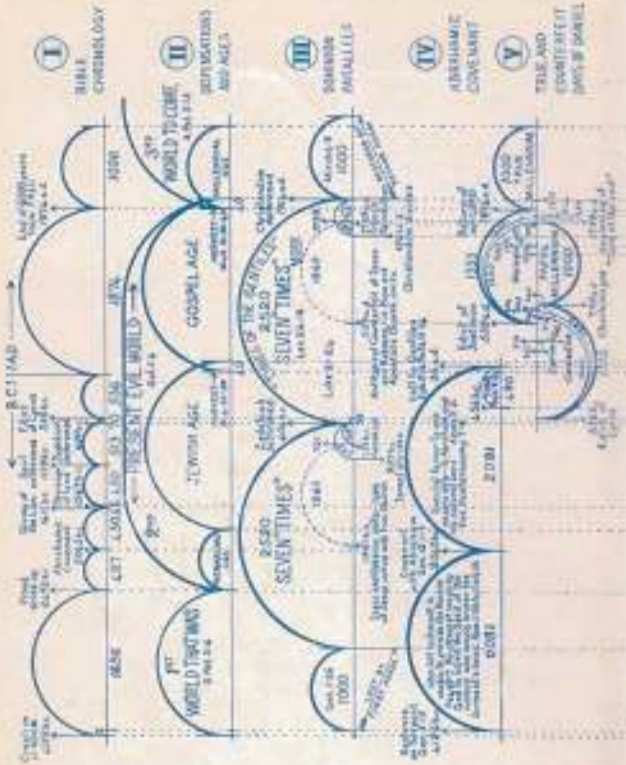
The Great Pyramid And The Bible

By

Morton Edgar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Great Pyramid Chart

This chart is drawn true to scale from actual measurements taken in the Pyramid by Dr. John Edgar and his brother, Morton Edgar, during 1909 and 1912. It is the only diagram of this monument which has the accurate length of the Descending Passage, and the correct dimensions of the building generally. It can be procured in three sizes, but the 4½ feet by 3 feet size, printed on cloth, which contains thirty-nine small inset diagrams giving minute dimensions of every part of the Pyramid, as well as the figures of the chief time-measurements, and also certain important scientific information, is especially recommended.

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By

JOHN EDGAR, M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.; and MORTON EDGAR.

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The Great Pyramid and the Bible

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar 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"—Isa. 19:19, 20.

IT has for long been recognised that the Great Pyramid contains numerous scientific truths, but it is not so generally known that this ancient monument is referred to in the Bible, and few realise that the Scriptural plan of salvation is corroborated by the *symbolisms* of the building. However true it may be that some, probably all, of the other pyramids of Egypt were intended to serve as tombs, careful investigation has demonstrated that the Great Pyramid, at all events, was not erected for this purpose. While constructed by human agencies it is, like the Bible, of Divine origin, designed for the purpose of testifying to the truth of God's infinite wisdom, justice, love, and power.

The more complete our knowledge of the plan of salvation becomes, the more our appreciation of the Great Pyramid increases. Then the wonder which may have been evoked in us by the building's immense proportions, the marvellous skill displayed in its construction, its great antiquity and quality of endurance, and the many scientific features which it embodies, will give place to a new wonder inspired by reverence for God, when we reflect how the great Architect, by means of a few simple passages and chambers, could portray in it the whole of his glorious "Plan of the Ages," not merely the philosophy of that plan, but even also all the time-features marked off in the outworking of it.

Bible refers to the Pyramidal Structure.

In the imagery of the Bible, the pyramidal structure is used to illustrate the exalted pre-eminence of our Lord Jesus Christ. Jesus himself alluded to this beautiful symbolism when addressing the rulers of Israel: "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes'?"—Matt. 21:42. While every edifice of importance has its "corner-stone," the figurative language of Jesus can properly apply only to a pyramid; for in this type of building we find one stone which is distinctively apparent as *the* corner-stone, the *head* of the corner.

The geometrical definition of a pyramid is a solid with a regular rectilinear base, and plane triangular sides meeting in a point exactly above the centre of the base. This point is contained in the head corner-stone. We thus perceive how apt is the Scriptural simile which likens Jesus Christ to a "chief corner-stone" (Eph. 2:20), for in him the spiritual "Pyramid" of God's plan of redemption is complete. St. Peter, also, spoke of our Lord under the figure of a head corner-stone—See Acts 4:10-12; 1 Pet. 2:1-8. The Apostle knew that God had centred all hope of salvation in his well-beloved Son, and he reasoned, therefore, that all who would be saved must of necessity come under, and be built up in line with, that great spiritual head-stone—there could be salvation under no other name, for a pyramid has only one head-stone, and "this is the stone," *Jesus!*

The Apostle further intimated that those who reject the Word of the Lord, being disobedient, will be confounded, for they will ultimately find themselves outside the pale of salvation, because they have not come in under the shelter of that heavenly top-stone—they

have had no faith in Jesus as the only name under heaven, given among men, whereby they must be saved. They are like the ancient workmen whom the inspired prophet David had in mind when he penned the words: "The stone which the builders refused, is become the head-stone of the corner"—Psa. 118:22.

The Builders, and the Head Corner-Stone.

History informs us that Egypt was at one time invaded by an Eastern nation called Hyksos, or Shepherd Kings, who compelled the people of the land to close their idolatrous temples, and enlisted them to erect the Great Pyramid. (There are records of another and much later invasion by a nation similarly named Shepherd Kings, but they were not the same people as the earlier invaders, and had nothing to do with the pyramids.) The Egyptians had therefore no personal interest in the work.

In the opinion of Professor Flinders Petrie, a recognised authority on Egyptian archæology, the stones used in all important parts of the Great Pyramid were carefully cut to size at the quarries, and specially marked to fit their allotted places before being conveyed to the site of the building. During the erecting operations, which the Greek historian Herodotus says took thirty years, the workmen would find one stone lying among the others, namely, the head corner-stone, the purpose of which must have been for some time incomprehensible; for the Great Pyramid was the first example of that style of architecture, and the builders cannot have known of its *finished* design. We can imagine these ignorant men conjecturing and puzzling over this stone; and as it did not then appear what place it could occupy, rejecting it as of no use. It doubtless became, as the Apostle indicates, a "stone of stumbling," and a "rock of offence"—1 Pet. 2:7, 8.

Apparently the workmen did not understand that this peculiarly-shaped stone was a little model of the monument they were erecting; it contains the angles to which the outer stones required to be cut. When the building was nearing completion, however, they beheld with wonder that the very stone they had rejected as useless was the *only* one which could crown their work! Thus the stone which the builders rejected or refused or disallowed, the same became the head corner-stone. This is the Lord's doing, it is marvellous in our eyes! The similarity between the refusal and final receiving of the top-stone of the Great Pyramid, and the rejection and ultimate recognition of Jesus Christ by the Jewish nation, is obvious. The inspired prophets and Apostles, and Jesus himself, state that the material prefigured the spiritual.

Great Pyramid is referred to in the Bible.

Having satisfied ourselves that the pyramidal form of building is referred to in the Bible, we naturally turn to Egypt, the land of pyramids. The so-called pyramids of Mexico, Babylonia, Assyria, do not conform to the geometrical definition of a pyramid, for they are usually stepped or terraced, with an altar on the summit where human sacrifices were offered to the sun god.

There are 38 pyramids in Egypt, most of which are now merely ruinous mounds. Although we might be attracted to the Great Pyramid more than to the others because of its immense size, and the finer workmanship which it displays, and also because of its most distinctive and unique arrangement of passages and *ventilated* chambers, the Scriptures aid us to identify this Pyramid as the one erected under God's supervision. The Lord in his Word refers us directly, but in hidden language, to the Great Pyramid as his "sign" and "witness" in the land of Egypt. Read Job 38:4-7—

The Lord calls to Job from the whirlwind: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?"—Marginal reading. In the sixth verse we notice reference to foundation "sockets," "made to sink." When we examine the foundations of the Great Pyramid we find that the stones at the four base corners were *made to sink* into corresponding sockets in the rock. (These foundation stones were removed many centuries ago, and the sockets in the rock are exposed to view.) None of the other Pyramids throughout Egypt possess such socket foundations. This Scriptural reference to a constructional feature so distinctive of the Great Pyramid, justifies us to expect to find in this Pyramid the details of the Lord's plan set forth in symbol.

Although the utterance in Job 38 is in reference to the earth, it is obvious that this is only to screen the true meaning, for the earth has no sockets or corner-stone. It is important to notice, however, that a number of patient investigators, prominent among whom was Prof. C. Piazzi Smyth, Astronomer Royal for Scotland, have discovered many distinct and wonderful analogies between the earth and the Great Pyramid, proving that the Author of the Bible was also the Lawgiver to the courses of nature; and that He caused the truths of both the Bible and science to be memorialised in the structure of this "Miracle in Stone."

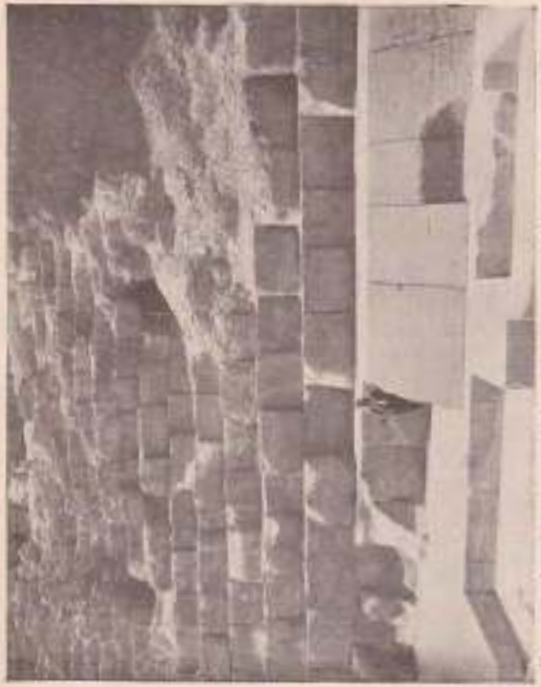
The Great Pyramid's distinctive arrangement of Passages and Chambers.

It is generally agreed to by competent authorities that the Great Pyramid was the first to be built. This

explains why none of the other pyramids possess an *upper* system of passages and chambers; history shows us that their builders were unaware of the existence of the ascending passages and chambers constructed high up in the masonry of their great model. For 3,000 years these were a profound secret. They were discovered by accident.*

The following brief account of how these long-sealed recesses of the Pyramid were discovered, will serve to familiarise the reader with the general arrangment of the monument's interior: It is recorded that in the year 820 A.D., a Caliph of Bagdad, Al Mamoun by name, journeyed to Egypt with a company of men, intent upon plundering the great treasure supposed to be hidden in the Pyramid. At that time the four flanks of the building were encased with beautiful smooth casing-stones (all of which, with a few exceptions, have since been stripped off by the Arabs to build mosques and houses); and the Entrance of the low narrow Descending Passage appears to have been closed by a stone door, which was balanced on side pivots, and could be swung open in an upward direction. The geographer Strabo, who lived in the first century B.C., spoke of this door: "The greater [Pyramid] a little way up one side, has a stone that may

* If it should seem incredible that the entrance of the First Ascending Passage could have remained unknown for so long as 3,000 years, let it be remembered that another important part of the Pyramid's system remained secret for over 4,000 years, namely, the air channels of the Queen's Chamber, the existence of which was not known until so recently as 1872. The builders had channelled out air-conductors for this chamber similar to those for the King's Chamber, but had abruptly terminated their inner ends five inches short of the wall surfaces. Mr. Waynman Dixon's investigation of a crack in the south wall accidentally led to their discovery. The motive of the builders in so laboriously constructing two long air channels which could not conduct air because of the uncompleted outer ends, is unaccountable on any other grounds than that of symbolism. The Great Pyramid stands unique in respect to its *undated* chambers for none of the other pyramids are provided with air-channels.



Remnant of casing-stones, which originally covered the four sloping flanks of the Great Pyramid. The stones are beautifully squared and polished, and are laid in courses. The Pyramid is the earliest of the world's great monuments.

Lower end of the Granite Plug as it appears in the roof of the Descending Passage. The Granite Plug blocks up the First Ascending Passage.

The lower reach of the Descending Passage has in modern times been closed by an iron grill-door, which is shown in this photograph.

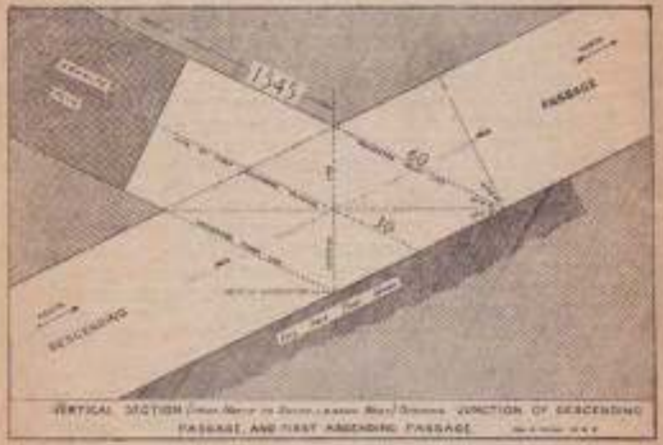
be taken out, which being raised up, there is a sloping passage to the foundations." Evidence still exists at the South stone pyramid of Dashur that its entrance was originally closed by a stone swinging on side pivots. We examined this doorway during our visit to Egypt in March, 1914.* (See back of cover for view of Great Pyramid's Entrance.)

At the time of Al Mamoun's expedition, the exact location of the Entrance of the Great Pyramid had become lost, and there was only an indistinct tradition to the effect that it was situated on the northern flank. We may well imagine that Al Mamoun would search carefully for the door; but as the Entrance of the Descending Passage is situated nearly 60 feet vertically above the ground level, we are not surprised that he was unsuccessful. Al Mamoun seemed determined to find the treasure which he was persuaded lay somewhere within that huge bulk, for he *excavated* an entry into the building. He chose a point midway between the ground and the Entrance for the beginning of his forced passage. After penetrating horizontally inward for about 120 feet without making any hopeful discovery, Al Mamoun's men were nearly giving up in despair, when one day they heard a noise

* We may mention that we have made three separate journeys to Egypt, in order to examine the Pyramids, and thus gain first-hand knowledge of these monuments. In June and July of 1909, we carried on extensive measuring and photographing operations at the Great Pyramid, living in tents at the base of the building for five weeks. (Our tents can be seen in the coloured photograph of the Pyramid on the cover of this booklet.) The result of this first expedition are given fully in Vol. I of "Great Pyramid Passages." In March and April of 1912, we again made an extensive stay at the Great Pyramid, for the purpose of obtaining more minute measurements of various parts of the interior. This second visit was in connection with the preparation of Vol. II of "Great Pyramid Passages," which explains all the time-measurements, corroborative of the inner features of the Bible. The third visit to Egypt in March, 1914, was more general in its object; we took the opportunity to examine the other pyramids further up the Nile, encamping in tents among the pyramids of Dashur.

as if something had fallen in an interior cavity. They immediately worked with renewed energy in the direction indicated by the noise, and soon broke into the Descending Passage a little below the junction of the First Ascending Passage.

There, lying on the floor of the Descending Passage, they saw an angular-shaped stone. On examining the



VERTICAL SECTION JUNCTION OF DESCENDING PASSAGE AND FIRST ASCENDING PASSAGE

roof they observed an opening from which, apparently, the stone had fallen, thus causing the noise. It was this stone, fitted in even with the general line of the roof of the Descending Passage, and looking much like all the other roof-stones, which had for so long effectually concealed the lower opening of the First Ascending Passage. The ancient Egyptians,

Grecians, and Romans who had ventured down the low and very steep Descending Passage, never imagined that at a certain spot above their heads there was a stone, which with a little forcing they could have dislodged from its setting, and so reveal the entrance to a wonderful upper system of passages and chambers. Had it not been for the jarring caused by Al Mamoun's men working their way through the masonry a short distance to the west (for the plane of the Pyramid's passages lies about 24 feet to the east of the central line of the building), and thus causing the stone to loosen and fall, it is probable that the Pyramid's great secret system would have remained sealed up many centuries longer.

We believe, nevertheless, that the First Ascending Passage would have been discovered by a more scientific method than forcing, when in due time the right man, imbued with the conviction that the great stone edifice was of more than human origin, visited and carefully investigated every accessible part of the building.

When Professor C. Piazzi Smyth, during his extensive operations at the Great Pyramid in 1865, was measuring in the Descending Passage, he noticed that the portion of the floor immediately underneath the Ascending Passage entrance is exceedingly hard; he could barely make a mark upon it with a steel tool. The soft nature of the remainder of the floor is evident by its worn dilapidated condition, contrasting greatly with the smooth appearance of the hard portion, the surface of which is only slightly hollowed by the traffic of centuries. Below this hard part of the floor the passage is bored through the natural rock, which is comparatively soft. Prof. Smyth noticed, additionally, that the joints between the stones of the hard portion are diagonal, whereas the joints between all the other floor-stones run square across the passage.

This hard part of the Descending Passage floor with its diagonal joints, is situated so conspicuously opposite the entrance of the First Ascending Passage, that, Professor Smyth rightly judged, it must sooner or later have served as a "pointer" to that entrance, had the concealing roof-stone not prematurely fallen out.

Al Mamoun, however, found it impossible to go up this newly discovered passage; for immediately behind the dislodged roof-stone is a series of three granite stones which, unlike the limestone block that once concealed them, are *wedged* into place, and can never fall out. These stones are still in position, and are now known collectively as the "Granite Plug." So tightly fitted is the Granite Plug that Al Mamoun soon saw it is with extreme difficulty it could be removed; but as he was determined to penetrate to the as yet unknown interior of the Pyramid in the direction indicated by the lower end of the revealed passage, he instructed his men to force their way round through the soft limestone to the upper end of the Plug. We can picture to ourselves the expectation of these men, when, on gaining access to the passage above and making their way (as well as they could) up its steep and slippery floor, they began an eager exploration of the dark mysterious passages and chambers, sealed up three thousand years before by the ancient builders, and now visited for the first time. Surely, they would think, great hoards of wealth must lie somewhere in this wonderful place! But their expectation was doomed to disappointment; for the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are the treasures of wisdom and knowledge.

Pyramid's Message not in Hieroglyphics.

Having the Pyramid's passages and chambers before us, it will be asked: By what method is the plan of

God represented therein? Did the Lord cause his message to be inscribed in hieroglyphics upon their walls? Egypt is pre-eminently the land of the hieroglyph, for in all of its temples, tombs, sphinxes, and obelisks these abound. We would not, therefore, be surprised if the walls of the interior parts of the Great Pyramid were covered with this strange writing. But we do not so find it. With the exception of a few red marks on the walls of the *four* upper "Chambers of Construction," discovered by Col. Howard Vyse in 1838 when he *excavated* his way upward to these low spaces, the Pyramid is devoid of any kind of ancient script. We examined the markings referred to by Col. Vyse during our second visit to the Pyramid (in 1912). They are ill-defined, and quite unlike the finely carved hieroglyphics everywhere to be found in Egypt, being merely "quarry-marks" roughly executed with red paint, and intended to guide the builders in their placing of the stones. Among these rude figurings are the cartouches or royal-ovals of two kings, named Khufu or Cheops, and Nu-shufu. Nu-Shufu is said to have been a brother of Cheops, and was co-regent with him in the fourth dynasty when the Great Pyramid was built. There are no markings in the *lowest* of the Chambers of Construction, to which access seems to have been always possible. It is not, therefore, by hieroglyphics that the Lord's "Pillar" witnesses to the Divine Plan of Salvation as contained in the Holy Bible, but by symbol, measure and angle; and by this means more effectually than by any system of sculptured writing.

Man's Fall—The Descending Passage.

As each feature of the plan of salvation unfolds from the Scriptures, we find that the Great Pyramid in some manner contains corroborative evidence.

The first man, Adam, was created perfect, and placed in the garden of Eden, where he enjoyed life and com-

This diagram shows the general Symbolism of the Pyramid Passages and Chambers in the Great Pyramid of Gizeh (Compare with diagram on pages 34 and 35). These symbolisms corroborate the story of the Plan of Salvation contained in the Bible.

munion with his Maker. He could have retained these favours, but failing in the test of obedience to which God saw good to subject him, he lost all. "By the disobedience of one, sin entered into the world," and there began the downward course of mankind deeper into depravity and death; for the sentence passed upon Adam extended through him to all of his posterity, as the Apostle declares: "In Adam all die."

In the Pyramid the Descending Passage illustrates the downward course of the human race, and the final destruction in death is symbolised by the Subterranean Chamber or Pit. In the beginning, Adam is pictured standing outside on the solid rock, enjoying the full light of heaven. Immediately he transgresses he enters the night of sin and death, represented by the dark Descending Passage in the interior of the Pyramid. Toward the end of his "day" of condemnation Adam dies; and his children, born in degradation and powerless to retrace their steps, have perforce to continue on the downward way.* The lower they descend the dimmer becomes their path, until there is barely sufficient illumination to remind them of the brightness and freedom originally enjoyed by father Adam. When they pass the bend at the lower end of the passage, they lose even that little trace of light, and are compelled to go in complete darkness till they fall into the Pit of death.

The Oath-bound Covenant.

When passing the sentence of death, God did not leave our first parents without a little hope. The Lord

* When God pronounced the sentence of condemnation against Adam, saying: "In the day that thou eatest thereof, dying thou shalt die" (Gen. 2:17), we must not understand that the "day" referred to was one of 24 hours, for according to the record of Adam's death he had lived for 930 years. The harmony of the time-parallels shown in the Chronological Chart on pages 2 and 67 warrants our claim that this "day" was a thousand years (see 2 Pet. 3:8). For the Pyramid's method of indicating Adam's 1000-year "day" of condemnation, see Calculations No. 8. The application of this Pyramid-inch time-measurement will be appreciated as knowledge of the symbolisms of the monument increases.

intimated that the seed of the woman would bruise the serpent's head. This judgment upon the tempter inspired hope in Adam and Eve that there might be a reversal of their death-sentence; for the vulnerable part of a serpent is its head. Thus God was pleased to reveal that the great "Seed of the woman," Christ, would by means of the truth, bruise the head of the "father of lies" and destroy him forever.

God did not then state, however, that when the Adversary was destroyed the human race would be released from condemnation. It was not until 2,081 years had passed that anything was said respecting favour. To Abraham this promise was made, that in his seed all the families of the earth would be blessed—See No. IV in the Chronological Chart on page 2. It is recorded that Abraham believed God, and his faith was accounted to him for righteousness. In due time Isaac the seed was born; yet during the lifetime of Abraham, God did not manifest His pleasure. The promise was renewed with Isaac and later with Jacob, but even in *their* days the world was still far from being blessed. Nevertheless, Abraham, Isaac, and Jacob died in firm belief that the promise would be fulfilled—for God had sworn by an oath, and because he could swear by no greater he had sworn by himself, that all nations would surely receive a blessing—Gen. 22:16-18; Heb. 6:13. These ancient worthies believed in the resurrection of the dead—Heb. 11:17-21.

The Law Age—First Ascending Passage.

When Jacob was 130 years old he entered Egypt, and there his descendants multiplied greatly, in fulfilment of what God had said: "I will there make of thee a great nation"—Gen. 46:2, 3. At the time of Moses this nation was called out of Egypt to be separated to the Lord. Jehovah then made a covenant with the Israelites, that if they observed His Law it would give them

life; but if they failed the "curse of the law" would be visited upon them. This opportunity of attaining life was new, for the Apostle tells us that "death reigned from Adam to Moses"—Rom. 5:14. We can thus appreciate the feelings of elation with which the Israelites exclaimed when Moses gave the commandments: "All that the Lord hath spoken we will do"—Exod. 19:1-8. They thought they could render obedience and so gain life; but they little understood the imperfection of their flesh (Rom. 7:18), and they soon found it impossible to pass the exacting requirements of God's perfect law—the Divine Law blocked the way of life.

By what method does the Great Pyramid corroborate the Scriptural plan stated thus far? As the Descending Passage illustrates the downward course of the human race to the Pit or "Chamber of death," so, by contrast, the ascending passages illustrate the upward ways to life. It was to the people of Israel, separated from the world at the Exodus, that the first offer of attaining life was given. The First Ascending Passage, therefore, represents the Jewish Dispensation.

One requires, when walking down the Descending Passage, to keep his head and back bowed very low, for the passage is only four feet in height; and it is so steep that progression down its slippery floor is both painful and dangerous. The visitor cannot fail to realise how aptly this descending way illustrates the groaning condition of mankind burdened under the yoke of sin, sickness, and pain, and labouring downward to death. But when he reaches the junction of the First Ascending Passage and finds that he does not here require to stoop, but can stand upright, and so relieve his aching back and head, and no longer being compelled to look down the way of death can throw back his head and look up the passage which symbolises the upward way of life, he can experience the joy of the Israelites when God covenanted with

them through Moses that law which was "ordained to life." The hard portion of the Descending Passage floor on which he now stands, symbolises the firm footing which the Jewish nation then had with God—See page 14.

But the visitor's joy will be short-lived, for looking more intently above him he will presently perceive, when his eyes become accustomed to the darkness of the place, the lower end of the Granite Plug, and it will be forcibly impressed upon him that this upward way is closed; even as the Jewish nation when they had leisure to consider the perfect law of God, found it an impassable obstacle in the path of life. How effectually, therefore, does this "Granite Plug" barring all progress up the Ascending Passage, symbolise the Divine Law blocking the way to life!

Remember how, when Moses was in the mount, the people made a golden calf and worshipped it, thus transgressing one of the most important requirements of God's law—"Ye shall have no other gods besides me. Ye shall not bow down before graven images." God in anger threatened to blot out the nation, but Moses interceded and beseeched the Lord rather to blot him out and spare the people—Deut. 9:14; Exod. 32:30-32. It was not possible for Jehovah to accept the offer of Moses who was himself imperfect; but we see how this was used of the Lord as a figure or type of Jesus Christ offering Himself on behalf of the Jews and becoming a "curse" for them—Gal. 3:13. Thus Moses inaugurated the Law Covenant, while 1,647 years later Christ, the antitypical Moses, "took it out of the way, nailing it to his cross"—Col. 2:14. If we measure the length of the First Ascending Passage upward from the lower end of the Granite Plug, and to this add the length of the Plug itself, thus giving due weight to this important symbol of the Divine Law, we shall find that the total measurement in pyramid inches exactly agrees

with the period during which the Old Law Covenant was in force*—See Calculations No. 2.

The Jewish nation was permitted to exist; but as it is impossible for the Lord to forgive sin, sacrifices were instituted which year by year made atonement. These oblations served as types and shadows of the better and everlasting sacrifice to come, and gave that people a typical standing with God—Heb. 10:1.

The Purpose of the Law Age.

As they could not actually attain life by the law owing to the inherent weaknesses of their flesh (for the blood of bulls and goats could not take away sins—Heb. 10:4), why did the Lord deal with the Israelites for so many centuries? The Apostle briefly states one reason: "the law was our schoolmaster to bring us [Jews] unto Christ"—Gal. 3:24. The nation, during its Dispensation or Age, *nominally* observed the statutes and requirements of the law, which like a schoolmaster taught and disciplined the people, and prepared them to receive the Messiah. Thus the Jewish nation is *typically* represented as progressing upward along the First Ascending Passage, ignoring for the time being the Granite Plug which actually prevents any possibility of ascending this way, even as the Jews could not really pass the test of the Divine Law and gain life.

The King's, and Queen's, Chambers—Spirit, and Human, Life.

The full significance of the passage-ways of the Pyramid will be more clearly understood, if we first

* By this time-measurement, the line of demarcation between the First Ascending Passage and the Grand Gallery is proved to indicate the date of Christ's death and resurrection, i.e., Spring, 33 A.D. A large number of distinct time-measurements demonstrate that the line of the north wall of the Grand Gallery indicates the date of the death and resurrection of Christ, when the Jewish Law Age ended, and the Gospel Age began. These time-measurements, and many others, are fully dealt with in Vol. II of "Great Pyramid Passages." Read the Note on page 46.

notice the symbolical meaning of the building's chambers.

We have recognised that the Subterranean Chamber represents the condition of death, so, we understand, life is represented by the upper chambers. The lowest form of life which can be attained and maintained by man is human life in its perfection, as possessed by Adam before his fall. This condition of human life is symbolised by the Queen's Chamber. The highest form of life to which man may aspire to, under certain arrangements ordered of the Lord, is the spirit life. This condition of spirit life is symbolised by the King's Chamber. The King's Chamber is constructed entirely of granite, and the Queen's Chamber of limestone. Both of these materials are perfect, but the limestone is inferior to the granite in hardness and durability and also in value, thus figuratively agreeing with the Scriptural declaration: "Thou hast made him [man] a little *lower* than the angels"—Psa. 8:5.

The symbolical contrast between the upper chambers and the Pit, is emphasised by the absence of ventilation in the latter. Air is necessary for life, and the fact that both the King's and Queen's Chambers are ventilated, is further evidence that these apartments represent conditions of life. But whereas the air-channels of the granite chamber were always open, those of the limestone chamber were originally sealed at their inner ends—see footnote, page 10. This difference symbolically teaches, in accordance with the Bible, that the Divine spirit life is from everlasting. The perfect human life, on the contrary, is not from everlasting; but even as air-channels were provided for the Queen's Chamber, which when unsealed rendered that apartment habitable, so God has made provision whereby human life will become eternal. (It is probably not without

significance that the air-channels of the Queen's Chamber were discovered and opened *exactly* 6,000 years from the creation of Adam.)

Christ's First Advent.

If the First Ascending Passage symbolises the "law-schoolmaster" leading the Jews to Christ, then the Pyramid should, by some reasonable method, represent Christ standing, as it were, at the upper end of the passage ready to receive them. This feature of the Lord's plan is shown in the following manner: The Scriptures clearly teach that Jesus was "made of a woman," he was "made flesh."—Gal. 4:4; John 1:14. But he was not born with fallen mankind on the downward course of the Descending Passage, but in the "Queen's-Chamber" condition of human perfection; for in him was no sin; he was "holy, harmless, undefiled, separate from sinners"—Heb. 7:26.

While perfect human life is particularly symbolised by the Queen's Chamber, the "Plane" of human perfection is represented by the *level of the floor* of that chamber. Thus the further truth that Jesus was "made under the law" (Gal. 4:4) is shown in the Pyramid by the fact that the line of the floor of the Queen's Chamber, when produced northward, intersects the floor of the First Ascending Passage 33½ inches exactly from its upper extremity—see Diagram on page 52. By the Pyramid method of indicating time these inches represent the 33½ years of our Lord's earthly life, during which he was subject to the Law—Luke 2:27; Matt. 5:17. He was therefore ready to receive the Israelites at the end of their Law Dispensation, as the Scripture state: "He came to his own"—John 1:11.

At thirty years of age Jesus was baptised at Jordan. His immersion in the water symbolised his consecra-

tion unto death, and his raising out of the water his resurrection in "newness of life." John the baptist declared that he saw the Holy Spirit descend upon Jesus in the form of a dove, and heard a voice from heaven saying: "This is my beloved Son in whom I am well pleased"—Matt. 3:16, 17. Jesus had always been a Son of God, but now he was a Son in a special sense, begotten to the same nature as the Father—John 5:26. During the 3½ years from his begetting of the spirit at Jordan, Christ as the "New Creature" laid down his human life in sacrifice until it was consummated at Calvary. The third day after his crucifixion he was "born from the dead" a glorious spirit being of the Divine nature—1 Pet. 3:18.

Just as the full 33½ years of our Lord's life as an *Israelite* subject to the law is indicated by the corresponding number of inches at the upper end of the passage which represents the Law Age, so his 30 years as a *perfect man* separate from the world, is indicated by the connected measurement of 30 inches along the line of the Queen's Chamber floor-level, the "Plane of Human Perfection"—For this measurement see Calculations No. 1, with accompanying diagram.

The Seed of Promise.

What was God's purpose in leading the Jewish nation to Christ? When we refer to Gal. 3:16, we learn that the "seed of Abraham" which is to bless the world is Christ—"Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ." Although Isaac was the seed of promise (for God had said: "In Isaac shall thy seed be called"), yet he was not *the* seed; he merely prefigured the great Spiritual Seed of God. But why, if Christ is the Seed, were the Jews the only nation led to him?

God had sworn by an oath that *all* the families of the earth would receive a blessing, yet the other nations were aliens and strangers, having no hope and without God in the world?—Eph. 2:12.

The Apostle reveals the purpose of God in specially dealing with the Israelites. In Gal. 3:29, he says: 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." St. Paul seems to contradict himself when, in verse 16 of this 3rd chapter of Galatians he is so careful to impress the thought that Abraham's Seed is only *one*, while in the 29th verse he addresses the Church: "If *ye* be Christ's then are *ye* Abraham's seed." But in 1 Cor. 12:12 the Apostle explains: "For as the body is one and hath many members, and all the members of that one body, being many, are [nevertheless] one body, so also is Christ." It was for this purpose, that they might become "members in particular" of the great antitypical Seed of Abraham of which Jesus is the "Head," that the Lord led the Jews under the law-schoolmaster to Christ.

Every member of this Seed must also become, like his "Head," a spirit being; and thus we read that to as many of the Jews as received Jesus, "to them gave he power to become the sons of God, even to them that believe on his name"—John 1:12. As Christ is the Son of God, so those who exercise faith in Him are called His brethren, sons of the heavenly Father—Heb. 2:11. The faithful Israelites presented their bodies a living sacrifice after the example of Jesus, and God *begat* them to the spirit nature—Rom. 6:3, 4; 12:1. This important change is stated in John 1:13—"Which were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 3:1-12.) One would have expected that the Jews, labouring under the yoke of the law

in their vain endeavour to gain life, would have gladly embraced the proffered aid of Jesus when, at the end of their Age, he stretched forth his hands and said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On the contrary we read that when he came to his own "his own received him not"—John 1:11. The religious leaders of the people had become self-righteous, and their traditions had made void the plain teaching of the Scriptures, so that the majority were unable to recognise the meek and lowly Nazarene as God's Anointed.

Of all that nation only a remnant believed and became the Lord's footstep followers, and their number was far short of that predetermined by God. Does this mean, then, that Christ the Seed of Abraham must lack certain members? No; the Scriptures declare that after the faithful among the Jews were selected, God "did visit the Gentiles to take out of *them* a people for His name." But how was it possible for the Lord to extend this favour to the Gentiles, seeing that they were not led to Christ under the law-schoolmaster? The Scriptures state that there was really no difference between Jew and Gentile, all alike came short of the glory of God—"Rom. 3:9. The Pyramid corroborates this truth, for the Jews are only *typically* represented as progressing up the first Ascending Passage, the Granite Plug, symbolising the perfect law of God, blocks the way.*

* By taking advantage of Al Mamoun's forced cavity, visitors can pass round the west side of the Granite Plug and so walk up the First Ascending Passage. But Al Mamoun was a "thief and a robber," "climbing up some other way" (John 10:1). If the masonry were restored, and this cavity filled in, the Granite Plug would prevent any possibility of gaining access to the upper system by means of the First Ascending Passage. The Well-Shaft is the only legitimate way to reach the parts above. It is important to realise this fact, for the corroborative symbolisms are, properly, based upon the original condition of the Pyramid.

Before the Jews could be accorded the privilege of becoming members in the great Seed, Jesus required to become a "curse" for them, as it is written: "Cursed is every one that hangeth on a tree."

But not only did the death of Jesus redeem the Jews from under the "curse of the law," it was sufficient to redeem *all* men from the original curse of death; for "He, by the grace of God, tasted death for every man"—Heb. 2:9. It was therefore possible for individuals of other nations to become members in the Body of Christ should God give them the opportunity. Acts 10 shows that God first extended this privilege to the Gentiles exactly 2,081 years after the promise to Abraham—See No. IV in the Chronological Chart, page 2.

The Ransom Sacrifice—The Well-Shaft.

In what manner does the Pyramid corroborate this feature of the Plan of God? As we have seen, the Jews alone are represented labouring up the First Ascending Passage to meet Christ, while the other nations are stumbling down the Descending Passage to the Pit of destruction. How, then, is it possible for the Gentiles to reach Christ, who is depicted standing far above on the level of the Queen's Chamber? Here we see the necessity for that mysterious shaft named the "Well." If the Well-shaft were lacking in the Pyramid's system, the symbolisms of the various passages and chambers would be rendered void. The symbolic meaning of this peculiar shaft is the key which unlocks the building's secret message.

Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit"—John 12:24. Had Jesus not died he would have remained *alone* on the human

plane. It was for this reason that he became a man, to offer himself in sacrifice, and give his flesh for the life of the world, that both Jew and Gentile might be ransomed from the grave and be given an opportunity to live. In the Pyramid's figurative language, Jesus Christ falls down from the Queen's-Chamber plane of human nature, into the Well-shaft condition of death; then, as it was not possible that He the innocent one should be holden of it, God burst the bonds of death and raised His dear Son, no longer flesh but a glorious Spirit of the Divine nature; that is, He is not now represented as standing on the level of the Queen's Chamber, but high above on the King's Chamber level—1 Pet. 3:18. The Well-shaft, therefore, symbolises both the death and resurrection of Jesus Christ. The surroundings of the upper mouth of the Well suggest the thought of the bursting of the bonds of death.

The Pyramid's Illustration of Faith.

The Scriptures declare that only those who have faith in the ransom-sacrifice of Christ can pass from death unto life. The Pyramid corroborates this requirement, for no one can ascend the Well-shaft which symbolises Christ's ransom-sacrifice without exercising faith. We refer, of course, to the average visitor to the Pyramid. Finding that he cannot reach the upper system by means of the First Ascending Passage owing to the obstructing Granite Plug, the traveller might be informed, when he arrives down at the lower end of the Well-shaft, that he may climb up this way. But it is certain he would not attempt so perilous a venture; he would rightly judge that a slip and fall would prove fatal. Thus the Pyramid's symbolisms agree with the Scriptural teaching, that even though an open way is provided, man cannot

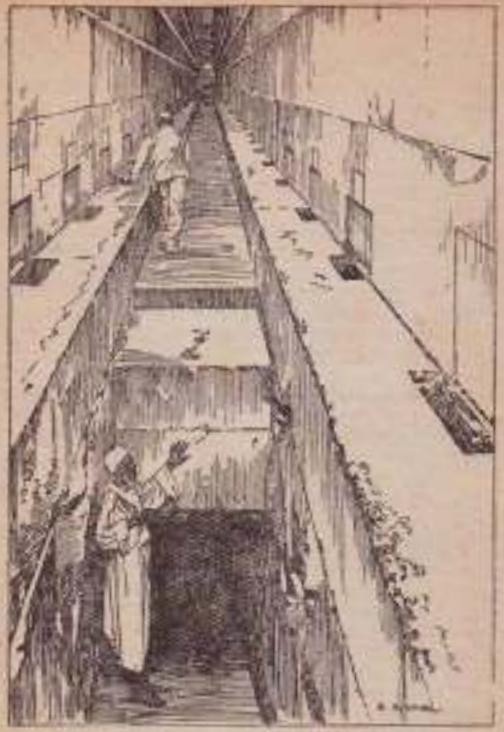
by his *own efforts* escape the Descending Passage condemnation to death.

All who visit the Pyramid may enter the interior, but only when accompanied by Arab guides who are in the employ of the government. These guides are strong and nimble and well accustomed to climbing in the numerous well-like tomb-shafts of the neighbourhood. One of them might offer to go up the Well-shaft, and lower a rope to assist the traveller. Should the latter agree to this proposition, and binding the rope round him commence the ascent, it is evident that he would be exercising faith all the way till he reached the upper end of the long dangerous shaft, which is nearly 200 feet in length. Every time he slipped and lost his footing in the shallow footholds,* he would realise his helplessness, and his necessity for placing implicit trust in the integrity and strength of his guide at the summit of the Well. Thus does the Pyramid illustrate the necessity for our reposing absolute faith in *our* great Guide, the Lord Jesus, who opened a way of escape for us.

The Israelites await their New Covenant.

But what about the majority of the Jewish nation whom the Lord cast off because of their unbelief? Has he rejected them forever? No; but had the Lord not found a faithful remnant the Apostle says that the nation would have been destroyed like Sodom and Gomorrah—Rom. 9:29; Isa. 1:9. When Abraham interceded for Sodom, he was promised that if even ten righteous men were found in the city it would not on *their* account be blotted out. Because of the

* During our operations in the Great Pyramid (in 1909 and 1911), we employed Arab workmen to enlarge some of the footholds and render them more secure, that interested visitors might explore the Well-Shaft and "Grotto" in greater safety. To this end, also, we had four iron pins cemented in at intervals down the length of the shaft, from which ropes may be suspended.

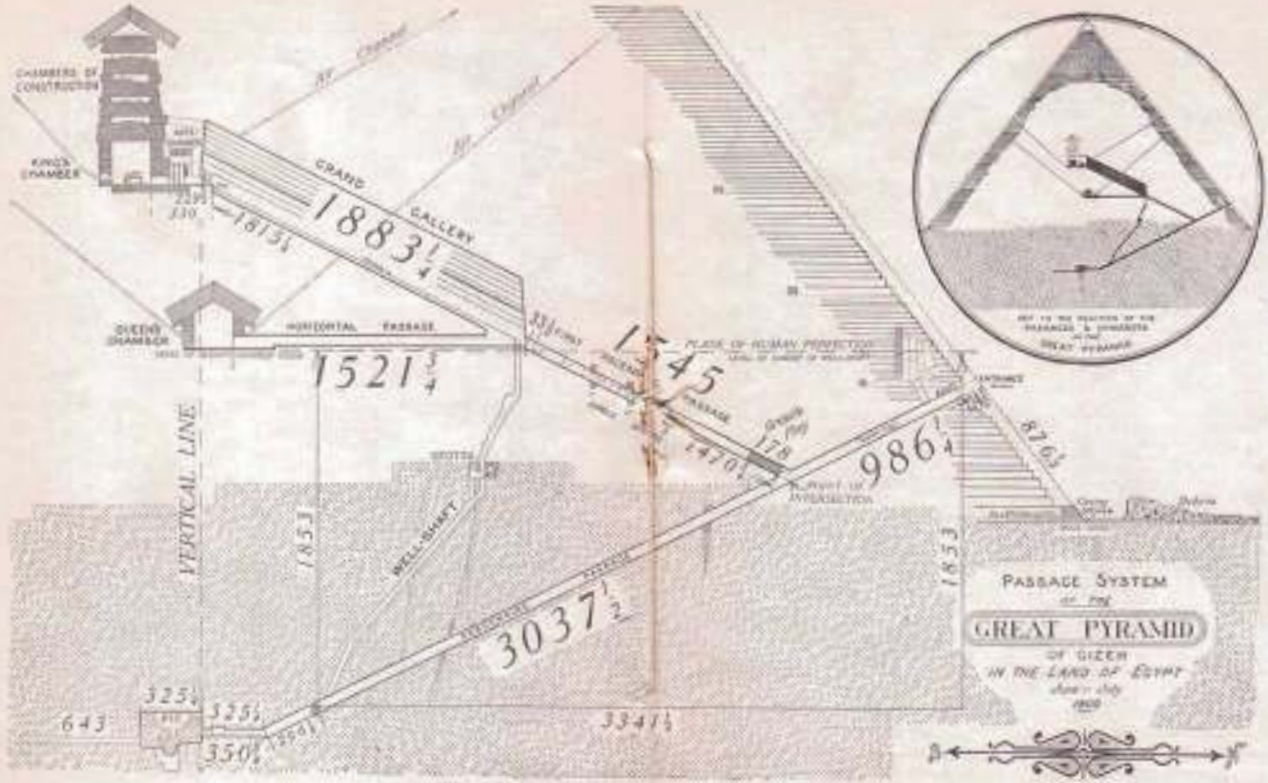


The lower end of the Grand Gallery, and the beginning of the Horizontal Passage leading to the Queen's Chamber.

This drawing is reproduced from our photograph. All the photographs of the interior of the Great Pyramid were taken by flashlight.)

Walking down the low, steep Descending Passage. This photograph was taken from a point inside the lower opening of the Well-Shaft. (Compare with photograph on page 56).

The passage dips downward at the steep angle of 26° 18' 10". The right angle height of the roof above the floor is only about four feet.



This diagram may be procured in the following sizes: 2 feet by 2 feet, on paper, 6d., or 12 cents. 4½ feet by 3 feet, coloured, mounted on cloth, 3/-, or 75 cents. Not mounted, 1/6, or 35 cents. 10½ feet by 7 feet, coloured, hand-painted on cloth, suitable for lecturing purposes, 30/- or $7.50.

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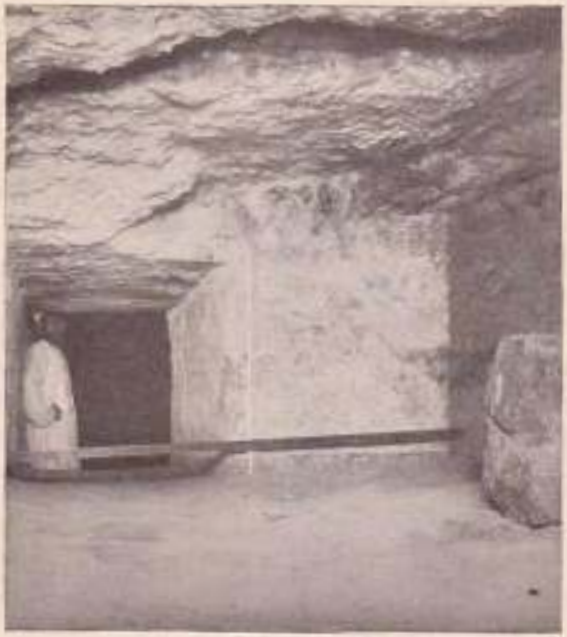


A view of the Recess which is situated on the west side of the Small Horizontal Passage, showing the Pit beyond to the south.

This peculiar little Chamber is about 6 feet square; its height varies (from 42 to 52 inches), the roof being very irregular.

remnant of Israel, which demonstrated that the law-schoolmaster had been effective in preparing at least a few to receive the meek and lowly Jesus (Col. 3:24); the unbelieving majority were not cast off forever, but merely had "blindness in part" passed upon them, until God makes with them the New Covenant which he foretold by the prophet Jeremiah—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah"—Jer. 31:31. In the interim of waiting, the Gentiles have been filling up the membership of the Body of Christ. The New Covenant cannot be put into operation until the "fulness of the Gentiles" has come in (Rom. 11:25-27); for every member of the "Body" shares with the "Head" in the sacrifice, the blood of which will be used in sealing with Israel the New Covenant.

Resurrection of Christ, Head and Body.

The closing of the high calling to become members in the Body of Christ, opens the way by which *human perfection* may be attained, to the Jew first, and afterwards to the Gentile.

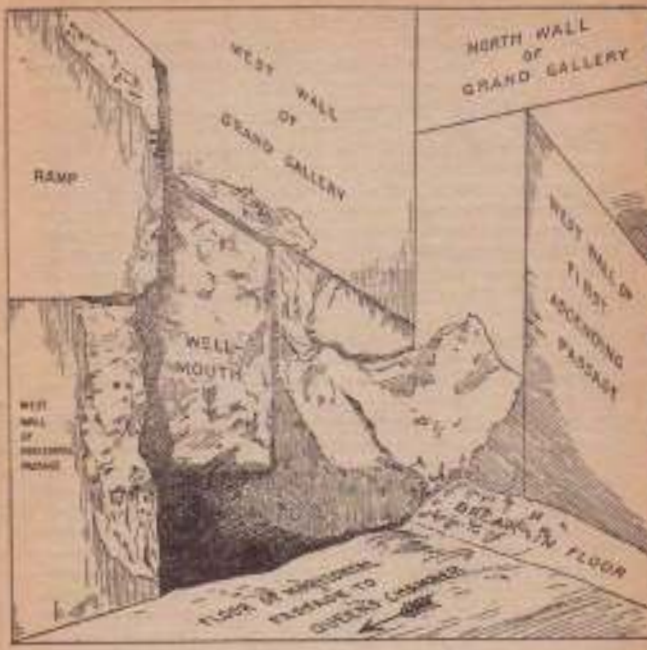
The Great Pyramid corroborates this important phase of the Lord's plan; but to appreciate the symbolism fully, one must have clearly before his mental eyes the actual appearance of the lower end of the Grand Gallery. In the chart on page 34 it would appear as if the Well-shaft descended directly from the floor of the Grand Gallery; but this is not really so; the mouth of the Well is situated on the West side—See diagram, page 64. On each side of the Grand Gallery there is a stone bench which runs the entire length of the floor—See drawing, page 32. These benches are called "Ramps," and measure about 21 inches high by 20 inches wide. The distance between the Ramps is 3½ feet, so that the floors of the

Grand Gallery and First Ascending Passage are the same width. The mouth of the Well is formed by a portion of the west Ramp having been broken away; and, as we mentioned before, the appearance of the masonry surrounding the Well-mouth conveys the idea that the once covering Ramp-stone must have been violently burst out from underneath—See drawing on page 39. If the missing portion of the Ramp were restored the Well would be sealed up.

In addition to the removal of the Ramp-stone at the head of the Well-shaft, part, also, of the *floor* of the Grand Gallery is missing. It appears as if the floor of the passage originally extended upward in an unbroken line from the north wall, and that an explosion had torn away a length of about 17 feet at the lower end. Thus, *two* violent explosions have occurred in the Great Pyramid; or, rather, the appearance of the northern end of the Grand Gallery gives that impression; for we believe the ancient builders arranged the masonry at this part to *suggest* explosions for figurative purposes. If the missing portion of the floor of the Grand Gallery were restored, the Horizontal Passage leading to the Queen's Chamber would be concealed, so that anyone emerging from the First Ascending Passage and continuing on his way up the Grand Gallery, would be unaware of the existence of the Horizontal Passage.

The apparent bursting away of the Ramp-stone which covered the Well-mouth graphically suggests the resurrection of Jesus Christ, when God burst the bonds of *hades* and raised his beloved Son from the death-state—Acts 2:22-24. This provided an open way by which the Gentiles, who had "ears to hear," could have access from the Descending-Passage condemnation, to the Grand-Gallery privileges.

The Scriptures teach that when the last member of the Body of Christ has passed beyond the veil to the King's-Chamber condition of life, *another* way of



life for the temporarily blinded Jews, as well as for the "residue" of the Gentiles, will open—Acts 15:13-18. This (second) bursting of the bonds of death by the Church, the Body of Christ, is symbolised by the violent breaking away of the lower part of the Grand Gallery floor, which, as the reader will readily see,

while necessarily closing the "walk" of the Grand Gallery, opens and reveals, as a consequence, the Horizontal Passage leading to the Queen's Chamber.

The Law and Gospel Ages contrasted.

The faithful among the Jews passed directly from Moses into Christ. They partook of the high or heavenly calling to joint-heirship with God's Son, and are represented as emerging from under the low roof of the First Ascending Passage, and walking with him upward along the *floor* of the Grand Gallery (which at this stage is understood to be unbroken and entire) to the King's-Chamber condition of the Divine nature—2 Pet. 1:4.

Although both passages rise at the same steep angle, and although their floors are equally slippery, yet there is great difference between them in two important respects. In the first place, the Grand Gallery is far higher in the roof, and there is no necessity for one to stoop as when coming up the First Ascending Passage. This illustrates a manifest difference between the two Ages. The exacting requirements of the law was a burden to the Jew and bowed him down; but Christ became an end of the law for righteousness to everyone who believed; and those receiving the Gospel message experienced the glorious liberty wherewith Christ makes free. They passed, as it were, from the low confined First Ascending Passage into the greater freedom of the Grand Gallery.

The other difference between the two passages is that, should one slip when ascending the Grand Gallery, he can cling to the side Ramps and steady himself until he regains his footing; but in the First Ascending Passage there is nothing to lay hold of should one feel his feet sliding. This again illustrates an important contrast between the two Ages; for although

the followers of the Lord in the Gospel Age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the "exceeding great and precious promises" of the Lord's Word to sustain and reinstate them on their upward way. They have promises that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord's strength is made perfect in weakness. By these and many other precious promises, all who have taken up their cross and followed the Lord are enabled to overcome and ultimately "become partakers of the Divine nature." During the Jewish Age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: "For whosoever shall keep the whole law [in an endeavour to merit life thereby], and yet offend in one point, he is guilty of all," and is therefore under the curse of the law—James 2:10.

To the remainder of the Jews who refused to believe and follow the Lord up the Grand-Gallery high calling, God pronounced the sentence: "Let their eyes be darkened, that they may not see, and bow down their back alway"—Rom. 11:10. The Israelites are, in effect, still standing with bowed heads and backs in the low First Ascending Passage, with their eyes blinded that they cannot see in front of them the lofty Grand Gallery. Nor can they perceive that the Gentiles, who "sometime were far off, are made nigh by the blood [the ransom-sacrifice] of Christ," and are coming up, figuratively speaking, through the Well-shaft and broken Ramp into the Grand Gallery "walk" of the high calling, filling up the membership of the body of the great Seed of Abraham.

It is interesting to notice, at this juncture, that not

only does the length of the First Ascending Passage agree with the period of the Jewish Law Age, but the duration of the succeeding Gospel Age is corroborated by the Pyramid-inch length of the Grand Gallery.

New Covenant—Horizontal Passage.

When the "fulness of the Gentiles" has come in, not one more member in the Body of Christ will be required. The Jews will then have their blindness removed, and they will see that the walk of the high calling is forever closed; the First Resurrection is accomplished—the lower part of the Grand Gallery floor is now burst away. But the Lord will graciously reveal to them the other way of life. He will make with them the New-Covenant opportunity for life on the plane of human perfection.

The Horizontal Passage illustrates the New Covenant. Like the First Ascending Passage which represents the Old Covenant, the newly-revealed Horizontal Passage is low in the roof, and one has to stoop considerably when walking in it. This is in symbolical agreement with the Bible, which shows that the exacting requirements of the law will be operative in the Millennial reign of Christ. The law was holy, just and good (Rom. 7:12); but the sacrifices, mediator, and priesthood of the Old Covenant were incapable of reclaiming fallen man. The New Covenant will be based upon *better* sacrifices, and will have a *better* Mediator and a *better* Priesthood, and under it all mankind will learn to observe God's righteous law, and thus gain the Queen's-Chamber condition of perfect human life—Isa. 26:9.

The distinction between the Old and New (law) Covenants is well illustrated by the difference between the First Ascending and Horizontal Passages. Should one slip in the Ascending Passage he

cannot prevent himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realise, as did the Jews born under the Old Covenant, that this upward way although "ordained to life" is after all a way to death—Rom. 7:10. Gathering impetus on that slippery inclined floor, he will fall with terrible impact against the upper end of the Granite Plug.* When the Jews slipped and fell they were condemned to death by the perfect law of God, which is particularly symbolised by the Granite Plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the people of Israel attaining life by means of the Old Law Covenant.

How different it is in the case of the Horizontal Passage, however, for although one walking here requires to stoop as in the First Ascending Passage, showing that he is under law, yet a slip and fall need not prove fatal. The passage being horizontal he will not slide backward. He may be bruised, but raising himself to his feet, he can continue on his way to the Queen's Chamber. There is *hope* under the New Covenant, if one allows himself to be rightly exercised by the discipline of the righteous Judge. Profiting by the lesson of his fall, and henceforth taking more heed to his steps, he can progress toward the condition of human perfection symbolised by the Queen's Chamber.

To the Jews first will this opportunity be given. They will pass directly from under the Old Law

* It is because of the danger thus attending the exploring of the Pyramid's interior, that visitors are not allowed to enter except when accompanied by guides. One of our first works in the Great Pyramid during our visit to the monument, in 1909, was to have the shallow footholds in the First Ascending Passage made deeper, and have others formed. We understand that originally the floors of all the passages were smooth; that the footholds are modern.

Covenant (for they are still under this Covenant as Christ became an end of the law only to those who *believed*), into the New Law Covenant. After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me"; and again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth"—John 12:32; 5:28, 29. By the power that Christ will exert the Gentiles shall, figuratively, be raised from the Descending-Passage condition of death, up through the Well-shaft to the Horizontal-Passage condition of the New Covenant; for through the ransom-sacrifice of Christ all mankind shall be redeemed and placed upon that "highway of holiness"—Hosea 13:14.

The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there"—Isa. 35:8-10. Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive man during the time of the New Covenant; for he is to be bound and cast into the "bottomless Pit," symbolised in the Pyramid by the Subterranean Chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the evil institutions of the "Present Evil World," will be destroyed in the Pit. These evil systems shall not rise, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

"Present Evil World and its Destruction"—The Descending Passage and the Pit.

While the downward course of mankind is illustrated by the Descending Passage, we find that this passage more particularly represents the "Present

Evil World" which began after the "Old World of the Ungodly" perished in the flood—Gal. 1:4. Several Pyramid-inch time-measurements demonstrate that the vertical line of the *roof*-commencement of the Descending Passage marks the date of the flood. The full length of the passage from the beginning of the roof down to the Pit, corresponds in inch-years to the complete duration of the Present Evil World—See Calculations Nos. 5 and 6.

Bible students have for many years recognised the time-prophecies which indicate that the destruction of "the kingdoms of this world" was due in 1914 A.D. We regard the dreadful world-war, which broke out in August 1914, as the beginning of the fulfilment of these Scriptural indications. The period of the "Seven Times" of Gentile rule (Luke 21:24) ended in Autumn 1914 as foretold by the time-features of the Bible—See No. III. in the Chronological Chart, page 2. We are now entering into the "time" of trouble such as never was since there was a nation," predicted by the prophet Daniel, and referred to by our Lord—Dan. 12:1; Matt. 24:21.

The Scriptures show that the preparation for the fiery destruction of the Present Evil World began in 1874 A.D, the date of our Lord's return—See No. V in the Chronological Chart, page 2. During the 40-year period between 1874 and 1914, the Lord was assembling the nations to pour upon them his fierce anger —Zep. 3:8. The time-measurements demonstrate that both of these prominent Biblical dates are indicated connectedly in the Pyramid, by the vertical line of the north wall of the symbolical Pit. Well may the world's foremost thinkers pronounce the present crisis in Christendom as more momentous than the Reformation, or the French Revolution. Under the leadership of Luther, 1521, Christendom was divided into two great camps, Protestantism and Catholicism. The

Revolution of 1789 shook the foundations of society as with an earthquake. But the present conflict which will eventuate in anarchy, Armageddon, will utterly destroy "Babylon the Great," the last phase of the Present Evil World. The dates of the Reformation and the French Revolution are both indicated in the Pyramid*—See Calculations Nos. 7 and 8.

The Complete Period of Salvation.

"Weeping may endure for a night, but joy cometh in the morning." The permission of evil is for a wise purpose. The loving heavenly Father designs earth's bitter experiences during the past 6,000 years as part of man's training, making him ready to appreciate and enjoy that glorious condition of human perfection symbolised by the Queen's Chamber. The one thousand years of Christ's reign will give experience of righteousness, that all may know good as well as evil, and thus be prepared to choose good and live. Although the human race is pictured stumbling down the Descending-Passage condemnation to death, this "cursed" condition was altered by the ransom-sacrifice of Jesus Christ, so that death is changed to *sleep*, and despair is changed to *hope*. The whole world now "sleep in Jesus," and shall be awakened in due time.

Because of God's foreknowledge that His obedient Son would delight to do His will and die as Adam's substitute, the heavenly Father at the very beginning subjected the whole creation in *hope* that there would ultimately be a reversal of the death-sentence—Rom. 8:20. Christ was the "Lamb slain from the foundation

* All the time-measurements we here refer to are indicated by appropriate points in the Small Horizontal Passage and Pit. They are fully explained in Vol. II. of "Great Pyramid Passages" (cloth-bound, 2s. 6d. or 50 cents; leather-bound, 3s., or 75 cents), which may be procured from Morton Edgar, 224 West Regent Street, Glasgow, Scotland; or from the Watch Tower Bible and Tract Society, 13 Hicks Street, Brooklyn, N.Y. U.S.A.

of the world." The "hopeful" state of mankind is illustrated by the Horizontal Passage, which in addition to symbolising the New Covenant arrangement, represents from this other standpoint the complete 7,000 years of mankind's preparation for the Queen's-Chamber condition of perfect human life. The first six-sevenths of the length of the passage being only 4 feet in height, illustrates the bowed condition of man under sin and degradation during the first six 1,000-year periods; the final one-seventh of the passage has greater head-room owing to the (21 inches) lower level of the floor at this part, and thus represents the freedom of the seventh millennium. After the final "little season" of testing the whole human family will then be ushered into the "glorious liberty of the children of God"—Rom. 8:21. In the meantime the creation "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. 8:22, 19), who as members in particular of the great spiritual Seed of Abraham, shall come forth and bless them with life everlasting.

NOTE.—Professor C. Piazzi Smyth discovered, by strictly scientific means, that the Great Pyramid's unit of measure is nearly the same length as the British inch-unit, being but one-thousandth part of an inch longer. Thus, 1,000 British inches equal 999 Pyramid inches. This eminent scientist, also, discovered that in the Pyramid's method of recording time, a Pyramid inch represents a year.

The measurements in the diagrams are in British inches. They may be relied upon as accurate, being principally derived from the valuable Pyramid works of Professors C. Piazzi Smyth and Flinders Petrie. The results of our own measuring-operations during 1909 and 1913 corroborate the figures of these careful workers.

As the time-measurements in the Great Pyramid are corroborative of the "times and seasons" contained in the Scriptures, it will be necessary to have before us a list of prominent Bible dates for ready reference:

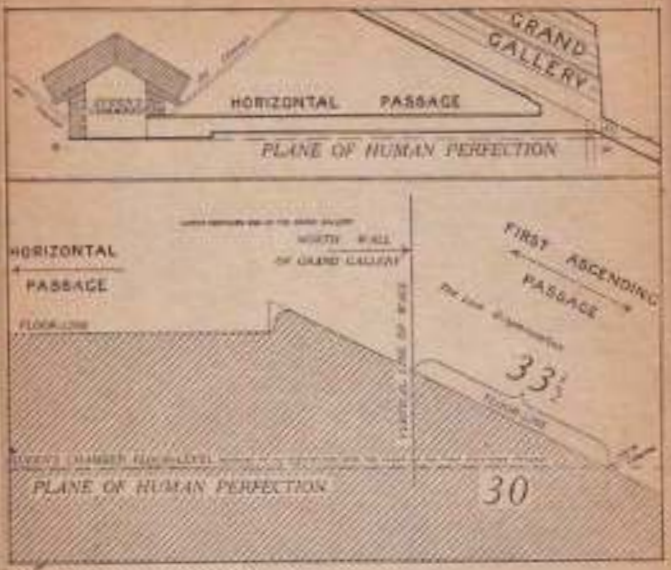
God created Adam	B.C. 4128	Gen. 2:7; 5:1.	
had a son at	130	„ 5:3.	
Seth born	B.C. 3998		
had a son at	105	„ 5:6.	
Enos born	B.C. 3893		
had a son at	90	„ 5:9.	
Cainan born	B.C. 3803		
had a son at	70	„ 5:12.	
Mahalaleel born	B.C. 3733		
had a son at	65	„ 5:15.	
Jared born	B.C. 3668		
had a son at	162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

Arphaxad born	B.C. 2470	
had a son at	35	Gen. 11:12.
Salah born	B.C. 2435	
had a son at	30	„ 11:14.
Eber born	B.C. 2405	
had a son at	34	„ 11:16.
Peleg born	B.C. 2371	
had a son at	30	„ 11:18.
Reu born	B.C. 2341	
had a son at	32	„ 11:20.
Serug born	B.C. 2309	
had a son at	30	„ 11:22.
Nahor born	B.C. 2279	
had a son at	29	„ 11:24.
Terah born	B.C. 2250	
Terah died at	205	„ 11:32.
ABRAHAMIC COVENANT	B.C. 2045	„ 12:1-7; (Acts 7:2-4.
Abraham in Canaan	25	„ 12:4.
When Isaac was born	B.C. 2020	„ 21:5.
Isaac had a son at	60	„ 25:26.
Jacob born	B.C. 1960	
age of Jacob	130	„ 47:9.
When Jacob entered Egypt	B.C. 1830	
Jacob was in Egypt	17	„ 47:28.
Jacob died, beginning of the JEWISH NATION	B.C. 1813	„ 46:3; 49:28; Deut. 26:5.

Date of Abrahamic Covenant	B.C. 2045		
Children of Israel sojourned	430	Exod. 12:40-43; [Gal. 3:17.	
EXODUS from Egypt	B.C. 1615	,,	12:40-43.
Wanderings in the Wilderness	40	Deut. 8:2.	
Enter land of CANAAN	B.C. 1575	Acts 13:18, 19; Num. 32:21-42:1; 26:52, 53; 33:1-3, 45, 36; 35:1; Josh. 14:5-7, 10.	
Division of the land	6		
Beginning of JUDGES	B.C. 1569		
Period of Judges	450	Acts 13:20.	
Saul enthroned	B.C. 1119		
years of reign	40	,,	13:21
David enthroned	B.C. 1079		
years of reign	40	1 Chron. 29:27.	
Solomon enthroned	B.C. 1039		
years of reign	40	2 Chron. 9:30.	
Rehoboam enthroned	B.C. 999		
years of reign	17	,,	12:13.
Abijah enthroned	B.C. 982		
years of reign	3	,,	13:2.
Asa enthroned	B.C. 979		
years of reign	41	,,	16:13.
Jehoshaphat enthroned	B.C. 938		
years of reign	25	,,	20:31.
Jehoram enthroned	B.C. 913		
years of reign	8	,,	21:20.
Ahaziah enthroned	B.C. 905		
years of reign	1	,,	22:2.
Athaliah enthroned	B.C. 904		

Athaliah enthroned	B.C. 904		
years of reign	6	2 Chron. 22:12.	
Joash enthroned	B.C. 898		
years of reign	40	,,	24:1.
Amaziah enthroned	B.C. 858		
years of reign	29	,,	25:1.
Uzziah enthroned	B.C. 829		
years of reign	52	,,	26:3.
Jotham enthroned	B.C. 777		
years of reign	16	,,	27:1.
Ahaz enthroned	B.C. 761		
years of reign	16	,,	28:1.
Hezekiah enthroned	B.C. 745		
years of reign	29	,,	29:1.
Manasseh enthroned	B.C. 716		
years of reign	55	,,	33:1.
Amon enthroned	B.C. 661		
years of reign	2	,,	33:21.
Josiah enthroned	B.C. 639		
years of reign	31	,,	34:1.
Jehoiakim enthroned	B.C. 628		
years of reign	11	,,	36:5
Zedekiah enthroned	B.C. 617		
years of reign	11	,,	36:11.
Zedekiah dethroned—beginning of TIMES of the GENTILES	B.C. 606	,,	36:20, 21.
DESOLATION OF LAND	70	Jer. 25:11, 12 (marg.)	
EDICT OF CYRUS	B.C. 535	Jer. 29:10.	

2 Chron. 36:22, 23.



1 Christ's First Advent.

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

I. Birth of the "man Jesus Christ" on the Plane of Human Perfection, Autumn, B.C. 2,	B.C.	1¼
Baptism of Jesus, and his begettal to the Plane of Spirit Nature (Luke 3:21-23), Autumn, A.D. 29,	A.D.	29¾
	Years	**30**

Horizontal distance from the floor of the First Ascending Passage, along the level of the produced line of the Queen's Chamber floor (which symbolises the Plane of Human Perfection), to the vertical line of the north wall of the Grand Gallery (See diagram, page 52),	Inches	**30**
II. Birth of Jesus as a perfect man subject to the Law of Moses (Gal. 4:4, 5), Autumn, B.C. 2,	B.C.	1¼
Death of Jesus Christ on the cross, by which he was made a "curse" for the Jews, redeeming them from under the "curse of the law" (Gal. 3:13), Spring, A.D. 33,	A.D.	33¾
	Years	**33½**
Inclined distance on the floor of the First Ascending Passage (which symbolises the Jewish Law Age), between the horizontal line of the Queen's Chamber floor, and the vertical line of the north wall of the Grand Gallery (See diagram, page 52),	Inches	**33½**

2 The Law Dispensation.

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

Giving of the Law at the date of the Exodus. The first feature of the law was the "Passover" (Exod. 12: 1-28, 40-45) in Spring, B.C. 1615,	B.C.	1614¾
End of the Law when Christ, the antitypical Passover Lamb, "nailed it to his cross" (1 Cor. 5:7 Col. 2: 14), Spring, A.D. 33,	A.D.	32¼
	Years	**1647**
Distance from the lower end of the Granite Plug which symbolises the 1960th Law of God blocking the way of life, up the floor-line to the south end of the First Ascending Passage,		1470¾
Granite Plug Length,		176
	British inches	1646¾
	minus	¼
	Pyramid inches	**1647**

3 The Gospel Age.

Calculations showing that the north and south walls of the Grand Gallery mark the dates of the beginning and end of the Gospel Age:

End of the period of the "Seven Times of the Gentiles," which marks the close of the Gospel Age (Compare Nos. II. and III. in chronological chart, page 2), Autumn, A.D. 1914,	A.D.	1913¾
Resurrection of Jesus Christ, and out-pouring of the Holy Spirit at Pentecost, when the "Call" was first extended to those who had the "hearing ears" of faith (Acts 2:1-18), Spring, A.D. 33,	A.D.	33¼
	Years	**1881½**
Full length of the Grand Gallery, up the floor-line from the north wall to the south wall - British inches		1885¼
minus		1¾
Pyramid inches		**1881½**

4 The Present Evil World.

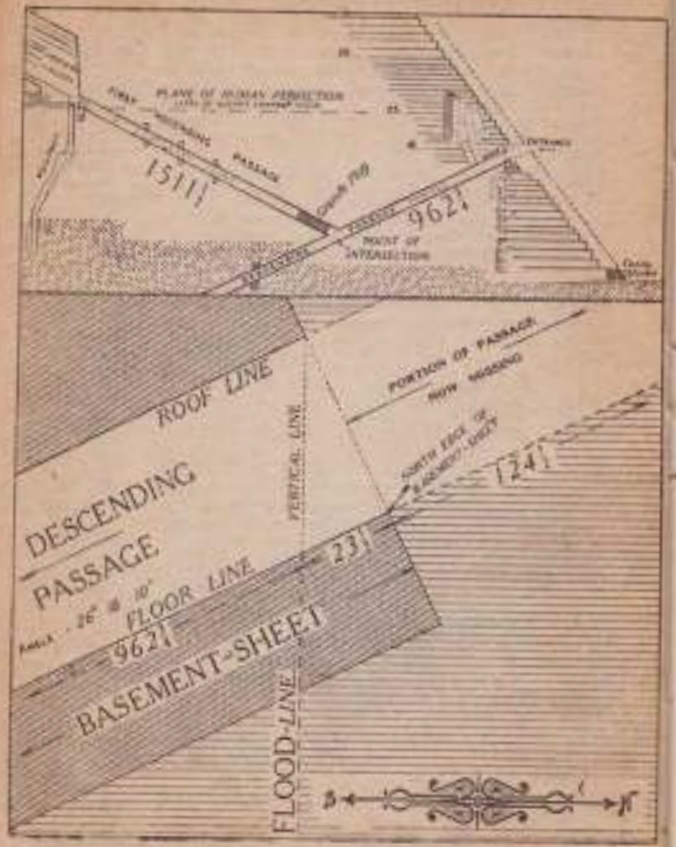
Calculations showing that the vertical line of the Small Horizontal Passage floor-terminal in the Pit, indicates the period of God's "day of vengeance" against the Present Evil World (Rev. 6:15-17; Zeph. 1:14-18):

Length of the First Ascending Passage, northward from the north wall of the Grand Gallery, in Pyramid inches, each inch representing a year - - - -	Years	1545½
Date of Christ's crucifixion has been proved to be indicated by the north wall of the Grand Gallery (See previous Calculations), Spring, A.D. 33,	A.D.	33¼
Therefore, the "Point of Intersection" indicates	B.C.	1511¾

I. Date indicated by the "Point of Intersection," Autumn, B.C. 1512,	B.C.	1511¾
Christ's return, when the period of God's wrath upon the kingdoms of this world was due to begin (See No. VI. in chronological chart, page 67. See also, "Studies in the Scriptures," Vol. IV., pp. 442-540), Autumn, A.D. 1874,	A.D.	1873¼
	Years	**3385**
Length of Descending Passage which represents the "Present Evil World" (Gal. 1:4), down from the "Point of Intersection" to the lower extremity of the floor,		3037¾
Length of Small Horizontal Passage, to its floor-terminal in the Pit, the Pyramid's symbol of destruction (See diagram on page 61),		350¾
British inches		3388½
minus		3¼
Pyramid inches		**3385**

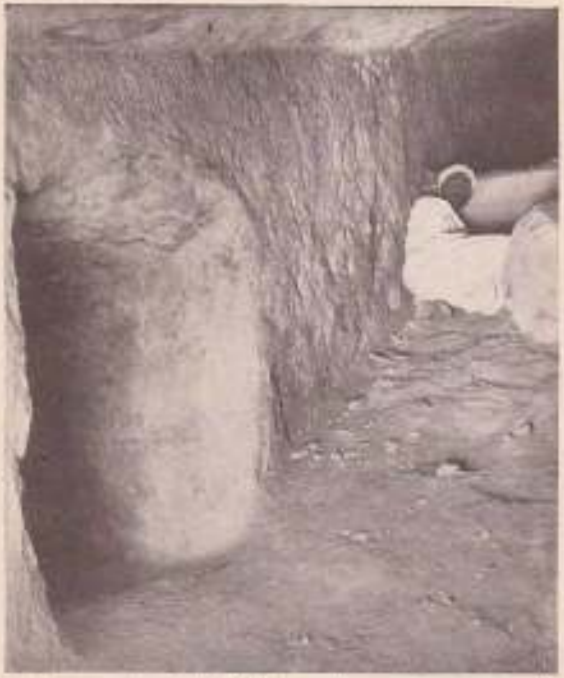
II. Date indicated by the "Point of Intersection," Autumn, B.C. 1512,	B.C.	1511¾
Beginning of the crisis in the "day of wrath," in which the "kingdoms of this world" are to be destroyed (Zeph. 3:8; Isa. 13:6),	A.D.	1914
	Years	**3425¾**
Length of Descending Passage, down from the "Point of Intersection," to the lower extremity of the floor,		3037¾
Additional produced length of the Descending Passage floor, to the vertical line of the south terminal of the Small Horizontal Passage floor (See diagram on page 61),*		391¾
British inches		3432½
minus		3¼
Pyramid inches		**3425¾**

*Computed by trigonometry.
Angle of passage floor = 26° 18' 40".
Then, in right-angled triangle gbe, gb = 391·8 ins.



Entrance of the Small Horizontal Passage as it appears in the north wall of the Subterranean Chamber or Pit.

This photograph shows Professor John Edgar pointing to the line of the Small Horizontal Passage roof-end.



The lower opening of the Well-Shaft, as it appears in the west wall of the Descending Passage.

This opening appears to have been originally closed by a movable stone. Although cut in the solid rock 40 centuries ago, its shape is still fairly regular; its original size was probably 31¼ inches square

5 The Flood, and Christ's Baptism.

Calculations showing how the dates of the flood, and the commencement of its Spiritual Antitype when Jesus Christ was baptised with the Holy Spirit, are indicated in direct connection with each other in the Great Pyramid, as they are in the Scriptures (See this type and antitype parallel in No. VIII., in chronological chart, page 67):

Date of commencement of the flood,	- B.C.	2473
Date of Christ's baptism, Autumn A.D. 29.	- A.D.	28¾
	Years	**2501¼**

Horizontal distance on the level of the Queen's Chamber floor, from the point which is vertically in line with the Grand Gallery north wall (which point has been proved in the Calculations No. 1 to mark the date of Christ's baptism), to the floor of the First Ascending Passage (See diagram on page 82), - - - -	30
Length of First Ascending Passage, downward from the level of the Queen's Chamber floor (1545 minus 33½), See upper diagram on page 80, - - - - -	1511¼
Length of Descending Passage, from the "Point of Intersection," upward to the vertical line of the roof-commencement (986½ minus 25½*, See diagrams, page 66)	962¼
British inches	2504¼
minus	3
Pyramid inches	**2501¼**

*Computed by trigonometry.
Angle of passage = 26° 18' 10".
Right-angled height of passage = 47 -".
Tangent, 450·91 × 47 · 0" = 25·396".

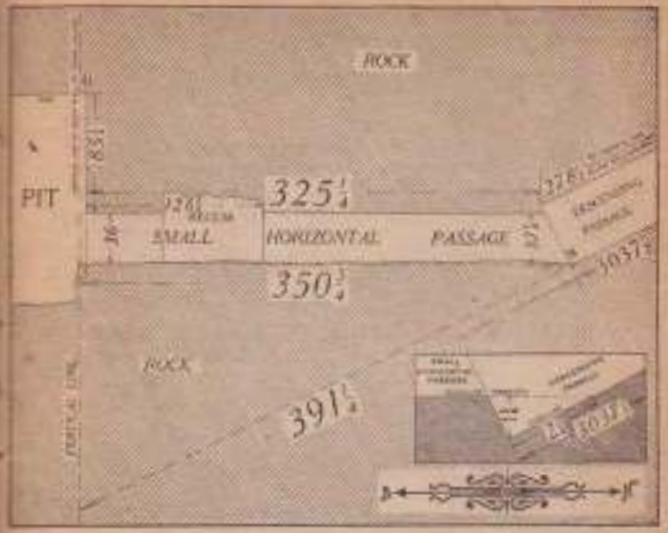
NOTE.—The vertical line of the roof-beginning of the Descending Passage is thus proved to indicate the date of the Flood. This finding is corroborated by other line-measurements.

6 The Present Evil World.

(In confirmation of Calculations No. 4.)

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

I. Date of the commencement of the flood, when the Old World came to an end,	B.C.	2473
Return of our Lord, and beginning of God's "day of wrath" upon the nations, Autumn, A.D. 1874	A.D.	1873½
	Years	4346½
Length of the Descending Passage, which particularly represents the "Present Evil World," from the vertical line of the roof-commencement (See diagram on page 56), down the floor-line to the lower terminal (9624 plus 30573),		4000¼
Length of Small Horizontal Passage leading to the Pit (See diagram on page 61),		350¾
	British inches	4351
	ninths	4½
	Pyramid inches	4346½
II. Date of the beginning of the flood,	B.C.	2473
Date of the "Great Time of Trouble," which is to end the Present Evil World,	A.D.	1914
	Years	4387
Length of Descending Passage (as above),		4000¼
Additional confined length of the Descending Passage floor, to the vertical line of the south terminal of the Small Horizontal Passage floor (See diagram on page 61, and footnote on page 56),		391¼
	British inches	4391¼
	ninths	4¼
	Pyramid inches	4387



7 Luther.

Calculations showing that, the point on the floor at the lower end of the Descending Passage which is horizontally in line with the lowest level of the Small Horizontal Passage floor, marks the date of the decisive division of "Babylon the Great," which is the last phase of the Present Evil World, into Catholicism and Protestantism (See No. III., in chronological chart, page 21):

Date indicated by the "Point of Intersection" (as proved in the Calculations No. 4), Autumn, B.C. 1512,	B.C.	1511¾
Date of the division of Christendom, under the leadership of Martin Luther, middle of the year A.D. 1521 (See No. III. in chronological chart, page 2),	A.D.	1520¾
	Years	**3031½**

Distance from the "Point of Intersection" down the floor-line of the Descending Passage (which represents the Present Evil World) to the level of the Small Horizontal Passage floor-line, 3037½ inches (See inset in the diagram, page 61),	British inches	3034¾
	minus	⅝
	Pyramid inches	**3031½**

8 The French Revolution.

Calculations showing that the north wall of the Recess in the Small Horizontal Passage leading to the Pit, marks the date of the French Revolution (See No. III., in chronological chart, page 2):

Destruction of the Present Evil World, Autumn, A.D. 1915,	A.D.	1914½
Date of the French Revolution, A.D. 1789, say Spring,	A.D.	1788½
	Years	**126**

Distance from the north wall of the Recess, along the roof-line of the Small Horizontal Passage to the north wall of the Pit, the Pyramid's symbol of destruction (According to actual measurement. See diagram, page 61),	British inches	128½
	minus	½
	Pyramid inches	**126**

9 First Adam's 1000-Years "Day."

Calculations showing how the Great Pyramid indicates the First Adam's 1000-year "day" of condemnation, in which he was driven out from the light and freedom of God's favour, and thus started the whole human family

on the downward course to death, symbolised by the Descending Passage (See Nos. III. and VIII. in chronological chart, pages 2 and 67):

Date of Adam's transgression, two years after creation,	B.C.	4126¾
Date of the end of Adam's "day" of condemnation (See 2 Pet. 3:8),	B.C.	3126¾
	Years	**1000**

Inclined distance from the levelled rock-base of the Pyramid, up the face of the casing to the ancient Entrance (See diagram, page 35),*		876¾
Distance from the ancient Entrance, down to the north edge of the "basement-sheet" (See diagram, page 60),		124¼
	British inches	1001
	minus	1
	Pyramid inches	**1000**

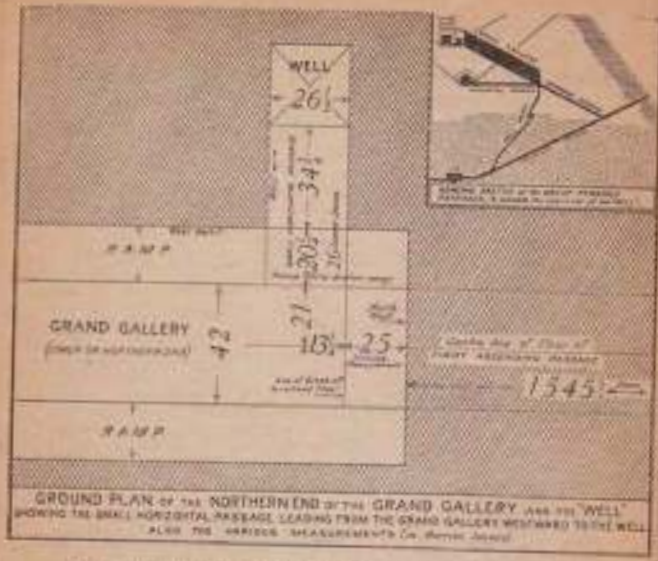
*Computed by trigonometry, on the basis that the casing-stone angle is 51° 51′ 14·3″, and the vertical height of the ancient Entrance above the Platform level is 588·369 British inches (according to Prof Flinders Petrie). Thickness of the Platform is, by actual measurement, 0·369 British inches.

NOTE.—While, as we have seen, the vertical line of the roof-beginning of the Descending Passage indicates the Flood-date, we now see that the floor-beginning marks the end of Adam's 1000-year "day" of condemnation. Numerous other time-measurements corroborate this further indication. The "Basement-sheet," according to Prof. C. Piazzi Smyth, did not extend beyond its present northern limit. It is 36 feet wide, and 2 feet 6 inches thick.

10 The Complete Period of Salvation.

Calculations showing how the Great Pyramid indicates the long period of 7040 years, between the fall of Adam, and the final restoration of the human race to the "Plane of Human Perfection" (See No. III. in chronological chart, page 2):

Fall of Adam from the "Plane of Human Perfection" on which he was created,	B.C.	4126¾
End of the "harvest" period of 40 years, the "little season" at the end of the Millennial Age, when all mankind will have fully regained human perfection, and dominion over the earth as the result of the ransom-sacrifice of Jesus Christ (Compare Nos. II. and III. in chronological chart, page 2)	A.D.	2913½
	Years	**7040**



GROUND PLAN of the NORTHERN END of the GRAND GALLERY and the "WELL" SHOWING the SMALL HORIZONTAL PASSAGE LEADING FROM the GRAND GALLERY WESTWARD TO the WELL. ALSO the ORIGINAL SHAFT-OPENING (in Roman Period)

Vertical distance from the level of the Queen's Chamber floor (i.e., the "Plane of Human Perfection" down to the level of the top edge of the lower Well-mouth (See diagram on pages 34 and 35) * - - - - - 1053.

Horizontal distance from vertically under the north edge of the Descending Passage "basement-sheet" southward to the north edge of the lower Well-opening * - 5541¼

Vertical distance from the top-edge of the lower Well-opening, up to level of the Queen's Chamber floor,* - 1355

*Computed by trigonometry

Angle of gradient of the Descending Passage = 26° 18' 10".

The lower opening of the Well = 26" square.

British inches 7074¾

Pyramid inches 7040

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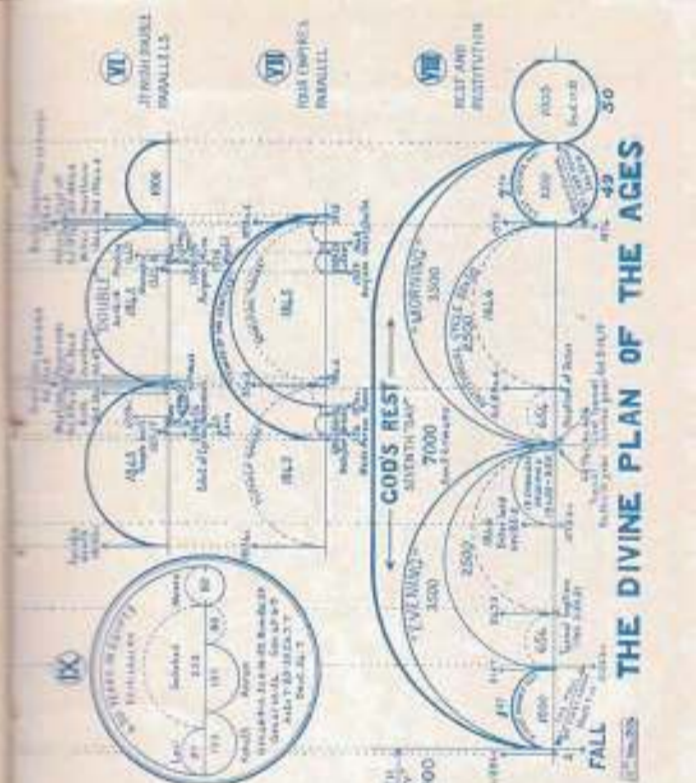

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