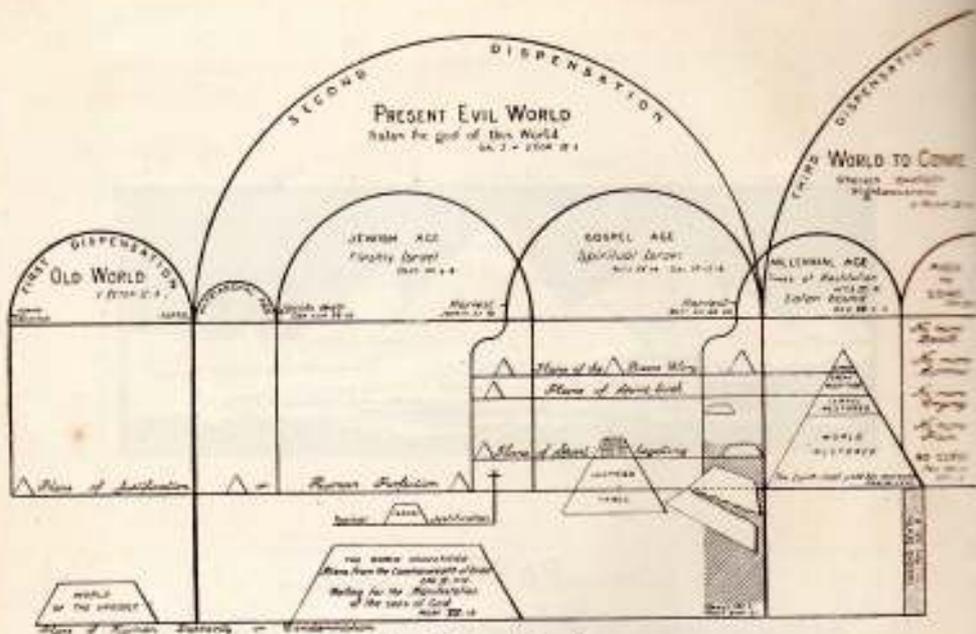


PART II

35 An Egyptian Temple, showing Hieroglyphics carved on the walls and pillars. **HAVING** thus drawn attention to the Great Pyramid's special claim to our consideration, we now desire to direct our thoughts to the higher and more vital phase of our subject, namely, the monument's wonderful portrayal of the Lord's glorious plan of salvation. By what method is the plan of salvation declared by the Great Pyramid? Did the Lord cause His message to be inscribed in hieroglyphics upon its walls? Egypt is pre-eminently the land of hieroglyph, and we would not, therefore, be surprised if the walls of the interior parts of the Great Pyramid were also covered with this strange writing. But we do not so find it.

36 Diagram of the King's Chamber, showing the "Quarry-marks" (See page 28). With the exception of a few quarry-marks on the walls of the narrow spaces above the King's Chamber, the Pyramid is devoid of any kind of ancient script. These "quarry-marks" are roughly painted. They are quite unlike the usual finely carved hieroglyphics. They were merely intended to guide the workmen in their placing of the stones. It is not, therefore, by hieroglyphics that the Lord's "Pillar" witnesses to the Divine Plan of the Ages, but by symbol, measure and angle.

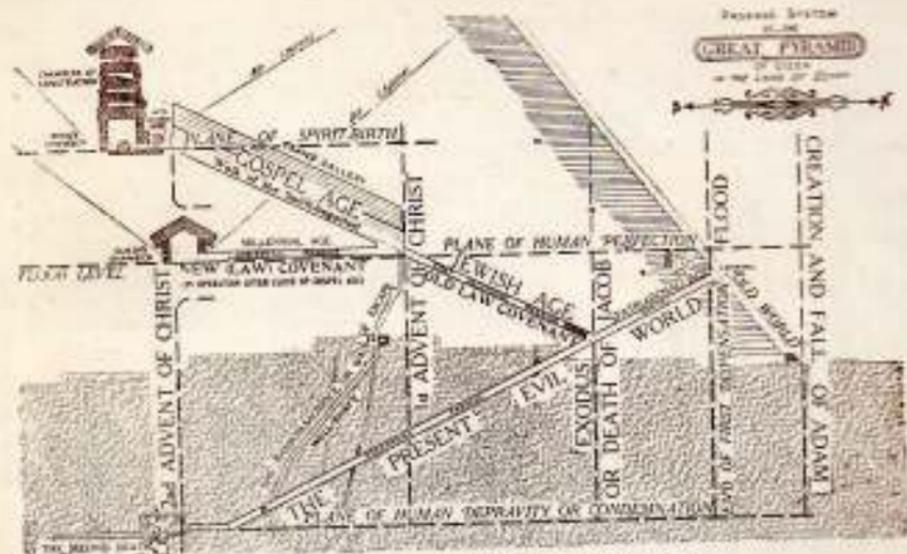


The Chart of the Ages

37 Chart of the Ages, showing the Plan of Salvation in Symbol.

As each feature of the plan of salvation unfolds from the Scriptures, we find that the Great Pyramid contains corroborative evidence. This chart shows in a comprehensive manner how orderly the Lord has arranged his great scheme of the Ages.

NOTE—The Lecturer may here briefly explain the chart; but as the slide cannot remain long in the lantern without danger of cracking or burning with the heat, it is advisable not to enter into too many details. It should be sufficient merely to draw attention to the three "Worlds," and the different "Ages." Then to the various "planes" of being; how Adam fell from the plane of human perfection, how Jesus Christ came and took the same human nature for the suffering of death, and how, ultimately, the whole world will regain that perfect plane in the Millennial reign of Christ.



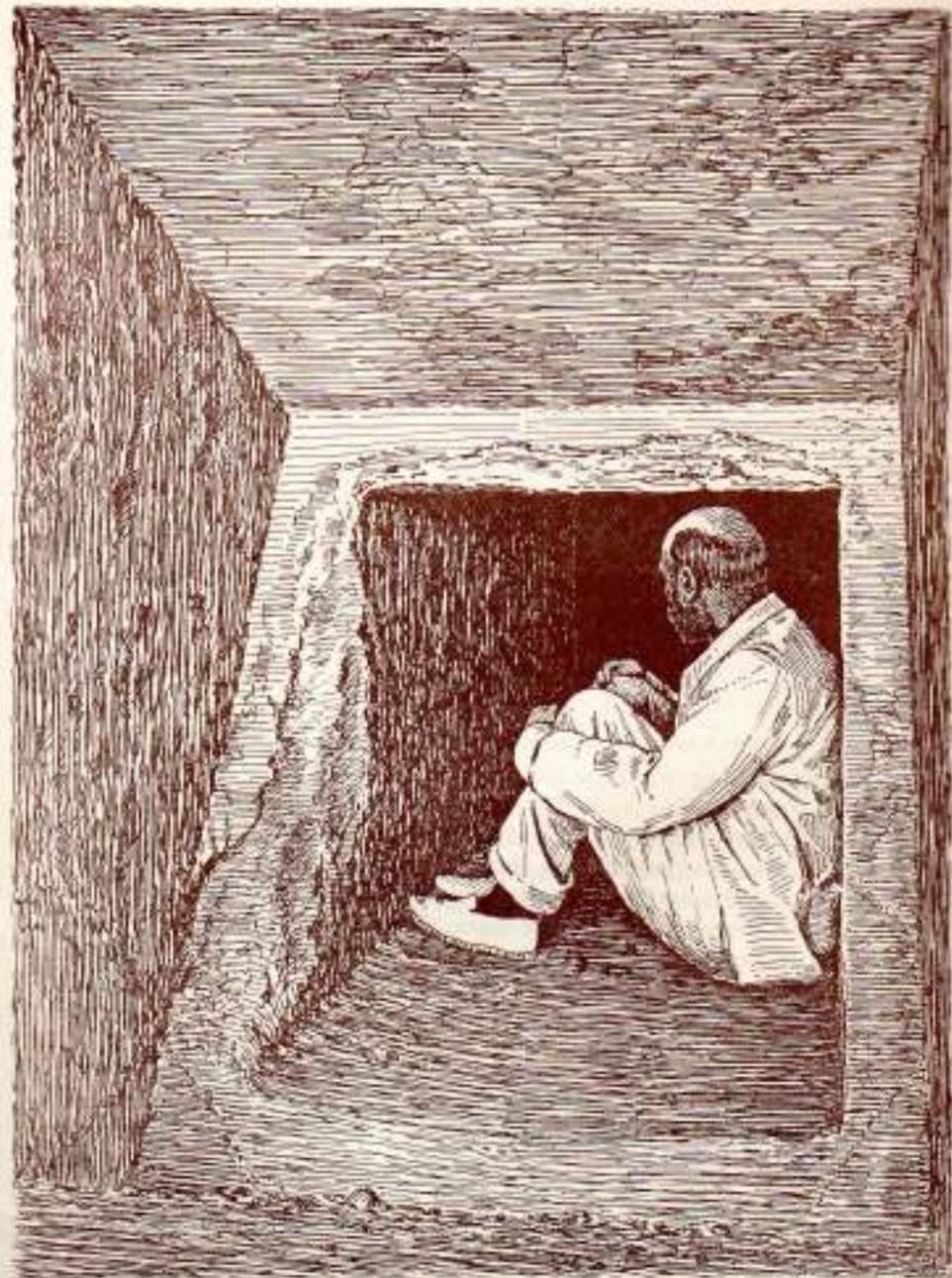
The Symbolism of the Great Pyramid

38 The symbolical significance of the Great Pyramid's system.

The Descending Passage illustrates the downward course of the human race. 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. 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.

39 The Small Horizontal Passage leading to the Pit (See page 32).

The lower they descend the dimmer becomes their path, until there is barely sufficient illumination to enable them to find their way. When they finally reach the Small Horizontal Passage at the lower end, and are compelled to traverse this on hands and knees, they lose all light. They must now go on in complete darkness till they fall into the "pit of death."

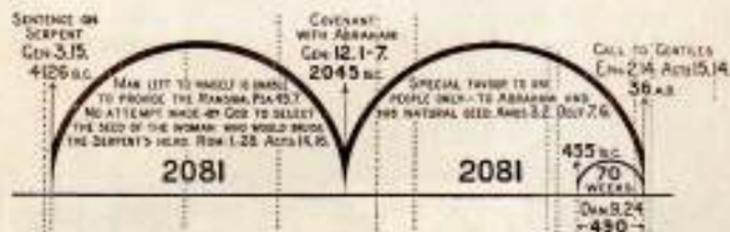


Drawn by E. Foxglove

*The Lower Terminal of the Descending Passage; showing the entrance of the
Small Horizontal Passage leading to the Pit*

40 The large Subterranean Chamber, looking West.

The large Subterranean Chamber, or Pit, appropriately symbolises the condition of death. When pronouncing the sentence of death, God did not leave our first parents without a little hope. The Lord 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. 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," Satan, and destroy him for ever.



41 Chart showing the Abrahamic Covenant Parallel.

God did not then state, however, that when the Adversary was destroyed the human race would be released from condemnation. It was not until 2081 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. The promise was renewed with Isaac and Jacob. This promise remained exclusively with the natural seed of Abraham for 2081 years, a parallel period to the first interval of 2081 years. After this second period the promise was extended to the Gentiles, that the Gentiles might henceforth be fellow-heirs with Israel in the promise of God (Eph. ii, 11-22).

42 Chart of the Worlds and Ages.

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. xlvi, 2, 3). At the time of Moses this nation was called out of Egypt, and a cove-



Drawn by K. Vaughan

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

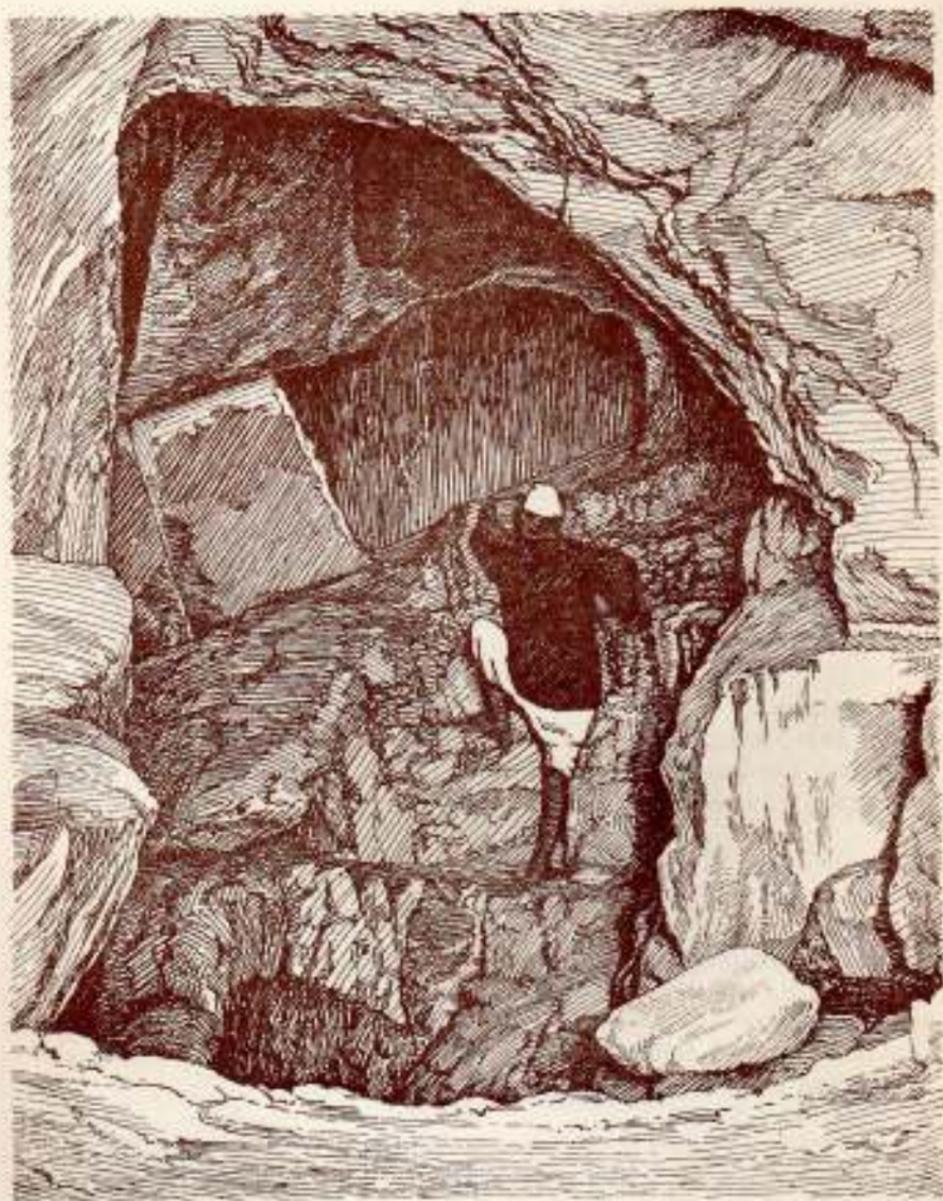
nant was made with them. If they observed God's law it would give them life; but if they failed the "curse of the law" would come upon them. They thought they could render obedience and so gain life; but they little understood the imperfection of their flesh (Rom. vii, 18). They soon found it impossible to pass the requirements of God's perfect law—the Divine Law blocked the way of life.

43 Diagram of the First Ascending Passage, as symbolising the Law Covenant. By what method does the Great Pyramid corroborate the Scriptural plan stated thus far? As the Descending Passage illustrates the downward course of mankind to the Pit, the "Chamber of death," so, by contrast, the Ascending Passages illustrate the upward ways of 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 Law Age.

44 Walking down the low Descending Passage (See page 10). 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. 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.

45 The lower Butt-end of the Granite Plug, showing Prof. J. Edgar measuring. But when he reaches the junction of the First Ascending Passage and finds he does not here require to stoop, but can stand upright; 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."

46 Another view of the lower Butt-end of the Granite Plug (See page 34). 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. It will be forcibly impressed upon him that the



Drawn by K. Fingler

Al Mamoun's Cavity: climbing round the Granite Plug to the First Ascending Passage

upward passage is closed. In an experimental way he will now understand the keen disappointment of the covenant nation, which, when it had leisure to consider the perfect law of God, found that law to be an impassable obstacle in the path of life.

47 The upper end of the Granite Plug, showing its West side (See page 36).

How effectually, therefore, does this Granite Plug, barring all progress up the Ascending Passage, symbolise the Divine Law blocking the way of life! As Israel could not attain life by the law, why did the Lord deal with them for so many centuries? The Apostle states one reason: "The law was our schoolmaster to bring us to Christ" (Gal. iii, 24). The nation, during its Age, nominally observed the law, which, like a schoolmaster, taught and disciplined the people, and prepared them to receive the Messiah. Thus the nation of Israel is typically represented as ascending this passage, ignoring for the time being the Granite Plug which, in reality, prevents any possibility of going up this way; even as the people could not pass the test of the Divine Law and gain life.

48 Diagram showing the Great Pyramid's "Seven Times" Measurements.

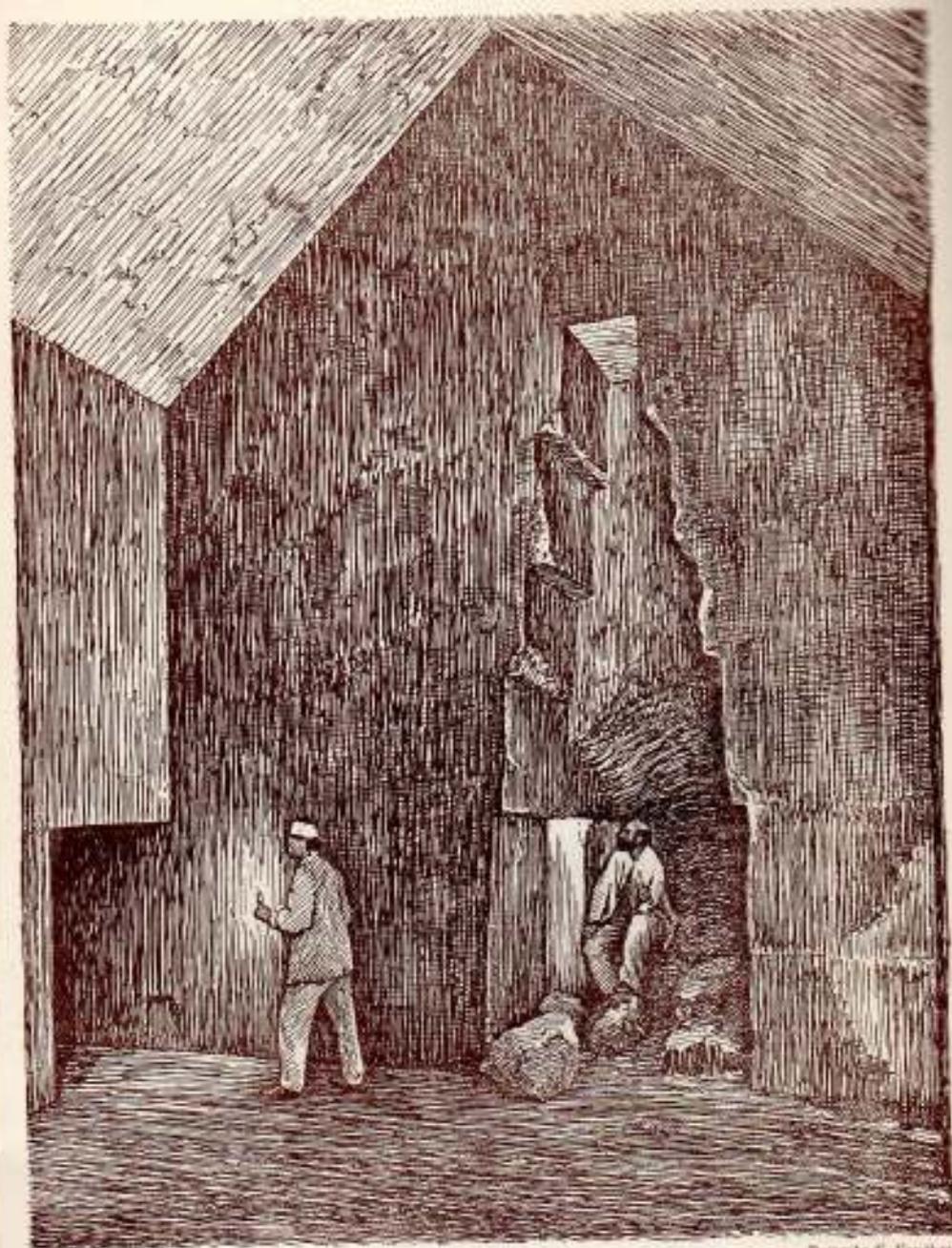
The full significance of the passage-ways of the Pyramid will be more clearly understood if we first notice the symbolical meaning of the building's chambers. We have recognised that the Subterranean Chamber represents the condition of death; so, we understand, life is represented by the upper chambers. The lowest form of life which can be attained and retained by man is human life in its perfection, as possessed by father Adam before his fall. This condition of human life is symbolised by the Queen's Chamber.

49 The low Doorway of the Entrance of the King's Chamber.

The highest form of life to which man may aspire, under certain arrangements laid down by the Lord, is the spirit life. This condition of spirit life is symbolised by the King's Chamber.

50 Inside the King's Chamber.

The King's Chamber is very large and beautifully constructed. The walls are dark granite, and hence it is difficult to obtain a photograph which can show the chamber to advantage. The large "Coffer" in this chamber is the only movable article in the Pyramid.



Drawn by K. Vanhous

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

51 The "Coffer" in the King's Chamber.

Although now much broken and damaged, the original dimensions of the Coffer are, nevertheless, wonderfully preserved, considering its great age of over 4000 years. These dimensions are scientifically accurate, and prove that the Coffer is intended to serve as a standard of capacity measure.

52 The Queen's Chamber, showing the "Niche" in the East wall (See page 38).

The Queen's Chamber symbolises the condition of perfect human life. It is made of limestone. Limestone is inferior to granite; the fact, therefore, that this Queen's Chamber is of limestone, whereas the King's Chamber, which symbolises the spirit life, is of granite, figuratively agrees with the Scriptural declaration: "Thou hast made him [man] a little lower than the angels" (Psa. viii, 5).

53 The Mouth of the South Air-channel in the King's Chamber.

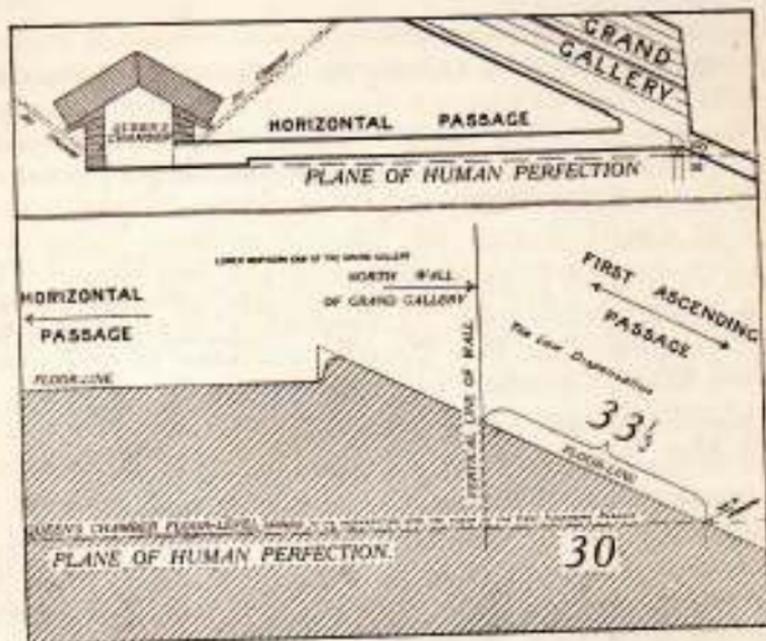
Air is necessary for life; and as both the King's and Queen's Chambers are ventilated, this is further evidence that these two apartments represent conditions of life. But there is an important difference between the air-channels of the two chambers. The air-channels of the King's Chamber were always open; but those of the Queen's Chamber were originally sealed at their inner ends.

54 Diagram of the Queen's Chamber, looking East (See page 8).

The Queen's Chamber's air-channels originally ended five inches short of the chamber's wall-surfaces. This difference between the air-channels of the two chambers is illustrative of the difference between the Divine spirit life and the perfect human life. The Divine spirit life, represented by the King's Chamber with its open air-channels, 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, though sealed for a time, so God has made provision whereby human life will become eternal, though death reigns at present.

55 The Mouth of the North Air-channel of the Queen's Chamber.

The date 1872 is roughly marked over the mouth of the Queen's Chamber north air-channel. That is the date when the channels were discovered, over 4000 years after the Pyramid was built. It is not without significance that the date 1872 is exactly 6000 years from the creation of Adam.



56 Diagram of the Passages, showing their principal measures (See Page 6).
 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. The symbolism does show this. As the Scriptures say, Jesus was "made of a woman," He was "made flesh" (Gal. iv, 4; John i, 14). But He was not born on the downward course of the Descending Passage, but in the Queen's Chamber condition of human perfection; for He was "separate from sinners" (Heb. vii, 26).

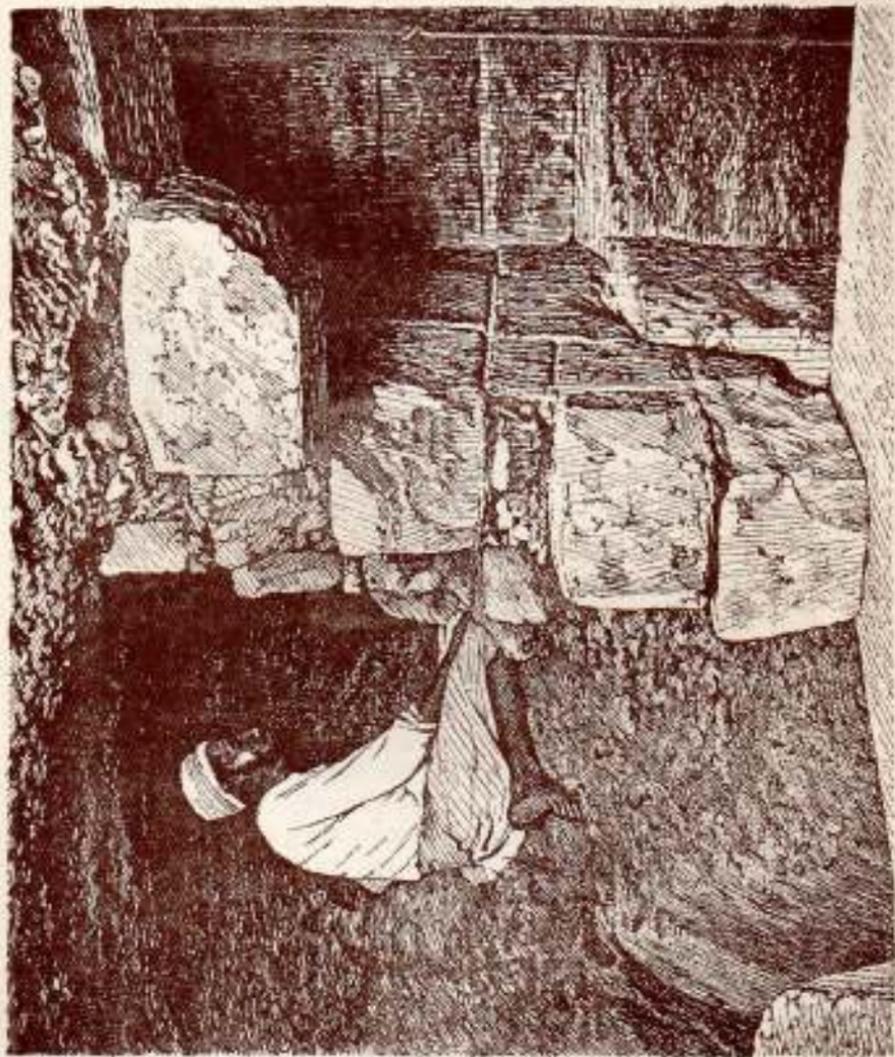
57 The Queen's Chamber Floor-level produced to the First Ascending Passage. While perfect human life is particularly symbolised by the Queen's Chamber, the "Plane" of human perfection is represented by the level of the floor of that chamber. Thus the further truth that Jesus was "made under the law" (Gal. iv, 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 $33\frac{1}{2}$ inches exactly from the upper extremity. These $33\frac{1}{2}$ inches represent the $33\frac{1}{2}$ years of our Lord's life on earth as a Jew under the law.

58 Diagram of the Passage-system, showing the end of the Second Dispensation. What was God's purpose in leading the nation of Israel to Christ? The Apostle informs us that the "seed of Abraham" which is to bless all the families of the earth, is Christ (Gal. iii, 16). And he also explains that this "Seed" is not Jesus alone, but the followers of Christ as well, who are called "members in particular" of the body of Christ (1 Cor. xii, 12). The Jews, being led to Christ under the law-schoolmaster, had the first opportunity of becoming members. But as only a remnant of that nation had the necessary faith, we read that God "did visit the Gentiles to take out of *them* a people for his name."

59 Diagram of the First Ascending Passage, showing the "Double" Measurement. How was it possible for the Gentiles to become members in the Body of Christ, seeing that *they* were not led to him under the law? The Scriptures state that there was really no difference between Jew and Gentile, for all alike came short of the glory of God (Rom. iii, 9). Not only did the death of Jesus redeem the Jews from the "curse of the law," it redeemed all men from the original curse of death placed upon Adam; for "He, by the grace of God, tasted death for every man" (Heb. ii, 9).

60 Diagram of Passage-system, showing the Well-shaft as the Ransom-sacrifice. But how is it possible for alien nations to reach Christ, who is depicted standing far above on the level of the Queen's Chamber, while these Gentiles are stumbling down the Descending Passage? Here we see the necessity for that mysterious shaft named the "Well," which connects the downward passage with the upper system. The Well-shaft represents the ransom-sacrifice of Christ; that is, it symbolises the death and resurrection of our Lord. 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 should be holden of it, God burst the bonds of death and raised His dear Son. He was raised a glorious spirit of the Divine nature, having given His flesh for the life of the world. Therefore the Gentiles were "made nigh by the blood of Christ" (Eph. 2 : 13).

61 The Well-mouth in the Grand Gallery (See page 12). The broken surroundings of the upper mouth of the Well-shaft suggest the thought of the bursting of the bonds of death. It is



Drawn by E. Forster

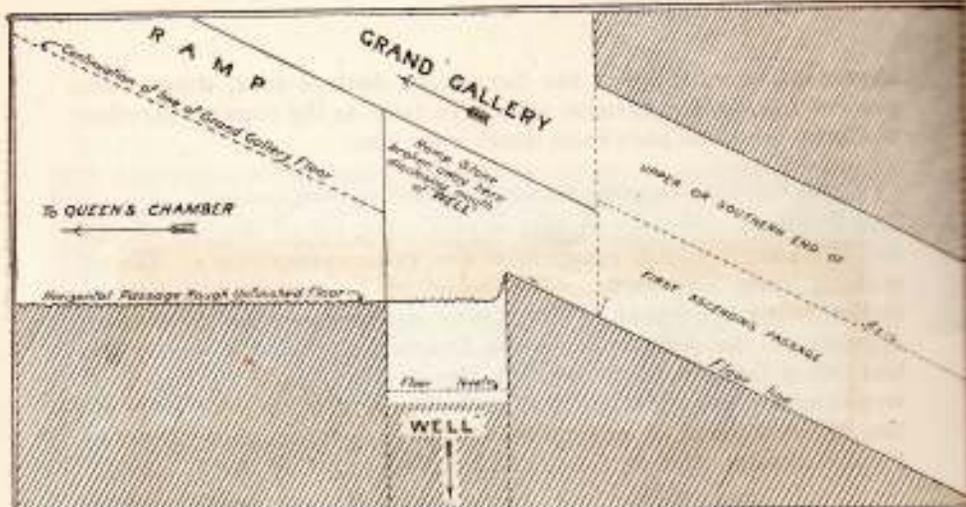
The Grotto, showing the entrance to it from the Well-shaft on the right

important to notice that the Scriptures declare that, during this present Age, it is only those who have faith in the ransom-sacrifice of Christ who can pass from death unto life.

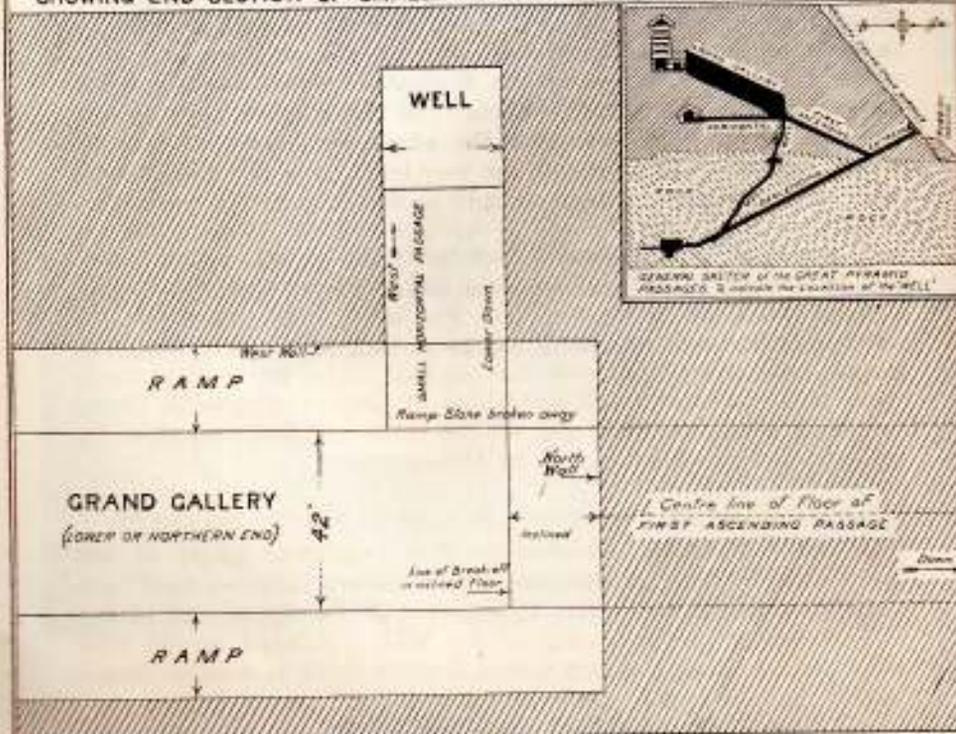
62 The lower opening of the Well-shaft in the Descending Passage. The Pyramid corroborates this requirement, for no one can ascend the Well-shaft which symbolises the ransom-sacrifice of Christ, without exercising faith. We refer, of course, to the average visitor to the Pyramid. The lower opening of the Well-shaft appears in the west wall of the Descending Passage nearly 200 feet below the passage above. A slip and fall in that long shaft would surely prove fatal. Yet it is the only open way to reach the upper system of passages; for we must remember that the First Ascending Passage is closed by the Granite Plug.

63 The lower opening of the Well-shaft, showing a man beginning the ascent. All who enter the Pyramid must be accompanied by Arab guides. These men 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 visitor to ascend. Should the latter agree, and binding the rope round him commence the ascent, it is evident that he would be exercising faith all the way to the upper end—that is, faith in the strength of the rope, and in the integrity of the guide.

64 The "Grotto," showing part of the Well-shaft (See page 42). The Well-shaft passes through a peculiar little "Grotto," which is a natural fissure in the rock. The shaft of the Well is built with small dressed limestone blocks at that part where it passes through the Grotto.



VERTICAL SECTION (Looking West) AT THE SUMMIT OF THE 'WELL' SHOWING END SECTION OF SMALL HORIZONTAL PASSAGE LEADING TO THE 'WELL'



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