyramid inches! (The Pyramid inch is the unit of measurement in the



structural design of the Great Pyramid, though it was not the unit actually used by the Egyptian workmen in the erection of the monument. This we deal with fully in later pages.) What a marvellous numerical identity, for had we been even the trifling amount of the 5,000th part of an inch in error in ascertaining the value of the Pyramid inch, the height of the Pyramid expressed in Pyramid inches would not have corresponded with the numeric value of Isaiah 19: 19-20, the Pyramid Text of Scripture. In this connection it is necessary to note that, unlike the case of all other pyramids, the top-piece was never placed on the Great Pyramid, whose summit took the form of a small flat platform. We know this from the writings of the classical writers Diodorus and Pliny, both of whom saw this Pyramid as it was left by the ancient builders, before its exterior was interfered with by the Arab vandals. The 5,449 Pyramid inches is the height of the Pyramid just as it was built, to the crowning platform. All the details of the Hebrew figures making up the 5,449 are shown in the tabulation on the opposite page. This wonderful numerical identity of Isaiah 19: 19-20 was discovered by O. de Blaere of Antwerp, Belgium.

There is a definite symbolic reason why the Top-Piece was never placed. The Great Pyramid is referred to in Biblical symbolism also. Our Lord Jesus Christ is referred to allegorically as "the Chief Corner Stone" and "the Head-Stone". To ascertain where this illustration is taken from we must find out what building or type of building complies with the description. Certainly neither a dwelling-house, synagogue nor even the Temple itself in Jerusalem contain a particular stone that fulfils the conditions, for where in such is there a stone which is the chief corner stone and at the same time the head-stone or top-stone? But the Pyramid type of building nearby in Egypt corresponds exactly with the definition. In a pyramid all the four corners of the building converge in one stone at the top, and thus the crowning stone is at once both "the Head-Stone" and "the Chief Corner Stone," as it alone of all the stones in the structure is the only one that is over all the four corners. But in the New Testament allegory one other thing is



# The Great Pyramid Text of Scripture

— Isaiah 19: 19-20 —

ביום ההוא יהיה מזבח ליהוה בתוך ארץ מצרים ומצבה  
אצל-גבולה ליהוה: והיה לאות ולעד ליהוה צבאות  
בארץ מצרים כי-יצעקו אל-יהוה מפני לחצים וישלח  
להם מושיע ורב והצילים:

This Great Pyramid Text of Scripture, in the original Hebrew, contains 30 words. In Hebrew the letters of the alphabet were employed as arithmetical figures, consequently every word is also a row of figures and thus all Hebrew writing has numeric value. The above Hebrew Text as numbers is as shown below—the value of every letter is given and each line represents a word. **The total value is 5,449.**

|      |    |   |     |   |     |   |     |   |     |   |     |   |     |
|------|----|---|-----|---|-----|---|-----|---|-----|---|-----|---|-----|
| (1)  | 2  | + | 10  | + | 6   | + | 40  |   |     | = | 58  |   |     |
| (2)  | 5  | + | 5   | + | 6   | + | 1   |   |     | = | 17  |   |     |
| (3)  | 10 | + | 5   | + | 10  | + | 5   |   |     | = | 30  |   |     |
| (4)  | 40 | + | 7   | + | 2   | + | 8   |   |     | = | 57  |   |     |
| (5)  | 30 | + | 10  | + | 5   | + | 6   | + | 5   | = | 56  |   |     |
| (6)  | 2  | + | 400 | + | 6   | + | 20  |   |     | = | 428 |   |     |
| (7)  | 1  | + | 200 | + | 90  |   |     |   |     | = | 291 |   |     |
| (8)  | 40 | + | 90  | + | 200 | + | 10  | + | 40  | = | 380 |   |     |
| (9)  | 6  | + | 40  | + | 90  | + | 2   | + | 5   | = | 143 |   |     |
| (10) | 1  | + | 90  | + | 30  |   |     |   |     | = | 121 |   |     |
| (11) | 3  | + | 2   | + | 6   | + | 30  | + | 5   | = | 46  |   |     |
| (12) | 30 | + | 10  | + | 5   | + | 6   | + | 5   | = | 56  |   |     |
| (13) | 6  | + | 5   | + | 10  | + | 5   |   |     | = | 26  |   |     |
| (14) | 30 | + | 1   | + | 6   | + | 400 |   |     | = | 437 |   |     |
| (15) | 6  | + | 30  | + | 70  | + | 4   |   |     | = | 110 |   |     |
| (16) | 30 | + | 10  | + | 5   | + | 6   | + | 5   | = | 56  |   |     |
| (17) | 90 | + | 2   | + | 1   | + | 6   | + | 400 | = | 499 |   |     |
| (18) | 2  | + | 1   | + | 200 | + | 90  |   |     | = | 293 |   |     |
| (19) | 40 | + | 90  | + | 200 | + | 10  | + | 40  | = | 380 |   |     |
| (20) | 20 | + | 10  |   |     |   |     |   |     | = | 30  |   |     |
| (21) | 10 | + | 90  | + | 70  | + | 100 | + | 6   | = | 276 |   |     |
| (22) | 1  | + | 30  |   |     |   |     |   |     | = | 31  |   |     |
| (23) | 10 | + | 5   | + | 6   | + | 5   |   |     | = | 26  |   |     |
| (24) | 40 | + | 80  | + | 50  | + | 10  |   |     | = | 180 |   |     |
| (25) | 30 | + | 8   | + | 90  | + | 10  | + | 40  | = | 178 |   |     |
| (26) | 6  | + | 10  | + | 300 | + | 30  | + | 8   | = | 354 |   |     |
| (27) | 30 | + | 5   | + | 40  |   |     |   |     | = | 75  |   |     |
| (28) | 40 | + | 6   | + | 300 | + | 10  | + | 70  | = | 426 |   |     |
| (29) | 6  | + | 200 | + | 2   |   |     |   |     | = | 208 |   |     |
| (30) | 6  | + | 5   | + | 90  | + | 10  | + | 30  | + | 40  | = | 181 |

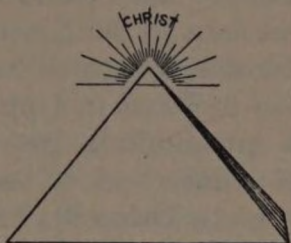
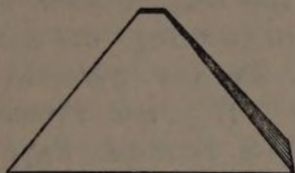
**Height of the Great Pyramid in Pyramid inches = 5,449**



said about that stone that limits the illustration to one particular Pyramid. The stone is also defined as "the stone which the builders rejected". In the case of the Great Pyramid alone, the crowning stone was never placed in position; it was rejected by the builders. Hence the only building which complies with the Biblical illustration is the Great Pyramid of Gizeh. It is noteworthy too that, not only is this particular Pyramid the largest and best known of them all, but it is also the one that is nearest to Palestine, and hence the most familiar to the Israelites. Nor should it be forgotten that Abraham, Jacob, Joseph and indeed all the twelve sons of Jacob, Moses and Christ Himself, as well as countless thousands of less famous Israelites, had all seen the Great Pyramid in its original grandeur, but with its Top-Stone missing, long before the vandalism of its exterior by the Arabs had taken place.

The Top-Stone is a perfect pyramid in itself and is the model to which the whole edifice beneath conforms. The Biblical allegory reveals that this "stone" is to be exalted on high to its proper place and all brought into conformity with and subject to it. The Scriptures inform us that God hath highly exalted Jesus "that in all things he might have the pre-eminence." "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Truly "the stone which the builders rejected, the same is become the head of the corner." This same Head-Stone or Top-Stone is alluded to in the Old Testament prophecies. Recall the words of the Prophet Zechariah, "And he shall bring forth the head-stone thereof with shoutings, crying Grace, grace unto it!" It is remarkable too that the Top-Piece on the mausoleum over the grave of the Prophet Zechariah, who uttered those words, is a perfect pyramid. This mausoleum of Zechariah crowned with a pyramid is still to be seen at the present day at Jerusalem. It is situated in the rocky Valley of Jehoshaphat, between the ancient Temple area and the Mount of Olives. In that great valley of graves, no other sepulchral monument is crowned with a pyramid.





## "THE TOP-STONE."

"THE STONE WHICH THE BUILDERS REJECTED."

"THE SAME IS BECOME THE HEAD OF THE CORNER."

"THE CHIEF CORNER STONE."

THE TOP-STONE WAS NEVER PLACED ON THE GREAT PYRAMID. THIS IS CONFIRMED BY THE CLASSICAL HISTORIAN DIODORUS WHO SAW THE PYRAMID AS IT WAS LEFT BY ITS BUILDERS, BEFORE IT WAS DEFACED BY THE ARABS.

CHRIST THE GREAT ANTITYPE OF THE PYRAMID'S TOP-STONE, ALTHOUGH IN THE FIRST PLACE ALSO REJECTED AS "A STONE OF STUMBLING AND A ROCK OF OFFENCE," IS FINALLY EXALTED TO HIS PROPER POSITION AS "THE TOP-STONE" FAR ABOVE ANGELS, PRINCIPALITIES AND POWERS AND EVERY NAME THAT IS NAMED "THAT IN THE DISPENSATION OF THE FULNESS OF TIMES HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST, BOTH WHICH ARE IN HEAVEN, AND WHICH ARE ON EARTH, EVEN IN HIM."

The top-stone (capstone), or pyramidion\* as it is technically called, was often composed of granite in the case of pyramids of the Old and Middle Kingdoms of Egypt. The beautiful granite top-stone from the Pyramid of Amenemhat III at Hawara is now to be seen in the Egyptian Museum at Cairo. Uni in his biographical text records how he was sent by King Mernerē (Merenra) to Ibbat in Upper Egypt to bring "the costly and splendid pyramidion [top-stone] for the pyramid called 'Mernerē shines and is beautiful' " (*Egyptian Pyramids*, pp. 73-74 by Leslie Grinsell). Then I. E. S. Edwards, Egyptologist and Pyramidist, in his work *The Pyramids of Egypt*, p. 225, gives the following interesting information "An inscription found by Jéquier at the Pyramid of Queen Ujeften refers to the gilded capstone on her Pyramid, which suggests that these stones were, at least sometimes, overlaid with gold". Undoubtedly the yet unplaced Top-Stone of the greatest and grandest Pyramid of all, the Great Pyramid, would at least equal, if not excel, in magnificence, those of these inferior pyramids. How appropriate that this magnificent Top-Stone, when placed on high, symbolises Christ exalted as our great King and High Priest upon the throne, in the glory of His coming Kingdom, "made an High Priest for ever after the Order of Melchizedek" (Hebrews 6: 20).

As Basil Stewart has beautifully commented: "The Pyramid's apex points Heavenward, so does the Bible direct us; the Pyramid's outline is such that no additions or deductions are possible, thus setting it apart from all other forms of construction whatever, and the same is true of the Bible, which is a complete whole, and not one word can be added to, or subtracted from, it (Revelation 22: 18-19)".

Some Christians are apt to say to all this, "But does not the Bible tell us that the Scriptures themselves are sufficient, 'that the man of God may be perfect and thoroughly furnished', so why trouble about the Pyramid?" To this question, we

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\* The term *pyramidion* is also applied to the small pyramid terminating the top of an obelisk.



reply—In going to the Pyramid, we are not going outside the Scriptures, nor contrary to their inspired instruction, because it is the Bible itself (Isaiah 19: 19-20) which says that the Pyramid is the great Divine Stone Witness that would speak in this our day. So if we really believe the Bible we must now listen to the Pyramid, because the due time has come for God's Stone Witness to "speak", according to the Scriptures. The glory and marvel of it all is, that although the Great Pyramid was built more than a thousand years before the first book of the Bible was compiled, its teachings and prophecies are identical with Scripture. Hence it has been well named "The Bible in Stone". The Great Pyramid is truth in structural form.

The following beautiful comment on the preservation of the Great Pyramid is from the pen of Charles Kelly of Glasgow, "Though surrounded by a hostile world, God's Word and God's people have never been destroyed. Even so has the Pyramid been preserved. Erected in a heathen and enemy land and left to their free will—the prophetic symbolism to their corrupting influence, and the masonry to their vandalism—yet it alone of all the seven wonders of the ancient world still stands, and, more marvellous still, now utters, as a faithful witness, its message of warning and of hope in these faithless days. Although despoiled of its original magnificent smooth white casing-stones, which flashed back the sun's rays and earned for it the title of 'The Light', and although subjected to an earthquake, which broke the huge granite roof stones of the King's Chamber right across at one end, and although the passages are much worn and dilapidated in places, such is the perfect design and workmanship, that not a single important measurement has been lost; it is possible to ascertain geometrically, and hence accurately, all the main features. Is not the understanding of its message a part of that unveiling which evidences the time of the end," i.e., the end of the Age. How appropriate that the Great Pyramid should be called the Pyramid of Light by the Ancients! "Nobly indeed" writes W. Marsham Adams "does this stupendous monument respond to its sacred title of the Light."



Francis W. Chapman in *The Great Pyramid of Ghizeh*, p. 25, writes, "From long distances, on almost every hand, man had only to gain a trifling eminence and he saw in the sunshine, at this centre of the Earth, the Holy Pyramid, in and out and throughout, the emblem of Diety, the acme of achievement, of light, heavenly and human, spreading its message of aspiration, and visibly reflecting the centre and source of life. Contrasting man's social surroundings with its magnificence, I think we may conclude that the Pyramid was calculated to serve as an age-long 'World Light'."

Job 38: 4-8 declares: "Where wast thou when I laid the foundations of the Earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together and all the sons of God shouted for joy?" Although the language is metaphorical, this Scriptural passage is concerning the creation of the Earth and distinctly says so; the allegory however refers to the construction of a building.

The marginal reading of verse 6 in the A.V. ("whereupon are the sockets thereof made to sink?") has caused many Pyramid writers to apply the allegory to the Great Pyramid, on the grounds that this Pyramid is claimed to be the only one that has sockets at the base, hence the identification. Although continually repeated by these writers, it is nevertheless not true that the Great Pyramid is distinguished as being the only Egyptian Pyramid that has sockets, for the Lisht Pyramids also have sockets. The constant repetition of the erroneous statement, together with many others, is doubtless largely due to the fact that so many who have written on the subject of the Pyramid have no first-hand information.\*

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\* While it is true that Professor Smyth, in his day, thought that the Great Pyramid was the only one that had sockets, it must be borne in mind that it is nearly 100 years ago that he was in Egypt and that the sockets of the Lisht Pyramids had not been discovered then. The two pyramids at Lisht are those of the XIIth Dynasty kings, Amenemhat I and Senusret I.



Indeed, it is surprising that during the past 100 years, only four Pyramid authors, of the Biblical school, have gone to Egypt and undertaken research work at the Great Pyramid itself and thus obtained first-hand information; the list of those who have done so is as follows:—

Prof. C. Piazzi Smyth, F.R.S.E., F.R.A.S., in 1864-65 (died 1900).

John Edgar, M.A., B.Sc., M.B., C.M., in 1909 (died 1910).

Morton Edgar in 1909, 1925-26, 1938 (died 1950).

Adam Rutherford, F.R.A.S., F.R.G.S., in 1925, 1950.

Remarkably enough, all of the above four Pyramidologists came from Scotland. Prof. C. Piazzi Smyth was Astronomer Royal for Scotland and resided in Edinburgh, the Capital. John Edgar and Morton Edgar were natives of and residents in Glasgow. The author, also a Scotsman, native of Teviotdale (Roxburghshire), was resident in Glasgow too, at the time when he first went to Egypt for research at the Great Pyramid in 1925.†

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† In 1951 the author, while on a lecture tour over the American Continent, also visited the principal pyramids in Mexico.

We mention this matter of the Mexican pyramids because of the theory held that the subject is related to or even comes under the science of Pyramidology, and that the builders both of the Great Pyramid of Egypt and the Mexican pyramids were people who escaped from the sunken Continent of Atlantis now covered by the Atlantic Ocean. The following investigation, however, demonstrates the theory to be erroneous. Even the oldest Egyptian Pyramids were not built prior to the 27th century before Christ, whilst nearly all the Mexican pyramids were built during the Christian Era by a different race of people altogether, thousands of years later and for a different purpose.

The Mexican "Pyramids" are not true pyramids in the geometric sense as are the Egyptian Pyramids, and many of them can scarcely be called buildings at all, being, in many cases, mounds of earth surfaced with stone. They differ from the Egyptian Pyramids also in that they were not mausoleums or tombs of monarchs, but were merely highly elevated platforms for temples to gods (though many of these temples or shrines have now disappeared from the large flat summits of these Mexican pyramids).

Numerous "pyramids" in Mexico have not yet been excavated and doubtless even some have not yet been recognised, as they are usually covered with earth and vegetation. It was not till about 1915 that even the Great Pyramid of the Sun was



To continue with the question of Job 38: 4-8—The laying of the corner stone is spoken of, but the great corner stone, the top-stone, of the Great Pyramid was never laid at all: it was “the stone which the builders rejected”.

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discovered. Previously it was only thought to be a low natural hill, as it was covered with grass and foliage. It lies about 27 miles to the north-east of Mexico City.

The Pyramids of Mexico may be divided into two main groups—(1) the Pyramids of Central and Southern Mexico which belong to the Aztec civilisation, and (2) the Pyramids of Eastern Mexico embracing the Yucatan Peninsula which pertain to the Maya civilisation.

Amongst the various pyramids visited, the author took greatest interest in the Pyramid of the Sun, sometimes called “the Great Pyramid of Mexico” as it is the tallest in Mexico and is the Monarch of Mexican Pyramids, just as the Great Pyramid of Gizeh is the Monarch amongst the Pyramids of Egypt. Although the Pyramid of the Sun and the Pyramid of the Moon in Mexico have nothing in the nature of a Divine revelation, nevertheless they have astronomical features of great interest and have been visited by astronomers from various parts of the world who have made observations there. Indeed, from purely astronomical interest, the author climbed to the top of this highest Mexican Pyramid, the Pyramid of the Sun, at a most interesting time of the year, namely, at noon on a June day, when the sun was directly overhead (the south of Mexico lies in the Tropics). But this was not nearly so hot nor so arduous a task as might be imagined. In the first place the height of this greatest of Mexican Pyramids is but 216 feet—less than half that of the Great Pyramid of Egypt. Secondly, the mean angle of the faces of this Pyramid is not so steep as that of Egypt’s Great Pyramid. Thirdly, there is a staircase of neat stone steps right to the top up the west side of the pyramid, whilst one has to climb up over the great stone blocks of the core masonry in the case of the Great Pyramid. Then, fourthly—and perhaps this is the greatest consideration of all—the Pyramid of the Sun stands at an altitude of approximately 7,000 feet above sea level, hence, although it is in the Tropics, the climate is by no means tropical at that point.

The length of the side of the base of the Great Pyramid in Egypt is over 755 feet, whereas that of the Pyramid of the Sun in Mexico is 720 feet, whilst the height of the Great Pyramid, even without its top-stone and top-piece, exceeds that of the Pyramid of the Sun by over 238 feet. It is regrettable that Guide Books, Tourist Guides, etc., sometimes indulge in exaggerations in their effort to attract tourists. One very popular Guide to Mexico contains the following erroneous statement: “This pyramid [the Pyramid of the Sun] is considerably larger than any in Egypt”!!!

The Pyramid of the Sun was erected in a series of terraces apparently at different dates. The oldest part dates back to a period not earlier than the third century of the Christian Era, whilst some authorities put the date of completion as late as the sixth century. Some, however, hold the view that it was built by one generation with the united effort of all the people in the country. Until archæology is able to supply further information we cannot give the precise dates of this pyramid’s erection. All we can say at present is that it was built somewhere between the third and sixth centuries of the Christian Era by the Teotihuacan-Toltec civilisa-



Furthermore, while the precise dates that Job lived are not known, his age was 248 years, according to the Septuagint (Job 42: 16) hence clearly indicating that he lived in patriarchal

tion. In regard to time of erection, Egypt's most famous Pyramid preceded that of Mexico's greatest "pyramid" by about three thousand years. Hence the folly of trying to make out that there is any connection between the Egyptian and Mexican Pyramids. The latter were built entirely by American Indian civilisations, thousands of years after the Pyramid Age of Ancient Egypt.

The Pyramid of the Sun is built in five horizontal sections or "bodies", each having a base somewhat smaller than the flat platform comprising the top of the section immediately beneath on which it rests. The platform on the top of the uppermost section was for the purpose of providing a base for the super-imposed temple (now destroyed). The slopes of the different sections varied in steepness so as to give an impression of greater mass.

The Pyramid is comprised of a core of rock and earth, faced with stones and plaster. Thus this pyramid, in common with other Mexican pyramids, is neither a true pyramid nor a building, whereas most of the Egyptian pyramids are actual structures of masonry of true pyramid form.

The one feature common to both Egyptian and Mexican pyramids is that of orientation. Salvador Toscano in his *Pirámides de Mexico* suggests the origin of this orientation in the case of the Mexican pyramids as follows: "*La pirámide mexicana . . . reconoce su origen en el culto del supremo dios astral, el sol, y consecuentemente su orientación lo es en el sentido del poniente la región de la muerte del sol*". ("The Mexican pyramid . . . originated in the cult of the supreme astral god, the sun, and consequently is oriented towards the west, where the sun dies"). Sun-worship, as is well-known, existed in all ancient ages in almost all parts of the earth. It was practised in Ancient Egypt, too, and the capstones of some of the Egyptian pyramids had representations of the petrified rays of the sun. Heliopolis, the capital of ancient Lower Egypt, means "the city of the Sun". The Great Pyramid of Gizeh was also oriented, even more accurately than any other, for scientific and symbolic reasons. On the scientific side, the top-stone of the Great Pyramid represents the Sun, whilst in the spiritual symbolism it portrays "the Sun of Righteousness", "the Head-Stone", "the Chief Corner-Stone"—Christ Jesus.

On the east side of the Mexican Pyramid of the Sun, at ground level, a passage penetrates to several adobe chambers in the interior. The contents of these adobes in the heart of this pyramid reveal the beginnings of Teotihuacan culture. Figurines and potsherds disclose four cultures—one from the Upper Middle Culture, a second indicating the later Teotihuacan periods, a third associating with the western Mexican tribes and the fourth of unknown origin.

The Pyramid of the Sun dominates the entire archæological zone of San Juan Teotihuacan, which covers eight square miles of excavated and unexcavated buildings and pyramids all connected by a broad causeway known as the Highway of the Dead, which runs north and south, and was so named because of the tomb-like structures on each side of it. The Pyramid of the Sun lies to the east of the Highway of the Dead, whilst the Pyramid of the Moon is situated at the northern end of that Highway and facing down it.



times and may be before the Great Pyramid was built, in which case Job 38: 4-8 could not allude to the Pyramid.

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The Pyramid of the Moon is 140 feet high and has a base measuring 511 feet by 426 feet. As yet it has only been partially excavated, but sufficient work has been carried out to reveal that a projection with a superimposed stairway runs up the south face of the pyramid. Of course this is not a true pyramid either, as it was truncated to provide for the erection of a temple and the sides were broken to supply terraces. As the name implies, its purpose was the worship of the moon.

The various other Mexican pyramids, Aztec or Mayan, are not in any way connected with the revelation of the Great Pyramid nor associated with the Egyptian pyramids, nor indeed are they really pyramids at all, except in name. The most that can be said about them is that they are mainly artificial mounds faced with masonry very roughly resembling a pyramid in broad outline, and their chief purpose was to provide elevated platforms for temples on their summits.

The best known Mayan pyramid is that of Kukul-Kan, known as El Castillo (The Castle) at Chichen-Itza in the Yucatan Peninsula. It is situated about 80 miles east of Merida, the capital of Yucatan, the only Mexican State in which all grades of society speak the Maya Language. This pyramid rises to a height of nearly 100 feet by a series of nine terraces and is surmounted by an ornate temple, known as the Great Temple of Kukul-Kan. Wide stone staircases up the centre of each side lead to the Temple at the top.

The oldest known pyramid in Mexico is the "pyramid" of Cuicuilco on the skirts of the volcanic range of Ajusco on the southern edge of the great valley in which the City of Mexico is built. This "pyramid" was originally a massive and almost circular mound about 370 feet in diameter and approximately 60 feet in height, faced with river boulders. Later a new facing of lava blocks was added. Then the volcano Xitli erupted and the lava-flow covered the lower part of it. The age of this so-called "pyramid" is not definitely known, but it is computed to have been constructed in the later B.C. times during the centuries immediately preceding the Christian era.



## CHAPTER IV

### OUTLINE OF PYRAMID'S INTERIOR AND ITS MEANING

In the year 1865 Robert Menzies of Edinburgh (Leith), Scotland, who was the discoverer of the Christian or Messianic aspect of the Pyramid, found that the inner passages and chambers of the Pyramid revealed the inner secrets of God's plan and its systematic progression through the ages. Since then too a great mass of evidence has come to light establishing that the passages and chambers portray, by symbol and measurement, the characteristics and duration of the ages of world history and particularly their function relative to the Divine purpose.

A chart showing the relative positions of the Pyramid's passages and chambers is displayed in the *Frontispiece*, in the form of an elevation (looking west). The passages are all in the one vertical plane, the same being parallel to the north-south axis of the Pyramid at a distance of approximately twenty-four feet to the east, hence the entrance to the building is not in the centre line of the north side but to the east of it. All the chambers extend westward from the vertical plane of the passage system; none extend eastward.

Furthermore, the entrance doorways to all chambers are situated at the eastern extremity of the north wall in all cases. There is no exception to this, not even in the small rough cavity, known as the Grotto, adjoining the Well-Shaft, in the natural rock.

In any building, corridors or passages are not permanent places of abode; they are simply a means of transit, leading to rooms or chambers where we can settle down. So in the Pyramid, as we shall see, the passages fittingly symbolise the



ages and dispensations which must be traversed before reaching the final destinies represented by the chambers.

There are two systems of passages and chambers in the interior of the Great Pyramid—a downward system and an upward system (See *Frontispiece*). The long Descending Passage leading to the short Subterranean Chamber Passage with its Recess, the Subterranean Chamber with its Pit, and finally the Dead End Passage, constitute the downward system, whilst the upward system embraces two great series: (1) an ascending series made up of the First Ascending Passage, Grand Gallery, King's Chamber Passage and the King's Chamber itself, and (2) a horizontal series comprising the Queen's Chamber Passage and the Queen's Chamber. The Well-Shaft is common to both series of the upward system.

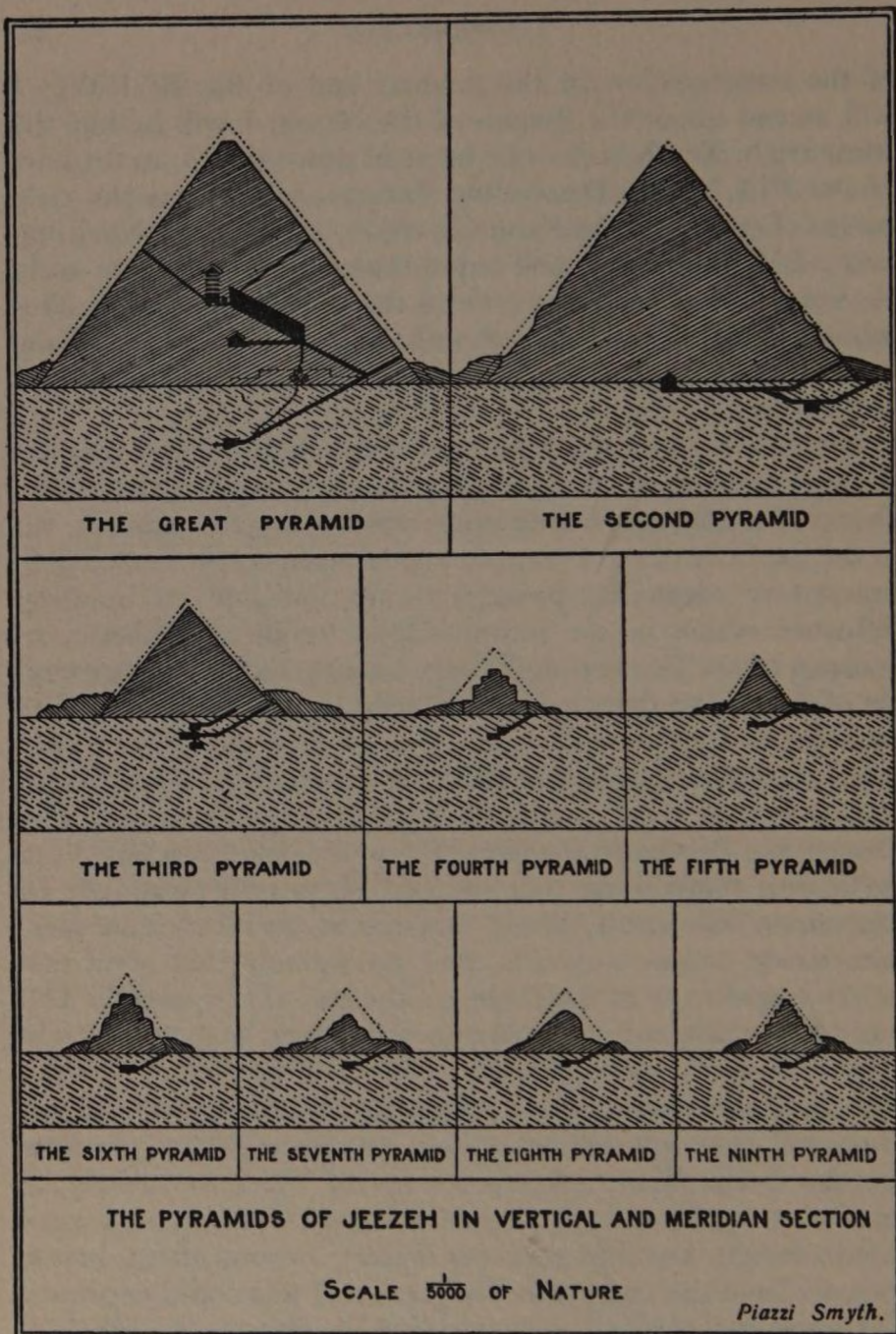
As will be seen from the chart, the Descending Passage, by which entry into the Pyramid is gained, slopes downward at an angle of a little over  $26^{\circ}$ . This passage, after reaching the ground level continues onward down into the natural rock and finally access is gained to a great underground cavity termed the Subterranean Chamber in the bottom of which is a deep shaft known as the "Bottomless Pit". The whole circumstances obviously symbolise a sinister condition. The passage looks out due North and the angle of its slope was identical with the altitude of the Dragon Star (at its lower culmination) when it was the pole star of ancient time; in other words the Dragon Star shone directly down the long bore of the passage. The Dragon Star or Thuban was the brightest or chief star of the Dragon Constellation, and was known to the ancients as the Devil Star, typifying the chief of the evil hosts. In the Bible, the Devil is symbolised by a Dragon and called Satan (Revelation 20: 2). In view of the three facts—(1) that the Devil Star was at one time the North Star; (2) that it used to shine down the Descending Passage of the Great Pyramid, and (3) that the Descending Passage leads to the Pit—the words of Isaiah 14: 12-15, are significant, "How art thou fallen from heaven, O Lucifer! . . . For thou hast said in thine heart, I will exalt my throne above the STARS of God: I will sit also upon the mount



of the congregation in the farthest end of the NORTH; I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the jaws of the PIT." This Descending Passage, which was the only means of entry into the Pyramid, clearly symbolises a condition under EVIL influences and out of tune with the Infinite—truly the condition of the great mass of the world of mankind. This initial passage of the Pyramid well represents the course of the nations in general during what the Bible calls "this present evil world".

But, as we have seen, there are in the Pyramid also upward passages leading, not to an underground pit as in the case of the Descending Passage, but to chambers having air-channels, up in the masonry of the Pyramid, high above ground level. These upward or ascending passages clearly indicate an uplifting influence which in the ultimate lead to life and liberty, in contrast to the Descending Passage leading to the underground Pit of death and destruction. It should be noted that no other pyramid in Egypt has chambers of any kind high above ground level; the main chambers in the other pyramids are for the dead and access to these is gained by descending passages. The Descending Passage in the Great Pyramid leads down under the earth thus symbolising that the evil forces lead eventually to gross materialism and "Devil" worship in one form or another, consciously or unconsciously, and accordingly that great evil power is spoken of in the Bible as "the god of this world". The ascending passages present an opposite aspect; they are entirely above the earth and up in the masonry of the building; they lead, not downward to an underground dungeon with no "bottom", but upward to orderly chambers where one can breathe freely. These chambers (one of which is entirely of granite) magnificently built according to a marvellous geometric design, have no passages leading beyond them, hence they are finalities and symbolise great and wonderful destinies. The forces depicted in the Descending Passage are devilish, but those represented in the Ascending Passages are the antithesis of that, namely, Divine. The influences portrayed in the





The small Tenth Pyramid of Gizeh (Jeezeh) is situated on the south side of the Second Pyramid, to which it is subsidiary, but it is now completely ruinous and hence not shown on the above diagram. The Fourth, Fifth and Sixth Pyramids are subsidiary to the Third Pyramid, whilst the Seventh, Eighth and Ninth Pyramids are subsidiary to the Great Pyramid. See also diagram on p. 18.



Descending Passage are degrading, materialistic and malign; those in the Ascending Passages are uplifting, spiritual and benign.

It should be realised that the Ascending Passages, as constructed by the ancient builders, sloped upward at the same original angle that the Descending Passage sloped downward, i.e.,  $26^{\circ} 18' 9.7''$  to the horizontal. That the gradient is the same in both cases, but operating in opposite directions, namely, upward and downward, establishes the fact that the Ascending and Descending Passages respectively symbolise influences and conditions which are opposites—the one uplifting leading to life, the other degrading leading to death. The ventilation in the chambers to which the Ascending Passages lead is only of service to those who have life. The dead do not breathe.

Descending passages, representing the way of death, are to be found in all Egyptian pyramids. But ascending passages leading to chambers up in the above-ground masonry, symbolising the way of life, exist in the Great Pyramid only. This constitutes one of the most important differences between the Great Pyramid and all the others, as does also the distinguishing feature of the ventilators in the King's and Queen's Chambers, for such do not exist in any other pyramid.

Whilst passages in the Pyramid represent conditions which persist only temporarily for specific periods of time, chambers on the other hand appropriately symbolise conditions of a more permanent nature, for in any building, as we have said, passages are only a means of transit leading us to chambers where we settle down more permanently. As the King's Chamber and Queen's Chamber represent conditions of life, the fact that they are chambers and not passages shows that not just life for a short time or even an age is portrayed, but life of a more permanent nature. The question naturally arises, How permanent? As the passages portray the ages, the fact that beyond the King's and Queen's Chambers there are no passages reveals that the life symbolised by those Chambers endures beyond all ages, hence eternal and therefore permanent in the absolute sense of the word. This therefore represents a



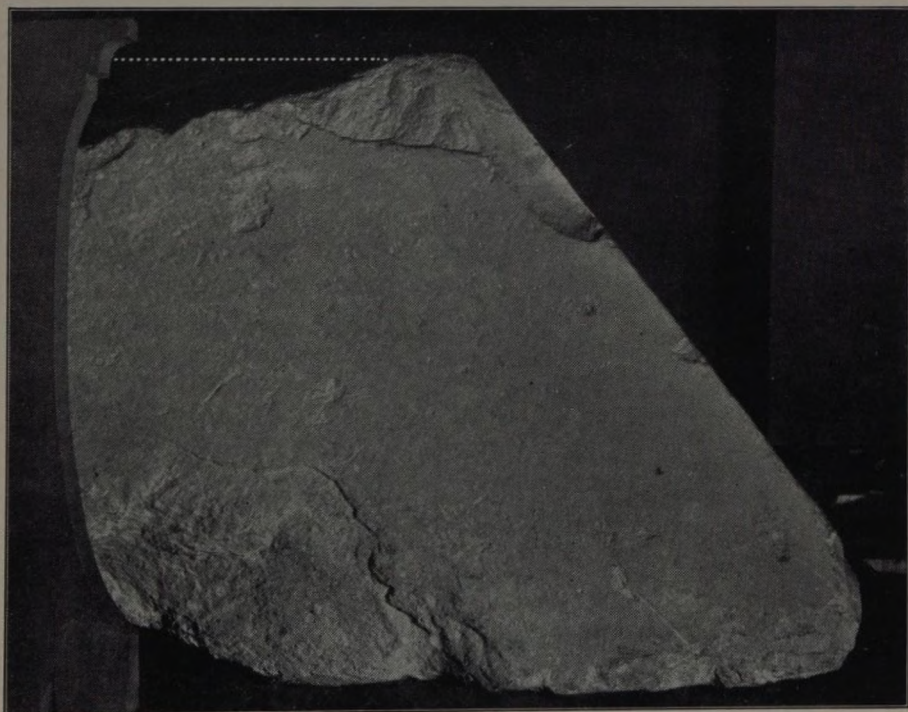
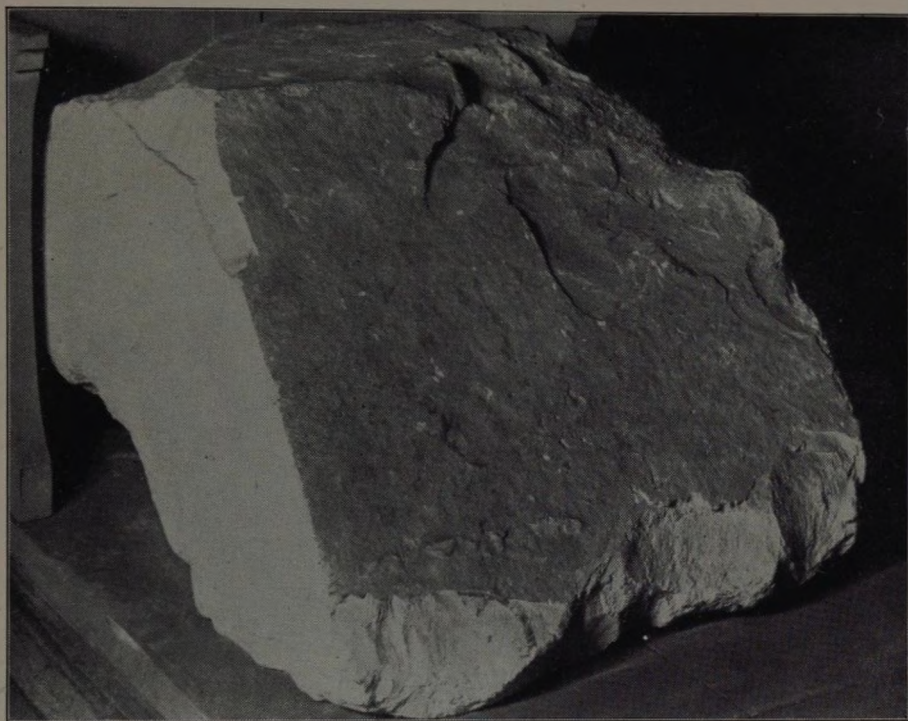
condition of everlasting life wherein the process of death is brought to an end; and so we find that the Pyramid's downward system of passages, representing the way of death, finally terminates in a dead end at the extremity of the final subterranean passage, the Dead End Passage.

The King's and Queen's Chambers each contained an empty plain sarcophagus; that in the King's Chamber being of granite and that in the Queen's Chamber of limestone.\* The latter after remaining in its place for approximately 4,000 years, was eventually broken up, whilst the former is still there in the King's Chamber and is often called the "Coffer". However the Queen's Chamber's empty sarcophagus remained in existence till as late as the 12th century of the Christian era at least, for the famous Arabic writer Edrisi describes it as he saw it when he visited the Great Pyramid in A.D. 1136. Edrisi, as a writer, was distinguished for his reliability. Sir W. M. Flinders Petrie speaks of Edrisi's "accurate and observant account of the Pyramid" and also of his "clear and unexaggerated account of the passages of the Great Pyramid", and that it "deserves notice for its superiority to the greater number of Arabic accounts" (*The Pyramids and Temples of Gizeh*, pp. 161, 216-217). Edrisi describes the two sarcophagi or "coffers" as being "similar". Now, we know that the sarcophagus in the King's Chamber is plain and without markings of any kind and had the Queen's Chamber sarcophagus been inscribed and decorated in accordance with the Egyptian practice, Edrisi could never have described them as "similar". Moreover, as Edrisi was "accurate and observant", had one coffer been plain and the other inscribed and decorated he would have described them as different, instead of "similar", and would

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\* The stones in the passages and chambers in the Pyramid's interior are so dark through great age that a tourist or passing visitor would not distinguish between limestone and granite. The stones usually have to be scraped a little to ascertain their composition. Doubtless the smoke from countless torches through the centuries has had something to do with this. Today, however, all the ascending and horizontal passages and chambers in the actual masonry of the Great Pyramid are lit by electric light, but the entire Descending Passage and all beyond it are closed to the public and have no lighting.





**TWO VIEWS OF A GREAT PYRAMID CASING STONE**  
**Now in the Royal Scottish Observatory, Edinburgh**







surely have given the name of the king inscribed. Lack of inscription and decoration reveals that no royal mummies were ever placed in either of these two coffers, as is confirmed by two classical historians, Herodotus and Diodorus, both of whom state that Cheops was not interred in the Great Pyramid but buried elsewhere. The presence of these empty lidless, plain sarcophagi or "open tombs" indicates that the final state of everlasting life symbolised in these chambers will be attained through resurrection.

That there are two "Resurrection Chambers" is in full accord with the Scriptures which declare that there will be two resurrections—the First Resurrection and later the General Resurrection (I Corinthians 15: Revelation 20). According to a hitherto widely-held theory, one of these large final apartments, the Queen's Chamber, is supposed to represent a waiting place for the Jews. In view of the fact that there is no exit from the Queen's Chamber to a final apartment beyond it, and that the Queen's Chamber itself constitutes a finality, how can it represent a mere waiting place for the Jews or for anybody else? The King's Chamber and the Queen's Chamber are the two finalities of the Pyramid's interior, and therefore they symbolise destinies. These two magnificently constructed final Chambers of the Great Pyramid are intended to symbolise something very much more glorious than a mere temporary "waiting room" for the Jews who reject Christ.

We have seen that the destinies symbolised by the King's and Queen's Chambers are those of everlasting life, life in its fulness with no death conditions involved—perfection. All God's work is perfect, when He is through, however mysterious, in the meantime, the processes may appear by which He is arriving at the final perfection. In the very nature of things, a perfect Almighty God makes a perfect job of everything He touches: it could not be otherwise. So, ultimately, all imperfection and everything evil will be obliterated from this world of ours and it shall come to pass as foretold in Revelation 21: 3-4, "Behold the tabernacle of God is with men . . . and God shall wipe away all tears from their eyes; and there shall be no more death,



neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

As the Pyramid's final chambers symbolise destinies, the passages which we have to traverse to reach those chambers therefore represent what we go through to reach the perfect destinies so symbolised. We know from history that what the inhabitants of the Earth pass through are the various ages—an age being a period of time during which certain conditions obtain. The various passages in the Pyramid are all constructed differently, the construction of each passage revealing a symbolism portraying the distinctive conditions of the particular age represented by the passage, whilst the lengths of the passages reveal the lengths of the respective ages to which they apply. The truth of this has been demonstrated by the fact that ages future to the time of the Pyramid's erection have now come and gone and lasted the precise length of time revealed beforehand. As the lengths of the various passages reveal the lengths of the respective ages they represent, this means of course that the passages are constructed according to a given scale. The Great Pyramid is thus the Divine blue-print. This introduces the question of measurements. (The question as to the possibility of there being other passages etc., not yet discovered, is discussed later—in Chapter IX.)



## The Bible in Stone

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On the Land of Egypt's Border  
Stands the Bible writ in stone,  
Bringing chaos into order  
Making God Almighty known.

Monument of ancient mystery  
Puzzle of the young and old,  
Now reveals the nations' history  
As the dates and times unfold.

Through the ages somewhat hazy,  
Hid from eyes of mortal man,  
In the Pyramid of Gizeh  
God reveals His mighty plan.

Praise and honour, glory, blessing  
See His power almighty owned,  
Everything to Him subservient,  
Christ acknowledged, crowned, enthroned.

*Mabel Christon*







CHAPTER V  
UNITS OF LINEAR MEASURE  
IN  
THE GREAT PYRAMID

SACRED CUBIT AND ROYAL CUBIT

The unit of measure employed in the actual construction of the Great Pyramid was the Royal Cubit, equal to 20.63 British inches (more precisely 20.6284) which was in general use in ancient Egypt during the building of the Pyramids of Gizeh.\* The linear unit predominating in the design of the Great Pyramid, however, is the earlier Sacred Cubit of 25.0265 British inches, from which the later Royal Cubit of 20.6284 British inches was geometrically derived. The Sacred Cubit was used by the ancient Hebrews and their ancestors and it would be used by Noah in constructing the Ark. In the Great Pyramid this Sacred Cubit is revealed as being subdivided into 25 equal parts, the subdivision being now known as the *inch* (1 Pyramid inch = 1.00106 British inches). The Royal Cubit was originally subdivided into 100 *n*. (1 *n* = 0.20628 of a British inch). The division of this cubit into 7 palms or 28 digits (4 digits to the palm) was a subsequent development—see *Encyclopædia Britannica* (1956), article “Measures and Weights”. In ancient Egypt the Royal Cubit was known as the *meh*. During the Old Kingdom when the Great Pyramid was built, this cubit was sub-divided into 100 *n*.

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\* Sir Wm. M. Flinders Petrie gives the mean Egyptian Royal Cubit as used in the IVth to VIth Dynasties, as  $20.63 \pm 0.02$  British inches. The Great Pyramid itself, however, by its own geometry reveals the length of its unit of construction to a much higher degree of precision than Petrie was able to do, and gives it as equivalent to 20.6284385 British inches. It will be observed, though, that Petrie's figure is only about .0016 of an inch higher than this, which is well within the range of error allowed in Petrie's figures ( $\pm 0.02$ ).



# THE SACRED CUBIT AND THE ROYAL CUBIT

Their interrelation as revealed by the Great Pyramid

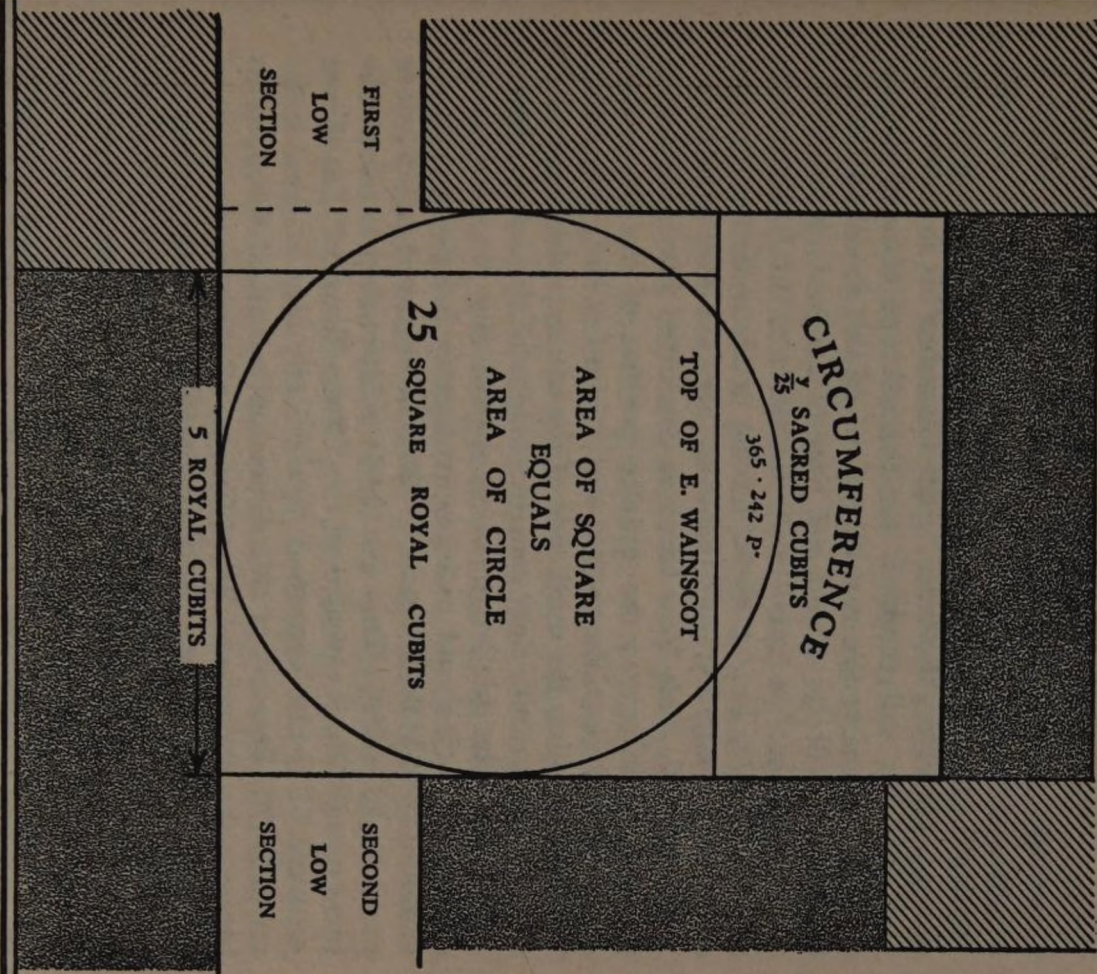
$$1 \text{ Sacred Cubit} = \frac{10^3 \sqrt{\pi}}{4y} \text{ Royal Cubits} = 1.2132 \text{ Royal Cubits}$$

$$= 25 \text{ Pyramid inches} = 25.0265 \text{ British inches.}$$

$$1 \text{ Royal Cubit} = \frac{4y}{10^3 \sqrt{\pi}} \text{ Sacred Cubits} = 0.82426 \text{ Sacred Cubits}$$

$$= 20.60659 \text{ Pyramid inches} = 20.6284 \text{ British inches.}$$

HIGH CENTRAL SECTION OF  
KING'S CHAMBER PASSAGE  
('Ante-Chamber')  
LOOKING EAST



Limestone hatched (parallel) : Granite stippled  
GEOMETRICAL RELATIONSHIP  
OF THE  
SACRED CUBIT AND ROYAL CUBIT



The geometric derivation of the Egyptian Royal Cubit from the earlier Sacred Cubit is clearly revealed in the Great Pyramid itself. The relationship between the two different Cubits is disclosed in the high central section of the King's Chamber Passage. This high section has been misnamed the "Ante-Chamber", but of course it is not a chamber but merely a heightened portion of the King's Chamber Passage and the width of its floor is just the same as that of the rest of the passage. However, the term "Ante-Chamber" is so universally used that we will retain it for the sake of convenience. A diagram (showing the east elevation) of this so-called "Ante-Chamber" will be found on page 71. The length of the "Ante-Chamber" is equal to the diameter of the Enoch Circle or Year Circle, i.e., a circle having a circumference which measures as many Pyramid inches as there are days in the Solar Year, 365.242. This Year Circle is converted into a square of precisely equal area; the granite portion of the floor constituting the base of the square and the end of the granite East Wainscot forming the south side of the square, which means to say that the granite floor and the height of the said wainscot each defines the side-length of the square. But the sides of this square are each found to measure exactly 5 Egyptian Royal Cubits of 20.6284 British inches or 20.6066 Pyramid inches (more precisely 20.60659). This geometric relationship between the two types of Cubit revealed in the "Ante-Chamber", as shown on page 71 is also expressed algebraically and arithmetically on page 70. Because of this direct mathematical relationship between the Sacred and Royal Cubits, all the measurements of the Great Pyramid are readily expressible in both Cubits, for the Royal Cubit was precisely  $\frac{1}{5}$  of the square root of the area of the Year Circle, the dimensions of which were determined entirely on the basis of the Sacred Cubit.

A long controversy has existed between Egyptologists and Pyramidologists regarding the Cubit of the Great Pyramid. But a new revelation has come to light that supplies a complete solution to the problem and also removes the difficulties encountered in attempting to harmonise the recent findings of



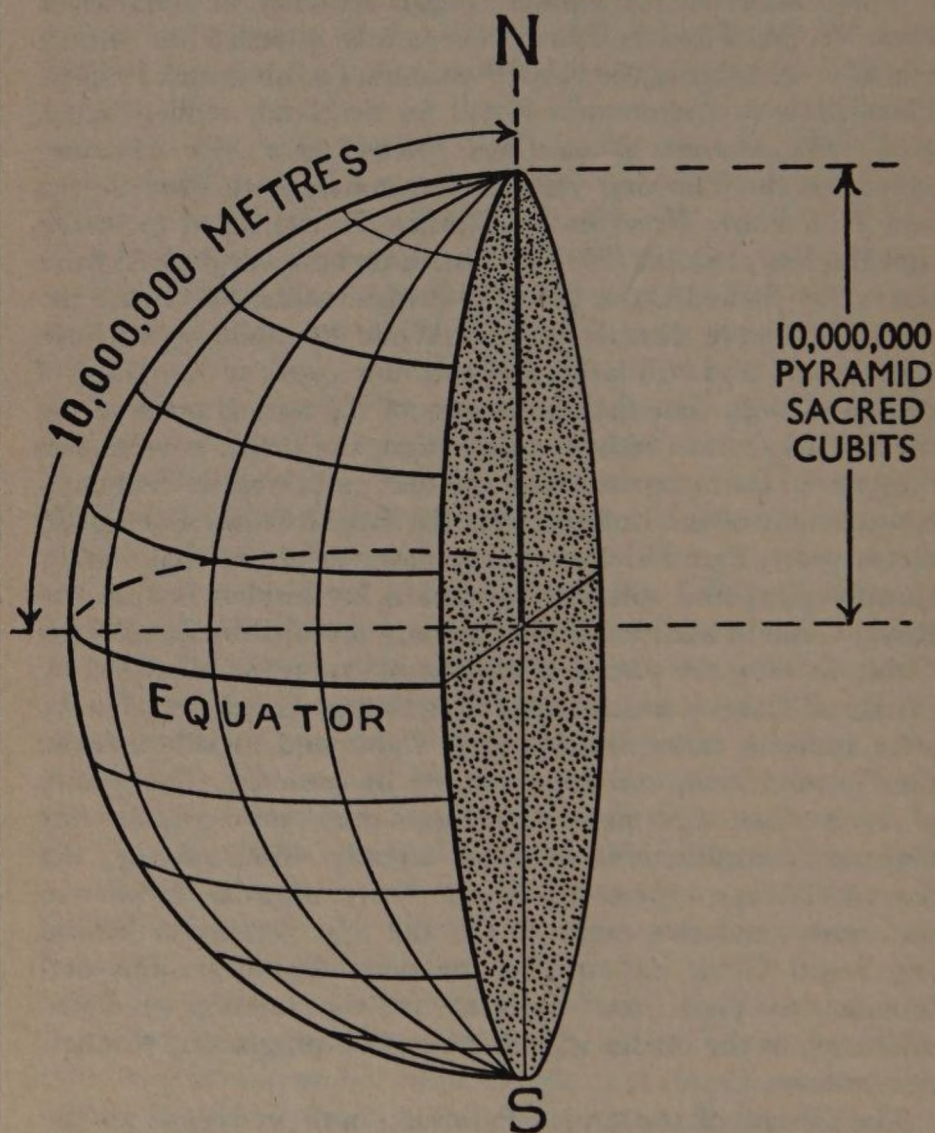
the archæologists with the early chronology given in the Book of Genesis. The result is the complete harmonising of Pyramidology, Egyptology and Biblical Chronology in regard to hitherto perplexing problems concerning which there has been so much contradiction and confusion.

This "Battle of the Cubits" began seriously in 1883 when Prof. W. M. Flinders Petrie vehemently attacked the theory of a 25-inch cubit in the Great Pyramid. To this attack Prof. C. Piazzzi Smyth, Astronomer Royal for Scotland, replied in his book *New Measures of the Great Pyramid by a New Measurer*, published the following year. Unfortunately both Prof. Smyth and Prof. Petrie (*later* Sir W. Flinders Petrie) failed to realise that the Royal Cubit (20.6284 British inches) was derived from the earlier Sacred Cubit (25.0265 British inches) and hence the two cubits were directly related. While Pyramidologists have always held and still hold, and can now prove to the point of demonstration, that the chronology of the ages is revealed by the Sacred Cubit (with its subdivision, the inch), nevertheless they have also recognised that the unit employed in the actual construction of the building was the Royal Cubit. But up till recent years, Pyramidologists have never suspected that a great chronological and spiritual revelation lay hidden behind the Royal Cubit in addition to that already revealed by the 25-inch Cubit. In fact, the period of history and prophecy disclosed by the Royal Cubit is much longer than that portrayed by what we have hitherto called the Pyramid Cubit and its sub-division, the Pyramid inch, and covers nearly 84 centuries. The beauty of it is that this new revelation does not contain the slightest contradiction to that already disclosed by the Sacred Cubit; on the contrary, the two confirm each other in the most conclusive manner. But the new revelation behind the Royal Cubit has opened the door to new realms and brought to view new horizons in the science of Pyramidology, as the reader will observe while progressing through this volume.

The design of the entire Pyramid, both in regard to the exterior and interior, is based upon the dimensions of the



**ANCIENT SACRED CUBIT  
MORE ACCURATE THAN  
THE MODERN METRE**





circle and square defined in the "Ante-Chamber" wherein the lengths of the Sacred Cubit and the Inch are also portrayed on a granite slab which spans the narrow "Chamber". From one point of view this little so-called "Ante-Chamber" is the "drawing-office" of the Great Pyramid, even as the Great Pyramid itself is the Almighty's "drawing-office" containing His plans for this World of ours.

On making a scientific examination of the Sacred Cubit in the Pyramid, it is found to bear an exact relationship to the size of the planet on which we live. This Cubit is discovered to be the exact 10,000,000th part of the distance from the centre of the Earth to the Pole, or in other words the precise 10,000,000th of the Earth's polar radius or semi-axis. According to the results of the latest geodetic research in the International Geophysical Year 1957-1958, the polar radius of the Earth, as deduced from observation of the orbits of artificial Earth satellites, is 3949.89 miles. Dividing this figure by 10,000,000, the result is 25.0265 British inches, the precise length of the Sacred Cubit of the Great Pyramid (correct to four places of decimals). Thus the Earth's polar radius measures 10,000,000 Sacred Cubits or 250,000,000 Pyramid inches; hence the Pyramid inch is the 500,000,000th of the Earth's polar diameter. Remarkably enough, as far back as 1869, Sir John Herschel, the famous astronomer, actually stated that the rational basis for an earth-commensurable measure is the division of the Earth's axis "into *five* hundred million equal parts or geometrical inches". (Letter to *The Times*, 30th April, 1869.)

At the time of the French Revolution, the French savants also conceived the idea of instituting a unit of linear measure based upon the size of the Earth, and invented the metre, which, although it has been adopted in Continental Europe, is, from the scientific standpoint, very faulty. The French metre was arrived at by taking the 10,000,000th part of the so-called quadrant of the Earth as calculated from the North Pole to the Equator, along a meridian passing through Dunkirk. In the first place as the Earth is not a perfect sphere, the said distance



is not a true quadrant, hence it is not truly scientific to determine a unit of straight measure from such a curved surface, and secondly, the calculations were subsequently discovered to be slightly in error. Scientifically, a unit of straight measure should be based on the straight distance corresponding to the curved semi-meridian, namely the semi-axis or polar radius of the Earth, as has been correctly done in the case of this Sacred Cubit. Furthermore the Earth's axis is the only long constant natural straight line on our planet, and it is also truly international, for all nations rotate round it once every day. How appropriate that the Pyramid's units of measurement should be accurately based upon it! Thus the Designer of the Pyramid long forestalled modern man in the scientific idea of having a unit of measure based on the size of the Earth, and therefore knew the exact dimensions of the Earth. Indeed, the Pyramid's Sacred Cubit is really the French metre scientifically and mathematically corrected over 4,000 years before the French scientists even thought of the idea of having a unit of linear measure based on the dimensions of the Globe.

When the metre was brought into existence, a French mathematician at that time, named M. Callet, in his book on *Logarithms*, published in 1795, suggested that the metre should be the 10,000,000th part of the Earth's Polar radius instead of being based on the irregularly curved surface of the Earth. Without being aware of it, M. Callet was suggesting the truly scientific Sacred Cubit in the design of the Great Pyramid.

It is amazing to what a small extent the original perfect inch, as still preserved in the Great Pyramid, has fluctuated down the ages. The inch as now used in Britain, after all these long centuries, only deviates from the original scientific standard by approximately the thousandth part of an inch. For almost all small domestic purposes at least, the inch in the Great Pyramid and the inch as found today in Great Britain and the U.S.A. can be regarded as practically identical. As we go back in history, we find at times that the insignificant difference was still more insignificant. Even in the days of Queen Elizabeth I the inch as then in use in Britain deviated even less from the



original true scientific inch of the Pyramid than it does today.\* We mention here, incidentally, that our present system of measures very much needs to be reformed, on the basis of the scientific inch however, and not on the unscientific metre. Sir John Herschel declared the metre as "The newest and worst measure in the World".

The interesting question arises: What was the origin of this Sacred Cubit, of which the Inch is the subdivision, this remarkable unit which is the 10,000,000th of the Earth's Polar radius and which constitutes the scientific correction of the French metre? At the time the Great Pyramid was built over 4,500 years ago no man on Earth knew the precise dimensions of the oblate spheroid of the Earth, which knowledge was essential for determining this Cubit, and yet we know it was in use by the ancient Hebrews, and became known as the Sacred Cubit of the Hebrews. By Petrie's figures the ancient Persian cubit was equal to 25.34 British inches (reckoned as 25 thumb-breadths of 1.0136 inches). According to the Jewish *Mishnah* the Persian cubit "at the north-east corner . . . of the Palace of Shushan . . . was longer than the cubit of Moses by half a finger-breadth".† This shows that Moses used the Sacred Cubit of 25 inches, the same unit as revealed in the design of the Great Pyramid—although not the cubit used by the Egyptian workmen in actual

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\* When the Pilgrim Fathers and early British settlers went out to America, they took the British system of weights and measures with them; but already in the U.S.A. these have deviated slightly from the original. Expressed in units of the metric system the British Inch is equivalent to 25.399978 mm., whilst the present U.S.A. Inch is 25.400051 mm. International Industries have, however, unofficially adopted an Inch of 25.4 mm. precisely and both the British and American Governments are being approached to adopt and legalise this equivalent. The difference between the legal British and American Inches as will be observed is 0.000073 of a millimetre.

However, since the above paragraph was written in 1957 and appeared in the first edition of this book, various national metrological laboratories of countries using the inch have agreed that, from 1st July 1959, the value of the inch be fixed at 25.4 mm. exactly. Although this is the agreed figure now being used in science and technology, it has not yet (1961) got statutory force in the United Kingdom. The 25.4 mm. inch is a trifle nearer to the original geometric Pyramid inch again and it is to be hoped that the British Government will legalise it soon.

† *Kelim*, XVII, 9.



construction, as it was a foreign unit to them.\* Sir Isaac Newton in his work *Dissertation on Cubits* also shows that the Hebrew Sacred Cubit was 25 inches. Thus the 25 inch cubit was the one Divinely sanctioned to be used in the construction of the Tabernacle in the Wilderness, which was first set up on the 1st day of the Hebrew month Abib (Nisan), 1452 B.C.,† 9½ months after the detailed instructions of the measurements were given on Mt. Sinai in the month Sivan 1453 B.C.,† the latter being only 2 months after the Exodus, which took place in the month then called Abib, but known as Nisan in later times. But the 25-inch cubit did not originate at that time. The Israelites used the 25-inch cubit during their long sojourn in Egypt prior to the Exodus, for there is archæological evidence that it was in use in Egypt during the XVIIIth Dynasty and this was the Dynasty that ruled during the last century and a quarter of the Israelite residence in Egypt.

The first time that the cubit is mentioned in the Bible is in the Divine instructions to Noah for the construction of the Ark as recorded in Genesis 6: 15-16. This account, however, appears to be a very brief summary of the main features only and not the full inspired instructions. The Biblical record is, of course, that the measurements of the Ark were revealed to Noah by Divine inspiration and it is possible too that the length of the unit of linear measure or "cubit" to be used was also given by inspiration and, as the same cubit was used by Moses, the precise length of it may have been repeated to him on Mt. Sinai to ensure accuracy. Indeed the indications are that the revelation of the Sacred Cubit to Noah and, 17 centuries later, to Moses were both repetitions and that the original revelation of this scientific "cubit" was given earlier still, in an age before the Flood.

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\* In the later monarchical period in Palestine the cubit of approximately 18 inches was in use. Whilst after the Jewish Exile the legal cubit of the Talmudists was 21.85 British inches. Amongst the Greeks and Romans, a cubit was recognised as the length of a man's forearm from the elbow to the finger tips, hence the word *cubit* (Latin *cubitus*, *cubitum*, the elbow).

† For proof of the dates see *Treatise on Bible Chronology* by the same author.



That a revelation was given to Enoch is confirmed both by the Bible (Jude 14) and tradition.\* Although Enoch is cited in the Scriptures as a prophet of God, his prophecy is not included in the Bible, for he lived long centuries before the time of even the earliest Biblical writers and was God's prophet to a bye-gone world in a bye-gone age—the Antediluvian Age, “the world that then was” (2 Peter 3: 6). Enoch's “age” was from the 43rd to the 40th centuries B.C., whereas Moses lived in the 16th and 15th centuries B.C. In other words, from Enoch to Moses was a much longer period of time than from Moses, the compiler of Genesis, till the completion of the Bible by the Apostle John towards the end of the 1st century of the Christian Era.

The numbers connected with Enoch and his “House” are striking. By descent, Enoch was the founder of the 7th dynasty from the beginning of the Biblical record of human history (as shown in Genesis 5: 1-24) and Jude in his Epistle in the New Testament, when referring to Enoch, mentions that fact—“Enoch . . . the seventh from Adam” (Jude 14). But why should Jude introduce such an apparently unnecessary detail into his condensed Epistle of only 25 verses, unless to draw our attention to a definite numeric symbolism connected with Enoch? No other ancient patriarch is thus specifically “numbered off”. The significance of the numeric symbolism associated with Enoch is further brought out in the record of his “age” which is stated in Genesis 5: 23 as 365 years—the number of days in a normal year, hence Enoch's period was a year of years. The ratio between one year of Enoch's life and his entire period or “age” is the same as that between a day and a year, which, expressed to the nearest whole number (as in Genesis 5: 23), is 1:365. So in symbolic significance or type, a day was represented by a year in Enoch's “life” and what is very significant, this is the very scale revealed in the Bible in regard to Biblical chronological prophecy, as definitely stated in Ezekiel 4: 6, “I have appointed thee each day for a year”. This scale is found to

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\* The original prophetic writings of Enoch must not be confused with the versions of the apocryphal “Book of Enoch” compiled 4,000 years later, about the 2nd century B.C.

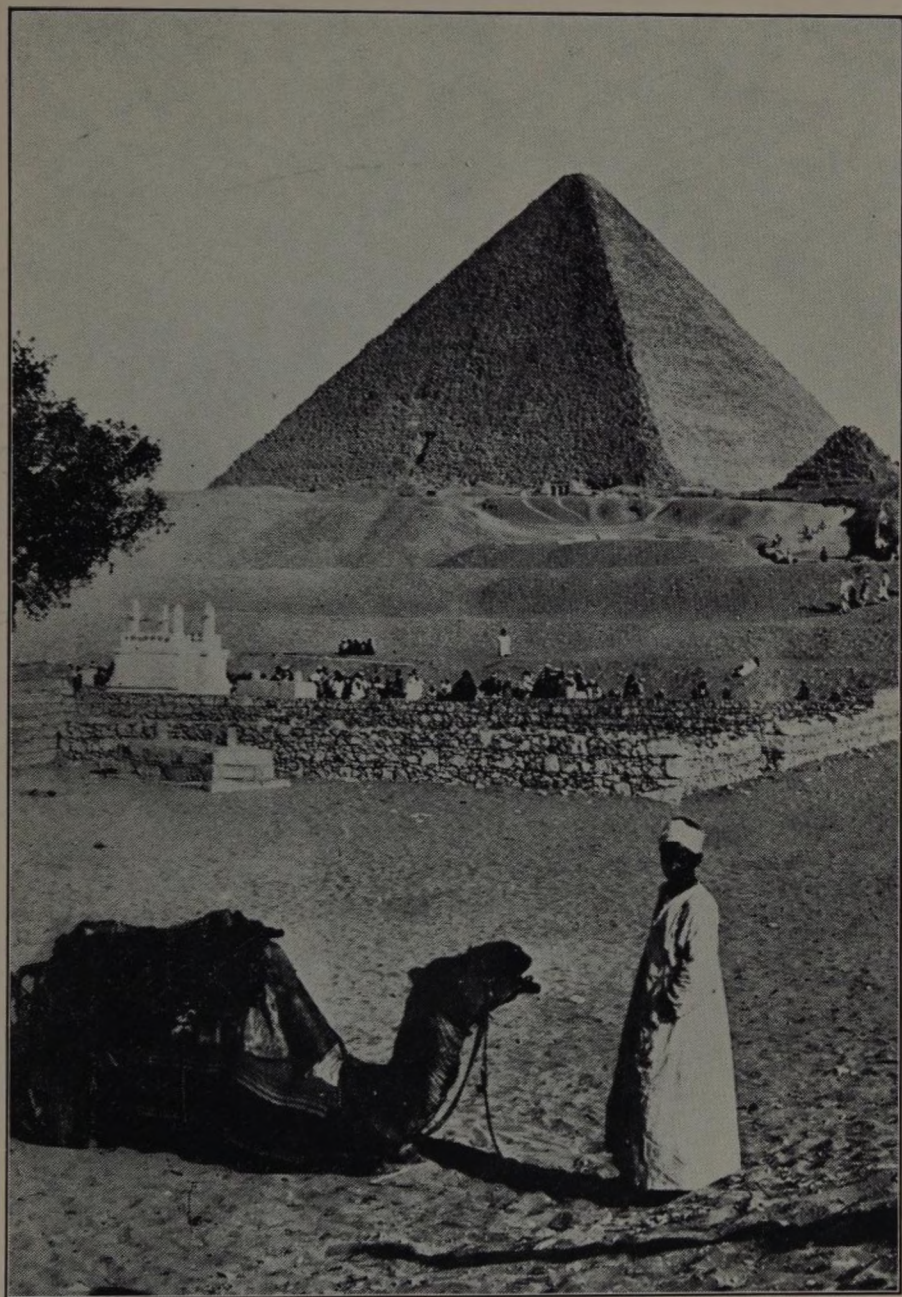


be the key to the interpretation of the chronological prophecies of the Bible.

Traditional references to the Revelation of Enoch as found in the Apocryphal Book of Enoch, compiled about the 2nd century B.C. speak of Enoch as having received a scientific revelation, as well as a prophetic and spiritual one, and that such included information concerning the courses and times of the heavenly bodies. Now, the duration of Enoch's period, as we have seen, symbolises the time of the course of the Earth around the Sun. If it is desired to make a representation of this scientifically, it can be done by means of geometry. The eras of the patriarchal dynasties can be geometrically represented by drawing straight lines having the same number of units in length as the respective epochs of the patriarchs. For example, the 930-year period of Adam (Genesis 5: 5) would be defined by a straight line 930 units in length, the period of Seth 912 units (Genesis 5: 8), that of Methuselah 969 units (Genesis 5: 27) and so on. But Enoch's period could not be correctly represented by a straight line terminating at the end of 365 units, for while the Bible records death at the end of each patriarchal era, there is one exception—that of Enoch, who is represented as not seeing death, but translation, after 365 years (Genesis 5: 23-24; Hebrews 11: 5). Therefore properly to represent Enoch's "life" by geometry it would be necessary to draw a line 365 units long without an end! This, however, can be done by describing a circle having a circumference of 365 units: and this very Enoch Circle constitutes the basis upon which the entire geometric design of the Great Pyramid is constructed and it pervades the entire structure—we have already drawn attention to an example of it in the "Ante-Chamber" (page 71). From the standpoint of our present investigation, the point of great significance is that the unit of the Enoch Circle is revealed by the Great Pyramid to be the inch, the subdivision of the Cubit which in much later times became known as the Sacred Cubit of the Israelites, although these later times were early times so far as Israelite history is concerned.

The Israelites thus obtained their Sacred Cubit from their





THE SOUTH SIDE OF THE GREAT PYRAMID





THE NORTH SIDE OF THE GREAT PYRAMID



ancestors, the Hebrews, who in turn received it from their Shemite ancestors, who got it from Noah their old ancestor, who again in turn had it handed down from his great ancestor Enoch. So the Cubit of Enoch, the Cubit employed in the building of the Ark by Noah, the Cubit used in the design of the Great Pyramid, the Cubit employed in the construction of the Tabernacle in the Wilderness by Moses and in the erection of the Temple at Jerusalem by King Solomon, was one and the same Cubit and had the one original source—Divine inspiration—hence the supreme accuracy of the determination of this 25-inch Cubit as the precise 10,000,000th of the Earth's polar radius and hence also its appropriate name, *Sacred Cubit*. After the erection of the Temple, 974-968 B.C., there is no evidence of the 25-inch Sacred Cubit ever having been used again.

II Chronicles 3: 3 states that the measurements of Solomon's Temple were given in "cubits after the first measure", i.e., the original Divinely given cubit and not the shortened cubit used by the Israelites at the time. The short cubit was man's cubit, "the cubit of a man" (Deuteronomy 3: 11) and corresponds to the Latin *cubitum* (measurement from a man's elbow to the tip of his fingers). The original Divinely given cubit was based on the size of the Earth and at a time when man did not know the Earth's dimensions, whilst man's cubit was based on the size of a man. The Hebrew word translated "cubit" is *ammah* which, according to Strong's Hebrew and Greek Concordance, is derived from a root word *ame*, meaning "mother", thus signifying that it was God's original measure. Although the Sacred Cubit of 25 inches was never used again in actual construction after Solomon built the Temple, nevertheless the measurements given in Ezekiel's Temple Vision on the Day of Atonement in the Jubilee Year (Autumn, 572 B.C.), were according to the Sacred Cubit, for Ezekiel 40: 5; 43: 13 state the Cubit in that case to be a "cubit and an hand breadth", i.e., a handbreadth longer than the cubit in general use at the time.\*

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\* On each Jubilee, which recurred after a cycle of 49 years, the Jubilee Trumpet was blown on the Day of Atonement (Tishri 10th) and it is significant that Ezekiel's



Incidentally, in this connection it is interesting to note that all the dimensions of the Ark of Noah as recorded in Genesis are to be found in the Tabernacle also, as recorded in Exodus. The length of the Ark was 300 cubits, whilst the perimeter of the Court of the Tabernacle was also 300 cubits. The breadth of the Ark and that of the Court of the Tabernacle were the same, namely 50 cubits. The height of the Ark was the same as the length of the Tabernacle, 30 cubits. As there were 3 storeys in the Ark, this gives a height of 10 cubits to each storey and this was also the height of the Tabernacle, as well as its width.

In the record of Patriarchal periods given in Genesis, chapter 5, only whole numbers of years are recorded and no fractions of years are given, but it is essential to understand that this does not mean that the fractions of years involved in the actual periods are not taken into account in the total chronological chain from Adam to Noah. A very exacting astronomical check is applied to the total length of the Antediluvian Age from Adam to the Flood as obtained by totalling the years of the Patriarchs as given in Genesis, chapter 5,\* and as we shall show later, an exacting Pyramid test is also applied in this present work to the date of Adam. This proves that the Antediluvians had a system similar to that adopted by the Near East nations in later ages whereby the 1st year of a king's reign was reckoned as beginning at the first New Year Day following his accession, whilst the year previous to that was counted as the last year of the reign of the predecessor. In this way, the lengths of the king's reigns were expressed in whole years only and yet the fractions of years at the beginnings or ends of reigns were not lost in the count. Hence in Genesis, Enoch's period is given as 365 years without any mention of the odd months, weeks or days, in accordance with the usual practice, but the Pyramid when portraying Enoch's period alone, by means of the Enoch Circle,

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Temple Vision was given on that very day. But the Jews could not observe it on that occasion as they were in exile in Babylonia, but they reckoned and noted it and that was the last Jubilee to be counted by them. After the return from Babylonian Captivity no Jubilees were ever observed again, although the Sabbatic Years were.

\* *Treatise on Bible Chronology*, pp. 199-200, by the same author.



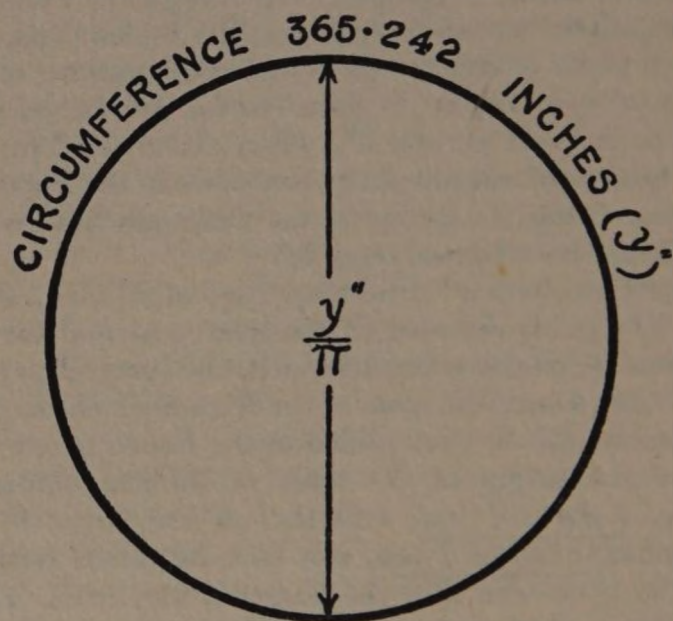
gives the precise time to the day and hour, namely, 365.242 years, i.e., 365 years 88 days 9 hours. The entire geometric design of the Great Pyramid is built upon the Enoch Circle—its circumference, diameter and radius, which are respectively 365.242, 116.26 and 58.13 geometric or Pyramid inches. So by geometric symbolism the representation of Enoch is stamped on the entire Pyramid from top to bottom, inside and outside. No wonder that the Great Pyramid is traditionally associated with Enoch and that Masonic tradition alludes to the Pyramid as “the Pillar of Enoch” (Hanok), even though the Pyramid was not built until the second millennium after Enoch lived. Because the Enoch Circle also expresses in inches the number of days in the solar year, as this is the same as the number of years in Enoch’s patriarchal period, it is often called the Year Circle. So it is equally correct to refer to this circle as the Enoch Circle or the Year Circle, according to the viewpoint from which we are speaking—see diagram on p. 84.

Thus, in the so-called “Ante-Chamber” of the Great Pyramid, the unit of time is revealed as the solar year and the unit of linear measure as the geometric inch, the integral part of the Sacred Cubit, hence the scale of the Pyramid’s chronograph is the inch-year scale as exemplified in the Enoch Circle therein. Therefore the origin of the scale of Biblical chronological prophecy,  $1 \text{ day} = 1 \text{ year}$ , and that of the Great Pyramid’s chronograph,  $1 \text{ inch} = 1 \text{ year}$ , can both be traced back to the Enoch Circle, as can also the Sacred Cubit itself. Thus the Sacred Cubit of 25 inches is the oldest standard of measure known.

The Egyptian Royal Cubit being derived from the Sacred Cubit, as shown in the King’s Chamber Passage, is of course of later origin. Its geometric derivation from the Sacred Cubit can also be shown from the hieroglyphic symbols. Horapollon in his work on *Hieroglyphics*, states, in chapter 1 section 5, how the Egyptians portrayed the year in hieroglyphics; he explains, “To represent the *current year* they depict the fourth part of an Arura; now the Arura is a measure of land of an hundred cubits. And when they would express a year they say a *quarter*”.



THE GEOMETRIC BASIS  
OF THE  
SCIENTIFIC REVELATION  
OF THE  
GREAT PYRAMID.



THE YEAR CIRCLE  
 (Enoch Circle)



In his illustrations Horapollon shows this hieroglyphic sign for a normal *year* as represented by a circle (a square sign was used in the case of an intercalated year). An *arura*, i.e., an Egyptian acre, is an area, which if in the form of a square, has a side-length of 100 Egyptian Royal Cubits ( $= 2,062.84$  British inches) as Horapollon states. Now the *heseb* or  $\frac{1}{4}$  arura square has, of course, a side-length of 50 Egyptian Cubits. But if this "fourth part of an arura" take the form of a circle, the circumference of this circle, if expressed in inches of the Sacred Cubit of the Hebrews and their ancestors, is found to be 3652.42, the precise figures of the Enoch Circle or Year Circle ( $365.242 \times 10$ ). By taking a unit of 10 inches of the Sacred Cubit of the Hebrew ancestors, this circumference measures the number of days in the solar year and hereby is revealed the reason for the circular  $\frac{1}{4}$  arura being the hieroglyphic sign for a *year*, but hereby is also revealed the derivation of the Egyptian Royal Cubit from the Sacred Cubit of the ancestors of the Hebrews.

Now, the natural question arises: At what time was the Egyptian Cubit developed out of the Sacred Cubit of the Shemitic ancestors of the Hebrews? From archæological evidence we know that this cubit of 20.6284 British inches was in use at the beginning of the Dynastic Period, *circa* 2947 B.C. and even before it. The Egyptians were, in the main, Hamites, i.e., descendants of Ham, the son of Noah, hence the Bible speaks of the Egyptians as "the House of Ham" (Psalm 78: 51) and the land of Egypt as the "land of Ham" (Psalms 105: 23; 106: 22) and as Professor Sayce states, "The Egyptians themselves called their country *Khem*, the Hebrew *Ham*". The descent of the Egyptians from Ham was through the line of Ham's son, Mizraim and the people who descended from him were known as Mizraim by the Hebrews. So in our English Bibles the word *Mizraim* is translated Egyptians or Egypt as the case may be. In Arabic today, Egypt is *Misr*. Thus the Hamite Egyptian race did not come into existence till after the Flood and would take some time to develop. As the Flood occurred in the 32nd century B.C. and the 1st Dynasty of Egyptian kings



came into power in the 30th century B.C., the origin and development of the Egyptian Cubit out of the Shemitic or proto-Hebrew Sacred Cubit can therefore be traced to the period between the two, namely the 31st century B.C., during the Predynastic Period. On the other hand the Sacred Cubit goes back to at least the period of Enoch in the 43rd to the 40th centuries B.C. and is therefore more than 1,000 years older than the Egyptian Royal Cubit.

So much of the Great Pyramid's chronological prophecy has now been realised in history that the scale of the Pyramid's chronograph as stated above, viz., *1 inch = 1 year*, has been incontrovertibly proved.



## God's Witness of Stone

— The Great Pyramid —

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In a dry weary land; in a wilderness lone;  
In a desert of sand, is the witness of stone,  
So majestic the whole and so deep its design,  
It convinces the soul of a Builder Divine.

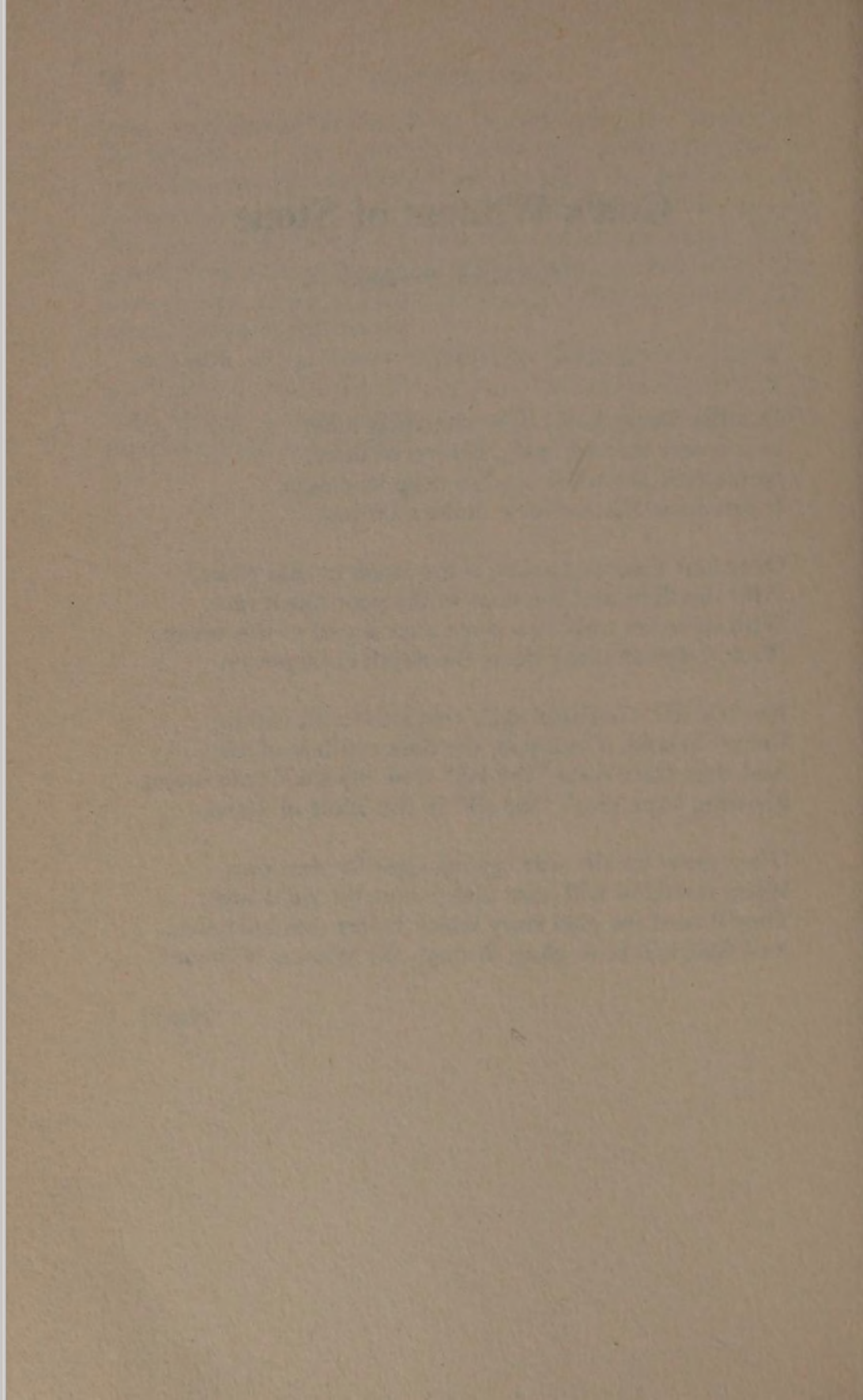
Over four thousand years, it has stood in that place,  
'Mid the sighs and the tears of the poor fallen race.  
With its secret unknown some have gazed at this tower,  
While Jehovah alone knew the depth of its power.

Now there's wonderful skill, that is seen all within;  
Come! behold, if you will, the dark symbols of sin;  
And then trace from "the fall" how the Lord doth atone,  
Showing hope that's "for all" in this Bible of Stone.

'Tis a chart for the wise, giving signs for that day,  
When mankind will arise and pursue the right way;  
They'll read the glad story which before was unknown,  
And God will have glory through the Witness of Stone!

(Anon.)







## CHAPTER VI

### PRINCIPLES OF CHRONOLOGICAL INTERPRETATION

**In order to interpret correctly the Pyramid's great chronograph of history and prophecy, it is absolutely essential to take the lengths of the passages exactly as built by the ancient builders; there must be no measuring from a vertical alignment at one end of an inclined passage to a co-ordinate at the other end, nor from a mid-axial point at one end to something different at the other end, nor must there be measuring "round corners" or extending of plugs or any manoeuvring whatever. Every passage in the Pyramid must be measured in the self-same consistent manner, and there must be no exception at all. Not until we take everything exactly as constructed can we solve the Pyramid, so far as chronology is concerned. On the other hand, when once we can take the straightforward measurements of the passages, etc., precisely as built, for chronological purposes, then we have discovered the Pyramid's chronological revelation. As honest searchers after truth at all costs, let us conscientiously adhere to this all-important principle and countenance no violation.**

As  $\pi$  is the mathematical ratio upon which the whole physical Universe is designed, the ubiquity of  $\pi$  in the structural design of the Great Pyramid associates the Creator of the Universe with the Designer of the Pyramid, whilst that of  $\gamma$  indicates that the Pyramid's Divine Revelation pertains to matters in connection with this particular World on which we live, whose solar tropical year is 365.242 days—the Divine Plan for the planet Earth, and not that for Venus, Mars, Jupiter or any



other world. Hence we find that the dimensions of the Pyramid are defined by formulæ incorporating both  $\pi$  and  $y$ . For example, the length of the "Ante-Chamber," already referred to, is 116.26 Pyramid inches, but this is  $y$  divided by  $\pi$ . ( $y \div \pi = 365.242 \div 3.14159 = 116.26$ ).

Geometrically, the combination of  $\pi$  and  $y$  is expressible by one simple figure, a circle having a circumference of 365.242 units (the circumference is  $y$  and the ratio between the circumference and the diameter is  $\pi$ ). All measurements of the principal features of the Pyramid, exterior and interior, are simple functions of this Year Circle, the unit employed being the geometric Pyramid inch, as explained in the previous chapter.

The fact that the interior arrangement of the Pyramid is built up from the functions of " $\pi$ " and " $y$ " in Polar diameter inches is scientific evidence that He who designed the universe designed the Ages, of which the Pyramid passages are a chronological representation. Hence the Great Pyramid, ancient as it is, presents to us scientific chronological prophecy from the Almighty Himself, thus bringing to our mind the words of Scripture, "I am GOD . . . declaring the end from the beginning, and FROM ANCIENT TIMES the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah 46: 10-11).

As will be observed from the chart, access is gained to the Pyramid's interior by means of a downward passage appropriately named the Descending Passage, which leads from the entrance right down to a small horizontal passage leading in turn into a large subterranean cavity known as the Subterranean Chamber cut in the natural rock about a hundred feet below the base of the Pyramid, and sometimes called the Pit, as there is a deep shaft or pit sunk in the bottom of it. The original angle of gradient in the Descending Passage and all sloping passages in the Pyramid, whether they be upward or downward, is  $26^{\circ} 18' 9.7''$ .



Down this Descending Passage at a distance of about 40 feet from the Entrance there is an absolutely straight knife-edge line cut from roof to floor on each side wall and exactly opposite each other. The appearance of these certainly suggests that they are intended as a clear cut zero-line or scratch mark from which to take measurements and thus ascertain the periods of the Pyramid's chronological prophecies. They are known as the Scored Lines.

But what date do these "Scored Lines" mark? At night time, Polaris ( $\alpha$  Ursæ Minoris) the present Pole Star, shines down the Descending Passage. If we enter that passage and look backward we can see the Pole Star or North Star until we reach the lower portion, and then the star disappears, and of course that means to say that Polaris does not shine absolutely straight down the passage. The famous astronomer, Sir John Herschel, was nevertheless impressed by this phenomenon. He set to work to ascertain if at any time any particular star actually shone directly down the Descending Passage and he found that at a certain time in the twenty-second century B.C. the Dragon Star ( $\alpha$  Draconis), which was the then Pole Star, was, when at its lower culmination, in that exact position.\*

That is to say, the Descending Passage and the Dragon Star were in the same inclined plane, which for the sake of using an easily understood term, we shall call the plane of the Dragon Star. The fact that there are two Scored Lines, one on each side wall and opposite each other, indicates the intersection of the plane of the Dragon Star by another astronomical plane. On discovering this, Professor C. Piazzzi Smyth, Astronomer

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\* The position of the Great Pyramid on the surface of the Earth is—Latitude  $29^{\circ} 58' 51''$  N., Longitude  $31^{\circ} 9' 0''$  E. The angle of the interior passages,  $26^{\circ} 18' 9.7''$ , is therefore nearly  $3^{\circ} 41'$  less than that of the Pyramid's latitude. Hence the line of the Descending Passage does not point exactly to the north celestial pole but to a point nearly  $3^{\circ} 41'$  below it. The present north star, Polaris, is about  $1\frac{1}{4}^{\circ}$  from the north pole of the heavens, hence can only be observed from the upper part of the Descending Passage, for even when at its lower culmination it is out of alignment with the passage angle to the extent of approximately  $2\frac{1}{2}^{\circ}$ .



Royal for Scotland, immediately began to calculate what was indicated by this plane. He found that, at the very same time that the Dragon Star was in alignment with the Descending Passage, that beautiful and much admired little stellar cluster, the \*Pleiades or Seven Sisters in the constellation of *Taurus* (the Bull), was in alignment with the Scored Lines. The date at which the Dragon Star and the Pleiades were in those precise positions relative to the Pyramid was the Vernal Equinox of the year 2141 B.C.

In earlier days, astronomers arrived at slightly varying dates in their computations of this matter, but today, with the more advanced knowledge and instruments, the range of possible error has been eliminated, and the date 2141 B.C. definitely established. In a letter, one of the most eminent British astronomical authorities has assured the author **not only that 2141 B.C. is the correct year for the transit of  $\alpha$  Draconis in this connection, but that even the year immediately preceding and that immediately following, i.e., 2142 B.C. and 2140 B.C. respectively, are both not only outside, but "well outside the limits of error permissible."**

The interesting story of the way in which the Scored Lines were discovered is most illuminating in this connection. While Prof. Smyth was actually carrying out research at the Great Pyramid in 1865 a Scottish shipbuilder, Robert Menzies of Leith (now part of Edinburgh), suggested that the Grand Gallery symbolised the Christian dispensation and that the First Ascending Passage represented the Mosaic dispensation and also that the lengths of the passages were determined by a chronological scale. Menzies, knowing that Prof. Smyth had made an approximate calculation of the date at which the

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\* The Pleiades or Seven Stars are referred to in the Book of Job (38:31) "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" They are also spoken of in Amos 5:8, "Seek him that maketh the Seven Stars and Orion." Their names are Alcyone, Merope, Maia, Electra, Tayegeta, Sterope and Celaeno. Alcyone, admired from of old, is the principal star of the cluster; it is classified as  $\eta$  Tauri by astronomers. *Mazzaroth*, meaning to encircle or surround, mentioned in the next verse (Job 38: 32) was the Hebrew name for the Zodiac.



Dragon Star shone exactly straight down the Descending Passage put forward the theory that the date of this important astronomical phenomenon of the alignment of the Dragon Star with the Descending Passage should be clearly marked in some way in the Descending Passage itself at the place representing the said date on the chronological scale. So Menzies requested Smyth to investigate the matter at the Pyramid itself. Prof. Smyth did so and to his great delight discovered the Scored Line on each side of the passage right at the very place.\*

This type of discovery is particularly gratifying and the elation experienced by Prof. Smyth and Robert Menzies must have been like that of Professors Adams and Leverrier who, in 1846, maintained from their studies of celestial mechanics that a hitherto unseen and unknown planet was in existence and that at a specified time the planet should be visible by powerful telescopes directed on a certain point in the heavens. At the time thus calculated the great telescopes were focussed on the point and lo! the planet was there—the planet we now know as Neptune. As the astronomical fixing and correct reading of the whole range of inch-year chronology in the Pyramid is determined by the Scored Lines dating, the discovery of the Scored Lines was a relatively much greater discovery in the realm of Pyramidology than even the discovery of Neptune in the field of Astronomy.

Thus the Pyramid singles out that particular year, 2141 B.C., as the year of reference in respect of chronological measurements. The date represented by the Scored Lines, then, is the Vernal Equinox of 2141 B.C., and thereby the Pyramid's entire prophetic chronograph is astronomically fixed. Measurements in inches, backward or forward from the Scored Lines represent the corresponding number of years before or after that

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\* Prof. Smyth also noticed that, although the joints in the walls of the Descending Passage are perpendicular to the floor, there are two joints on each wall, immediately to the north of the Scored Lines that are not so; they are peculiar vertical joints, as if intended to draw attention to something of importance, evidently to the Scored Lines.



astronomically fixed date. **The adoption of a merely arbitrary Scored Line date, such as 2144 B.C., in order to fit in with a geometric theory superimposed upon the Pyramid's passage system, is manifestly erroneous. The consequences of adopting a wrong Scored Line date are very far-reaching, for all the dates throughout the ages that are represented on the inch-year scale will automatically be thrown wrong also.** As the theory involving the erroneous 2144 B.C. Scored Line date has been widely circulated and boosted, it is appropriate that we deal with it here briefly at this juncture.

In the first place, the geometrical construction invented to support the supposed Scored Line date 2144 B.C. (Autumnal Equinox) actually misses the Scored Line itself by over  $\frac{1}{2}$  an inch—which fact alone, apart from the astronomical error, is fatal to the theory. Secondly, the chronological system connected with this theory is based on an adopted length of the Precessional Cycle\* connected with the scalar circuit of the Pyramid at the level of the top of the Great Step at the upper end of the Pyramid's most spectacular passage, the Grand Gallery. But here again, the postulated Precessional circuit† level misses the top of the Great Step by  $2\frac{1}{2}$  inches! Consequently ingenious theories were invented in an attempt to explain away the discrepancy and obtain a desired result. Furthermore a theoretical point in the mid-air of the Descending Passage had to be invented to define a preconceived date of the Exodus. To fit the chronological theory into the geometric construction, the time-scale was changed in the middle of the floor of the Queen's Chamber—an obvious inconsistency. These are but some of the fallacies resulting from an erroneous Scored line dating. The invention of elaborate geometric theory

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\* Taken as 25,826.5 years. Actually, the precise length of the Precessional Cycle is not yet definitely known to within 100 years.

† Taken as 25,826.5 Pyramid inches, the equivalent of the sum of the Great Pyramid's diagonals at the base (i.e., of the full design, not the present contracted base. The height of the Pyramid of the full design is 5813.01 Pyramid inches. The complete explanation of this will be found in *Book IV.*)



in an attempt to confirm chronology thereby can be indulged in to an extent that is ridiculous and meaningless.

The theory also falls down on purely chronological grounds. It was first advanced in 1921 and then published in books from 1924 onward. But the chronological system therein adopted has now been rendered completely obsolete by present-day scientific research. No one could have solved the problem of the chronology at the time the theory was first promulgated, before the present-day development of advanced archæological and radiocarbon techniques; so, on that score, there is no discredit to David Davidson who produced that chronological theory 40 years ago, back in 1921. On the contrary, we must give credit for the great diligence and labour with which Davidson searched out the data then available, but which nevertheless was quite inadequate to solve the problem of the chronology. Yet there are supporters of that theory today who still try to tell us that the chronology of the Pyramid was "discovered" in 1921—a statement which, in the light of present-day knowledge, is absurd. (Up-to-date scientific techniques in chronology are elucidated in the author's work *Treatise on Bible Chronology*.)

Thus the 2144 B.C. Scored Line theory collapses on three lines of evidence, namely, on astronomical, geometrical and purely chronological grounds independently. (The scientific details will be given in *Book IV* of *PYRAMIDOLOGY*.)

As access into the Pyramid's interior can be gained from the North only, progression in time is therefore represented by advancement southward. Hence it is important to realise that although the dating is determined on the floor-lines of the passages, the respective dates are defined not only by specific points on the floors but by the vertical east-west planes in which these points lie. The date, Vernal Equinox, 2141 B.C., is determined by the point at which the Scored Lines meet the floor of the Descending Passage, but is defined by the entire vertical alignment and east-west vertical plane of that point. The scalar line itself however is consistently the floor-line, **always**; it cannot be made to jump up and down from floor to roof and in between,



at will, to suit grotesque geometric theories. After all, when we traverse the Pyramid's passages we walk on the floors.

There is only one way by which we can arrive at correct dates on the Great Pyramid's inch-year chronograph and that is by measuring in a perfectly straightforward manner at the prescribed scale, from the astronomically fixed starting point, the Scored Lines, 2141 B.C. (Vernal Equinox), to the beginnings and endings of passages exactly where the builders placed them, without any more ado and without being influenced by any preconceived theory or indulging in geometric constructions of our own in our endeavour to support such a theory. Whilst the Pyramid is constructed according to a marvellous geometric design, nevertheless that is no justification for our inventing geometric constructions of our own to suit our purpose and superimposing these on the Pyramid. Many have been misled by invented geometric constructions ingeniously contrived in attempts to justify a preconceived theory or arrive at a preconceived date. So in our chronological investigations as we proceed into the Pyramid's interior, we will take the dates just as they come by the above straightforward method and then the results will accordingly be those intended by the Architect—and, as might be expected, those results are truly marvellous. **The time has come when the grand Pyramid truth can now be presented so beautifully and satisfactorily that even the unlearned can understand and rejoice in its simplicity and straightforwardness, whilst the most critical scientist can revel in its scientific soundness.**

It is important to realise that the astronomical data connected with the Scored Lines were not therein portrayed through actual observation, for the Dragon Star and Pleiades did not occupy the positions so defined until nearly five centuries after the erection of the Great Pyramid. It was purely a matter of astronomical foreknowledge on the part of the Almighty designer of the Pyramid. There is a highly symbolic as well as chronological significance in connection with the position of those stars at the appointed time. The precise astronomical time when the Dragon Star and the Pleiades occupied the



positions defined by the Descending Passage and the Scored Lines alignments respectively was the noon of the Vernal Equinox, i.e., 21st March (Gregorian) 2141 B.C. At that moment, the sun was in the Zodiacal Sign of Taurus (the Bull) wherein is Pleiades, and at the same time was directly overhead on the meridian of the Great Pyramid, at the Equator. The entire plan of God for humanity is portrayed in the 12 Signs of the Zodiac. Taurus, the Bull, aptly pictures the suffering, sacrificing Christ, even as the sacrificing of the bullock on the ancient Israelite Day of Atonement represented the sacrifice of Christ at His first advent. The Sun, on the other hand, is symbolic of the reigning Christ at His second advent, for concerning that time the Biblical Prophet Malachi says, "the Sun of righteousness shall arise with healing in His wings".

The Latin poet Virgil (70-19 B.C.) wrote of the constellation Taurus: "The White Bull with the golden horns opens the year."\* Very appropriately, it was only a few years after the death of Virgil, that Christ, the antitypical Bullock of the Israelite ritual, was born at the opening of the year, on the Hebrew New Year Day, the Feast of Trumpets. Virgil of course was really alluding to an age, long before his time, when the Sun was in Taurus on the Vernal Equinox and when Taurus was on the meridian at midnight on the Autumnal Equinox. In the earliest recorded times, the beginning of the year was regulated by the Autumnal Equinox, but in later times by the Vernal Equinox, and so Virgil, in the context of the above quotation, connects it with the beginning of the Spring season of sowing.

So at noon on the Vernal Equinox, 2141 B.C., the Dragon Star, anciently called the Devil Star, was in exact alignment with the Descending Passage, which represents the course of "this present evil world" under the domination of the evil powers. It is well known that bright stars can be visible from the bottom of a deep shaft, during the daylight. It is possible that the Devil Star would be visible at that time from the bottom of the

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\* "Candidus auratis aperit cum cornibus annum  
Taurus . . . . ."—Virgil, *Georgics* I, 217-8.



Descending Passage, over 344 feet in from the outside atmosphere. It was the brightest star in the constellation of the Dragon in ancient time, hence its astronomical classification *a Draconis*, which defines it as the brightest star of the Dragon; but down the centuries it has gradually diminished in brilliancy until today it is a very faint star. Very soon, astronomically speaking, this star will doubtless be invisible to the naked eye, aptly symbolising that in due time the Devil will be divested of all his power. At the Scored Line date, this Dragon Star was the only star visible from the depths of the Descending Passage, which goes far underground, thus symbolising that this evil world is under the domination of Satan, for, as the Bible says, he is "the prince of this world" and indeed "the god of this world". The interception of the plane of the Dragon Star by the plane of the Pleiades in Taurus at the Scored Lines indicates the Divine purpose to intercept Satan's power over the world.

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## To The Great Pyramid

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Somber, mysterious, lofty, ancient pile,  
Enigma of remotest history,  
Who set thee here beside the storied Nile,  
Eternal watch to keep?  
What Master Architect conceived thy plan?  
Thou baffling riddle of the centuries,  
Standing where Egypt's delta, like a fan,  
Spreads northward, lush and green.  
What skilful workman wrought in ages past,  
So long ago their tools, their books, their songs,  
The echo of their speech are lost to us?  
No puny folk were they who set these stones  
With artful nicety each in its place,  
To stand, while things like nations, kings and thrones  
Grow old and crumble into dust.  
Unlike the other buildings standing near,



Inferior copies of the masterpiece,  
 No mummied relic of Egyptian king  
 Was ever found within thy mystic halls.  
 The writers of antiquity recount  
 Among their Seven Wonders thy great form,  
 Though knowing not what wonders thou didst hold,  
 To be disclosed at some far distant time.  
 Perhaps, when Abraham through Egypt passed  
 Escaping from the famine long ago,  
 He marvelled at thy beauty much impressed,  
 For thou wert cased in limestone white as snow.  
 Still in the early morning of the race,  
 When weeping Joseph entered Pharaoh's land,  
 Perhaps he dashed the teardrops from his face,  
 To stare at thee, amazed.  
 I wonder if, that day when Jesus rode  
 Into Jerusalem, acclaimed with palms,  
 The stones He said would instantly cry out,  
 Were thy great ponderous blocks?  
 That day, for more than twenty centuries,  
 The promise of His coming had been hid  
 Within thy massive core of masonry.  
 And now, at last, the latter days are come,  
 Wherein the light of knowledge is increased;  
 The secret thou has guarded for so long,  
 Is, with much other knowledge, now released.  
 Our learned men find in thy passages,  
 The angles and proportions you possess,  
 A story, that for wonder hath a charm  
 Beyond the power of language to express.  
 For surely, thy Designer was no man;  
 The orbits of the sun, and moon, and stars  
 Were all familiar unto Him,  
 And all the course of human destiny  
 He knew, and marked in everlasting stone  
 Long centuries before it came to pass.  
 The mournful Jeremiah somewhere says,  
 The Lord set signs and wonders in the land  
 Of Egypt that endure unto this day.  
 Isaiah speaks so boldly and so plain,  
 As almost to point out and call thy name.  
 A symbol of the human race art thou:  
 Thy builder left thee perfected and fair,  
 But now, for many centuries thou hast stood,



The mighty, rugged core of thee laid bare.  
 Loosened by shock of earthquake years ago,  
 Thine ancient sheath despoiling Arabs took,  
 To serve some wretched business of their own.  
 E'en so, as Adam once in Eden stood,  
 His mind and body perfect, and God looked,  
 And loved him, and pronounced him very good.  
 His far-descended children, now, alas,  
 By sin and death and sorrow, much reduced,  
 Please not the eye of God as Adam did.  
 But centuries of sorrow have an end,  
 And see! Already dawns the better day!  
 Wrongs of humanity begin to mend;  
 Wrongs that for justice long have cried in vain.  
 Soon shall the poor and sorrowful rejoice,  
 For all shall know the message that you bring:  
 The *Restoration* promised for so long,  
 The *new and blessed earth* the prophets sing!  
 And some shall dwell forever with the Lord:  
 Those who have trod the way of sacrifice;  
 But more, yea many more than all of these,  
 Shall live on earth restored to Paradise.  
 Perhaps the future holds some happy day  
 Wherein those selfsame workmen who at first  
 Set on with ancient geometric skill  
 In perfect symmetry thy snowy sheath,  
 Shall once more dress thee from thy mighty base  
 To towering top, and at last shall the chief,  
 The great, top cornerstone be brought  
 With shouting, and the song  
 Of "Grace, Grace Unto It" be sung.  
 Thereafter, for all time, thy sacred scars—  
 The outer ones, at least, shall covered be,  
 The inner ones a testimony to  
 Thy service as a witness to our God.  
 And now, I leave thee, noble monument,  
 I thank thee for the story thou hast told,  
 Towering, half ruined, still magnificent!  
 Chart of the Ages!  
 Storehouse of wonders!  
 Thou stable Witness to the Word of God!

(Anon.)



## CHAPTER VII

### THE MAIN DESCENDING AND ASCENDING PASSAGES, WITH WELL-SHAFT\*

#### CHRIST THE HUB OF THE SYMBOLISM

To continue now with the chronological aspect: the Pyramid as we have seen singles out the year, 2141 B.C., defined by the Scored Lines, as the datum-line or year of reference in respect of chronological measurements—the precise point of time being midday, 21st March, 2141 B.C., (Vernal Equinox) at the longitude of the Great Pyramid (Long.  $31^{\circ} 9' 0''$  E.).

The distance from the Scored Lines back up the Descending Passage to the Entrance itself is 482 Pyramid inches,† representing 482 years. Counting 482 years back from the datum-line of 2141 B.C., therefore brings us to the year 2623 before the Christian Era. As the passages of the Pyramid's interior symbolise ages which were then future, the Entrance to the Pyramid appropriately represents the date of the Pyramid's erection, and every inch forward into the Pyramid represents a successive year from that time onward. Thus the measurements reveal that the work on the construction of the Great Pyramid began in the year 2623 B.C., and this agrees with the most recent findings of Egyptology that the building of the Pyramid was begun in the 27th century before Christ. (Previously Egyptologists gave *circa* 3700 B.C. as the time of the Great Pyramid's erection). The portion of the Descending Passage in

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\* This will be dealt with more fully in *PYRAMIDOLOGY*, Book III.

† As the original Entrance is now missing, this distance of 482 inches has had to be computed. The floor of the passage at the Entrance coincided with the bottom of the 19th course of masonry, whilst the roof coincided with the top of that course.



the Pyramid's masonry above the natural rock is sometimes called the Entrance Passage.

Having traced the Great Pyramid's representation of chronology backwards from the Scored Lines (2141 B.C.) to the Entrance (2623 B.C.) marking the monument's erection, let us now penetrate further into the Pyramid and examine the details therein. In order to obtain the truth, the method of procedure must be the co-ordination of fact—the only truly scientific process whereby the truth can be arrived at. Various complicated theories have been invented in attempts to harmonise the Pyramid with preconceived chronological ideas; this has had a very detrimental effect, and driven away many people who otherwise would have taken interest in the subject. As in the case of an ordinary architect's plan, there is no question as to what is meant. The Great Architect of the Universe is, above all, consistent, and His design in the Pyramid must be interpreted consistently and taken exactly as constructed by the inspired builders. The Pyramid is not made of elastic, but of rigid stone, and if taken just as built, it can only mean one thing. It is all those fanciful methods of measurement together with the invention of intricate theories to make things fit, that have been responsible for so much misunderstanding regarding the Pyramid. It is one of the main purposes of this work to reveal the straightforward, powerful truth of the Pyramid. **In all cases we take the dimensions of the Pyramid's passages just as they were constructed by the ancient builders, and let the results take care of themselves.**

Now, 688 Pyramid inches beyond the Scored Lines in the Descending Passage, at a point which therefore by the inch-year measurement marks a date 688 years after 2141 B.C., namely 1453 B.C., an aperture appears in the roof, as will be seen from the diagram in *Frontispiece*. This aperture is the entrance to the First Ascending Passage, which in turn leads into other passages finally terminating in the chambers of life—the King's and Queen's Chambers—in contradistinction to the Descending Passage leading to the chamber of destruction and death, the Subterranean Chamber. As will be seen by referring to the



work *Treatise on Bible Chronology*,\* that year 1453 B.C. was the date of the Exodus of the Israelites from Egypt and the giving of the Law on Mt. Sinai. At the Exodus the observation of the Passover was instituted and this constituted the first item in the Divine Law given to the Israelites through Moses. That Divine Law promised life to the Israelites, if they could keep it. Any Israelite who could keep God's perfect law in its entirety would thereby prove himself to be a sinless man and worthy of eternal life on his own merit. Thus the Bible says "Death reigned from Adam to Moses" (Romans 5: 14) for through the Law given to Moses, a way of eternal life was opened. But no one could keep that Law perfectly until Jesus came; He kept that Law inviolate and fulfilled it. Thus the Law dispensation of the Israelites ended at the Crucifixion of Christ, which occurred in the Spring of A.D. 33.† This First Ascending Passage clearly represents that Law Dispensation with its offer of eternal life. **On putting the matter to the chronological test, we find an amazing and conclusive result**, for on measuring up the First Ascending Passage at the given scale of an inch to a year, we find that the length is 1,485 Pyramid inches‡ and therefore

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\* *Treatise on Bible Chronology* by the same author is a very comprehensive work on the subject and it is necessary to study it in order to obtain a proper understanding of the Great Pyramid's chronograph.—See back page.

† For proof of 3rd April (Julian) A.D. 33 as the correct date of the Crucifixion of Christ, see *Treatise on Bible Chronology*, pp. 458-495.

‡ Strictly speaking it is not correct to speak of the "junction" of the Descending and First Ascending Passages. There is no dovetailing of the structure of the First Ascending Passage across the walls of the Descending Passage to a junction at the floor of the latter. Access to the First Ascending Passage is gained by means of a "manhole" in the roof of the Descending Passage. The tightly fitting limestone block filling and concealing this entrance fell out as a result of the incessant vibration during Al Mamoun's excavation work in A.D. 820. In the ancient Egyptian Texts this limestone block, sealing the overhead entrance into the First Ascending Passage, was appropriately referred to as "the Secret Lintel", whilst the entrance itself was alluded to as "the Door of Ascent".

At the time of the Exodus it was not a case of the Israelites and Egyptians coming to a parting of the ways, one going one way and one another, a "junction". Israel was delivered and lifted out of Egypt overnight into a new sphere and a new course under Divine direction and law. In the Pyramid symbolism, the Israelites were delivered by the way of escape up through the "manhole" into their new Divine appointed sphere, the First Ascending Passage, representing the course of



the end of it marks a date precisely 1485 years after 1453 B.C. (Spring), namely A.D. 33. (Spring).<sup>\*</sup> This is truly wonderful when we recall that the Great Pyramid was erected over 2,600 years before the Crucifixion of Christ actually occurred and well over 1,100 years before the Exodus. **Thus the Great Pyramid, built in the far remote 27th century before Christ, clearly defined the precise dates of both the Exodus and the Crucifixion, long centuries before the actual events took place and indeed long before any of the Biblical prophecies concerning these matters were uttered.**

All recognised chronologers and archæologists, whatever dates they severally give for the Exodus, would agree that no date prior to 1453 B.C. is possible for that event; indeed many of them give dates much later. Similarly all chronologers, whatever their dates for the Crucifixion, agree that no date after A.D. 33 is possible. As the length of the First Ascending Passage floor is 1485 Pyramid inches, this rigidly fixes the interval between the Exodus and the Crucifixion as 1485 years, so far as Pyramid evidence is concerned, whatever the respective dates. But as 1453 B.C. is the earliest possible date for the Exodus and A.D. 33 is the latest possible date for the Crucifixion, and the interval between them is inflexibly fixed at 1485 years, it therefore means that these are the only possible dates for these two events. In addition to this, these dates are just as definitely fixed independently by the astronomically fixed Scored Line dating already mentioned. No other dates are possible for either event according to Pyramid evidence.

We have only to look into the Law which was given to the Israelites through Moses to realise what a high spiritual

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Israel from the Exodus to the Crucifixion under the Law, of which the Passover was the first-feature. Hence the beginning of the Ascending Passage floor at its entrance at the "manhole" denotes the time of the Exodus, and this is the point that marks the date 1453 B.C. on the chronological scale.

<sup>\*</sup> For the sake of any who may not be used to chronological reckoning, the rule for ascertaining the A.D. date required is to deduct the figures of the B.C. date from the total period and add 1, thus:

$$1485 - 1453 + 1 = \text{A.D. } 33$$



standard was placed before the Israelites at that time in comparison with the polytheistic idolatry among the nations all around them. Those laws ensured against the people becoming priest-ridden. The rights and privileges of the priests were limited; they were given no civil power whatever and wholly lacked opportunity for using their office to impose upon the rights and consciences of the people. It was also provided that rich and poor stood on a common level before the civil law. The arrangements in the law of Moses for the prevention of excessive wealth or extreme poverty through the institution of the restitution on the jubilee have not, as yet, ever been equalled by any other people. Not only was cruelty to animals prohibited, but even proper rest for the lower creation that serve man was provided for. The treatment of servants, foreigners and the aged was the subject of special considerate legislation. The laws were made public and anyone could copy them, and they were read to the people at their septennial festivals—thus preventing any tampering with the rights of the people by men in authority. It should be mentioned too that the food laws then put into operation were abreast with, if not in advance of, the conclusions of modern science. The spiritual life, duty towards God and fellow man ranked of paramount importance.

The Israelites, or some section of them, as a nation, thus maintained the Mosaic Order therein, in varying degrees, for approximately fifteen centuries, that is, until the first century of the Christian era. But the Mosaic Law was not properly carried out, and through the centuries serious corruption set in. When Christ came he condemned the apostate system, declared it to be at an end, introduced religious and spiritual teaching of the highest order, and, in the religious world, inaugurated an entirely new age, with universal scope. This great change, as well as the precise time when it was effected, is accurately portrayed in the Great Pyramid, for the First Ascending Passage, representing the Mosaic Order, is immediately followed by a spacious lofty passage commonly known as the Grand Gallery.

Our Lord and Saviour Jesus Christ—His life, His death,



His resurrection and ascension—is the central theme of the Bible and the Pyramid. The body of Old Testament truth focuses forward upon Christ, while the New Testament shows the ever-widening radiation from Christ until the whole earth shall be filled with the glory of God. So, correspondingly, the upward passages in the lower part of the Pyramid lead to and focus upon the spot portraying the death and resurrection of Jesus, whilst the passages beyond radiate from that point. **THE HUB AND CENTRE OF THE ENTIRE PYRAMID SYMBOLISM IS CHRIST.** The Pyramid portrays the whole life of Christ from Bethlehem to Calvary in wonderful detail, as well as His Resurrection and what this accomplished for all mankind. (This is dealt with fully in *PYRAMIDOLOGY, Book II—The Glory of Christ as revealed by the Great Pyramid.*)

If you were to read through the Bible from cover to cover, and ascertain the Plan of God therein, and then attempt to draw a diagram of that Plan in such a simple way that a child could understand, you could not do so any more simply and accurately than it is portrayed in the Great Pyramid wherein the downward system of passages leads to the chamber of death (as in all the other Pyramids of Egypt), whilst the upward system of passages leads to the chambers of Life (there is no upward system of passages or chambers of life in any other Pyramid). It should be carefully noted that there is no direct passage from the outside of the Great Pyramid to the Chambers of Life, the King's and Queen's Chambers, for as left by the ancient builders, the only entrance into the Pyramid was by the Descending Passage leading to the Death Chamber\*. This clearly symbolises that no one is born into the World with eternal life. All are born in a dying condition—"born in sin and shapen in iniquity" as the Bible says. So, concerning the Pyramid symbolism in regard to the individual soul, the problem of the Great Pyramid is, how to get from conditions of Death to the Chambers of Life. The first Ascending Passage

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\* The comparatively modern excavation by Al Mamoun (A.D. 820), by which tourists now enter, is of course no part of the original Pyramid. (Tourists are not allowed down the Descending Passage.)



is blocked at its very commencement by the huge tightly-fitting Granite Plug, representing the Divine Law, which blocked the way to life, for none could keep that Law perfectly and gain life thereby. Hence the only way to pass from Death to Life conditions is by faith up through the Well-Shaft, the top of which brings us out at the very place where Christ's First Advent is depicted at the end of the Ascending Passage and the commencement of the Grand Gallery. The top has the appearance of an Eastern rock-tomb such as that in which Jesus was buried, but burst open as if by tremendous power from within, beautifully representing the resurrection of Jesus from the dead. This exactly agrees with the Bible, which also informs us that the only way to pass from death unto life is through belief in the atoning work of Christ through His death and resurrection\*. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." "Behold the Lamb of God who taketh away the sin of the World." "Who gave himself a ransom for all, to be testified in due time." (Romans 10: 9; John 1: 29; I Timothy 2: 6).

The lower end of the Well-Shaft pierces through the natural rock of the west wall of the Descending Passage far below

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\* A theory has been put forward by an Egyptologist that the Well-Shaft was merely an inspection shaft made later and not part of the Architect's design. To this we ask the question, To inspect what? The Egyptians were experts at embalming and had there been a mummy in the Great Pyramid, it certainly would not have been necessary to inspect him, for he would be keeping quite all right for a few thousand years. To inspect the Pyramid itself just after it was built was also quite unnecessary for the Pyramid was built so well that it would not need any repairs for a few thousand years either. We have waited long and we have waited in vain for a satisfactory answer to the question as to what there was to inspect. We can safely discard the theory as too absurd to be worthy of any further consideration. If the Well-Shaft is not part of the original design of the Pyramid, then the inescapable meaning of the Pyramid's symbolism would be that humanity is denied all access to the only way of eternal life and that the whole human race, without exception is doomed to eternal destruction—which of course is ridiculous in the extreme. Whether the Well-Shaft was made simultaneously with the building operations or whether the ancient builders bored it through in its entirety after the construction work was finished, matters not. What does matter is the recognition of the fact that it is part of the Architect's design.



ground level, as will be seen from the chart. The opening is rounded and irregular and it is impossible to find any defined point from which a date could be ascertained by scale measurement. This is the Architect of the Pyramid's way of saying that chronology does not apply, because no date can be obtained, as there is no defined point to which to measure. When an irregular undefined feature such as this occurs in the Pyramid, it means that the symbolism of such a feature does not apply to a particular date, because there is no date defined, but to the whole passage or chamber in which it is situated and to all that are represented therein, in this case to all mankind, for as we have seen above, the Descending Passage symbolises the entire human race in the condition in which they are brought into the world. Christ "tasted death for every man".

The Grand Gallery, following after the first Ascending Passage, and at the same slope, represents the age from Jesus' day onward, wherein Christ "hath brought life and immortality to light through the Gospel". The First Ascending Passage (sometimes called the Law Passage because of its symbolic meaning) and the Grand Gallery, however, are in marked contrast. While the keynote of the symbolism of the First Ascending or Law Passage is bondage, that of the Grand Gallery is liberty. While the Law Passage is low and contracted and bound in by great Girdle Stones, the Grand Gallery on the other hand is exceptionally high, and appropriately so, being symbolically associated with "the high calling of God in Christ Jesus". In this age represented thereby, the "Gospel of the Kingdom" has also "been preached in all the World, for a witness unto all nations" as Christ foretold it would be. **On applying the chronological test to the Grand Gallery, as we did to the previous passages, we again obtain an amazing result.** As students of Bible prophecy well know, both the Prophet Daniel and the Saviour foretold that not only this age, but the whole world order of ages, of which this age is the last, would end in a great time of world-wide trouble of a magnitude and severity never before known. (See Daniel 12: 1; Matthew 24: 3, 21, 22; Luke 21: 25, 26). The reason of

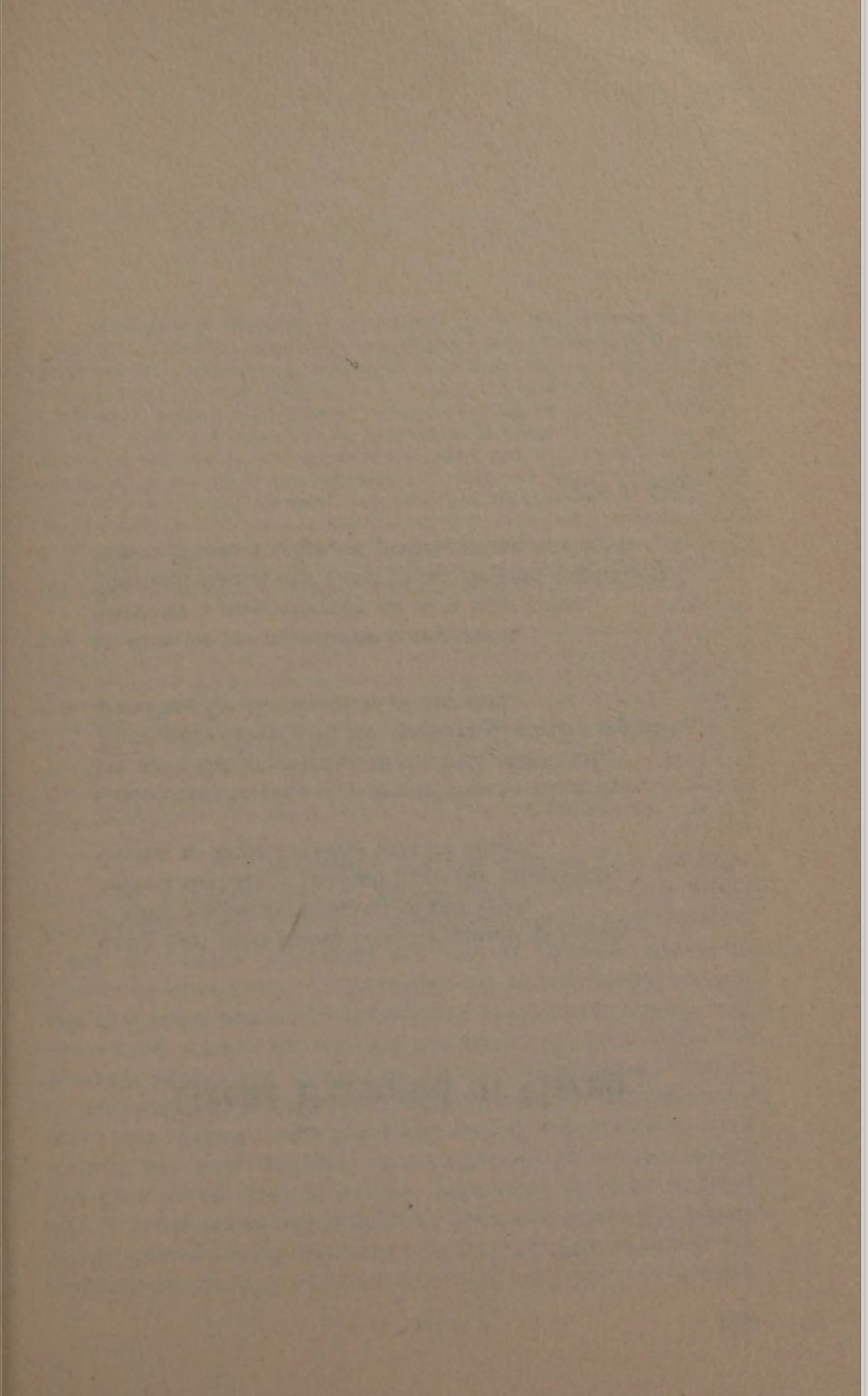


the unprecedented trouble is the smashing-up of the Old Order to prepare for the birth of a New Order, and so the Bible compares the great trouble to birth-pangs wherein each great spasm becomes more severe. When, according to the Great Pyramid of old, would this age draw to a close and the first great spasm of world trouble begin? The length of the Grand Gallery as left by the ancient builders we find to be just a trifle under  $1,881\frac{1}{4}$  Pyramid inches.\* So, continuing consistently at the rate of an inch to a year we ascertain that the end of it therefore marks a date  $1881\frac{1}{4}$  years after the Spring of A.D. 33, namely the Summer of A.D. 1914 (the precise days will be given later). Right on time in 1914, when the great Divine Clock of the Great Pyramid struck the hour of doom upon "the kingdoms of this world", what we now call the Old Order upon this Earth was, with alarming suddenness, seized by the first terrible spasm or birth pang in the form of the First World War, which heralds the death of that Old Order and the ultimate birth of a New Order. At that time, the War was known as the Great War, for up till 1914 it was the greatest war the World had ever known. No other previous war could compare with it for magnitude, involving, as it did, 20 nations including all the great nations of the world. *Outline History of the World* by Sir J. A. Hammerton, published fifteen years afterwards, describes the Great War, known today as the First World War (1914-1918) as "the greatest convulsion known in the history of mankind" and states "it wrecked the entire nineteenth-century outlook upon life". Truly, the World "came off its hinges" in 1914. Thus at the appointed time, in 1914 was fulfilled the beginning of the first great spasm of the "time of trouble such as never was since there was a nation" with which this age closes, as foretold by Jesus and the Prophets and as timed by the Great Pyramid's chronograph and the chronological prophecies of the Bible (the "Seven Times", 607 B.C.—A.D. 1914). The First World War was thus "the beginning of sorrows", to use Christ's words. Still greater and more severe spasms follow. But let us pause here for a

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\* Restoration to correct movements due to earthquake and subsidence having been taken into account in the measurement.







## CHAPTER VIII

# END OF THE PRESENT WORLD ORDER AND GRANDEUR OF THE NEW

THE "SEVEN TIMES" OF DANIEL  
THE "TIME OF TROUBLE"  
THE GLORIES OF THE COMING AGE

In Daniel, chapter two a prophetic outline history of the World is portrayed in symbols and the Divine interpretation is given. To summarise briefly: God Himself informs us through the Prophet that the then current dominant power of Babylon was the first empire referred to and it is a very easy matter to scan the pages of history and identify the others, for much of what was then a matter of prophecy has now materialised as history, and the remainder is yet prophecy.

The empire of Medo-Persia succeeded Babylon as the dominant empire of earth. The Medo-Persian Empire was followed by the Grecian, and the Grecian in turn gave place to the Roman Empire, which became the most powerful up to that time, as foretold. In accordance with the prophecy that "empire" has had three phases: the old pagan Roman Empire (represented by the legs of iron in Daniel 2) out of which developed the Papal Roman Empire (symbolised by the feet of iron mixed with clay) which further developed into modern Continental Europe (fittingly represented by the dissected condition, the ten toes of iron mixed with clay). The prophecy reveals that following the dissolution of modern World Order, Divine rule will be established in the Earth and that this Kingdom of God will extend over the entire Globe and shall never pass away. Thus the "empires" or world-powers have risen and passed into history in the very succession foretold, with the precise characteristics foretold and even occupying



the exact time foretold and now the last of these is represented by Europe in our day.

The period during which those successive empires were to last until their smashing began preparatory to the establishment of the Divinely designed New Order is called "the Times of the Gentiles" by Jesus (Luke 21: 24) and is stated by the Prophet Daniel to be "Seven Times" (Daniel 4: 16, 17, 25), a cryptic expression which is solved in the Book of Revelation. In chapters 11, 12 and 13 of Revelation a certain period is interchangeably spoken of as "forty-two months", "1,260 days" and "time, times and half a time" (i.e. three-and-a-half times). Seeing, therefore, that  $3\frac{1}{2}$  Times equal 1,260 days, then 7 Times are twice 1,260 days, i.e., 2,520 days (Note that a Time therefore represents an ancient year of 360 days, that is, 12 months of 30 days). In chronological prophecy the scale in the Bible is given in Ezekiel 4: 6, "I have appointed thee each day for a year". Therefore, "Seven Times" or 2,520 "days" on the prophetic scale represent 2,520 years in actual time. So then 2,520 years after the fall of Assyria in 607 B.C.,\* when the Babylonian Empire gained the ascendancy as the dominating empire of the day, brings us to A.D. 1914 as the end of the lease and the date for the beginning of "the time of trouble" introducing the overthrow of aggressive powers and their final destruction prior to the inauguration of the New Order. True to the Divine prophetic clock, the great smashing trouble began dead on time in 1914. Pyramid and Bible prophecy are thus in perfect agreement.†

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\* As given in *Treatise on Bible Chronology* (see back page herein).

† As there is much confusion in regard to the understanding of the "Seven Times" mentioned in Daniel 4: 16, 23, 25, a fuller elucidation of the matter would be appropriate here. The Hebrew word translated "times" in these verses is *iddan* meaning a "set time" or "set period of time", as can be verified by reference to a Hebrew lexicon. The context in each individual case shows whether it should be translated with the meaning of a set point of time or set period of time. *Iddan* occurs in Daniel 3: 5, 15, in which cases the context shows it obviously means the former and is so translated, whereas in the text in Daniel chapter 4 under consideration the context reveals just as obviously that it means the latter, a period of time, for to translate it otherwise would not make sense.

The record states that during Nebuchadnezzar's insanity "Seven Times" would



It is interesting to note in passing how in Our Lord's Great Prophecy (Matthew 24; Mark 13; Luke 21) the deliverance of Jerusalem from age-long oppression is associated with the

pass over him—"seven times shall pass over thee till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (verse 25). But the context does not give the slightest hint as to how long a "time" is, in this connection, but just says that "seven times" passed over him. Some have assumed that a "time" meant a literal year in this case, and that the Babylonian king was insane for 7 years, but this assumption can be proved to be erroneous.

When the vision of the Seven Times was given, it is stated in verse 22 that Nebuchadnezzar was at the height of his power, "It is thou, O king, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth". He did not reach the zenith of his power until towards the end of his reign and in the Bible this period of his insanity is the last recorded event in his reign. The zenith of Babylonian power was reached with Nebuchadnezzar's successful expedition into Egypt in the 37th year of his reign and this dating is established by archæology. Now, the Bible, secular history and archæology are all in agreement that Nebuchadnezzar died in the 43rd year of his reign. (The Bible does not actually state the duration of his reign, but it can be computed from the information given in the Scriptures—see *Treatise on Bible Chronology*, pp. 320-326). Verses 28 and 29 record that it was 12 months after the "Seven Times" vision that Nebuchadnezzar was walking in his palace at Babylon boasting of his great might and accomplishments when he was told, "the kingdom is departed from thee" and verse 33 informs us that it was in "the same hour" that he was stricken with insanity, and this was therefore in the 38th year of his reign. But this only leaves 5 years until his death in his 43rd year, hence it was impossible for his insanity to have lasted 7 years.

However, we have even more precise information on the matter. The Rabbinical records of the Jews state that his death occurred a year after his recovery from insanity. This therefore would leave 4 years as the duration of his insanity and this is confirmed by Nebuchadnezzar himself on his own great cuneiform inscription, in which, after describing his wonderful accomplishments in the kingdom, he says, "*For four years the seat of my kingdom did not rejoice my heart; in all my dominion I did not build a high place of power; the precious treasures of my kingdom I did not lay up. In Babylon, the buildings for myself and for the honour of my kingdom I did not lay out. In the worship of Merodach, my lord, the joy of my heart, in Babylon the city of his sovereignty and the seat of my empire, I did not sing his praises; I did not furnish the altar with victims, nor did I clean out the canals*" (Rawlinson's Herodotus ii, 586). Naturally, we could not expect Nebuchadnezzar to use the word "insane" regarding himself, on his inscriptions to posterity, but he could not tell us any more plainly that some dreadful calamity had befallen him which knocked him so completely out of action that he could do nothing for 4 years, yet he says nothing about having any physical illness of any kind.

As the available evidence therefore shows that the "7 times" could not possibly be 7 literal years, the problem is: What were these 7 periods of time? The same Hebrew word *iddan* as is translated "time" in Daniel 4, which we have had under consideration, is also rendered "time" in Daniel 7: 25 "... and they shall be given



great Time of Trouble with which this age, and indeed this whole World Order, is due to terminate. It reads: "Jerusalem shall be trodden down of the Gentiles, until the times of the

into his hand until a time and times and half a time" (R.V.). The Revised Standard Version reads "and they shall be given into his hand for a time, two times and half-a-time", i.e.  $3\frac{1}{2}$  times. The very same expression occurs in Revelation 12: 14, and the Greek word in this verse translated "time" is *kairos*, meaning "a fixed time or season" (Young's Hebrew and Greek Concordance). *Kairos* is the Greek equivalent of the Hebrew *iddan*.

This period of  $3\frac{1}{2}$  "times" is also expressed in two other ways. In Revelation 11: 2 and 13: 5 it is stated as 42 months, whilst in 11: 3 and 12: 6 it is expressed as 1,260 days. So the position is as under:

$$3\frac{1}{2} \text{ "times"} = 42 \text{ months} = 1,260 \text{ days}$$

Hence, by dividing throughout by  $3\frac{1}{2}$  we have the equation:—

$$1 \text{ "time"} = 12 \text{ months} = 360 \text{ days}$$

The prophetic time in these expressions is based on the archaic calendar in which the year was comprised of 12 months of 30 days each, i.e. 360 days in all, in the normal year (intercalary years had 13 months of 30 days, i.e. 390 days). This is the calendar that was in use in Noah's time—cf. Genesis 8: 3, where the 5 months from the 17th day of the 2nd month (Genesis 7: 11) to the 17th day of the 7th month (Genesis 8: 4) is stated as 150 days ( $5 \times 30 = 150$ ). As a "time" is 360 days, 7 times, on the above basis, is therefore expressible thus:—

$$7 \text{ "times"} = 84 \text{ months} = 2,520 \text{ days}$$

But the archaic calendar was not in use either by the Jews or the Babylonians in Nebuchadnezzar's time and had 7 literal years been meant in connection with Nebuchadnezzar's madness, the expression 7 "times" would not have been used at all, for 2,520 days or 7 "times" is not the equivalent of 7 years on the calendar used by Nebuchadnezzar or Daniel. In any case, 2,520 literal days is far in excess of the actual period that Nebuchadnezzar was mad, namely 4 years, as we have seen.

Furthermore it should be observed that the Bible says that "seven times" would "pass over him" during his madness. On the face of it, this seems a peculiar expression. What does it mean? The above facts have shown that a "time" could not mean 2,520 literal days and nowhere in the Bible is there any proof that a "time" is a literal year. The question naturally arises, is there any other expression or manner of time than literal time? After recording the various time-prophecies, Daniel said "I heard but I understood not" and in response it was said to him "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Daniel 12: 8-9). The prophecy that Daniel had just recorded in the previous verse (7) was a chronological one in which the prophetic period involved was expressed in "times". This cryptic expression "times" puzzled Daniel—yes, and everybody else—for God distinctly declared that He wanted the meaning "sealed" and kept hidden till a later age. Nevertheless the Apostle Peter informs us that the ancient prophets were so interested and concerned that they "searched diligently" to ascertain "what time or what manner of time" was meant in the prophecies they uttered (I Peter 1: 10-11, R.V.). Notice the expression "what time or what manner of time" thus indicating that the time in the prophecies



Gentiles be fulfilled." (Luke 21:24). According both to Bible time-prophecy and the Great Pyramid's Chronograph the "Times of the Gentiles" were due to run out in 1914. In accord-

could be expressed in a manner other than literal. Indeed, had the time been literal, no searching would have been necessary.

On examining the Scriptures we find there is another "manner of time", namely, time represented symbolically according to a scale, much after the principle of an architect's scale, except that the latter pertains to space in distance, whereas the scale in chronological prophecy applies to space in time. In Ezekiel 4:6, after a time-prophecy has been given expressed in days, the Lord said "I have appointed thee each day for a year." Just as an architect may have a scale, say an inch to a foot in the measurement of distance, so the Divine Architect has a scale of a day to a year in the measurement of time. Verses 5 and 6 clearly state that the 390 days and the 40 days in the prophecy are 390 years and 40 years in actual time. A prophetic day is equivalent to a literal year.

The question arises: Does this scale apply solely to the prophecy in the context or is it the great key to the chronological prophecies of the Bible? In the first place it is important to realise that this is the only definitely stated time-scale in the entire Bible. So, in regard to those prophecies where the time stated could not be literal, and is therefore symbolic scale-time, what right have we to apply any other scale than the one and only scale specified by the Divine Architect? But in the second place, let us apply the test to some other chronological prophecy in some other Biblical Book that has already been fulfilled in the past. As it is the "Seven Times" prophecy in Daniel, chapter 4 that we have under consideration, let us preferably apply the test to a prophecy in the Book of Daniel.

The well-known prophecy of the "seventy weeks" given in Daniel 9:24-27 clearly refers to Christ's First Advent. Whatever the differences of opinion about some details, all students of Biblical prophecy agree that according to this prophecy the sacrifice and death of the Messiah would occur within the limits of the 70 weeks—in fact within the limits of the 70th week itself. Now, 70 weeks are 490 days, which taken literally is only about a year and four months. The starting point of the period is clearly stated: "From the going forth of the commandment to restore and to build Jerusalem" (verse 25), but nobody for a moment would maintain that from that event till Christ's First Advent was only a year and some months, for every intelligent person knows that the interval was nearly 5 centuries. But when we apply the one and only Divinely given time-scale, 1 "day" = 1 year, we find that Messiah came and fulfilled the prophecy precisely on time as foretold. (For the exhaustive examination and elucidation of this 70 weeks' prophecy see the author's *Treatise on Bible Chronology*, pp. 449-510).

As it has been demonstrated that the Seven Times or 2,520 days are impossible of literal application, the time expressed is therefore the Divinely stated scale-time of a day to a year. It should be carefully observed that nowhere in the Bible does the cryptic expression, a "Time" ever mean a literal year (365.242 days) but always means a period of 360 prophetic "days", i.e. 360 years. God says a "day for a year": but what day and what year? God's day and God's year, of course. What are they? The day is the length of time the Earth takes to make one rotation on its polar axis, namely 24 hours, whilst a year is the period of time that the Earth



ance with Christ's prophecy, Jerusalem had been oppressed by one power after another all down the centuries from the first century of the Christian era. The latest oppressor was the

takes (as viewed from the Earth) to make one revolution round the Sun, i.e.  $365.242 +$  days, as arranged by God in the creation of the Solar System. In our Western calendar the normal year is 365 days, but the extra  $.242 +$  days (i.e. nearly  $\frac{1}{4}$  of a day) is accounted for by the leap-year arrangement, wherein an extra day is interjected at appropriate intervals (usually 4 years, because 4 times  $\frac{1}{4}$  day is a whole day, but there are exceptions to this rule because  $.242 +$  is not quite  $\frac{1}{4}$ ). That the year represented by the prophetic "day" is not the 360-day year of the archaic calendar is further proved and indeed demonstrated by the fulfilment of time-prophecy in the past. The 360-day period is practically  $5\frac{1}{4}$  days short of God's true astronomical year of 365.242 days. If in the 70 weeks or 490 days prophecy already mentioned, a year were taken as 360 days, it would mean that the 490 "years" would be 490 times  $5\frac{1}{4}$  days short of 490 true years, and this deficiency works out at  $2,572\frac{1}{2}$  days, i.e. over 7 years. Hence it would also mean that Daniel's prophecy was false and that Christ came and performed his mission at a different time from that foretold. But, far from this, Jesus himself referred to the Prophet Daniel, quoted him, and sealed him as a true prophet of God by confirming his prophecy and telling us to watch for it coming to pass (Matthew 24: 15; Mark 13: 14). Moreover the prophecy itself gives us the definite assurance that the matters foretold would come to pass at the time foretold, sealing both the prophecy and the prophet—"to seal both the vision (the prophecy) and the prophet" (Daniel 9: 24. R.S.V.).

We have now accumulated all the data required for the solution of what length of period is meant by "*Seven Times*", as under:—

- (1) A *time* is 360 days, hence 7 *times* are 2,520 days.
- (2) A literal interpretation is impossible, for Nebuchadnezzar was insane for only 4 years whereas 2,520 days is approximately 7 literal years.
- (3) The prophetic chronology is given according to a scale.
- (4) The Divinely given scale is *a day to a year*, i.e. 1 prophetic "day" represents 1 year.
- (5)  $1 \text{ day} = 1 \text{ year}$  is the *sole* time-scale given in Scripture.
- (6) The *day* is 24 hours; the *year* is the normal solar year.
- (7) Chronological prophecy fulfilled in the past has been fulfilled according to this scale precisely.

Thus the "*Seven Times*" of Daniel, chapter 4, are 2,520 days at the scale of "*a day for a year*", i.e. 2,520 years. Hence the prophecy has a wider meaning than to Nebuchadnezzar personally. Some argue that the words are addressed directly to Nebuchadnezzar himself. But so also were the words "*Thou art this head of gold*" Daniel 2: 38. Now, in the first place, we know that Nebuchadnezzar was not a block of gold and secondly the words immediately following that statement are: "*And after thee shall arise another kingdom (Medo-Persia) inferior to thee, and another third kingdom of brass (Grecian Empire)*" (verse 39). These words clearly reveal that it was the Babylonian Empire that was meant, not Nebuchadnezzar personally. Nor was it just the Babylonian Empire during Nebuchadnezzar's reign, for the Medo-Persian power did not overthrow Babylon at the end of



Turkish power and in 1914 Jerusalem was still in the Turkish Empire, by which the city had been "trodden down" for centuries. But in that year of destiny 1914, Great Britain

Nebuchadnezzar's reign and become the dominating world power then. The "head of gold" was clearly the Babylonian Empire during the entire period that it was the dominant world power, as the context unmistakably reveals.

To whom then do the "Seven Times" or 2,520 years apply? We have seen that they cannot apply to Nebuchadnezzar or any other individual person. All the time prophecies in Daniel have to do with important features in the Divine plan or great world movements through the ages till the Messianic Kingdom is established. In the midst of these prophecies regarding great and important matters, what would be the point in devoting a whole chapter merely to the brief temporary insanity of a king and a matter that had little or no bearing on the course of subsequent world history or on the Divine plan? Surely the "Seven Times" pertains, like the rest of Daniel's chronological prophecies, to great and important matters, especially as the duration of the period involved is as long as 2,520 years.

Notice the unusual way in which this time prophecy is worded. It states that during the king's madness "Seven times" would "pass over him" (verse 16). Why? The next verse (17) goes on to state, ". . . to the intent that the living may know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will and setteth up over it the basest of men". In other words, God had granted a lease of 2,520 years during which fallen men, even the most evil, would be allowed to rule God's world, first in the Babylonian Empire world-empire of which Nebuchadnezzar was meantime the representative head and then (as the Babylonian domination only lasted 70 years all told) in the succession of world empires that followed, as represented in the metallic image of Daniel 2.

In chapter 2 of Daniel the prophecy of the metallic image portrays the world empires that would rise and fall in succession during the interval from the time of the Babylonian Empire until the everlasting Kingdom of God on Earth, whilst in chapter 4 the "Seven Times" prophecy reveals the duration of that interval, namely 2,520 years during which period of lease the dominating world-powers would be allowed to run, before God began to break them up and take steps to set up His own regime under Christ.

Babylon became the dominating world power when she overthrew the Assyrian Empire in 607 B.C. (See *Treatise on Bible Chronology* for proof of this date). Now "Seven Times" or 2,520 years after 607 B.C. bring us to A.D. 1914 (2,520 — 607 + 1 = 1914). Right on time in 1914 the breaking up of the Old World Order began with the first spasm of the great "Time of Trouble such as was not since there was a nation" foretold by Christ and Daniel, in the form of World War I. Jesus called it "the beginning of birth pangs" (*Gr.*) i.e. the first stage in the trouble which will eventuate in the birth of the New Order, the Millennial Reign, the Kingdom of God so long foretold. The lease to the Gentile powers has ended in 1914 and we now see before our eyes the disintegration of the kingdoms of this world and ejection process in operation, and this explains all the unprecedented world trouble since 1914. As we shall explain later, the ejection will be completely accomplished in a period of 65 years, i.e. by 1979. Jesus said, "Nation shall rise against nation". Although there have been many wars all down through history, it was not till the



declared war on Jerusalem's oppressor, Turkey, only a few weeks after the beginning of World War I and, after a little over 3 years of fighting, Jerusalem was freed by the British under

World Wars began in 1914 that the entire adult population, both men and women, of the great nations were mobilised and engaged in the wars, in one phase or another. As has never happened before, the entire nations rose up against each other in the World Wars, in fulfilment of Christ's prophecy, "nation shall rise against nation".

Then, in the Great Pyramid, the lofty Grand Gallery representing the Gospel Age from the time of Christ suddenly clamps right down at the point marking the date 1914 on the time scale, for the due time had come for the Old Order and Age to wind-up, the lease having run out.

The difference between this lease and a lease amongst human beings is that in the latter case a contract has to be signed by the two parties concerned, whereas when God is involved He simply "lays down the law" and the other side have no say other than He allows. In the case of the "Seven Times" arranged by God it is nevertheless quite correct to speak of it as a lease, which according to the dictionary applies to "any tenure by grant or permission" or "the time for which such tenure holds good."

When a lease runs out, if the tenant does not get out, there is trouble and ejection proceedings begin; hence the trouble and insecurity in the "house" of the Old Order of "the kingdoms of this world" since the lease ran out in 1914.

Our Lord in His great prophecy stated that "they of Judæa" (the Jews) "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times (Greek *kairos*) of the Gentiles be fulfilled" (Luke 21: 21, 24). This foretold calamity came to pass in A.D. 70. But since A.D. 1914 the reverse operation has been in progress. "They of Judæa", i.e. the Jews have been pouring back to Palestine and today Jerusalem is a large rapidly growing prosperous city, with its university, and is the Capital of Israel. Britain, having declared war on Jerusalem's last oppressor, Turkey, in 1914 and cleared the Turks out by 1917, not only caused the treading down to cease, but actually took part in the reverse process, the vigorous restoration and reconstruction of the country. We know from the Biblical prophecies that a short period of severe trouble is yet coming in Jerusalem and the Holy Land, but that does not alter the fact that the long continuous period of foreign oppression through the ages ceased with the deliverance of Jerusalem during the First World War of 1914-1918. According to Jesus' prophecy therefore the Times of the Gentiles have officially ended and this is in complete harmony with Daniel's prophecy revealing that these Times would expire in 1914. Even the manner in which the British delivered Jerusalem was foretold in detail in Biblical prophecy—but this is dealt with in the text above.

It is important to note that the Greek word translated "times" in Christ's expression "Times of the Gentiles" (Luke 21: 24) is *kairos*, the same word as is rendered "times" in Revelation 12: 14 "time, times and half a time", and is the Greek translation of the Hebrew word *iddan* translated "times" in Daniel 7: 25 "time, times and half a time" (R.V.), and in Daniel 4: 16, 23, 25 "seven times". As we have already seen, a "time" in chronological prophecy is 360 years. Jesus did not state how many "times" or periods of 360 years comprise the "Times of the



General Allenby and delivered from ages of oppression, in December, 1917, whilst the Turkish Empire was smashed the following year and reduced both in territory and power to a

Gentiles" but Daniel supplies the number, namely, "seven times". Thus by bringing together the information supplied by Christ and that by Daniel we learn that there are Seven Times of the Gentiles, i.e.  $7 \times 360$  or 2,520 years.

Some point out that the great nations, especially Russia, are stronger today than ever they were, and argue that therefore the Times of the Gentiles cannot have expired. As a matter of fact, these circumstances indicate just the reverse. It is usually only when a strong person is being cornered and in danger of being overcome that he becomes desperate and exhibits his all-out strength. The due time having arrived (1914) the mighty Christ is bringing down pressure on Satan (and his countless demons) "the god of this world" and "prince of the power of the air" to take from him "the kingdoms of this world" for they are now to "become the kingdom of our Lord and of His Christ." Satan & Co., of course, is getting desperate and going forth in great fury to destroy and this explains the terrible things that have happened on a world-wide scale since 1914 and the rapidly increasing crime, immorality etc., and the piling up of the tremendous strength of atheist Russia and China, as well as the attempted revival of the Papal power with all its hidden Satanic international intrigue.

In carrying out His judgments, God sometimes moves gradually, sometimes in marked stages, sometimes with great suddenness, according to His will. In the position at the end of the Seven Times or Times of the Gentiles, He commenced in 1914 with "the beginning of sorrows" and is meantime moving in stages of increasing severity, but is to finish finally with a crisis of tremendous suddenness and unparalleled severity—Armageddon, "the Battle of that great Day of God Almighty"—it will be a great swift pulverising blow. The true Christian, however, remembers the Saviour's words of comfort for this time, "when these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh".

Incidentally, the number of years in the "Seven Times", 2,520, is a most interesting number. It is the L.C.M. of all the numbers from 1 up to 10.

In Daniel 5:25 the mysterious handwriting on the wall during Belshazzar's feast is recorded as *Mene, Mene, Tekel, Upharsin*. These words are in the Aramaic Language. Translated into Hebrew, the inscription would read *Minah, Minah, Shekel, Peres*, which were Jewish weights, and Daniel's interpretation was "weighed in the balances and found wanting". The *Gerah* was the smallest Jewish weight, and the total of the above weights, expressed in *Gerahs*, is 2,520, as shewn below:—

| Aramaic     | Hebrew          |        |
|-------------|-----------------|--------|
| Mene        | = Minah = 1,000 | Gerahs |
| Mene        | = Minah = 1,000 | „      |
| Tekel       | = Shekel = 20   | „      |
| Upharsin    | = Peres = 500   | „      |
| <hr/>       |                 |        |
| Total 2,520 |                 |        |
| <hr/>       |                 |        |

(*Peres* means "division—in this case, the division of the *Minah*, i.e. half a *Minah*).



mere skeleton of its former glory. It is interesting to notice too that A.D. 1917, the year of Jerusalem's deliverance is precisely the prophetic "Seven Times" (2,520 years) after 604 B.C., the date when Nebuchadnezzar first came against Jerusalem and commenced the Babylonian captivity of Judah. Even the manner in which the city was delivered in 1917 was explicitly foretold by the Prophet Isaiah (31: 5) "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over, he will preserve it". Unlike almost every other town on a battlefield, Jerusalem suffered no damage from shell-fire on that great occasion. Doves of British aeroplanes of the Royal Flying Corps flew low, to and fro over

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The judgment thus connected with the 2,520 was on the Babylonian Empire, but as is often the case in the Book of Daniel, the prophecies have a fuller application to the whole Babylonian succession of world dominating empires, down to the present day. If this principle be applied in this case, we can see the force of the 2,520, as this is the number of years in the Divine lease allowed these powers, beginning with Babylon and terminating in A.D. 1914, when Divine judgment again came into effect and the breaking-up of the World Order began with World War I "the beginning of sorrows".

In the Great Pyramid also, there is a remarkable connection with the 2,520. It was just before His Crucifixion in A.D. 33 that Jesus prophesied of the oppression of Jerusalem lasting until the "Times of the Gentiles be fulfilled". This date A.D. 33 is marked by the beginning of the Grand Gallery. The end of the Grand Gallery, on the other hand, marks A.D. 1914, on the chronological scale of the Pyramid, when the 2,520 years' lease expired and the world trouble began. The length of the Grand Gallery floor-line between the two points is a fraction over 1,881 Pyramid inches, corresponding to the interval of fully 1,881 years from the Spring of A.D. 33 to the Summer of A.D. 1914. But the combined length of the horizontal length and the vertical height of the said floor-line is 2,520 Pyramid inches. There are no dates or chronological scale involved in the latter measurement, but the number is significant in its connection with the date-point 1914 on the inclined floor-line of the Grand Gallery, defining the end of those Gentile Times. So whilst the number of inches in this measurement, namely 2,520, corresponds to the number of years in the entire Seven Times of the Gentiles, the number of inches in the former measurement, i.e. 1,881 direct along the Grand Gallery floor-line, corresponds to that portion of the Gentile Times that had yet to run from the date that Christ prophesied concerning their termination, namely 1,881 years.

It will be observed that the Grand Gallery floor-line (from north to south walls) together with the above-mentioned co-ordinates form a right-angled triangle in which the length of the hypotenuse is 1,881 inches and the combined length of the base and perpendicular is 2,520 inches—the figures here being given in whole numbers for the sake of simplicity at this juncture, although in actuality they also work out accurately to the fraction.



the city, roaring at high speed, almost at house-top level, and scared the city into surrender without firing a shot and at the same time defended it from Turkish planes. In detailed fulfilment of Isaiah, the British took Jerusalem as lions "roaring" (verse 4) yet "as birds flying" and "defended it", "delivered it", and "passing over it, preserved it", as the Prophet said. It was Number 14 Bomber Squadron of the Royal Flying Corps (the old name of what is now the R.A.F.) who flew over Jerusalem in that manner in fulfilment of the prophecy and it is most remarkable that their Motto as inscribed on their badge was "I spread my wings and keep my promise"—an indication of Divine overruling in every detail even to the selection of the Motto of the airmen. Truly, as Collins said, "A prophecy, literally fulfilled, is a real miracle; one such, fairly produced, must go a great way in convincing all reasonable men."

The violent spasm of the First World War was followed by an uneasy period with the rise of Communism and Fascism and a World economic depression, which while it could not be called a spasm, was nevertheless as a dull pain all over the Earth. On the heels of that, came the nervous World tension brought about by the rise of Naziism, which eventually caused the second and more terrible birth-pang or spasm in the form of the Second World War 1939-1945. Having been severely shaken by two terrible spasms, the Old World is now in a dreadfully nervous condition, aggravated by the phenomenal rise of Communism and the invention of the atom bomb and then, worse than ever, the hydrogen and other bombs, by which man now has the power to destroy all life on this planet of ours. In this time of unprecedented World trouble with which this age and order ends, it was foretold by Jesus in His Great Prophecy that a stage would be reached when we would find "Men's hearts failing them for fear and for looking after those things which are coming on the Earth; for the powers of the heavens shall be shaken". In this connection it is interesting to note that in the original Greek of the above Biblical quotation, the word translated "heavens" is *ouranos* (plural *ouranoi*) from which we have our English noun *uranium* and the corresponding English



as in previous wars and social disturbances, but when the Battle of the Great Day of God starts it will become quickly apparent that the wicked are being punished and the righteous spared, for the Divine prophets have declared "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger", whilst to those who completely trust in God and call upon Him there is the definite promise "And it shall come to pass that whosoever shall call upon the name of the LORD shall be delivered", and Our Lord in His Great Prophecy said to His close footstep followers "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man".

**The Battle of the Great Day of God will have a terrible beginning but a glorious ending.** In it occur the death agonies and destruction of the Old Order and the birth of the New World Order. Repeatedly where the Bible speaks of the short period of Divine wrath and righteous indignation with which the present age closes, it also assures us in the same context that the conditions in the new age and World Order that follow will be grand—indeed, the grandest the World has ever known. Sometimes this is stated all in one sentence, as for example in Haggai 2: 7, where God says: "I will shake all nations and the desire of all nations shall come." In other cases, where a verse deals with the great trouble, the next verse quite often speaks of the glorious conditions that immediately follow after. For instance, Zephaniah 3: 8, states, "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy"; whilst the next verse continues, "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." We often find in other instances, that where the great trouble is mentioned in a certain chapter of the Bible, the succeeding chapter speaks of the glories of the



Utopian Age that follows. An example of this is to be found in Isaiah, chapters 24 and 25. In chapter 24 we read "Behold the Lord maketh the earth empty and maketh it waste, and turneth it upside down and scattereth abroad the inhabitants thereof. . . The earth mourneth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof. . . Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (verses 1, 3, 4, 5, 6, 19, 20, 21). But in the next chapter we read "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God: we have waited for him, and he will save us: this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation" (verses 7—9). But there are instances in which a whole chapter is concerning the great final trouble of the age whilst the succeeding chapter is entirely devoted to the grandeur of the following age now near at hand. Isaiah, chapters 34 and 35, give an example of this. Chapter 34 begins: "Come near ye nations, to hear: and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations. . . he hath utterly destroyed them, he hath delivered them to the slaughter." (Isaiah 34, verse 2). But the next chapter (35), dealing with what follows the great Time of Trouble, is one of the loveliest in all the Bible: it is the well-known chapter that begins, "The wilderness and



the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing," and continues "... Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart and the tongue of the dumb sing" and then ends with the words, "And the ransomed of the LORD shall return (i.e., from the grave, "I will ransom them from the power of the grave; I will redeem them from death . . . O grave, I will be thy destruction"—Hosea 13: 14) and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away".

But what exactly is this new age and new World Order that is so grand? The above quotations from the Bible reveal that it is the time when Divine rulership is established in the Earth, or in other words, the Kingdom of God so long promised and prayed for in the Lord's Prayer "Thy Kingdom come, Thy will be done on Earth as it is in Heaven".

Now as all Bible students know and as clearly shown in Revelation 20, the first age of that New Order of God's Kingdom is the 1,000 years' reign of Christ and his saints, called the Millennium by common consent. The "Little Flock" of Christ's footstep followers are to reign with Him the 1,000 years (Revelation 20: 4) over Israel and the World for the purpose of restoring humanity to the perfection lost in Eden—"the times of restitution of all things" (Acts 3: 20-21).

The great contrast between the conditions in this present evil dispensation and those which will obtain when the Millennium is ushered in, is very strikingly expressed by the Scottish poet, Robert Burns. Concerning the present time he says:

" Man's inhumanity to man  
Makes countless thousands mourn."

While regarding the grand conditions of the Millennial Age, now approaching, he writes:



“ It’s comin’ yet for a’ that,  
That man to man, the world o’er,  
Shall brothers be for a’ that.”

Also, Sir Walter Scott, in *The Prophecy*, writes:

“ The dark shall be light  
And the wrong made right.”

“Under Messiah’s glorious reign Restitution work will bring the Earth to the condition originally designed by God! It will complete the creation of Earth, and of mankind as a race of God-like rulers of Earth’s affairs. It is not in the power of human tongue or pen to portray the glorious perfection of the earthly paradise condition. The most glorious qualities of mind and heart known amongst men must of necessity be imperfect as compared with the perfection of God’s image as it will be restored in all the willing and obedient.” “Across the vista of ages God saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.” And what a consummation! “Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be; and weeping bereaved ones will have their tears all wiped away, when thus



they realise the resurrection work complete. (Rev. 21:4)."  
—*Studies in the Scriptures*, Series I, *The Divine Plan of the Ages*,  
pp. 191-192.

“Just beyond the coming trouble  
See the reigning Prince of Peace!  
Lo! God’s Kingdom now is coming,  
And oppression soon must cease.

Tell how Eden’s bloom and beauty  
Once again shall be restored,  
Making all man’s wide dominion  
As the garden of the Lord.”



## CHAPTER IX

### THE PYRAMID'S THREE INTERIOR HORIZONTAL SECTIONS

SUBTERRANEAN CHAMBER AND PASSAGES  
QUEEN'S CHAMBER AND PASSAGE (WITH STEP)  
KING'S CHAMBER AND PASSAGE (WITH GREAT STEP)

The Great Pyramid's entire chronograph or Chart of the Ages is constructed in stone, and the scale is consistently a Pyramid inch to a year at the gradient of  $26^{\circ} 18' 9.7''$  throughout. There is no change of scale anywhere, neither is there any deviation from the said angle, which is the slope at which the main passages are constructed. What would you think of a map of Great Britain in which Yorkshire is at one scale, the County of Roxburgh at a different scale, the Isles of Skye and Wight at still another, and so on! It would obviously be a farce. But it is quite legitimate to have insets inserted in the map (often at the corners, but not necessarily so) showing big cities at a larger scale than that of the general map (for obvious reasons) and perhaps another inset of all Europe at a much smaller scale (in order to show the relative position and size of Britain to the whole Continent). But no one would say that there is a change of scale in the map on account of the insets at different scales.

Attached to the long sloping passages which define the general chronograph are shorter horizontal ones in the form of insets to the general chart. It is essential to observe that the general chronograph is never on the horizontal, and that insertions or insets are never on the slope. The insertions may be at a larger, smaller or the same scale according to the structural data supplied. If a passage is horizontal, it is consequently off the general chronograph (which is displayed entirely at the angle



of  $26^{\circ} 18' 9.7''$ ) and that fact alone reveals that it is an inset. All insets are on the horizontal and all horizontals are insets. The Pyramid presents a consistent plan and to attempt to apply changes of scale to the general chart, or within any individual inset, would be fallacious. To do so would be to turn the Pyramid into "an old fiddle" on which you could play any tune you like.

It will be noticed from the Chart that there are three large horizontal sections in the Pyramid's interior, hence three insets at their own individual scales, namely: one beyond the Grand Gallery and extending into the King's Chamber; a second extending from the end of the First Ascending Passage along to the Queen's Chamber; and a third at the lower end of the Descending Passage.

#### SUBTERRANEAN CHAMBER AND PASSAGES

First, in connection with the lowermost inset it will be observed from the Chart that far underground the long Descending Passage is broken off and the inset horizontal passage of smaller bore is telescoped into it. The "break off" is not at right angles to the walls of the passage, but is slightly oblique, thus indicating further that this is not the true end of the Descending Passage, but merely a break off. (See p. 134).

Continuing along the floor-line of the Descending Passage to its virtual end in vertical alignment with the extremity of the entire underground system, we find that the original distance from the Scored Lines to this point is  $5,119\frac{1}{2}$  Pyramid inches.\* At the specified inch-year scale, this represents a date  $5,119\frac{1}{2}$  years after the Scored Line date, Vernal Equinox 2141 B.C., namely the Autumn of A.D. 2979.

As pointed out hereinbefore, the Descending Passage portrays the condition of mankind under Adamic condemnation to death. The final date revealed by its measurements, namely, A.D. 2979 therefore marks the end of that condition on this

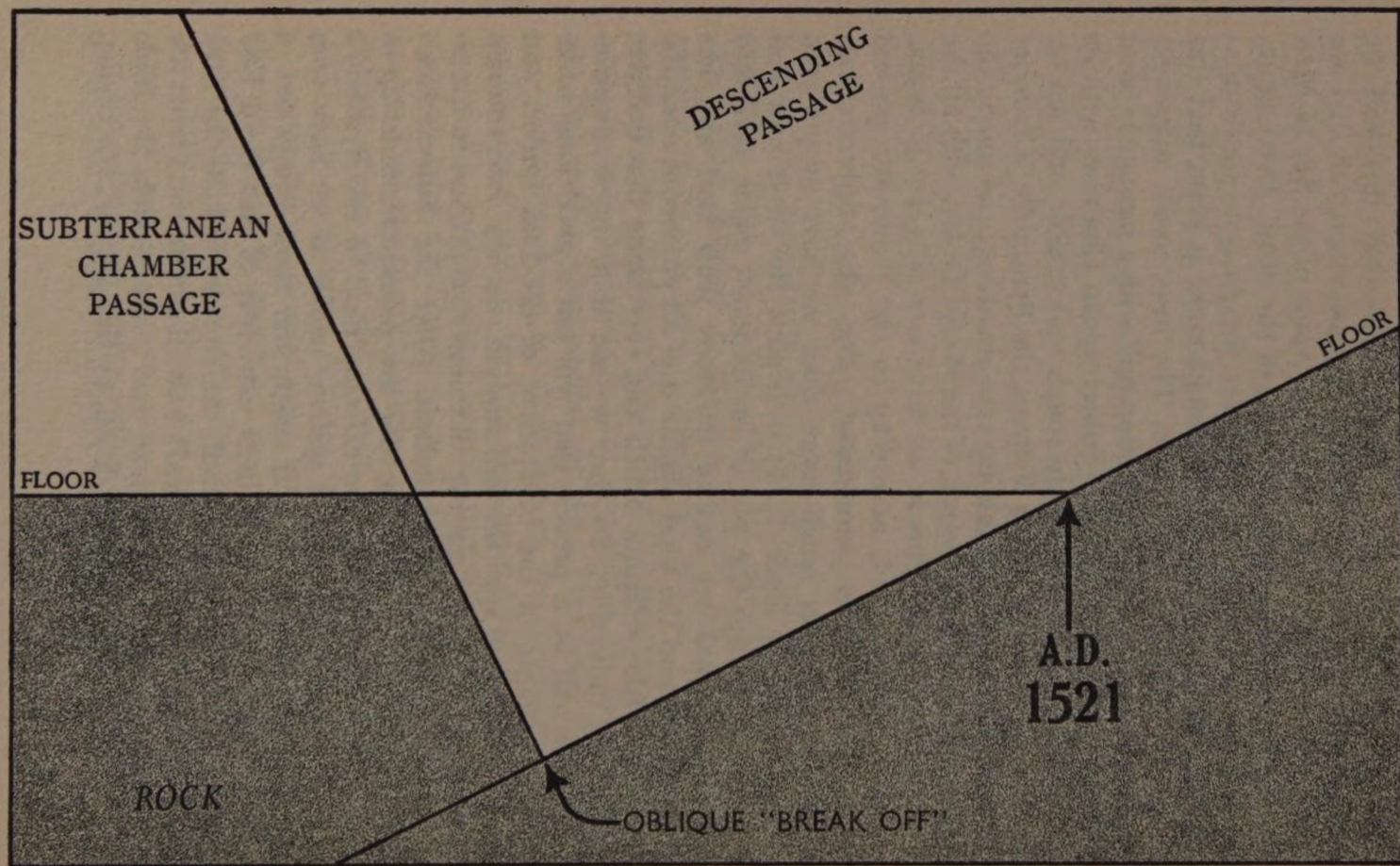
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\* Due restoration to correct subsidence having been taken into account in the computation. The detailed computation will be given in *Book III*.



planet. The Bible makes it very clear that this will be accomplished at the end of the Millennium when "all that are in their graves" shall have "heard the voice of the Son of Man and come forth", and even "the rest of the dead" lived again. That will be the end of death under the Adamic condemnation. But both the Bible and Pyramid make it plain that this will not be the end of all death. The inset under discussion contains the symbol of a "bottomless pit" with a passage beyond leading to a "dead end". The Subterranean Chamber with its "bottomless pit" is exceedingly rough and tumble and has no proper floor. It is a chamber of chaos, the Pyramid's "Chamber of Horrors" and clearly symbolises the smashing, and finally the ultimate destruction in the pit, of the World Order, with all the accompanying chaos. This as we have seen was due to begin, and did begin in 1914, according to the Pyramid's general chronograph already elucidated. But the Subterranean Chamber symbolises much more than we have as yet seen fulfilled in history since 1914; it depicts the utter end and throwing down into the pit all institutions—social, civil and ecclesiastical—that are out of harmony with God and His righteousness, and the total abolition of all erroneous scientific theories and false religious beliefs and everything that deceives or misleads humanity. So thus we see that the eradication of all error will be a process that will last a good long while after the collapse of the institutions of the Old Order, and indeed extend well into the Millennium, the age foreordained for the very purpose of putting all things straight and in harmony with truth and righteousness. After the Subterranean Chamber, however, comes the long low passage terminating in a dead end, which marks the extreme limit of the Pyramid's downward and underground system, which as we have seen symbolises the way of sin and death and those things out of harmony with God. The farthest extremity of this Dead End Passage, i.e. the Dead End itself, therefore represents the time when sin, sorrow, suffering, death and all evil on this planet are due to come to their final "dead end", after which, the Bible says, "there shall be no more death, neither sorrow, nor crying,





**BEGINNING OF SUBTERRANEAN CHAMBER PASSAGE FLOOR** (*actual size*)



neither shall there be any more pain; for the former things are passed away". (Revelation 21: 4). According to the Bible, that will be at the end of "the little season" which follows the Millennium. This subterranean inset of the Pyramid is for the purpose of portraying the destruction of evil powers and, in the end, evil itself.

Now when we come to apply the test of the chronological scale applicable to this horizontal inset, the result is in complete harmony with the above symbolism. We have seen already (p. 109) that the Great Pyramid in another place (end of the Grand Gallery) chronologically fixes the due date for the beginning of the smashing of the old world order as the summer of A.D. 1914 and we witnessed the first phase in the smashing begin exactly on time in the form of the First World War. Now we have seen that the Subterranean Chamber depicts the actual breaking up of the old order and the chaos involved. The entrance into this "Chamber of Chaos" therefore marks the beginning of that turmoil, and the Pyramid itself has already supplied the date, A.D. 1914. All we have to do now is to apply the chronological scale of this horizontal inset to the measurements in order to ascertain the dates defined. But there is no indication of a different scale from that of the general chronograph portrayed in the big sloping passages, as there is in the case of the other two horizontal insets.\* The scale, as we know and have already applied it, is *1 Pyramid inch = 1 year, at the angle of  $26^{\circ} 18' 9.7''$  to the horizontal*, the angle of all the sloping passages in the Great Pyramid. If this scale is to be applied to a horizontal section, then, of course, it must be projected on

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\* In the case of insets having scales different from that of the general chronograph in the great sloping passages, steps are provided to reveal geometrically what the respective special scales are. The step in the Queen's Chamber Passage is usually known simply as the Step; that at the entrance to the King's Chamber Passage as the Great Step. There is no step in connection with the Subterranean inset.

The drop at the entrance into the Subterranean Chamber is in no sense a step. The rock comprising this drop is so uneven and bumpy and the chaotic "bottom" is so rough and tumble that no precise measurement is possible in any case. The symbolism is not of a descending step, but of the nations tumbling headlong into chaos, as they actually did at the date defined, A.D. 1914.]



to the horizontal.\* Starting then at the datum-line, 1914, at the entrance to the Subterranean Chamber and applying the scale projected on to the three horizontal sections of this inset† the results are as follows:—

Beginning of Subterranean Inset‡ A.D. 1521.

\* This can be done very accurately in this case, for the trigonometrical ratios of the Pyramid passage angle are all expressible in simple terms of  $\pi$ .

The sine is  $\frac{\sqrt{\pi}}{4}$  and the others are readily obtainable from this. The arithmetical

equivalents (correct to 12 decimal places) are:—

| Passage Angle 26° 18' 9.7"                |                  |       |                  |
|-------------------------------------------|------------------|-------|------------------|
| sin                                       | = 0.443113462726 | cosec | = 2.256758334191 |
| cos                                       | = 0.896465537068 | sec   | = 1.115491849548 |
| tan                                       | = 0.494289456096 | cot   | = 2.023106072093 |
| Casing Angle 51° 51' 14.3" ( $\pi$ angle) |                  |       |                  |
| sin                                       | = 0.786439100095 | cosec | = 1.271554275314 |
| cos                                       | = 0.617667824839 | sec   | = 1.618993186606 |
| tan                                       | = 1.273239544735 | cot   | = 0.785398163397 |

† Note that the horizontal floor-line of the Subterranean Chamber Passage lies  $1\frac{1}{2}$  inches vertically above the oblique "break off" of the Descending Passage floor, at the centre line—see diagram on p. 134. The lengths of the three sections of this horizontal inset are:—

- (1) From the point where the Subterranean Chamber Passage floor-line contacts the Descending Passage floor to the entrance into the Subterranean Chamber (in other words, the full length of the Subterranean Chamber Passage), 352.4 Pyramid inches.
- (2) Distance across the Subterranean Chamber, 322.8 Pyramid inches.
- (3) Length of Dead End Passage to extremity, 645.6 Pyramid inches.

The full length of the horizontal subterranean inset is therefore  $1320.8 \pm 0.1$  Pyramid inches.

To obtain the number of years represented, all we have to do is to multiply the above respective measurements in Pyramid inches by the secant of the angle of the sloping passages, 1.11549 and the results are (1) 393.1: (2) 360.1: (3) 720.2: Total 1473.4 years.

‡ That is, where the Subterranean Chamber Passage floor-line contacts the Descending Passage floor. The point so defined marks the date A.D. 1521 on the horizontal inset, but not in the Descending Passage itself.

The Subterranean Chamber Passage roof-line contacts the Descending Passage floor at a point defining the date, A.D. 1440 on the horizontal inset. This was the date of the invention of the printing press, which has had a greater world-wide influence on humanity than any other single invention, and which opened the way for the Revival of Learning, the Renaissance and the Reformation. The period 1440-1521 closed the Dark Ages. It was also the Age of Geographical Discovery.

The geometric height of the Subterranean Chamber Passage is 35.76 Pyramid inches, the Pyramid's Contraction Factor, which is explained fully in *PYRAMIDOLOGY, Books II and IV*.



Entrance to Subterranean Chamber\* A.D. 1914.

End of Subterranean Chamber† A.D. 2274.

End of Dead End Passage‡ A.D. 2994.

Now, A.D. 1521 is clearly defined in world history as the beginning of a new epoch. That year witnessed the beginning of the great Reformation and the close of the Dark Ages. On April 17th the famous Diet of Worms was held and on May 26th 1521 the great Reformer Martin Luther was officially outlawed, whereupon Europe was split into Roman Catholicism and Protestantism (and the term "Protestants" was first used that same year). This great event changed the history of the World and the effect of it on humanity will be felt till the final end of this dispensation. The date 1914 marked by the end of the floor of the Subterranean Chamber Passage, at the entrance into the Subterranean Chamber itself, we have already discussed. The far side of the Subterranean Chamber, as we have seen depicts a time well into the Millennium, the precise date revealed by the measurements being A.D. 2274. The date defined by the extremity of the Dead End Passage beyond, i.e. at the Dead End itself, is A.D. 2994, by which time all sin and death, and all the miseries connected with these, are due to have come to a "dead end" and to have been obliterated from our World for ever and God's will is foreordained thereafter to be done here on Earth as it is in Heaven, in answer to the Lord's Prayer.

As will be noticed, this final date A.D. 2994 is 15 years beyond A.D. 2979, which the Pyramid defines as marking the end of the Millennium. The last book in the Bible, states that immediately after *the Millennium*, the 1,000-year reign of Christ and His saints, there would be "a little season" during which "the second death" would operate (Revelation, 20: 3, 7-15). In accordance with this, the Great Pyramid reveals that the "Little Season" as its name shows, will be very short and that its duration will

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\* At the end of the floor of the Subterranean Chamber Passage.

† At the mean South Wall.

‡ At extremity.



be 15 years,\* A.D. 2979-2994. According to the Pyramid, in agreement with the Bible, the year 2994 will see the end of all human death on our Earth, when "death itself shall die" and the happy world be ushered into "the ages of glory" to follow—"world without end".

It is significant that the period represented by the Subterranean Chamber, A.D. 1914-2274 is 360 years, i.e., 1 prophetic Time exactly, whilst the Dead End Passage beyond covers the period A.D. 2274-2994, which in turn is precisely 2 prophetic Times, i.e., 720 years. Thus the final date A.D. 2994 is 3 prophetic Times beyond A.D. 1914, i.e., 1080 years and at the same time 10 prophetic Times or 3,600 years after the beginning of the first of the 7 Times of the Gentiles in 607 B.C. and this is at the same time exactly 36 centuries.

It is highly significant that the Time or 360 years from 1914 to 2274 should be so prominently marked off in the Pyramid, for this is the EIGHTH TIME, and 8 is the Christ Number; it is the number of His name—the numerical value of the name Jesus (*Ιησους*) in the Greek is 888. It is during this Eighth Time that Christ returns and sets up His Millennial Kingdom. As the Seventh Time (A.D. 1554—1914) completes the Times of the Gentiles, the Eighth Time (A.D. 1914—2274) is the First Time of a new series—not a Gentile series this time, but a series of the God of Israel. It is a series of Three Times (A.D. 1914—2994). Concerning the number *three*, Dr. Bullinger appropriately states "The number *three* points us to what is real, essential, perfect, substantial, complete and Divine" (*Number in Scripture*, p. 108, Third Ed.). It is during these Three Times that the Millennial Kingdom is to wipe out all sorrow, pain, suffering and death from this world, and bring about those glorious conditions wherein God's will shall be done on Earth as it is in Heaven. All this is due to be accomplished by the end of the

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\* The number 15 is also singularly connected with the Flood: "15 cubits upward did the waters prevail." "And the waters prevailed upon the Earth 150 days" ( $150 = 10 \times 15$ ). The length of the Ark was 300 cubits ( $300 = 20 \times 15$ ), whilst the height was 30 cubits ( $30 = 2 \times 15$ ). Even Noah's "age" at the time was a multiple of 15, namely, 600 years ( $600 = 40 \times 15$ ).



Little Season after the end of the Millennium, that is, by the year A.D. 2994, and this is the self-same year that the Three Times are completed. The year A.D. 2994 is the last date in Biblical prophecy and it is the final date in the Great Pyramid's chronological revelation. It is the date when God's plan for human salvation is complete and God is "all in all". This wonderful date, A.D. 2994, is the great nexus-point between time and eternity.

So this lowermost inset in the Pyramid clearly depicts the smashing of evil powers and ultimately the obliteration of evil itself in every form, from A.D. 1521 when Martin Luther, who has aptly been described as "the man who changed the world forever", brought the Dark Ages to an end till A.D. 2994 when all evil shall have been removed from our planet.

#### QUEEN'S CHAMBER AND PASSAGE (WITH STEP)

The central horizontal inset comprises the Queen's Chamber Passage and the Queen's Chamber itself. Whilst the downward system of passages and chambers represents condemnation to death and the history of the organisation of the Old Order down to its dissolution and the ascending series portrays God's way of life and preparation for, and inauguration of, the organisation of the New Order, the horizontal series (the Queen's Chamber Passage and Queen's Chamber) depicts the operation of that grand New Order and its application to the whole Adamic race, right back to Adam himself.

Adam was a direct creation of God and was the first man to be made in God's image. The Hebrew word translated "man" in Genesis 1: 26-27 is *Adam*, the same word as is rendered "Adam" in Genesis 2: 19. So in Genesis 1: 26-27 the word could equally well be rendered "Adam" in English—"And God said, Let us make Adam in our own image, after our likeness . . . So God created Adam in his own image." Similarly in Genesis 2: 7 "And the Lord God formed Adam of the dust of the ground and breathed into his nostrils the breath of life; and Adam became a living soul" and also in Genesis 6: 2 "... the sons of God saw the daughters of Adam that they were



fair." However, the word *Adam* is often used collectively of any who came from Adam. Even at the beginning it is sometimes used to include Eve as in Genesis 1: 27. In fact "Adam" is often used in Scripture to define all descended from the first Adam, the entire Adamic race, as in Genesis 6: 1, "And it came to pass when Adam began to multiply on the face of the earth . . ."

As shown already, the two finalities of the Great Pyramid's interior system, the King's and Queen's Chambers, represent the destinies of life to which God is leading us, namely, the "new heavens" and "new earth" respectively of the New Order of God's everlasting Kingdom. In harmony with this we find that the predominating symbolism of the King's Chamber refers to the "new heavens" whilst that of the Queen's Chamber pertains to the "new earth". The Queen's Chamber is so situated that it is symmetrically balanced on the Pyramid's east-west axis, so that the high central apex-line of the roof, joining the apexes of the east and west gable ends of the Chamber, lies exactly along the Pyramid's axis and in perfect alignment with the apex of the Top-Stone of the Pyramid when placed. This signifies that the conditions represented by the Queen's Chamber are those which bring man into a state of perfect balance and harmony with the exalted "Top-Stone", Christ—in other words the Millennium, wherein Christ and His saints reign supreme over Israel and the World.

In the ancient Egyptian texts, the names used in alluding to the Queen's Chamber are most appropriate, namely the Chamber of the Moon, wherein takes place the rising again or rebirth, hence the chamber is also referred to as the Chamber of the Rebirth. In Egyptian mythology the moon is associated with the Egyptian ancestral home, Paradise, known as the Holy Land of Khent. Accordingly the walls in the great Hall of Khent at the entrance to the Temple of Isis at Annu or Denderah (on the banks of the Nile about 400 miles south of Cairo) are covered by the representation of the fourteen daily ascents of the moon as it waxes from the new to the full moon. As Khent was the original Paradise, the rebirth in the Chamber of the Moon or Khent signifies the regeneration and restoring



of Paradise, which is precisely the specific work of the Millennium; it is for this very purpose that God is bringing the Millennium to pass. Thus this horizontal section of the Pyramid's interior, comprising the Queen's Chamber Passage and the Queen's Chamber, portrays the story of "Paradise Lost" to "Paradise Regained".

Although very much corrupted, nevertheless a considerable amount of basic truth lies hidden in ancient Egyptian mythology. "Messiahs" were to be found in pagan religions long ages before Christianity and centuries before Moses recorded Genesis, for they represent perversions of the true Messiah foretold by Enoch (Jude 14-15) before the Flood and, centuries later, portrayed in the symbolism of the Great Pyramid, the "Pillar of Enoch" of Masonic tradition. Messianism is thus exceedingly ancient. The Egyptian "Messiah" was Osiris, and in the ancient Egyptian religious ritual the Great Pyramid was pictured as the shrine wherein the neophyte was initiated into the Mysteries. The identification of the individual passages and chambers of the Great Pyramid in this very ancient Egyptian literature (now commonly known collectively as *The Book of the Dead*) shows the names to be most appropriate, as we have already observed in the case of the Queen's Chamber. Some more details are given in the footnote\* to this page, but the subject will be found more fully elucidated in *Book II* of the present work.

Let us now turn our attention to the relative chronological aspect. As the Queen's Chamber symbolises the Millennium, the far side of it, i.e., the south wall, therefore, marks the date

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\* The ancient Egyptian texts which were incorporated in the so-called *Book of the Dead* (because its contents were mainly taken from sarcophagi and pyramid texts) contain allusions to the passages and chambers of the Great Pyramid. These texts though containing a great amount of corrupt mythology, nevertheless, at the same time, also contain a wonderful substratum of truth. To such an extent is this the case that the late Sir Gaston Maspéro, Director-General of Antiquities in Egypt stated, "*The Pyramids and the 'Book of the Dead' reproduce the same original, the one in words, the other in stone.*" Yet we know that the Great Pyramid is the Bible in stone. This shows of course that there is a measure of truth behind the mythology and that it is sufficiently discernible in regard to the Pyramid for Sir Gaston



of the termination of the Millennium. The Great Pyramid itself already supplies this date, as we have seen, at the full extremity of the Descending Passage, namely, Autumn A.D. 2979. So our chronological datum-line for this central inset is the far side (south side) of the Queen's Chamber defining the date Autumn A.D. 2979.

As to the scale of this inset, we could obtain it by bringing in data from the Bible direct. Revelation 20: 6 reveals that the reign of Christ with His saints is to last 1,000 years, and so we call it the Millennium. As the Queen's Chamber represents the Millennium, we could ascertain the distance across the chamber, divide by 1,000 and thus obtain the unit of measurement that represents a year. However, although that should give the right answer, that method would not be the true scientific approach. Better still to ascertain the scale independently within the Pyramid itself and apply it, and if on doing so, we find that the Queen's Chamber thereby represents 1,000 years, in harmony with the Bible, that would be most satisfactory.

One purpose of single steps in the Pyramid's interior is to reveal the chronological scales in the horizontal insets to which

Maspéro to make such a remarkable statement. It was, however, largely through the researches of the Oxford scholar, W. Marsham Adams that Sir Gaston was enabled to come to that decision.

The following are the terms in the *Book of the Dead* alluding to the principal features in the Great Pyramid:—

| GREAT PYRAMID                  | BOOK OF THE DEAD                           |
|--------------------------------|--------------------------------------------|
| Great Pyramid                  | <i>The Light</i>                           |
| Interior Passages and Chambers | <i>The Secret Places of the Hidden God</i> |
| Descending Passage             | <i>The Descent</i>                         |
| Entrance to Ascending Passage  | <i>Door of Ascent</i>                      |
| Ascending Passage              | <i>Hall of Truth in Darkness</i>           |
| Grand Gallery                  | <i>Hall of Truth in Light</i>              |
| King's Chamber Passage         | <i>Passage of the Veil</i>                 |
| King's Chamber                 | { <i>Chamber of the Resurrection</i>       |
| Queen's Chamber Passage        | { <i>Chamber of the Grand Orient</i>       |
|                                | <i>Access to Chamber of Regeneration</i>   |
| Queen's Chamber                | { <i>Chamber of Regeneration</i>           |
|                                | { <i>Chamber of the Second Birth</i>       |
|                                | { <i>Chamber of the Moon</i>               |
| Subterranean Chamber           | <i>Chamber of Central Fire</i>             |
| Well Shaft                     | <i>The Well of Life</i>                    |



they respectively apply. There are two such steps in the Pyramid—one at the entrance to the uppermost inset beyond the Grand Gallery and the other in the horizontal passage of the central inset. A rising step indicates a rising scale, that is a larger scale, whilst a descending step represents a descent in scale, i.e., a smaller scale than that of the inch-year general chronograph. The step in this horizontal passage simply constitutes a vertical drop in the horizontal floor from one level to a lower one. There is only one measurement to take in connection with this step, so it is impossible to go wrong, and this, of course, is the drop, which therefore constitutes the unit by which this horizontal series requires to be measured in order to reveal the chronology therein enshrined. At the present day, this step is very much fractured, whilst the adjacent floor is badly cut up by attempted excavations. The original height of the Step can, of course, be obtained by ascertaining the height of that part of the horizontal passage before coming to the step, and the height of the portion of the passage beyond the step, and finding the difference.\* This difference is 20.6 inches and this is precisely the length of the Royal Cubit (expressed to one decimal place) which therefore constitutes the unit of measurement that defines the chronological scale in this inset. Whilst the geometric design of the Pyramid as a whole is based on the Sacred Cubit, that of this central inset comprising the Queen's Chamber Passage and Queen's Chamber is based on the Royal Cubit, which fact in itself supplies another independent evidence that the Royal Cubit constitutes the basis of the chronological scale in this case. The length of the Queen's Chamber is 11 of these Royal Cubits, and the breadth is 10 Royal Cubits, whilst

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\* It is impossible to ascertain with accuracy the original height of the Step in the Horizontal Passage from the Step itself, owing to its present fractured condition. Notwithstanding the fact that the distance to be measured is so short—only about 20 inches—almost every measurer obtains a different result. Sir W. M. Flinders Petrie gives its present mean reduced height as 19.7 inches, whilst Dr. John Edgar and Morton Edgar, realising the hopelessness of measuring the original height to the fraction of an inch with certainty, state it to be (to use their own words) "between 20 and 21 inches". Hence to ascertain accurately the original height of this Step, it is necessary to adopt another method, as explained above in the text.



the Great Niche in the east wall of the chamber is 1 Royal Cubit wide at the top and 3 Royal Cubits at the bottom, whilst its depth or length is 2 Royal Cubits.

Both the Sacred Cubit and the Royal Cubit, however, are woven into the beautiful geometric design of the granite "Secret House" comprising the King's Chamber and its granite approaches.

So just as on the general chronograph the basis of the chronological scale is the Sacred Cubit with its subdivision, the inch, representing a year, so on this central inset of the Queen's Chamber Passage and Queen's Chamber, the basis of the chronological scale applicable thereto is the Royal Cubit, with its subdivision accordingly representing a solar year. The *Encyclopædia Britannica*, Vol. 15, p. 142 (1956 print) in the Article "Measures and Weights (Ancient)" states that when the *meh* cubit, i.e., the *Royal Cubit* of Egypt later became mixed with other systems, it was considered to be divided into 7 *palms* of 4 *digits*, that is 28 *digits* but that originally in its pure system as used from the time of the predynastic tombs, the subdivision was into 100 *n*. From this then it follows from what is stated above, that in the central inset in the Pyramid, the chronological scale is an *n* to a year, and therefore a Royal Cubit (100 *n*) represents 100 years. Just as on the general chronograph, the scale can be stated in two ways, namely:

$$1 \text{ inch} = 1 \text{ year}$$

$$1 \text{ Sacred Cubit} = \frac{1}{4} \text{ century}$$

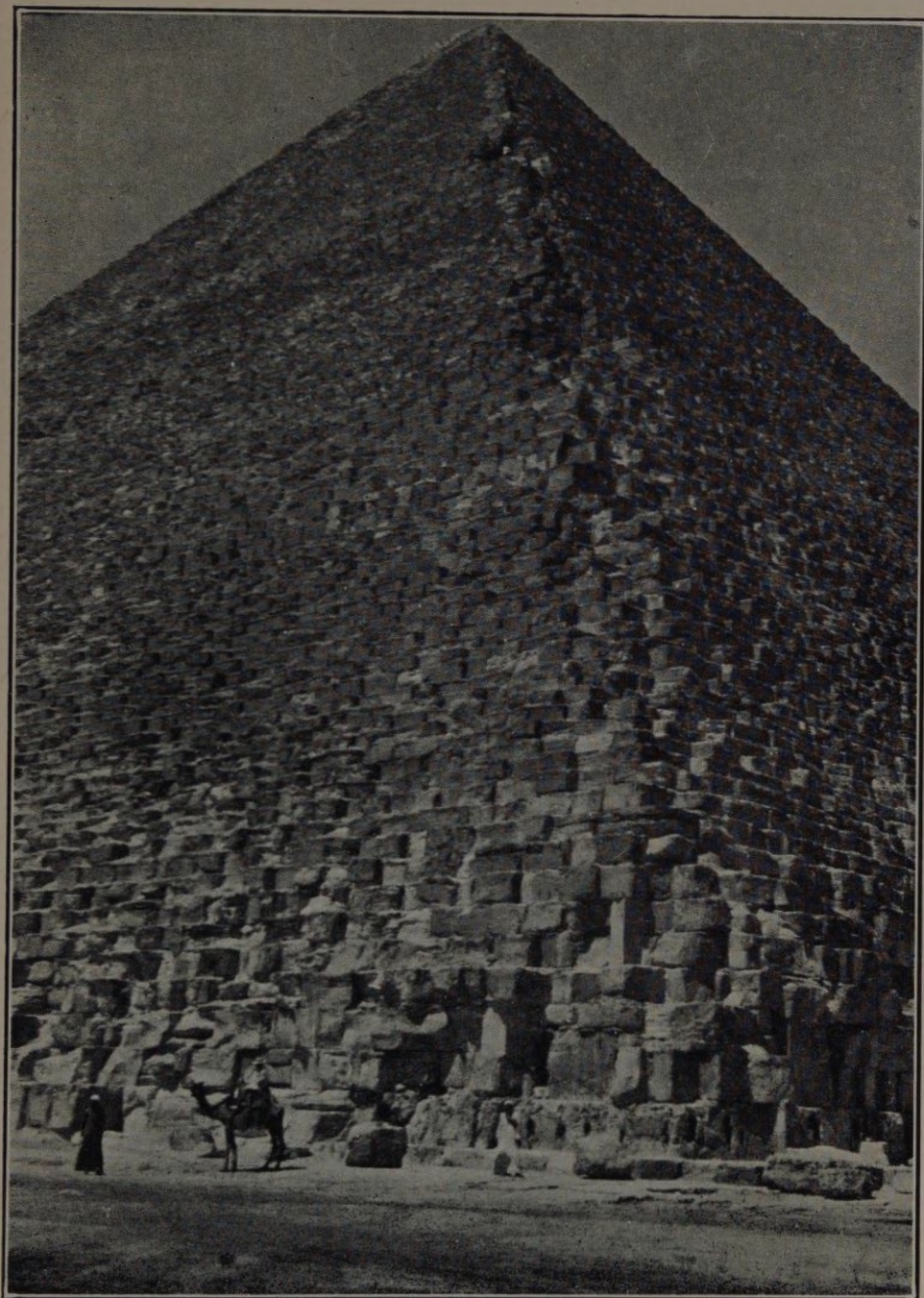
so on this central horizontal inset the special scale applicable thereto can also be expressed in two ways as follows:

$$1 \text{ } n = 1 \text{ year}$$

$$1 \text{ Royal Cubit} = 1 \text{ century}$$

As the unit *n* is so small (0.206 of an inch) and not very well known, and as we have been more used to the later *digit* division, perhaps the most convenient way is to take the measurements in Royal Cubits to two decimal places, then remove the decimal point and the result will be the period of years represented thereby.





**THE GREAT PYRAMID**  
**North-East Corner**

(The author is seated on the camel.)





THE EAST SIDE OF THE GREAT PYRAMID



The ancient Egyptians used this decimal system in the Old Kingdom when the Pyramids of Gizeh were built. Sir W. M. Flinders Petrie in *The Pyramids and Temples of Gizeh*, pp. 180 and 222, shows that the Royal Cubit as used in the erection of the Great Pyramid during the Fourth Dynasty was still subdivided into 100 units at that time. Petrie further states that this decimal division of the Royal Cubit or *meh* was also found in other countries.

Now the distance across the Queen's Chamber, symbolising the Biblical Millennium is 10 Royal Cubits, representing therefore 10 centuries, i.e., 1,000 years, thus confirming the 1,000 years of Revelation 20: 4-6 exactly. As the datum-line at the extremity of the Queen's Chamber is Autumn A.D. 2979, the entrance at the other side of the Chamber, where the horizontal passage ends, therefore defines a date 1,000 years earlier, namely Autumn A.D. 1979, as the beginning of the Millennium. (The precise date revealed by the geometry is the Autumnal Equinox, 1979.)

As we have noted, the horizontal passage leading into the Queen's Chamber symbolises the long period of the existence of the Adamic race, right from Eden till they are ushered into the grand eternal Order of peace, love and life brought into existence by the Millennial regime, due to be inaugurated in Jerusalem in the autumn of A.D. 1979. Let us now test this matter still further by chronological application.

We have seen already that the end of the passage where it enters the Queen's Chamber marks the date A.D. 1979, the beginning of the Millennium, and that the scale of this entire horizontal section of the Pyramid's interior system is a Royal Cubit to a century. The length of this horizontal passage is 73.85\* Royal Cubits, representing therefore 73.85 centuries,

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\* The present length of the Horizontal Passage is 73.87 Royal Cubits, but, due to subsidence, the north wall of the Queen's Chamber is not now vertical where the passage enters, but projects southward at the base to the extent of almost  $\frac{1}{2}$  an inch. If the wall be restored to the vertical and the passage floor to the horizontal, the true original length of the Horizontal Passage is thus ascertained to be 73.85 Royal Cubits. Similarly, the true original distance across the Queen's Chamber is found to be precisely 10 Royal Cubits.



that is, 7,385 years. The date marked by the beginning of the passage is therefore 7,385 years prior to A.D. 1979, namely 5407 B.C.\* and this, according to the data given in the oldest and most reliable manuscripts of the Bible, is the precise date of Adam in the Garden of Eden. (For full elucidation of the chronology see the author's *Treatise on Bible Chronology*). When we consider the smallness of the scale (by far the smallest in the Pyramid) and the enormous period of time involved, the precision of the result is amazing. The entire period represented by this Pyramid inset is 8,385 years, the last 1,000 years of which constitute the Millennium A.D. 1979-2979.

This central layout of the Divine plan of restitution "in a nutshell", at the very core of the Pyramid itself, and in the very heart of the interior passage systems is displayed from the Divine standpoint, not the human. To human observation, the sacrifice of Christ did not occur until humanity had been on the

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\* The geometry shows the period represented to be actually 9 days short of the full 7385 years. As the date defined in A.D. 1979 is the Autumnal Equinox, the precise day defined in 5407 B.C. is therefore 9 days later than the Autumnal Equinox. As shown in the author's *Treatise on Bible Chronology*, p. 199, the 1st day of the 1st month of the Antediluvian Calendar fell exactly on the Autumnal Equinox in the year 5407 B.C. The Pyramid thus shows the Fall of Adam to have taken place on the 10th day of the 1st month of the ancient year. (According to our modern Western Calendar, the date would be expressed as 2nd October, 5407 B.C.) Many long centuries later, the 1st month of the ancient year became known as Tishri by the Israelites. At the time of the Exodus, Abib or Nisan became the 1st month and consequently Tishri thenceforth became the 7th month of the year. So, expressed according to the Hebrew Calendar, Adam sinned and fell on the 10th day of the 7th month, Tishri. But this was the very day that God commanded the Israelites to observe annually as the great Day of Atonement, when the special sacrifice of the blood of bulls and goats typically cleansed them of their sins for the ensuing year. Thus the Pyramid reveals why the Almighty ordered the Day of Atonement to be the 10th of Tishri and no other day. It was the day on which Adam sinned and therefore atonement had to be made on the very day of the year that the sin was committed and introduced into the World. Hence also Jesus, who made the real Atonement for the sin of the World, placed his sacrifice, the sacrifice of himself, on the altar on that self-same day of Atonement, at his "baptism into death" on the 10th Tishri in A.D. 29. Then he kept his sacrifice on that altar and "poured out his soul unto death" for  $3\frac{1}{2}$  years, until he cried on Calvary "It is finished", on the afternoon of the 14th of Nisan, when the Passover lambs were slain, in the year A.D. 33. These datings are all confirmed by the Pyramid, as is shown in *PYRAMIDOLOGY, Book II*.



Earth for several thousand years, but the Almighty planned the sacrifice of Christ at the beginning, for the Bible speaks of Christ as "the Lamb slain from the foundation of the World". (Revelation 13: 8). Hence the burst-open mouth of the Well-Shaft, like an eastern rock-tomb as if it had been burst open from within by a violent internal explosion—thus forcefully portraying in symbol, the death and resurrection of Christ—is situated right at the beginning of the Queen's Chamber Passage. So from this standpoint the beginning of the Queen's Chamber Passage represents Adam bringing sin into the World in the Garden in Eden, whilst the end of that passage at the entrance into the Queen's Chamber symbolises humanity being ushered into the glories of the Millennium yet future. But the end of the First Ascending Passage (representing the Law Dispensation which Christ brought to an end at the Cross) and the beginning of the Horizontal Passage coincide at the self-same spot. Therefore in the symbolism of the Great Pyramid, Jesus, at His First Advent stood at the self-same spot that Adam stood at the beginning, and took his place. Christ was, as the Bible says, the second Adam. Although sinless, He took the sinner's place. So, "as in Adam all die, even so in Christ shall all be made alive". **In addition to this marvellous appropriate symbolism, a most wonderful thing about this spot is that on the special scale of the central inset, it marks the date of Adam in Eden, whilst on the general scale of the Pyramid's chronograph it defines the date that Christ symbolically stood there, thousands of years later, and took Adam's place. At this point, the symbolism and the chronology thus interlock with a double lock, completely establishing the accuracy of the chronology on both the general scale of the Pyramid and the special scale of the inset.**

The date at the other extreme end of the central inset, A.D. 2979 is also doubly established. As has been shown above, the year A.D. 2979 is defined as the date of the end of the Millennial Age in two places in the Pyramid, on two different scales and from two different aspects—



**one from the aspect of life and the other from the aspect of death—thus confirming each other in a most conclusive manner.**

**The Architect of the Great Pyramid is indeed the Architect of the Universe, the Almighty Himself. The Great Pyramid is verily the Divine blue-print enshrining the deep secrets of the Infinite Mind.**

As, during this latter half of the present 20th century we now move into the *Millennial Age* of the Bible, the *Golden Age* of the poets, the *Aquarian Age* of the students of the stars, the Divinely-appointed time has come for the revealing of these Divine secrets, first to those who are now "walking with God" and ultimately to all mankind.

The duration of the complete Divine plan of the ages for human salvation, which extends from Adam, 5407 B.C. (Autumn) to the end of the "Little Season" in A.D. 2994 (Autumn), is 8,400 years precisely ( $5407 + 2994 - 1 = 8,400$  or to express this another way,  $5406\frac{1}{4}$  years B.C.E. +  $2993\frac{3}{4}$  years C.E. = 8,400 years). In regard to this, there is complete agreement between the Great Pyramid and Bible chronology, the latter being comprehensively dealt with and the accuracy demonstrated in the *Treatise on Bible Chronology* referred to above.

From the standpoint of Biblical numeric symbolism this number of years, 8,400, is all-comprehensive. Indeed nothing more all-embracing from this standpoint could be imagined, and this is just what we could expect for the complete period of the Divine plan of human salvation, from the very beginning to the final consummation, when God's will is done here on Earth as it is in Heaven. The period of 8,400 years is 7 times 12 centuries and as every Bible reader knows, 7 and 12 (with their multiples) are the outstanding numbers in the Bible—the Book of Revelation in particular is just full of them and this is pre-eminently the symbolic Book of the Bible.

As all students of the Bible recognise, the Tabernacle in the Wilderness was not only literal, but also highly symbolic and typical. Now, it is most significant that all the numbers connected with the Tabernacle, relating to measurements, are



contained an exact number of times in this all-embracing number 8,400. The measurements of the Tabernacle and all the details of its contents are given in Sacred Cubits in Exodus, chapters 25 to 27. The complete list of the numbers of these cubits so given is as follows: 1,  $1\frac{1}{2}$ , 2,  $2\frac{1}{2}$ , 3, 4, 5, 10, 15, 20, 28, 30, 50 and 100—all of which are contained in 8,400 an exact number of times without a remainder.

But the same is also true with reference to Noah's Ark, the recorded dimensions of which are: 10, 30, 50 and 300 cubits. These numbers together with the number 15 in the accompanying statement, "15 cubits upward did the waters prevail" (Genesis 7: 20), are all contained exactly in 8,400. What a wonderful number indeed is this all-embracing 8,400 and how appropriate that it is the number of years of God's great plan in its entirety right to the glorious consummation.

It is specially significant, though, that this complete period of 8,400 years is exactly 7 times 12 centuries. E. W. Bullinger, the well-known student of Bible numbers states in his enlightening work *Number in Scripture* (Third Edition) that 7 is "the great number of *spiritual perfection*" (page 158) and that 12 is "a perfect number, signifying *perfection of government* or of *governmental perfection*." (page 253). Hence it is very significant and appropriate that the perfect plan of God for human salvation is completed through His government in 7 times 12 centuries, thus embracing the symbolism of both numbers.

Now 7 is 3 *plus* 4 whilst 12 is 3 *times* 4. In other words, 7 and 12 are the *sum* and *product* respectively of the same two numbers, 3 and 4, and it is significant that the great Divine Plan of 7 dozens of centuries (8,400 years) is chronologically subdivided into 3 dozens of centuries (3,600 years) and 4 dozens of centuries (4,800 years). The Divine Plan is built up of centuries and prophetic "Times" (periods of 360 years) but the "Times" do not begin until 607 B.C., which marks the initial point of "the Times of the Gentiles". These Seven Times of the Gentiles ( $7 \times 360 = 2,520$  years) terminated in A.D. 1914, from which date to the consummation of the Plan of Salvation in A.D. 2994 is other 3 Times ( $3 \times 360 = 1,080$  years), and these are the



Times of Israel (i.e., God's true Israel) through whom all nations will be blessed. Thus the total number of Times is 10 Times, which extend for 3,600 years ( $10 \times 360 = 3,600$  years). Now, 3,600 years are also 3 dozens of centuries. But from Adam in Eden in 5407 B.C., to the beginning of the Times in 607 B.C., was 4,800 years or precisely 4 dozens of centuries. Hence the entire Divine Plan of 7 dozens of centuries is divided into 4 dozens of centuries and 3 dozens of centuries by the prophetic "Times" of Scripture.\*

The number 8,400 has still other significant features: it is 70 times 120, the latter being 3 times 40, and all of these are well known numbers, especially chronologically. Practically all the prophetic periods in the Bible are multiples of 5† and usually

\* Incidentally it is interesting to note that from the birth of Christ in 2 B.C. to the inauguration of the Millennium in A.D. 1979 is 1980 years ( $2 + 1979 - 1 = 1980$ ) which is precisely  $5\frac{1}{2}$  Times or "time, two times, two times and half a time." Again, the duration of "The Time of the End" (Daniel 12: 4), 1798-99 to 1978-79, is 180 years, i.e. "half a time".

† Periods of 5 years are the blocks or bricks with which the whole structure of prophetic chronology is built up, in the Bible. The prophetic chronological numbers 5, 10, 15, 40, 65, 70, 100, 120, 390, 400, 490, 1000, 1260, 1290, 1335, 2300, and the "Seven Times" expressed in days, 2520, are all multiples of 5.

Bible numerics are arithmetical, whilst Pyramid numerics are geometrical. However there is one, and only one, arithmetical number that is prominent in the Pyramid, and that number is 5. Professor C. Piazzi Smyth spoke of it as the sacred number of the Pyramid. Septimus Mark writes "The number five is at the foundation of much of the teaching connected with the Pyramid, and it is indeed the first and most characteristic of the Pyramid numbers." This of course should be understood to mean 5 and also multiples of 5. The Pyramid's Sacred Cubit itself is comprised of 25, i.e. 5 times 5 Pyramid inches and this inch is the 500,000,000th of the Earth's axis of rotation. The Pyramid has 5 corners (four at the base and one at the apex). The principal apartment, the King's Chamber, has 100 stones in its walls, built in 5 courses. It stands on the 50th course of masonry in the Pyramid, whilst the Queen's Chamber stands on the 25th. The King's Chamber is 20 Royal Cubits long and 10 broad. The north and south walls of the Queen's Chamber are respectively 5 Royal Cubits north and 5 Royal Cubits south of the Pyramid's E-W Axis or "Equator". The axis of the Niche in the Queen's Chamber's east wall is 25 inches south of the Pyramid's E-W Axis and has 5 storeys. Incidentally too, the dimensions of Noah's Ark and also of the Tabernacle were all multiples of 5.

God changed Abram's name to Abraham by the insertion of the Hebrew letter  (Hē), the 5th letter of the Hebrew alphabet and it had the numerical value 5. This letter is the Hebrew aspirate and corresponds to our English letter *h*. It



10 as well: 8,400 is a multiple of both these numbers; in fact it contains 25 which is 5 times 5 and also 100 which is 10 times 10. The number 10, with its multiples, is particularly associated with the Millennium, the duration of which is 10 centuries or 1,000 years. The period of probation during that time is indicated in Isaiah 65: 20 as 10 decades or 100 years. We have seen that in the Great Pyramid, the Millennium is represented by the Queen's Chamber which measures 10 Royal Cubits across. In the Tabernacle of the Wilderness, the Holy of Holies or Most Holy, which symbolised the centre of Divine authority which will be in control and universally acknowledged during the Millennium, was 10 Sacred Cubits long, 10 broad and 10 high and covered an area of  $10 \times 10$  or 100 square cubits and had a cubical capacity of  $10 \times 10 \times 10$ , i.e., 1,000 cubic cubits. The wonderful number 8,400 is also  $280 \times 30$ . Now 280 days is the correct perfect time of human gestation. On the other hand 30 years is the normal age when not only physical but mental maturity is reached—hence Jesus was 30 years old when he offered Himself in sacrifice, was baptised and began His ministry. So it is most appropriate that the period of 8,400 years during which the Divine plan for human perfection, from its inception, through all its developments, to the complete fruition should be  $280 \times 30$  years.

The relationship between the complete 8,400 years of the Divine Plan of the Ages and the 2,520 years of the Seven Times' Prophecy is also noteworthy. The number 10 is the basis of all our counting and mathematics and this always has been so. Now, if we divide the 8,400 years into 10 equal sections of 840 years each, it will be found that 3 of these sections constitute the Seven Times, i.e., 2,520 years ( $3 \times 840 = 2,520$ ).

Furthermore, the 8,400 years of the entire Divine Plan of Salvation is 84 centuries, whilst the Seven Times or 2,520 years is 84 prophetic "months" ( $84 \times 30 = 2,520$ ).

There is one very important matter in connection with this

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accordingly signifies Divine inbreathing, producing life or inspiration, as the case may be. How significant therefore that the characteristic and sacred number of God's inspired monument, the Great Pyramid, is 5.



horizontal passage leading into the Queen's Chamber that must be elucidated at this juncture. Although, by symbolism and measurement, the beginning of this Queen's Chamber Passage portrays sin entering into the World by Adam and the date when that occurred and although the length of the passage reveals the duration of the period of the reign of sin and death from Adam right to the Millennium, nevertheless the ages and great events during that period are not revealed therein. The symbolism discloses that the passage represents the process of deliverance from sin and death of all who have lived since the time of Adam's transgression (5407 B.C.), but this does not take place until the Millennium.

As left by the ancient builders, the entrance to Queen's Chamber Passage was blocked and sealed up by the stone floor of the Grand Gallery. Only by several feet of the Grand Gallery floor being torn up and thus closing that great passage can entrance be gained to the Queen's Chamber Passage and the Queen's Chamber itself. In symbol this clearly reveals that until the present Gospel Age is closed, no passing along the passage unto the Queen's Chamber is possible. As will be shown later, the final date in the upper part of the Pyramid, beyond the Grand Gallery, is the Autumnal Equinox of A.D. 1979 when the present age and World Order are due to end. But as we have already seen, this is also the precise date that is marked by the entrance into the Queen's Chamber. What a marvellous correspondence and amazing accuracy! Thus, after 1979, i.e., during the Millennium "all who are in their graves shall hear the voice of the Son of Man and come forth", i.e., all mankind shall come forth right back to those living in the time of Adam, and, symbolically, progress along the Queen's Chamber Passage until they attain to the Restitution perfection portrayed in the Queen's Chamber into which they enter—a gradual process of resurrection by discipline and judgment (John 5: 28-29. R.V.).\* This resurrection process or

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\* The A.V. of John 5: 29 contains a serious mistranslation, "resurrection of damnation", which does not even make sense. The R.V. reads "resurrection of judgment".



restitution from the imperfect to the perfect state, from sinfulness to sinlessness is forcefully portrayed by the Queen's Chamber Passage in that the first portion of the passage is very low (similar height to that of the Descending Passage) so that we have to stoop heavily while going along it, representing our stooping under the burden of sin, whilst the final portion of the passage terminating at the entrance into the Queen's Chamber is high, so that an average man can walk upright, symbolising complete resurrection. The matter will be gone into fully in *PYRAMIDOLOGY, Book III* but suffice it to say here that the geometric height of the entrance into the Queen's Chamber is such that it actually symbolises the measure of human perfection.

The first portion of the Queen's Chamber Passage, i.e., the low portion, is practically 6 times longer than the terminal high portion, which constitutes the final 7th of the Passage, and as 6 is recognised as a number denoting sin and human imperfection and 7 as symbolising perfection, this is highly significant, seeing that this Passage represents the restoring of mankind from the fallen condition to perfection during the Millennium, due to begin when Christ reveals Himself to the world by the manifestation of His presence during His Second Advent, as forcefully stated in Acts 3, 20-21: "And He shall send Jesus Christ, . . . whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Thus the Queen's Chamber Passage is the Restitution Passage, for it symbolises the "restitution of all things" during the Millennium, i.e. the rectifying of all that has gone wrong since 5407 B.C. when Adam fell.

It should be realised that whilst the "First Resurrection"—that pertaining to the "Little Flock" of overcomers, the real saints—at the close of the present Age is a re-awakening to instantaneous perfect life on the celestial plane "in a moment in the twinkling of an eye", on the other hand the second or general resurrection of all mankind is a gradual process which follows the re-awakening from death; it is a restitution process



(Acts 3: 21). So that, re-awakening from the dead does not always imply immediate full resurrection. Jairus' little daughter and Lazarus and also others were raised from the dead to their normal state of health, not to perfection of life, for after a while they just died again—in other words they were not resurrected, but only re-awakened from death. The Pyramid shows that Adam in the beginning and Jesus are the only ones who have stood erect in perfection on this Earth; all the rest of humanity are born fallen.

A study of the air-channels of the Queen's Chamber is interesting, for their very existence was unknown till as recently as A.D. 1872. "Scratched on the wall above them we read the words 'Opened 1872'. In *Our Inheritance in the Great Pyramid* Professor C. Piazzi Smyth relates how Mr. Wayman Dixon, perceiving a crack in the south wall of the chamber, which allowed him at one place to push a wire 'to a most unconscionable length' set his man, Bill Grundy, to apply his chisel, with the result that before long the tool went right through into a cavity beyond. Further excavating proved the cavity to be the inner end of a neatly squared air-channel! Proceeding to the opposite wall, Mr. Dixon discovered a second channel similar to the first. The builders had actually constructed two air-channels for the Queen's Chamber, but had not carried them through into the chamber itself! They had left the last five inches uncut! That this was their set purpose is proved by the fact that the orifices were not merely plugged, for there was no jointing, but, to quote Professor C. Piazzi Smyth, 'the thin plate was left and a very skilfully, as well as symmetrically left, part of the grand block composing that portion of the wall on either side' ". In other words, the builders left the last 5 inches unbored. This number 5 has significance too in this connection. (Footnote, p. 150)—*Great Pyramid Passages*, Vol. I, p. 385, John and Morton Edgar.

The air-channels or ventilators of the King's and Queen's Chambers respectively are different. In each case there is an air-channel from the north wall right out to the exterior of the Pyramid and another similarly from the south wall, but those



of the King's Chamber however have been open from the beginning, from the time the Pyramid was built, thus indicating that those in the higher or First Resurrection at the end of the present age will be resurrected to immediate full life, "in a moment, in the twinkling of an eye" and not by a gradual restitution process as in the case of General Resurrection typified by the Queen's Chamber.

Symbolically speaking, we do not reach the north wall of the Queen's Chamber till A.D. 1979 and then, but not till then, is there therefore the opportunity to have the closed end of the air-channel broken through and the air-channel opened. But, symbolically there will not be an opportunity to have the south air-channel opened till the south wall is reached in A.D. 2979, and then, like the King's Chamber, both air-channels will be full open. The meaning is obvious. From 1979 onward re-awakening from death can take place but it will require 1,000 years of restitution before all humanity who have come back from the dead will have attained to full resurrection to perfect life.

Nor should it be forgotten that the representation of the burst-open rock tomb is situated at the beginning of the Queen's Chamber Passage, symbolising re-awakening from the dead. To realise how near we are today to the time of the symbolic bursting-open of the Queen's Chamber Passage, which passage symbolises re-awakening from the dead, read Daniel 12: 1-2, wherein the Prophet associates the great "time of trouble" at the now imminent end of the present age with the re-awakening from the grave: he says "... there shall be a time of trouble such as was not since there was a nation ... and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." But is not this in flat contradiction to Revelation 20: 5 which reads "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection"? There is manifestly something wrong here. How can that be the first resurrection when the previous verse, in harmony with the rest of the Bible shows the first resurrection as taking place before the 1000 years begins and those thus raised reigning with



Christ during the said Millennium? Yet this verse says the first resurrection is after the 1000 years are ended. Because the words "But the rest of the dead lived not again till the thousand years were finished" do not exist in some of the oldest and most reliable manuscripts and versions, many have queried the genuineness of those words. Since the A.V. was published in 1611 much older manuscripts have been discovered and now we have many of these and it is revealed that those disputed words are not found in over 20 of these ancient manuscripts including the famous Sinaitic MS., and so it is clear that the said words are spurious. So, in the original, the latter part of verse 4, together with verse 5 of Revelation 20 read ". . . and they lived and reigned with Christ a thousand years. This is the first resurrection". This not only makes sense now, but it is true and in harmony with all other Biblical statements relative to the subject.

The existence of the spurious words in the Biblical text in common use has caused many, many students to assume erroneously that the Judgment of the Great White Throne and raising of the dead given in the same chapter (Rev. 20: 11-13) applies to another age after the Millennium. Christ comes to reign at His Second Advent to administer justice and put matters right. What is that but judgment? Judgment is the administration of justice, hence in I Chronicles 16: 31-33 we have the Reign of Christ and the Judgment of the World of mankind synchronised—"Let the heavens be glad and let the earth rejoice: and let men say among the nations, **The Lord reigneth.** Let the sea roar, and the fulness thereof: let the fields rejoice and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord because **He cometh to judge the Earth.**" Hence in II Peter 3: 7-8 the Day of Judgment is stated to be 1000 years, because it is synonymous with the Millennium.

Isaiah 2: 2 states, "And it shall come to pass in the last days [an expression that always means the closing years of the present age] that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted



above the hills: and all nations shall flow unto it". Notice that the text says "all nations", not just Israel, although it is the Divine arrangement that the approach must be made through Israel, as the next verse (3) goes on to say, "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob [i.e., Israel] and He will teach us of His ways and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem [the Capital of Israel]. And He shall judge among the nations . . ." Notice too that judgment is part of the administration of the Millennial Kingdom, for the Judgment Day of 1000 years and the Reign of the Christ for 1000 years are the same period. As for the theory that the Millennium is only for Israel, how could we imagine, for a moment, all humanity for the whole 1000 years coolly gazing upon the Israel people being delivered from all their diseases and obtaining perfect health and everlasting life as well as receiving their loved ones back from the dead in God's Kingdom, and yet not want to come into that Kingdom themselves and receive these very things that all human nature craves, especially when we call to mind that the Devil will have no power to delude them then for he is to be bound for that 1000 years (Rev. 20: 2)! Such a situation is utterly inconceivable. Anyway, if Christ is only going to reign over Israel in the Millennium who is going to be in power over the world at large, especially when we remember that the Satanic power has been removed for that 1000 years? Daniel's prophecies of the world-empires show God's Kingdom to be the fifth: there is nothing said about a sixth power in the Millennium controlling the major part of the world and Christ only reigning over Israel. On the contrary, the fifth, God's Kingdom, on being set up is to break the others to pieces and "fill the whole earth" (Daniel 2: 34, 35). The theory that the Millennium is for Israel only is completely untenable.

Furthermore, as we have just seen, the Pyramid reveals that during the 1000 years of the Millennium from A.D. 1979 to 2979, those coming back from the dead in that period are those



who have lived and sinned previously right back to the year 5407 B.C., when Adam first sinned. Israelites did not even come into existence till over 3500 years after that date. Moreover, the Pyramid reveals the date A.D. 2994 as the end of the "Little Season" at the close of the Millennium. It is the final date in the Pyramid which shows it to mark the end of all sorrow, sin, suffering and death in our World. It is the time of the glorious consummation of the Divine Plan of Salvation, when the World is ushered into everlasting blessedness. This wonderful date A.D. 2994 is the great nexus-point between time and eternity, for humanity. There is no room between now and 2994 for another supposed age after the 1000 years' reign of Christ and the saints. The only period after the Millennium mentioned in the Bible is the "Little Season" which immediately follows and is shown by the Pyramid to last only 15 years, A.D. 2979-2994. The wonderful 7 dozens of centuries (8400 years) of the complete Divine Plan of Salvation, beginning with Adam in 5407 B.C., end precisely at the Autumnal Equinox, A.D. 2994, when the world will be ushered into an eternity of glory.

#### KING'S CHAMBER AND PASSAGE (WITH GREAT STEP)

We shall now turn our attention to the uppermost horizontal inset comprising the King's Chamber Passage and the King's Chamber itself. The First Low Section of the Passage is composed entirely of limestone, whilst the High Central Section is mainly of red granite: the Second Low Section and the King's Chamber are entirely of red granite. On the Chart constituting the *Frontispiece*, the granite is shown as filled-in in black. This is the only granite in the Pyramid (except the Granite Plug near the entrance of the First Ascending Passage). In the ancient Egyptian texts, this granite section is alluded to as the *Secret House* and was regarded as an inner sanctuary. It is a building within a building, a granite "house" within the solid limestone of the Pyramid. It is an entity, a separate structure of different material and built according to a geometric design complete in itself and forming a complete



pattern of symbolism in itself. As the King's and Queen's Chambers constitute the finalities of the Pyramid's interior system and accordingly represent the "new heavens" and "new earth", respectively, of the New Order that is to remain for all time, the King's Chamber is accordingly the upper one and constructed of a superior stone—granite. The open tomb, the empty granite sarcophagus in the entirely granite surroundings of the King's Chamber fittingly portrays the First Resurrection in which the participants receive "Divine nature" with celestial bodies (I Corinthians 15: 40) "fashioned like unto His glorious body" (Philippians 3: 21) with "glory, honour and immortality"—bodies suitable to the "new heavens". Such will be the Christ (Head and Body) who will control the "new earth", or terrestrial phase of the Kingdom of God represented by the lower chamber, the limestone Queen's Chamber. The powers of the "new heavens" are thus celestial, immortal and infinite and are not limited by time or space, hence chronological scales are not applicable to the granite section of the Pyramid although they are applicable in the limestone in the Pyramid's interior. In this inset of the Pyramid therefore, chronology exists as far as the limestone goes but no further.

The central and lowermost horizontal insets, as we have seen, are comparatively simple and straightforward to study. This uppermost horizontal inset however is much more involved and takes considerably more study. It was the last part of the Pyramid's interior system to be properly understood even in outline. In order to obtain the solution it is essential to emphasise the very important principle stated in the previous paragraph. The whole of the interior system of passages and chambers in the Pyramid is of limestone and is all laid out according to chronological scales, except the Secret House of red granite—the King's Chamber and its granite approaches—which occupies by far the greater part of this uppermost inset we have now under review. It is futile to apply chronological scales to that which symbolises the immortal and infinite. All attempts to do so in the past and all chronological prognostications based on such have failed.

So far as chronology is concerned, we are therefore limited



to the short limestone section at the beginning of this Pyramid inset. On examination we find that the limestone of the floor extends for more than 13 inches beyond what it does on the roof; beyond these two points we do not encounter any more limestone on the floor or roof respectively, only red granite.

As we have already observed, single steps are introduced at insets in order to provide the geometric data that reveal the respective scales of the insets, in those cases where a different scale from that of the general chronograph is employed. We have noted that in the case of the central inset, the step therein is a simple drop from one horizontal plane to another and the measurement of the drop itself supplies the unit that forms the basis of the scale. The step applicable to the uppermost inset however is much more involved. It is much larger, being nearly 3 feet high, and is usually known as the Great Step. It is not actually within the inset itself, but protrudes from it back into the Grand Gallery, hence it has to be climbed in order to gain access to the King's Chamber Passage.

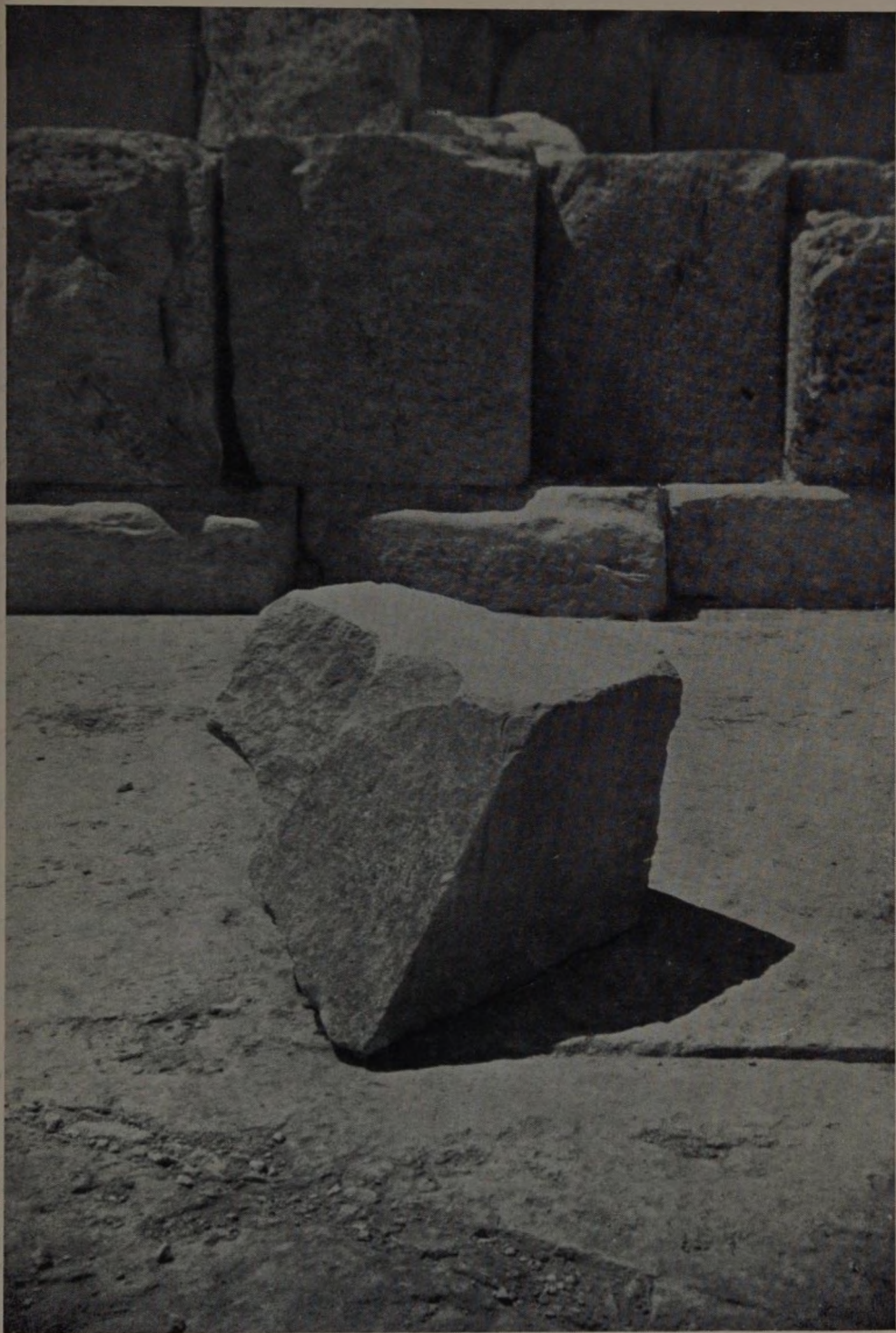
Whilst the Step in the Queen's Chamber Passage is in the passage itself, the Great Step is situated immediately in front of the entrance into the King's Chamber Passage. One of the several reasons for this is that the King's Chamber Passage, unlike any other, is mostly granite, hence non-chronological, and so the only section to which a chronological scale could apply is the short limestone part right at the beginning. Hence the appropriateness of the Great Step (which supplies the chronological scale) being in front of the entrance and not in the King's Chamber Passage itself.

A diagram of the Great Step will be found on page 162. It will be observed that the produced horizontal floor CD of the inset overlaps the sloping floor-line AB of the Grand Gallery. The purpose of this is to give us the relative proportion of the new scale in the inset to the general scale of the Pyramid (as found in the Grand Gallery), namely, as AB to CD.\*

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\* Various theories regarding the Great Step will be dealt with in *PYRAMIDOLOGY*, Book V.





**Tumbled CASING STONE at foot of GREAT PYRAMID**  
Note the angle of the face



operation. In other words, this is the inauguration of the Millennium, when the reigning Christ and his faithful overcomers take control and when He as the reigning "Prince of Peace" begins to bring into force the Divine Law and standard with all the resultant blessing, peace and love.

**It is important to realise that when we step off the limestone on to the granite we enter a separate new building within the structure of the Great Pyramid itself, namely, the granite "Secret House", symbolising the entry into the new Divine administration, the New Jerusalem of Revelation 21.**

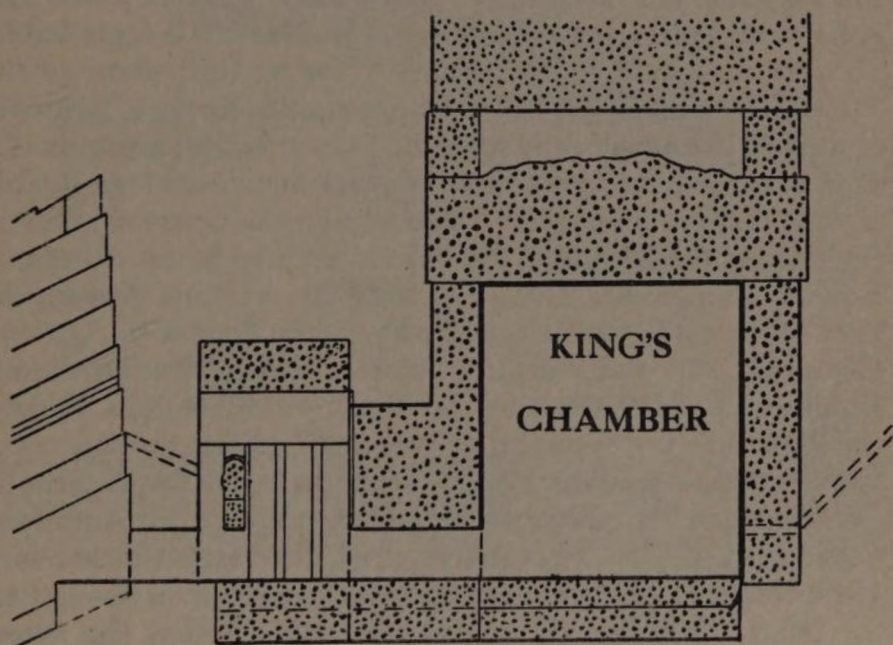
From the Queen's Chamber symbolism and measurement we have already learnt what the date of the beginning of the Millennium is, but let us forget that for the moment and put the matter to an entirely independent test here, where it is shown from a different viewpoint and arrived at by an altogether different scale. As pointed out earlier in this work, the date marked by the end of the Grand Gallery in the general chronograph is A.D. 1914 when according to Bible prophecy the Times of the Gentiles ended and the dissolution with its attendant world chaos was due to begin, the first phase being World War I. This then is our datum-line for the inset and the scale we now know is an inch to a year on the horizontal. The limestone floor, at the end of which the inauguration of the Millennial regime is portrayed is 65.256 inches in length, representing therefore 65.256 years. Now 65.256 years after the Summer Solstice A.D. 1914 brings us to the Autumnal Equinox A.D. 1979 as the date of the beginning of the Millennium, the identical date revealed independently by the central inset. It will be recalled that the date of the end of the Millennium, A.D. 2979 is also revealed in the Great Pyramid in two separate places, by two different scales, from two different aspects. Hence the dating of the Millennium is defined four times in the Pyramid.

As already mentioned, the front or riser of the Great Step is precisely in alignment with the Pyramid's east-west axis. The vertical plane of the east-west axis of the Great Pyramid of course runs due east and west, parallel to the Earth's equator



# THE GRANITE SECRET HOUSE OF THE GREAT PYRAMID

*LOOKING EAST*



The stippled is granite.



northern side at the base and looking up, the sun would appear as resting on the summit of the Pyramid.

The Autumnal Equinox was regarded with great sanctity by the ancient peoples. In earliest Bible times the beginning of the year was regulated by it. In the ancient Egyptian texts it was associated with the primeval Paradise, whilst co-ordination of Pyramid, Biblical and astronomical data indicate the Autumnal Equinox as the day of Adam's appearance in Eden. This doubtless explains the high sanctity of that day in earliest recorded times.

The distance from the foot of the Great Step to the end of the Grand Gallery, as measured at the slope of the Passage, is, as we have already seen, 68.743 Pyramid inches, chronologically representing 68.743 years. As the front of the Step defines the Autumnal Equinox, 23rd September 1845, the end of the Grand Gallery 68.743 years later therefore marks the date 22nd June 1914, i.e., the Summer Solstice of the year 1914. (In most years the Summer Solstice falls on June 21st, but in 1914 it fell on June 22nd as can be verified by reference to astronomical tables.)

It is highly significant that the Grand Gallery chronologically ends at the Summer Solstice of 1914, for the high spectacular corbelled south wall, forming a magnificent lofty arch over the exit at the end of the Grand Gallery, is alluded to in the ancient Egyptian texts of the period as "The Royal Arch of the Solstice" (as stated by the eminent Oxford Egyptologist, W. Marsham Adams in *Book of the Master of the Hidden Places*).

As shown in Chapter VIII, the "Times of the Gentiles" is in the nature of a lease ending in A.D. 1914. Its expiry in 1914 means that at that date the appointed time had come for Christ to begin to take action for the setting up of His Millennial Kingdom. That is to say that then action was due to begin with regard to three matters:

- (1) The breaking down of the Old Gentile Order.
- (2) Steps due to be taken for the deliverance of Jerusalem.
- (3) Preparations for the setting-up of the "New Heavens" preparatory to the establishment of the "New Earth" under Israel, for the "Heavens" control the "Earth".



First, as the allotted "Seven Times" or "Times of the Gentiles" (2520 years) actually expired at the Summer Solstice, 22nd June 1914 we should expect to see immediate developments thereafter towards the disintegration of the Old Order and witness the first steps in "the beginning of sorrows". Sure enough, within a week (June 28th) the assassination of Archduke Francis Ferdinand, heir to the Austrian throne, took place and this has been described many times as "the first shot in the First World War" for it was the match that kindled the world conflagration. In fact all detailed diaries of World War I begin with the date 28th June, 1914, and then follow with the dates of the rapid developments leading to the first actual declaration of war. These developments were as follows:—

#### A.D. 1914

- June 28th Archduke Francis Ferdinand, heir to the Austrian throne assassinated at Serajevo.
- „ 30th Austrian dispatch to Serbia wanting "thorough reckoning" with Serbs. The Kaiser of Germany endorsed this dispatch with the words "Now or Never"!
- July 5th Potsdam Conference. Kaiser promised unconditional German support for Austrian action against Serbia.
- „ 6th Germany and Austria take preparatory war measures. Warships ordered to await instructions.
- „ 7th Principle of ultimatum to Serbia adopted by Austria.
- „ 9th Austro-Hungarian press campaign against Serbia.
- „ 10th Austria contemplated "addressing to Serbia an unacceptable formula with 48 hours' time limit, so that Serbia might not have time effectively to consult Russia".
- „ 12th Austrian military movements on the frontiers of Serbia and Russia.



A.D. 1914

- July 13th President Poincaré of France sets out to visit Czar of Russia.
- „ 14th Two German High Sea Squadrons set out from Kiel.
- „ 19th Final Draft of Austrian Note to Serbia approved.
- „ 23rd Austrian Note approved by Germany, sent to Serbia. Time limit to expire at 6 p.m. on July 25th. German Minister at Stockholm instructed to inform Swedish Government that war was imminent between Germany and Russia in connection with the Austro-Serbian conflict and that Sweden might discern how grave was the moment in her own destiny also.
- „ 24th Great Britain proposed 4-power mediation. Serbia appealed to Russia.
- „ 25th Serbian reply received to Austrian Note, conciliatory but not unconditional acceptance. Austria and Serbia mobilise.
- „ 26th Austria mobilised on Russian frontier. Montenegro ordered mobilisation.
- „ 27th Emperor of Austria (Francis Joseph) urged to declare war immediately on Serbia in order to forestall Triple Entente's efforts.
- „ 28th Austria declared war on Serbia.
- „ 30th Kaiser instructed Chancellor, in event of war with Britain, to inflame the Mohammedan world against Britain, so that Britain would at least lose India, even if Germany bled to death.
- Aug. 1st. Germany declared war on Russia. Belgium mobilised. Germany demanded right of way from Belgium. Reply required within 12 hours. Turkey signed treaty with Germany.



A.D. 1914

- Aug. 3rd Germany declared war on France. Belgium rejected German ultimatum. Luxembourg invaded by VIIIth German Army Corps.
- „ 4th Britain demanded assurance from Germany by 11 p.m. G.M.T. (that is, midnight by Berlin time) that the neutrality of Belgium would be respected. No reply received.  
Great Britain declared war on Germany.
- „ 5th Montenegro declared war on Austria-Hungary.
- „ 12th France declared war on Austria-Hungary.  
Britain declared war on Austria-Hungary.
- „ 23rd Japan declared war on Germany.
- Nov. 5th Britain declared war on Turkey, the age-long oppressor of Jerusalem and the Holy Land, which were delivered by this war.

Subsequently a good many more nations in Europe, Asia and America joined the War in 1915, 1916 and 1917.\*

Then, secondly, Jesus said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). Accordingly, when the Times of the Gentiles ended, then right on time on November 5th of that year of destiny 1914, Britain declared war on the last age-long oppressor of Jerusalem, namely Turkey, and, after three years of fighting, delivered the city in 1917 in the precise manner foretold in Isaiah 31: 5 (details of which are given on pp. 122-3). Not only did Great Britain bring to an end Jerusalem's long oppression, but actually took part in its subsequent restoration and today Jerusalem is again the Capital of the country and is a large, rapidly growing, prosperous city, notwithstanding that the small old part is still in Arab hands. However, after the coming

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\* For detailed information see *The Times Diary and Index of World War I*, from which the above was mainly culled.



Armageddon trouble, a still greater prosperity awaits Jerusalem, when she will become the seat of Messiah's throne and government and Capital of the World.

Thirdly, the dominating symbolism of the lofty Grand Gallery appropriately pertains to the "High Calling" of the "Little Flock" of overcoming Christians who are promised to be raised in the First Resurrection in the End of the Age and subsequently to reign with Christ. Hence the fact that the Grand Gallery ends and entry into the King's Chamber Passage is gained at the Summer Solstice of A.D. 1914 clearly reveals a completely new development in regard to the highly honoured "Little Flock" at that date. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; for their works follow with them". "Happy are the dead who die in the Lord from now on: Yes, happy, says the Spirit, that they may rest from their labours, and their works accompany them"—Revelation 14: 13. ("He that hath ears to hear, let him hear.") In the ancient Egyptian texts of the period, the King's Chamber Passage is referred to as "The Passage of the Veil" and the King's Chamber itself as "The Chamber of Resurrection". The name "The Passage of the Veil" calls to mind our present expression, "Passing beyond the Veil", i.e., passing into the immortal life.

As the Queen's Chamber Passage represents the process by which entry into the Queen's Chamber is gained, so likewise the King's Chamber Passage symbolises that by which entry into the King's Chamber is attained, the latter revealing the passing of the members of the Body of Christ into the immortal celestial life in the end of the present Age, prior to the Millennium, whilst the former portrays the restoring of humanity from sin and imperfection to everlasting terrestrial life in its perfection, during the Millennium.

At the time of the Annunciation at the Winter Solstice of 3 B.C., when Jesus left the heavenly glory to come down to Earth to suffer and die, the sun was at its lowest point in the heavens. At the Summer Solstice of A.D. 1914 the sun was at its highest point in the heavens. This is significant, for the sun



is symbolical of "the Sun of Righteousness", Christ (Malachi 4: 2).

From all the above data it will be seen that A.D. 1914 is a much more important date in the Divine Plan than has been generally realised.

Now, in the King's Chamber Passage beyond the end of the Grand Gallery, the beginning of the red granite roof of the "Ante-Chamber" overlaps the end of the limestone floor to the extent of fully 13 inches. For reasons already given there is no chronology portrayed in the red granite of the Pyramid, but there is in the limestone structure. The scale in operation on the limestone floor of this inset is: 1 *inch* = 1 *year* (horizontal). As the end of the limestone floor marks the date 1979, the point marking the beginning of the overlapping granite roof over the limestone, therefore represents a date 13 years prior to 1979 on the limestone viz., A.D. 1966. In all other parts of the Pyramid's interior it is comparatively easy to interpret the symbolism and chronology because everything is limestone, but where we encounter red granite and in symbol are contacting the Divine immortal and infinite it is much more difficult, for we are dealing with matters in the celestial realm beyond the reach of our five senses. Happenings in the celestial sphere can have immediate and tremendous repercussions on the earthly plane; on the other hand, colossal things can happen in that realm which would be quite imperceptible to mankind.

However, as the heavens control the earth, in both the literal and symbolic applications, and as both "the new heavens" and "the new earth" of the New Order are going to be under Divine administration, "the new heavens" must therefore be ready to function first. Therefore we should expect various preparations in that realm some years prior to the inauguration of the Millennium. Hence it is also reasonable to think that this granite roof in question has some connection with that "new heaven" of the Divine administration. What will be the immediate effects upon the earth or whether these will be immediately perceptible or not in 1966, we of course do not know. Nevertheless, it is evident that what is symbolised has



something to do with the footstep followers of Jesus Christ as these are promised a high celestial reward and a place in "the new heavens" (I Corinthians 15: 40, 44, 48-52). So, in regard to the period 1966-1979 the footstep followers of Jesus would do well to pay special heed to the Saviour's words, "Be ye therefore ready", for the final glorification of the Church, the Body of Christ, is at hand.\*

In the Bible each of the great Orders in World history is spoken of symbolically as a "world" comprising "a heavens and an earth". The constitution during the ages before the Flood is called "the world that then was" (II Peter 3: 6) whilst the present Order, now being smashed, is termed "this present evil world" (Galatians 1: 4), and the permanent New Order soon to be established is called "the world to come" (Hebrews 2: 5). This metaphorical use of the word "world" is not confined to the Bible; we have the same in modern English. For example, the late British Premier, the Rt. Hon. Ramsay MacDonald said, "There is nothing less than a world crumbling beneath our feet". He was, of course, referring to the crumbling of the Old Order of 1914.

Just as in the literal physical world we have the earth with the heavens (atmosphere, etc.) above it, so likewise in Scripture each of the three great "worlds" or Orders of human history is also symbolically termed "a heavens and earth". In the third chapter of II Peter the archaic Order or First World is also referred to as the heavens and earth that "were of old", but the Second World "this present evil world" is spoken of as "the heavens and the earth which are now", whilst the Third World or New Order is called the "new heavens and new earth". Our planet, the Earth, is, of course, the scene of all the three "worlds" or orders. The symbolic "heavens" relate to the spirit controlling powers (good or evil) whilst the symbolical "earth" pertains to human society as organised under the

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\* The combined length of the two low sections of the King's Chamber Passage is 153 inches ( $52 + 101 = 153$ ). That 153 is also the precise number of fish caught in the great draught mentioned in John 21: 11 undoubtedly indicates a symbolic connection. The length of the lofty roof of the Grand Gallery is 1836 Pyramid inches, which is precisely 12 times 153.



influence of such controlling powers. This is very plainly shown in the Bible, for during "this present evil world" the Devil is declared to be "the prince of the power of the air" that is, the "heavens"; he is called "the god of this world" also "the prince of this world". In harmony with this the Apostle Paul says "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". Evidently the Devil and his associate demons comprise the "heavens" of "this present evil world". The corresponding "earth" is represented in human society as organised by the dominating empires of history culminating in the great aggressive powers of today. This view helps to explain some matters otherwise mysterious. It is almost incredible that any human beings, however depraved, would of their own free will, deliberately plan mass atrocities of the most bestial type such as the villainous Hitlerite Government introduced. Surely they were goaded on by the demon influence of which the Apostle Paul spoke.

If the New Order is to be successful and permanent, it is obvious that the present "heavens" as well as the present "earth" must be overthrown, and it was to this that Jesus referred when he said "Heaven and earth shall pass away, but my words shall not pass away" (Luke 21: 33). The Apostle Peter says "the heavens" shall go on fire and pass away with a great noise and that "the earth also and the works that are therein shall be burned up" (II Peter 3: 10, 12). This great "world" break-up is now going on before our eyes. How appropriate was the headline "The World on Fire" which appeared in some of our newspapers during the last war. In Zephaniah 3: 8-9, God says, "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey! for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent". Notice that it is the social "earth", i.e., the evil organised



Abraham's seed and heirs according to the promise . . . in thee shall all nations be blessed" (verses 7, 8, 29). O what a change when the Devil with his demons are overthrown, and Christ with the saints are in full power! Not only is Jesus spoken of as the great Head and King of "the new heavens and new earth" but He is also stated to be the great Judge of the World (John 5: 22), and to show how intimately the saints will be associated with Christ and how high their exaltation in the "heavens" of the New Order, the Bible plainly says not only that the saints shall likewise judge the world but that they shall even judge angels, too. "Know ye not that the saints shall judge the world" and also "judge angels" (I Corinthians 6: 2-3).

What constitutes the difference between a saint and a believer? In Psa. 50: 5 the Lord, speaking prophetically, says: "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." The Apostle Paul calls upon those who are already believers (Brethren) to make a covenant of sacrifice with God; he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). Through our faith in the merit of the Ransom Sacrifice of Jesus to cover all our imperfections and blemishes God can accept the sacrifice of ourselves as perfect and holy. So, in God's sight, the saints die a sacrificial death, as did Jesus. That is why the Scriptures speak of the saints as being "planted together in the likeness of His death" (Rom. 6: 5). Hence it is written, "Precious in the sight of the Lord is the death of His saints" (Psa. 116: 15). A believer is one who has accepted Christ as his personal Saviour. A saint is a believer who has taken a further step, and has covenanted with God to present his body a living sacrifice and to walk in the footsteps of Christ even unto death, and who is faithfully carrying out that covenant of sacrifice.

The saints are called "to follow in His steps". This is the "High Calling of God in Christ Jesus" (Phil. 3: 14). The difficult, thorny path trodden by the saints throughout the age now closing is termed the Narrow Way (Matt. 7: 14; Luke



13: 23-24), in contradistinction to the Highway (Isa. 35: 8), which will be opened up during the Millennial Age now at hand and whereon "the wayfaring men, though fools, shall not err" and wherein "sorrow and sighing shall flee away" (Isa. 35: 8-10; Rev. 21: 3-4). The Apostle Peter (in II Peter 1: 9-10) points out that for the saints to make their calling and election sure, it is absolutely necessary for them, in the present life, to develop a strong and lovely Christian character adorned with all the heavenly graces (II Peter 1: 5-7). The development of love is specially emphasised throughout the New Testament. "God is love" (I John 4: 8). He loves the world of mankind, hence those whom He shall appoint to "judge the world" (I Cor. 6: 2) must of necessity be themselves rarest examples of all that is loving and kind and just. Therefore the Apostle Paul says if he had the tongues of angels, understood all mysteries, had all faith, gave all his goods to the poor, and even gave his body to be burned, and had not love, it would profit him nothing.

Therefore the great work of the saints all down the Age has been the development of a Christlike character, so that when they "shall sit with Christ upon His throne" they may rule the World with the same compassionate love and long-suffering mercy with which the Saviour Himself shall rule. So we see that God is preparing and training a select body of saints for this glorious work of the future.

Because the saints walk so closely in the footsteps of our Lord and because of the Lord's surpassing love and care over the saints, many pictures and illustrations are employed in the Bible in order adequately to portray this close relationship and oneness.

Our Lord Jesus and the Church (the saints) constitute the great Christ (the Anointed). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (I Cor. 12: 12). Thus we read of "the Church, which is His body" (Eph. 1: 22-23).

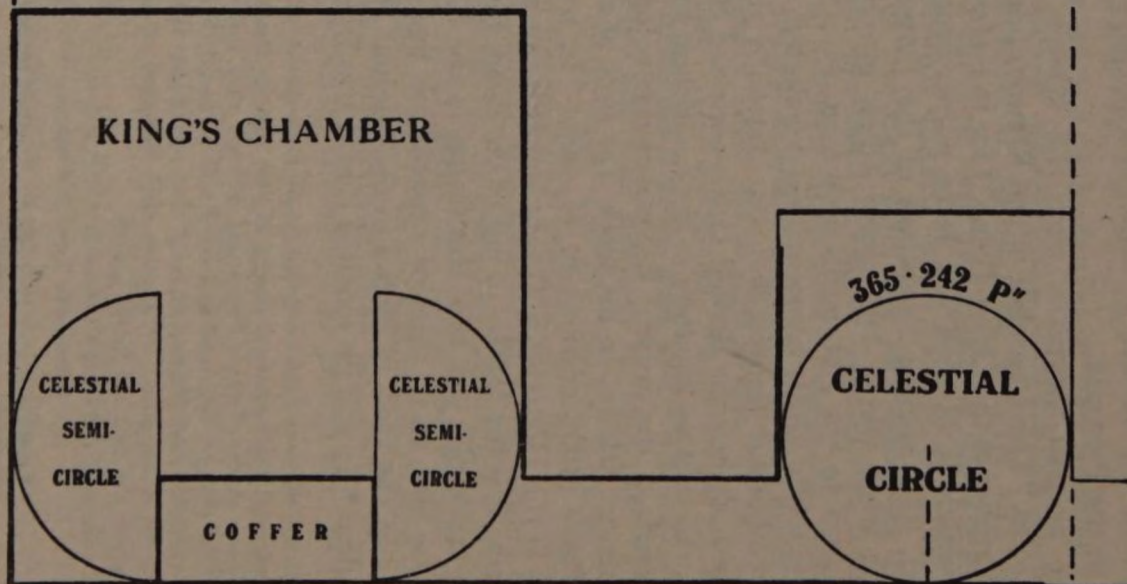
To believers who make this covenant of sacrifice and are "faithful unto death" there is promised a very great reward. The Scriptures say, "If ye be planted in the likeness of His death, so shall ye also be in the likeness of His resurrection."



# THE CELESTIAL CIRCLE IN THE "GRANITE HOUSE"

← EXTENT OF PYRAMID'S "GRANITE HOUSE" →

*LOOKING WEST*



← 365.242 P" = CIRCUMFERENCE OF THE CELESTIAL CIRCLE →

REVOLUTION OF THE CELESTIAL CIRCLE



Ark of the Covenant that the Shekinah Light, representing the Divine presence, radiated. The correspondency in symbolism between the granite Secret House in the heart of the Pyramid and the ancient Hebrew Tabernacle or Temple, is striking. In the Tabernacle proper or Secret House, gold was the metal used in construction, whilst in the Court outside a lower grade of metal, namely copper, was employed. So the Pyramid's Secret House is constructed of granite, whilst outside of that Sanctuary the entire Pyramid is built of a lower grade stone, limestone. Thus, granite in the Pyramid corresponds to gold in the Tabernacle and represents things Divine.

The great mystery enshrined in the Pyramid's "Secret House" of granite, therefore, is the union of the members of the true church with Christ in the First Resurrection. And what is most convincing, the New Testament also declares this to be the great mystery of the Scriptures that has been hidden from ages and generations. Listen to the following statements from the Bible: "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. For we are members of his body. For this cause shall a man . . . be joined unto his wife and they two shall be one flesh. **This is a great mystery: but I speak concerning Christ and the Church.**" **"Behold, I shew you a mystery:** we [the saints] shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." "The dead in Christ shall rise first and we which are alive and remain shall be caught up together with them . . . so shall we ever be with the Lord." **"The mystery which hath been hid from ages and from generations but now is made manifest to His saints to whom God would make known what is the riches of the glory of this mystery . . . which is Christ in you, the hope of glory."**—Eph. 5: 25-32, I Cor. 15: 51-52, I Thess. 4: 15-17, Col. 1: 26-27.



and ending in the following Autumn, i.e., 1454-1453 B.C. (Autumn). Now 3,431 years after the Autumn of 1454 B.C. brings us to Autumn A.D. 1978. The Jubilee type having ended, God's great year of retribution and deliverance is due, A.D. 1978-1979, eventuating in our being ushered into the grand Divine administration of truth, peace and love in the Autumn of 1979\*.

There is also a direct outstanding Biblical time-prophecy which defines the same date for that great deliverance, namely the "2,300 days"† (literally *evenings-mornings*) of Daniel, chapter 8:14. Concerning this prophecy the context says, "At the time of the end shall be the vision. . . . Behold I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." "Unto 2300 days, then shall the sanctuary be cleansed." The prophecy also shows that God's truth shall not prevail in the world until the 2300 "days" have

\* As there were 17 improperly observed Jubilees prior to the Babylonian Exile, it has been suggested that it will be  $70 \times 49 + 17$  years, i.e. 3447 years after the civil year of the Exodus, 1454-1453 B.C., that the Restitution, commenced in Jerusalem in A.D. 1978-1979, will have reached global proportions, i.e. by A.D. 1994. The period from A.D. 1994 to the final consummation of the Divine Plan of Salvation in A.D. 2994 is precisely 1000 years, constituting the last 10 centuries of the entire 84 centuries of the Divine Plan for the perfecting of the human race. See also footnote on p. 194.

† In the popular Greek and English text of Bagster's Septuagint Version, Daniel 8: 14 reads "2400 days" instead of "2300 days" as in our English Bibles. This unfortunately has mis-led many students into thinking that the Septuagint actually gives "2400 days" and assuming that this is the original correct statement of Scripture. The truth is that this popular text of the Septuagint is that of the *Codex Vaticanus* (B) in Rome. But nearly all of Genesis and the entire Book of Daniel are missing from this *Codex Vaticanus* of the Septuagint Version; hence these portions were supplied from other versions of a much later date and correspondingly less reliable. In the case of the Book of Daniel the Theodotian Version was adopted, but this did not even come into existence till four centuries after the Septuagint, and it is this much inferior version which reads "2400 days" in Daniel 8: 14. On the other hand, the real Septuagint version of Daniel is preserved in the *Codex Alexandrinus* (A) in the British Museum, London and in it Daniel 8: 14 reads "2300 days" just as it does in the Hebrew Massoretic Text and our English Bibles. The oldest and most reliable texts as well as the most famous versions of the Bible, the Greek Septuagint, the Hebrew Massoretic, the Syriac Peshito, and the Latin Vulgate all agree in giving "2300 days" in Daniel 8: 14 and the accuracy of this period is therefore placed beyond question.

expired (verses 12-14). We know that it is only when God destroys the present World Order and establishes His administration with Jerusalem as Capital, all the false religions and denominations will be swept away and the truth alone prevail. At that time, the Bible says, "Jerusalem shall be called a city of truth". (Zechariah 8: 3).

Various interpretations are given concerning the cleansing of the Sanctuary, and in the main correct, for at that time God will definitely cleanse the sanctuary in every sense of the word. So then to summarise the prophecy—The termination of the 2300 "days" will witness "the last end of the (Divine) indignation" and the "Sanctuary" is cleansed and God's truth thereafter prevails. In other words, the 2300 "days" end with "the Battle of that Great Day of God Almighty", the final climax of the Time of Trouble, with which this present age terminates.

In Daniel's Prophecy, chapter 8, the basic theme is the Grecian Empire and what developed out of it. Just as in chapter 4 of Daniel, the "Seven Times" or 2520 years prophecy is associated in its beginning with the Babylonian Empire, so here in chapter 8, the 2300 years prophecy is associated in its commencement with the theme of the Grecian Empire. Just as the initial date of the 2520 years had to do with the Babylonian Empire, so likewise, consistently, the initial date at the beginning of the 2300 years (prophetic "days") is connected with the Grecian Empire. The great outstanding event in ancient Grecian history, which indeed affected the whole world after was, when at the zenith of Greek power, their greatest monarch, Alexander the Great suddenly and unexpectedly died, though only 32 years old in 323 B.C., whereupon the great Empire was immediately split into four and new developments set in. This event was graphically foretold in pictorial language in verse 8, and is indicated as the starting point of the "2300 days". As shown above, the Divinely given scale in Biblical time-prophecy is a day to a year. Therefore 2300 days in prophetic language is equivalent to 2,300 years in actual time. Now 2,300 years from 323 B.C. brings us to A.D. 1978 as the end of the 2300 "days"



of the prophecy.\* It will be observed that 1978 is the very same date as was obtained from the Jubilee calculations, for the date of the Battle of the Great Day of God, which as we have seen is due to eventuate in the establishment of the Divine administration, the Kingdom of God, within the year beginning in Autumn of 1978 and ending Autumn 1979. Not only was the Jubilee year an Autumnal year (i.e., beginning and ending in the Autumn) but in the "2300 days" prophecy, the Hebrew translated by the word "days" is literally "evenings-mornings" indicating years that begin with the dark time (Autumn and Winter) first and end with the light time (Spring and Summer) i.e., Autumnal years. So we have two independent Biblical prophecies both indicating the same date for God's great "day" and year, 1978-1979 (Autumn) for the final destruction of the Old Order and inauguration of the grand New Order which will never pass away, and both in exact agreement with the Great Pyramid which reveals the Autumn of 1979 as the date when the Battle of God's "great day" or year will have eventuated in the establishment of God's kingdom in Jerusalem, over His entire chosen people, Israel and Judah whom He re-unites.

It is important to realise too that verse 19 states that the vision of the 2,300 days pertains to "the last end of the indignation", i.e., the final end of the time of trouble with which this Age closes. The Septuagint text of this 19th verse of Daniel 8 reads, "Behold I will make thee know the things that shall come to pass at the end of the wrath". Moffatt's translation reads, "Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at its close".

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\* It is interesting to note that although the Grecian Empire was suddenly split up into four on the death of Alexander the Great in 323 B.C. (as vividly foretold in Daniel 8: 8), it was not till 307 B.C. that the heads of the four dominions began to assume royal status, the first being Antigonos, who became King Antigonos of Syria at that date, whilst the others followed quickly. This possibly indicates that 2,300 years later, i.e. in A.D. 1994, we may look for a further major development in the Millennial Kingdom already set up in A.D. 1978-1979, which is 2,300 years after 323 B.C. The date A.D. 1994 is exactly 1,000 years prior to the final revealed date in the entire Divine Plan. See also footnote on p. 192.



There is a marked contrast between the Seven Times of the Gentiles, or 2520 years prophecy and that of the 2300 years which is not yet generally recognised. The 2520 years is a lease, as it were, during which the aggressive kingdoms of this world, beginning with Babylon, have been granted Divine permission to rule (or rather, mis-rule) the Earth, after the expiry of which, the process of ejection begins. But the 2300 years prophecy extends beyond this until the time that truth is no longer cast down to the ground, nor the sanctuary trodden under foot (Daniel 8: 12-14); it extends to "the last end of the indignation" (verse 19). The "Seven Times" series brings us to "the beginning of sorrows", the initial stage of the ejection and breaking-up of the Gentile powers A.D. 1914 whereas the 2,300 "days" series brings us to the closing scene of the ejection, "the DAY of the LORD's vengeance, the YEAR of recompences for the controversy of Zion", A.D. 1978-1979. "The Last Day", spoken of in Scripture (John 11: 24), is this year 1979 wherein this Old Order, "this present evil world", ends and gives place to the grand New Order of the Kingdom of God. It is the time when Daniel is foretold to stand in his lot (in the Kingdom of God) "at the end of the days". The year 1979 is verily the Year of Glory!







## CHAPTER XI

### THE ERA OF BLESSEDNESS

THE GREAT ENLIGHTENMENT OF A.D. 1957

THE 1290 DAYS AND THE 1335 DAYS OF DANIEL.

A.D. 1979, THE YEAR OF GLORY AND THE *ANNUS MIRABILIS*.

There is still another wonderful Biblical prophecy that focuses on 1979. It says: "Oh the blessedness of him that waiteth and cometh to the 1335 days! But go thy way till the end be: for thou (Daniel) shalt rest and stand in thy lot at the end of the days"—Daniel 12: 12-13.

This 12th chapter of Daniel is one of the most thrilling of the prophetic chapters in the whole Bible. In it is defined "the time of the end" which extends from the time of the French Revolution and Napoleonic Wars till the establishment of the Millennial Kingdom. Chronologically, the Time of the End began when Napoleon took the Pope prisoner and brought to an end the so-called Holy Roman Empire in A.D. 1798-1799 and it will end at the inauguration of the Millennium in 1978-1979. Its duration is therefore 180 years, precisely "half a Time" of Biblical chronological prophecy (1 Time = 360 years). The last 65 years of the Time of the End extending from the end of the Times of the Gentiles and the "beginning of sorrows (*Gr.* birth-pangs)" in A.D. 1914 to the inception of the Millennium in 1979 is Scripturally defined as "The End of the Age" (translated "end of the World" in the A.V.). The final year of the "Time of the End" and also of the "End of the Age" is therefore A.D. 1978-1979 and in the Bible, as we have seen, it is termed the "Last Day".

The prophecy "many shall travel and knowledge shall be increased" in "the time of the end" has had both a general and



a special fulfilment, the former commencing in the earlier part of "the time of the end", the latter during "the end of the age". Every intelligent person knows that much and rapid travelling and the enormous advance of research and knowledge are the two outstanding characteristics of the past century. It is as though the world had been sleeping all down history and now suddenly wakened up. Of all the many forms of mechanical transport now in general use, every one without exception has been introduced since the beginning of last century. At the beginning of "the time of the end", Napoleon was not able to travel any faster than Noah nearly 5,000 years before him—the only modes of locomotion all down the ages being animal power on land and sailing ships and rowing boats on water. But with the advent of "the time of the end", chronologically beginning in A.D. 1798, what a change—trains, automobiles, ocean liners and aeroplanes darting to and fro at furious speeds all over the world. The whole world has become gridironed with railways and motorways, the oceans a network of steam ship routes, whilst the Earth's atmosphere is permeated by great air-lines over both land and sea. All this "running to and fro", which has changed the habits of the people of all nations, had its commencement when Great Britain gave railways to the world in the early years of the nineteenth century.

What is the Divine purpose in it all? In the first place, the invention of modern mechanical transport and the rapid development of the world's great transport systems have brought about a world-wide condition which the Bible prophecies declared would immediately precede the universal establishment of Messiah's everlasting Kingdom on Earth and is therefore a clarion call to Christians that Christ's Kingdom and Millennial Reign are imminent and that soon the Lord's Prayer "Thy Kingdom come" will be answered.

Furthermore, this foretold condition of universal travel and communication which is now a fact before our eyes is an essential preliminary to Christ's reign. Christ's Kingdom is not just to be dominant, as were the empires of Babylon, Medo-Persia, Greece and Rome; it is to be universal, the one and only



kingdom. But if the whole world from Pole to Pole is to be in full control and governed from the central Capital city, Jerusalem, it is necessary that all corners of the Earth be in direct touch with that centre. But that would be impossible with the meagre and primitive means of transport and communication which have existed all down the ages till this "time of the end" began. But with railways, motorways and air-lines encircling the globe, the farthest and most remote parts of the world are brought within easy reach.

A similar explanation underlies the Divine purpose in bringing about the advent of the radio and television during the present century. By means of these, even the most distant and remote parts of the Earth can be brought into instant communication with Christ's seat of world-government at Jerusalem. Then "the law shall go forth of Zion and the word of the Lord from Jerusalem. And He shall judge among many people and rebuke strong nations AFAR OFF; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4: 2-3). Thus we see why God pre-arranged that all these wonderful modern inventions be brought into being and put into use precisely at this "time of the end", all in preparation for His great Kingdom now about to be established.

It is therefore most appropriate that this "Time of the End" in which we now live is also termed "The Day of His Preparation" in Scripture prophecy. In the Prophecy of Nahum it is written "In the day of His preparation . . . the chariots (i.e. cars or vehicles) shall rage in the streets (tracks or roads), they shall jostle one against another in the broadways, they shall seem like torches, they shall run like the lightnings" (Nahum 2: 3-4). Here we have a vivid prophetic description of rail and automobile traffic, especially as they appear after dark. While Daniel's prophecy portrayed the great volume of traffic ("many shall travel to and fro"), the prophet Nahum foretold the high speed of modern transport ("they shall run like the lightnings"). The prophet Isaiah on the other hand predicted modern air



travel ("who are these that fly as a cloud and as doves to their windows?"—Isaiah 60: 8).

The prophecy of Daniel foretold that in this our day not only would "many travel" but also that "knowledge would be increased". (Daniel 12: 4.) True to the prophecy, the advent of modern travelling facilities has indeed been accompanied by an enormous increase of knowledge over all past ages. We are living in a day of scientific research, when every conceivable subject is being scrutinised and probed to the bottom so far as is humanly possible under present conditions.

But in addition to the advanced knowledge brought to light by the experts, we also have world-wide diffusion of knowledge by means of free education and the circulation of books, magazines and newspapers by the million and additionally in recent years by radio and television—a thing entirely unknown in the history of the world hitherto. This condition has been further intensified through the unprecedented transport facilities of today, referred to above. Thus the foretold increase of knowledge of our day has a two-fold aspect, (1) a great advance in knowledge in all its branches, (2) world-wide diffusion of knowledge. The purpose of it all is easily discerned when we recall that this is "the day of His preparation" for the Millennium. All of these inventions and modern conveniences, if properly used and not abused, are great blessings to humanity and we know that when Christ manifests himself as King no one will be allowed to use an invention to the hurt of his fellow-man or to take advantage of him thereby. We see before our eyes therefore what grand and wonderful preparations the Almighty is now making for the blessing, comfort and convenience of humanity when His Kingdom is established supreme in the near future.

But the prophecy "knowledge shall be increased" is also being fulfilled in an even grander and higher way than in the material aspects just described. It has a fulfilment in respect of God's Word itself and the revealing of Divine secrets hitherto not understood, as shown by the context "Shut up the words and



seal the book even to the time of the end" (Daniel 12: 4); also verses 9 and 10 "For the words are closed up till the time of the end . . . none of the wicked shall understand, but the wise shall understand". From the Biblical context it will be noticed that the words just quoted are sandwiched between time-prophecies, thus showing that the special enlightenment promised is in connection with the understanding of chronological prophecy.

As in the material fulfilment of this prophecy, so also in the spiritual, for the increase in spiritual knowledge at this time has a two-fold aspect: (1) the opening of "the book", i.e., the revealing of Divine truth hitherto unknown, (2) the diffusion of the general knowledge of the Bible by a colossal circulation of copies of the Scriptures in hundreds of languages and by the world-wide preaching of the Gospel—"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come (Matthew 24: 14). The world's oldest and largest Bible Society, the British and Foreign Bible Society, founded in London in 1804 in the early years of "the time of the end", has now translated the Scriptures or part of them into over a thousand languages (i.e., practically all the languages of the world).

In the first aspect noted above, God has been pleased to reveal the outline of His plans and purposes, which until this "time of the end" had remained a mystery, for God had decreed that "the book" was to be "shut up" and "sealed" until "the time of the end". Consequently we find that, during the past century, students of time prophecy, of all schools, have come to see that we are in "the time of the end" and that the Millennial reign is near and not later than the end of the 20th century at the latest. But in regard to the understanding of the individual chronological prophecies in the Book of Daniel there has been no such agreement, each school having its own and different interpretations of the time features. Notwithstanding the fact that the time prophecies themselves are very explicit and precise there has been great haziness and confusion in their interpretation. Yet the fact that these chronological prophecies are so precisely stated surely means that they are intended to be under-



stood clearly. Indeed God definitely promised that the "wise" would understand in "the time of the end" (Daniel 12: 10).

Has God failed to keep His promise? That could never be. Careful study of Daniel, chapter 12, reveals the solution. While the "times and seasons" were known in a general way during "the time of the end" the specific chronological prophecies of the Book of Daniel were not due to be understood accurately until a certain point of time near the end of "the time of the end". This is shown in the chapter itself. In this connection relative to this foretold understanding, verse 12 of this 12th chapter of Daniel declares "Blessed is he that waiteth and cometh to the 1335 days!" If this time has not yet arrived, it means that the due time has not yet come for all those chronological prophecies of Daniel to be clearly understood; but if it has arrived, it means they will now be crystal clear to those who are watching and "studying to shew themselves approved unto God," for the Lord always keeps His promises to the faithful and right on time.

Daniel, chapter 12, verses 12-13, show that the "1335 days" begin to count from the setting up of "the abomination that maketh desolate", "standing in the holy place", "where it ought not", (Matt. 24: 15; Mark 13: 14) and this prophetic period is to end at a time of blessedness, so blessed indeed, that Daniel is to be raised from the dead and stand "in his lot" at the time.

Quite a number of Biblical prophecies have both a literal and a symbolic fulfilment. In this case, an "abomination" was to stand in the "holy place", but there are both a literal and a symbolic "holy place" and the prophecy can be fulfilled in both. In this connection however, we shall deal with the fulfilment in regard to the literal "holy place" only, but this does not invalidate in any way the further fulfilment of prophecy applicable to the symbolic "holy place" in our day.

As H. Grattan Guinness in *The Approaching End of the Age*, page 431, points out, "The Papacy does not stand out more distinctly as *the* great Apostacy of the West than does Mohammedanism as *the* great parallel Apostacy of the East. The one originated from within the Church, the other from *without*;



but *they rose together* . . . ; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the Church and the other defiled and trod down Jerusalem". The Holy Roman Empire under the control of the Papacy dominated nearly all Europe, whilst the Mohammedan Empire at its zenith extended all the way from Spain to India.

So far as the literal "holy place" is concerned, to Daniel and all Israelites the "holy place" was where the Temple of the Lord stood, at Jerusalem. Here was the Shekinah Glory revealing God's presence with His people and here were the sacrifices made to Him. The Temple was destroyed by the Romans as foretold in Daniel 9: 26. But the prophecy declares that on that "holy place" there would ultimately be set up an abomination that would last for a very long time (for in prophetic time, the stated scale is "a day for a year").

True to the prophecy, the great power arose several centuries later, the Mohammedan power, which caused desolation wherever it went and was a vicious enemy of Christianity and a brutal persecutor of Christians, and it came to Jerusalem and occupied the Temple site—indeed "an abomination that maketh desolate". It was in A.D. 622 that Mohammed fled from his native city of Mecca to Medina (which flight is commonly referred to as the Hegira) and his movement became military. This was the beginning of Mohammedanism as a power and it is from this date A.D. 622 that the Islam world begin their calendar, which is purely lunar.\*

However, although the initial stage of the "setting up" of this "abomination that maketh desolate" occurred in A.D. 622, it did not reach Jerusalem that year, nor did it stand "in the holy place" at that time. But in 637, after Mohammed was dead and Omar was Caliph, the latter came against Jerusalem and

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\* This Moslem "year" is based on 12 lunations and is still in use today in Turkey, Persia, Arabia, Egypt and certain parts of India and Malaya. The Moslem year A.H. 1377 began on our 29th July 1957 and ends on 17th July 1958. (Jerusalem time is used in the Moslem Calendar and is 2 hours 21 minutes in advance of Greenwich time.)



reigned for 7 years more until his assassination in 644. In the last years of his reign, ending 643-644, a mosque was built in the old Temple area. Standing in that "holy place", it became the very symbol and embodiment of Mohammedanism, that great power and cult which so vehemently opposed Christianity. The Christian Patriarch of Jerusalem of that day, witnessing those events, exclaimed "The abomination of desolation is in the holy place" (Edward Gibbon's *Decline and Fall of the Roman Empire*, Vol. 9, p. 413).

Thus this "abomination of desolation" was initially set up in A.D. 622, reached Jerusalem in 637 and finally stood in "the holy place" by 644, the year in which Omar died. So, the setting up of this "abomination" from its inception in 622 till it reached the stage required by Biblical prophecy and stood in "the holy place" by 644 was a process of 22 years. Having the events which mark the beginning of the "1335 days" so clearly defined, it is a matter of simple arithmetic to ascertain the time of the termination of that prophetic period, since we know the Divinely given scale of time-prophecy, "a day for a year" (Ezekiel 4: 6). Well, 1335 years from A.D. 622-644 bring us to A.D. 1957-1979 as the terminal years of the prophecy. From the intermediary date when the Mohammedan power came to Jerusalem, A.D. 637, till the mosque was erected and then Caliph Omar died in 644 was 7 years. Consequently, 1335 years from that time bring us to 1972-1979 as the last 7 years of the present age.

According to the prophecy, blessedness is due to come to certain people at the termination of the "1335 days" in the years 1957 to 1979. Happiness or blessedness in connection with what? The context shows that it is in regard to revealing the true interpretation of the chronological prophecies pertaining to the end of the age. Immediately after recording a time-prophecy, Daniel said "And I heard but I understood not; then said I, 'O Lord what shall be the end of these?' " Whereupon the reply came to Daniel "Go thy way, Daniel: for the words are closed up and sealed till the time of the end . . . and none of the wicked shall understand but the wise shall understand. . . . Blessed is he that waiteth and cometh to the 1335 days"



(Daniel 12: 8-12). Furthermore it is significant that all the principal chronological prophecies of the Bible concerning the time of the end of this age are crowded into this little Book of Daniel of only 12 chapters. The Book of Revelation contains an elaboration of some of these, but all the main ones are in Daniel. So, above all other books in the Bible, the Book of Daniel is outstandingly the Book of chronological prophecy of which it is written "O Daniel, shut up the words and seal up the book (i.e., the Book of Daniel) even to the time of the end; many shall travel to and fro and knowledge shall be increased." (Daniel 12: 4).

So we see now why hitherto all attempts to predict the final end of the age by trying to interpret Biblical chronological prophecy relative thereto have failed. The time of the end had come all right but we had not reached that point of time therein when the "1335 days" were due to terminate.

The Hebrew word translated "blessed" in Daniel 12: 12 is *ashere* which according to Young's Hebrew and Greek Concordance means "happy, very happy". If at the appointed time God makes the meaning of the time prophecies so clear as to make us "very happy", it means that He does it in such a way as to make the matter conclusive to us and not merely dependent on man's interpretations and opinions as hitherto. Furthermore this indicates that He will do it thoroughly from the foundation—and the foundation of time-prophecy is chronology. To arrive at the correct results in all time-prophecies (especially future dates) it is necessary to get the starting points right and all of these are in the past. Hence chronology, which deals with the past, is the basis of time-prophecy interpretation. To attempt to understand time-prophecy without first of all obtaining the correct chronology on which to begin calculating is just like trying to play tunes on a piano before the piano itself has been tuned.

As we have seen, 1957 was the initial date in the running-out of the 1335 days and God, true to His word and right on time, brought to light the true Bible chronology not through man's opinions or guesses, but by a different method. In 1957, for the



first time, finality on Bible chronology was reached and this was done by demonstration through the coming to light of facts previously unknown by which matters that students used to argue about were settled. It was mainly through the rapid progress of two sciences that this was made possible. These two sciences are archæology of Near East Bible Lands and that branch of nuclear physics dealing with radioactivity determination of chronology. The eminent archæologist Prof. W. F. Albright recently pointed out that of all the sciences, the two which have made the greatest advancement in recent years are archæology of Bible Lands and nuclear physics. But these are the very two sciences we required to supply the information necessary to settle definitely the very matters in Bible chronology wherein hitherto there had been room for differences of opinion. God had been speeding up those two sciences so that by 1957 all the necessary knowledge would thereby be in our hands for providing us with absolute Bible chronology at His appointed time and thus faithfully keep His promise at the ending of the 1335 days.

Incidentally this thrilling flood of light on Bible chronology is such that it also throws light on related chronologies—e.g., it reveals the foundation of the very earliest Egyptian chronology and also solves knotty points in Assyrian and Babylonian chronologies which hitherto have baffled Assyriologists. The old problem of the Jubilee and Sabbatic Cycles, which was bristling with difficulties, has at last been completely solved in the most satisfactory manner, with not a single difficulty outstanding. The mass of details demonstrating that, in Bible chronology, rock bottom truth was reached and the ultimate basis established by the year 1957, is fully dealt with in the author's comprehensive work *Treatise on Bible Chronology* to which the reader is referred.

Then in regard to the Pyramid, different interpreters had their own theories concerning the chronology therein portrayed, but now the chronograph of the Pyramid is astronomically fixed by modern astronomical research (as we have elucidated on pp. 91-98), so that there is no longer any room for any-



body's opinions. Where opinions alone are involved we must be charitable, but in a case of demonstrated fact, no one has any right to differ, for opinions which conflict with indisputable demonstration are utterly worthless and irresponsible. Now, as the passages in the Great Pyramid are not elastic but are of rigid stone and their respective lengths are definitely known and the chronological scale (1 inch = 1 year) is indisputable and agreed to unanimously by all Biblical Pyramid students, then it follows that as one point therein is incontrovertibly fixed by astronomy (the Scored Line dating) the whole inch-year chronograph and all the dates therein are automatically likewise indisputably fixed.

In view of this wonderful situation, a most exacting test presents itself—What is the result when we compare the Pyramid dates, now fixed for all time, with the absolute dates of Biblical chronology now available? The result is that in regard to events and periods in the past, the agreement between the Pyramid dates and those in Bible chronology is perfect in all cases and likewise dates in the Pyramid pertaining to matters yet future are in complete agreement with those of the Bible time-prophecies as computed on the basis of the absolute chronology—there are no exceptions at all. This is surely satisfactory in the highest degree. Indeed nothing more satisfactory could be desired or even imagined. Only pure truth, when subjected to all possible tests, is found to be 100 per cent. harmonious in all respects.

While, prior to 1957, as we have seen, it had been largely a case of interpretations, opinions, theories and guesses in regard to chronology, a matter of trial and error, whereas now the demonstration of true Bible and Pyramid chronology is complete and the dates of all outstanding events and periods established, nevertheless those who had been following closely the truth revealed by the rapidly advancing sciences of archæology, nuclear physics, astronomy and Pyramidology during the previous decade, had been adjusting their dates and creeping gradually nearer to the truth. But nobody could get the entire chain of Bible chronology quite right till 1957, God's appointed



time, as revealed by Daniel's prophecy. To take the example of one point—it was not till as late as 1956 (only one year prior to 1957, the initial date in the termination of the "1335 days") when the British Museum published the translation of the most recently found cuneiform tablets recording the Chronicles of the Chaldaean Kings that the dates of the closing events of the Assyrian monarchy and the earliest dates of the Neo-Babylonian Empire could be stated with absolute certainty and these dates have a very important bearing on Biblical synchronisms, directly affecting not only the chronology but data required for the correct understanding of time-prophecy. So we praise God for leading us in the increasing light until His appointed time was reached for demonstrating to us the final truth on chronology by 1957.

The recent discovery of the SDAS Assyrian King List in 1954 adds another invaluable asset in the establishment of the chronology of the Near East in Old Testament times. Indeed, it constitutes the greatest archæological find of a chronological nature since the discovery of the famous Khorsabad King List in 1933. (It should be noted that Ptolemy's Canon begins at the time that the Khorsabad List ends.) This SDAS King List, the Khorsabad List and the Assyrian Eponym Canon with its astronomical fixing, constitute three independent contemporary chronological chains establishing the chronology of many centuries. The Khorsabad List and the SDAS List (both in cuneiform) mutually confirm each other and establish the chronology for a period of a thousand years, from the eighteenth century B.C. right down to the eighth century, B.C. The Assyrian Eponym Canon runs contemporary with these two ancient records from near the beginning of the ninth century, B.C. down to the middle of the eighth century, that is to say, that for this period of a century and a half we now have no less than three independent contemporary records of continuous chronology in complete agreement and astronomically fixed. It is most fortunate that this period of very firmly established chronology is the very period wherein Biblical chronology is the most difficult to interpret, namely the period of the Kings



of Israel and Judah, during the divided monarchy as recorded in the Books of I Kings and II Kings. The synchronisms given in these Biblical Books can, in some cases, be interpreted in more ways than one and from the Bible alone it is not possible to determine with certainty which is correct. But now that the due time has come wherein God promised to open the books and reveal "the times and seasons" previously kept secret, He has brought to light through archæological discovery an avalanche of hitherto unknown facts that settle definitely which is the correct interpretation of the Biblical chronology of the period.

The Biblical, archæological and historical evidence concerning the time of the reign of Ahab, King of Israel, for example, is now so overwhelmingly conclusive that it can be demonstrated beyond all question; hence Dr. H. R. Hall (late Head of the Department of Assyrian Antiquities in the British Museum, London) in his work *The Ancient History of the Near East*, page 16, made the following statement (the italics are in the original): "*We know that Ahab was reigning over Israel in 853 B.C. and any chronological theorizing as to Old Testament dates which takes no account of this fact is utterly worthless*"—notice, "utterly worthless". Nor is this just the voice of one eminent authority; it is the unanimous verdict of all Biblical archæologists throughout the world. By the year 1957, however, we could go even a step further than Dr. Hall and state that the precise dates of Ahab's reign are now incontrovertibly fixed—see the present author's *Treatise on Bible Chronology*, pp. 83-91, 96-103, 282-286.

Let us now consider some more marvels of this wonderful prophetic year, 1957. As we have already noted, the general enlightenment regarding "the times and seasons" during "the time of the end" has been accompanied by a great increase of knowledge in secular subjects also, particularly in science. So it is not surprising to find that the specific year 1957, when rock bottom truth on Biblical chronology was finally revealed and demonstrated, was also the year when unprecedented impetus was given to the increase of scientific knowledge. As is



well known, 1957-58 was the famous **International Geophysical Year** in which the great nations of the world agreed to pour out their wealth and apply their cleverest brains in a concentrated effort of scientific research. As a result the increase in knowledge concerning our planet Earth and the outer space around it was tremendous and there had been nothing like it hitherto. No other year in the history of the world could be compared with it for the great increase of knowledge in so many scientific fields simultaneously. Furthermore 1957 was the year when man on Earth first projected objects into outer space and an enormous amount of knowledge has been obtained from the artificial satellites first sent whirling into space during that **International Geophysical Year (IGY), 1957-58.**

That wonderful date of prophetic fulfilment 1957 has also gone down in history as the beginning of the **Space Age**, for in 1957, for the first time, man invented mechanisms that could travel 18,000 miles an hour. Previously, the very fastest of man-made inventions could only travel a little over 1,000 miles an hour. Whilst the prophecy "many shall travel to and fro and knowledge shall be increased" has had a general fulfilment during the past century and a half, it is having a more specific fulfilment since 1957 in both the spiritual and secular aspects, for in that year the riddle of Biblical and Pyramid chronology was finally solved and demonstrated and at the same time the wonderful Space Age began.

Thus since 1957, having entered the initial stage of the termination of the "1335 days" and witnessed the wonderful fulfilment of Daniel's prophecy regarding the revealing of absolute truth on chronology, we are experiencing the foretold blessedness resulting therefrom and the thrill of the clear understanding of Daniel's time-prophecies, made possible by the absolute chronology. Added to this simultaneously is the joy of the demonstration of finality in the chronological revelation enshrined in the Great Pyramid, in complete accord with the absolute chronology of the Bible now unfolded.

As we pass through the 22 years constituting the 1335 days' terminal period, 1957-1979, the light and resultant blessedness



will increase more and more unto "the perfect day". During this short terminal period ending in 1979 more light will unquestionably come on the meaning of the Book of Revelation which is the New Testament counterpart of Daniel in the Old Testament. But, say some, the full light cannot come until Satan is bound and the Millennial Kingdom inaugurated. We agree completely, for the final terminal date of the 1335 days, namely 1979 is the precise date revealed by two other Biblical prophecies independently as the beginning of the Millennium, confirmed also by the Great Pyramid, as we have seen above. This explains why the prophecy shows that Daniel is to be raised from the dead at the *ne plus ultra* or final end of the 1335 days, "But go thy way [Daniel] till the end: for thou shalt rest and stand in thy lot at the end of the days"—the "days" just mentioned (Daniel 12: 11-13).

However, there are two sets of "days" given together in this prophecy, namely "1290 days" and "1335 days". We have dealt fully with the 1335 days and now we shall take up the matter of the 1290 days. The 1290 days prophecy is stated differently from any other chronological prophecy in the entire Bible. All other time-prophecies, when giving the period of time, state what will transpire at the end of the given time, otherwise of course they would not be prophecies at all. Merely to state a period of time, and then say nothing about it, would obviously be meaningless and yet that is what appears to be the case in regard to the 1290 days in Daniel 12: 11, which says that from the setting up of the abomination there would be 1290 days and then the verse ends. The period of time is given, but apparently no prophecy as to what it is about. The statement, as it stands in the sentence, is incomplete, so we read on and find the next sentence goes on to say, "Blessed is he that waiteth and cometh to the . . ." and then instead of saying "1290 days" as we would naturally expect it to do, it says "1335 days" instead. Does this not mean that the 1290 days end at the same point of time as the 1335 days?—otherwise the statement of the 1290 days is incomplete and meaningless.

As mentioned already, Omar had a mosque built at the south-



ern end of the Temple precincts by 643-644 from which date, 1335 prophetic "days", i.e. 1335 years, bring us to 1978-1979, but it was not till A.D. 688 that Caliph Abdul Malik began to erect the Dome of the Rock (the so-called Mosque of Omar) right on the very spot where the Lord's Temple had stood, and from that time 1290 years brings us precisely to the same date, 1978 (for A.D. 688 + 1290 = A.D. 1978). In connection with the erection of these mosques in Jerusalem, the *Encyclopedia Britannica* (11th Edition) under the caption "Jerusalem" states: "In 637 the Caliph Omar marched on Jerusalem which capitulated [638] after a siege of four months. . . . A wooden mosque was erected near the site of the Temple, which was replaced by the Mosque of Aksa, built by the Amir Abdalmalik (Abd el Malek) who also constructed the Dome of the Rock, known as the Mosque of Omar, in 688." These building operations on the Mosques began in the year 688 and were completed by 691.

In trying to solve the chronological problem of Daniel 12:11-13, it has hitherto been assumed that the 1290 and 1335 days began to count from the same starting point, but a careful reading of the wording of the prophecy reveals that this was an erroneous assumption and that it is the terminations, and not the beginnings, of the 1290 and 1335 days that coincide at the same date. Hence the wonderful words with which the Book of Daniel closes: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end . . . and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. But go thy way till the end be: for thou shalt rest (in the grave), and stand in thy lot (in the Kingdom of God) at the end of the days," i.e., the days spoken of in the context—the 1290 and 1335 days which both finally end together at the date of Daniel's resurrection, the Hebrew year 5739, which, on our Western Calendar, begins with October 1978 and ends in September 1979, "the last day". It was to this same prophetic "day" or

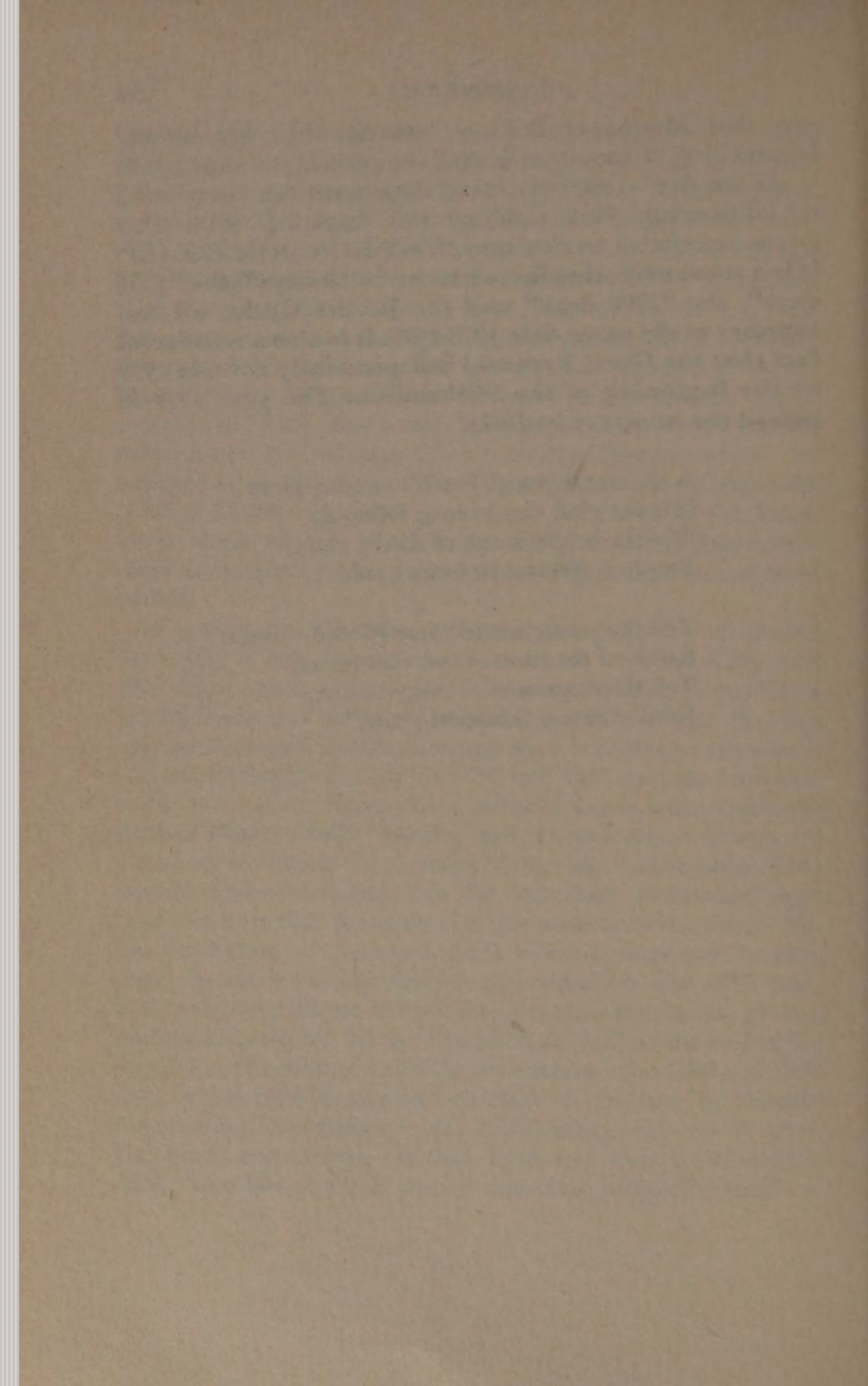


year that Martha of Bethany referred when her brother Lazarus died, "I know that he shall rise again in the resurrection at the last day"—the last year of the present Age introducing the Millennium. How thrilling! How inspiring! With what joyous expectation we now pray "THY KINGDOM COME!" **It is a most arresting fact that the "1290 days", the "1335 days", the "2300 days" and the Jubilee Cycles all end together at the same date 1978-1979. It is also a wonderful fact that the Great Pyramid independently reveals 1979 as the beginning of the Millennium. The year 1979 is indeed the *annus mirabilis*!**

"A thousand years! Earth's coming glory!  
'Tis the glad day so long foretold;  
'Tis the bright morn of Zion's glory,  
Prophets foresaw in times of old.

Tell the whole world these blessed tidings;  
Speak of the time of rest that nears;  
Tell the oppressed of every nation,  
Jubilee lasts a thousand years."







## CHAPTER XII

### DIVINE WARNING AND JUDGMENTS

### THE GLORY TO FOLLOW

THE END OF THE AGE  
AND  
DAWN OF THE MILLENNIUM

Now, the complete transition period from the Old Order to the grand New Order extends from A.D. 1914 to 1979—a period of 65 years, hence the limestone flooring extends for 65 inches beyond the end of the Grand Gallery, as we have seen. After Jesus foretold of the deliverance of Jerusalem in the First World War and told the parable of the fig tree (in Luke 21: 24-31) He said “This generation shall not pass away till all be fulfilled.” The generation in Scripture is sometimes taken as 40 years, but there is another application of Christ’s words which seems even more appropriate. When He said “This generation shall not pass” could He not simply mean that there would be people born or already alive in 1914 (when these things “began to come to pass”) who would live to see all His prophecy fulfilled? If that be the meaning, then 70 years is the usually allotted span of life, and 70 years after 1914 brings us to 1984. Now, as has been shown, Christ’s Millennial Reign is due to be inaugurated in 1979, which is 65 years after 1914 and thus 5 years within the recognised span of 70 years, hence the conditions of the prophecy will be amply fulfilled.

It is interesting to note how a period of 65 years also comes into prominence relating to ends of outstanding eras in the history of Israel and Judah. In regard to the close of the period of existence of the Ten-Tribed nation of Israel in Palestine and its removal by force to Assyria, we recall the well-known 65



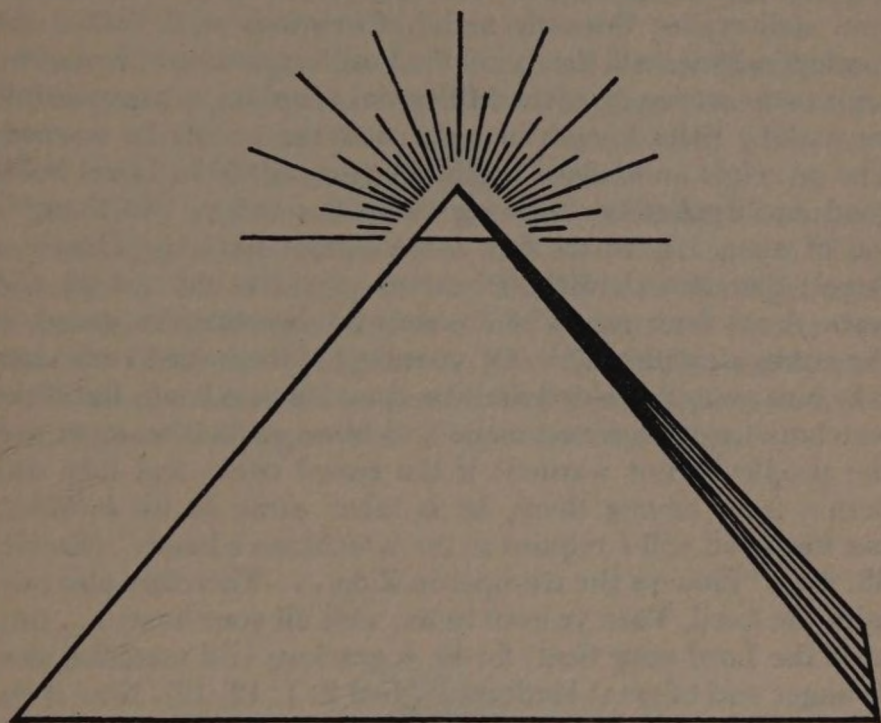
years mentioned in Isaiah 7: 8 "Within threescore and five years shall Ephraim be broken, that it be not a people". These words were uttered by the Prophet Isaiah against the Ten-Tribed nation of Israel when King Pekah of Israel and King Rezin of Syria entered into a pact ("Syria is confederate with Ephraim"—verse 2) and jointly invaded the Kingdom of Judah with the object of attacking Jerusalem, the Capital of Judah, at the time that Ahaz came to the throne as Joint-King of Judah in 735 B.C. Ten years later the Assyrians began the Siege of Samaria, the Capital of Israel, ending with the Fall of Samaria in 722 B.C. The monarchy of Israel was overthrown and many captives taken, but Ephraim, i.e., the Ten-Tribed nation of Israel continued. Nearly 50 years later, King Esarhaddon of Assyria began his attacks on Egypt, the first being in 675 B.C. On his way to and from Egypt he had of course to pass through Palestine and on these campaigns he took the opportunity to take the people of Israel captive to Assyria as they had then no king. In his final Egyptian campaign he cleared the last of Ten-Tribed Israel out of their country. That was the campaign of 671–670 B.C., which was precisely the 65th year after Isaiah's prophecy was given in 735 B.C., declaring "Within 65 years shall Ephraim be broken that it be not a people". In Israelite history and Biblical prophecy, a final or utter end is usually accomplished in a 65-year period, and this is significant.

Now about the end of Judah—Many centuries later, in connection with the breaking and dispersion of the Jews, there was also a 65 year period. From the fearful destruction of Jerusalem by Titus in A.D. 70 it was precisely 65 years till every Jew was expelled from Jerusalem and forbidden to enter it under the penalty of death in A.D. 135, when the terrible rebellion of pseudo-Messiah Bar Cochab (Bar Kochba) was finally crushed, after lasting  $3\frac{1}{2}$  years.

Now we are witnessing the breaking and removal of the present evil Order in a period of 65 years, 1914–1979, after the end of which we have the grand prospect of being ushered into Christ's glorious reign of peace, truth and love, wherein ulti-



# **THE PERFECT PYRAMID**



**REPRESENTING THE PERFECTION OF THE DIVINE  
ULTIMATE DESIGN FOR OUR PLANET  
WROUGHT THROUGH  
CHRIST  
WHO IS SYMBOLIZED BY  
THE TOP-STONE**



mately God's will shall be done on Earth as it is in Heaven. So today, when we have already seen two major phases of the 65-year period of World trouble and destruction, we can take courage and comfort from Jesus' prophetic words "When ye see these things begin to come to pass, then look up, and lift up your heads, for your deliverance draweth nigh". Christians who realise the coming judgments in the day of the Lord's righteous indignation, prior to the setting up of the Millennial kingdom, are responsible for making them known in order that the people be warned. The principle announced by the Prophet of old in Israel holds good and applies to watching Christians today, "So then, O son of man, I have set thee a watchman unto the House of Israel; therefore thou shalt hear the word at my mouth and warn them from me. Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. But if the watchman see the sword come and blow not the trumpet and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Ezekiel 33: 4-7). "Blow ye the trumpet in Zion . . . Therefore also now saith the Lord, Turn ye even to me with all your heart . . . turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness." (Joel 2: 1, 12, 13). Now is the time to repent and give our lives to Christ before "The LORD cometh out of His place to punish the inhabitants of the Earth for their iniquity" and establish His glorious Kingdom. "His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning"—the grand Millennial morning now so near. "The darkest hour comes just before the dawn"—the glorious Millennial Dawn which we are so soon to see.

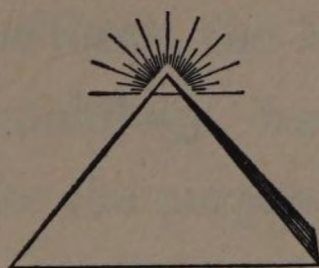
From September A.D. 1859, the date of the publication of John Taylor's book, the first book to announce that the Great Pyramid is God's Stone Witness in our day, till the final end of this Age in September 1979 is precisely 120 years. Therefore, just as Noah witnessed and proclaimed the then imminent



Divine judgments for the final 120 years of the first World Order before the Flood, 3265-3145 B.C., so, in our time, God's Stone Witness, the Great Pyramid, witnesses and proclaims the now imminent Divine judgments—and also the glory to follow—for the final 120 years of the present World Order, A.D. 1859-1979. Verily, "the stones cry out!"

How wonderful to realise that the grand Divine Plan for our Planet was all designed by the Divine Architect in the remote past and that His blue-print was portrayed in His "drawing-office", the Great Pyramid, long ages ago.

**The Bible and the Great Pyramid enshrine the same eternal truth, one in words, the other in stone. The Pyramid is the Bible in stone; the Bible is the Pyramid in words. The Pyramid is truth in structural form; the Bible is truth in book form. The Great Pyramid, the first and greatest of the Seven Wonders of the Ancient World, is still the greatest Wonder of the World.**





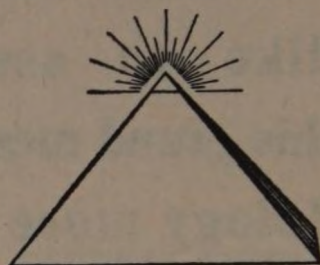
**GENERAL INDEX**  
**will be found at the end of**  
**BOOK V.**



**If you have received help and encouragement from the reading of this book and would like to assist in making this grand message of Pyramidology more widely known, so that many who are distressed in the present trying times might obtain the very uplift of spirit which this message affords, the Institute of Pyramidology has been founded for the purpose of enabling you to do so effectively. On the next page are to be found particulars regarding THE INSTITUTE OF PYRAMIDOLOGY**



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The Institute of Pyramidology, the only institute of its kind in the World, was founded as a small local group in London in 1940, but developed on an international scale in 1941 when the Pyramidology Magazine was also started, and Pyramid lecturing campaigns were begun. Its object is to advance knowledge and research in Pyramidology in all its branches. The main aim is to make more widely known all over the World the great Divine Revelation enshrined in the Great Pyramid, in all its aspects—scientific, prophetic and religious.

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