



PART III

65 Diagram of lower portion of the Passage-system of the Great Pyramid.

RETURNING to our subject of the Pyramid's symbolism: What about the majority of the Jewish nation whom the Lord cast off because of their unbelief? "Blindness in part" was passed upon them, until God makes with them the New Covenant which He foretold by the prophet Jeremiah (Jer. xxxi, 31). While the Jewish nation waits for the New Covenant, the Gentiles have been filling up the membership of the Body of Christ. And when the full membership has come in, the High Calling will close; then the temporarily blinded Jewish nation will have its eyes opened. They will see that the High Calling to joint-heirship with Christ is closed; but they will also see the New-Covenant way open by which human perfection may be attained.

66 Diagram showing a Plan of the upper end of the Well-shaft (See page 44). The Great Pyramid corroborates this important phase of the Lord's plan. But to appreciate the symbolism fully, we must have clearly before us the actual appearance of the lower end of the Grand Gallery. The mouth of the Well is situated on the west side. On each side of the Grand Gallery there is a stone bench which runs the entire length of the floor.

67 Diagram of Vertical Section of the upper end of the Well-shaft, looking South. These benches are called "Ramps." The distance between the Ramps is three and a half feet. The mouth of the Well is formed by a portion of the west Ramp having been broken away as if by an explosion.

68 The Well-mouth in the Grand Gallery, looking West.

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. If the broken portion of the Ramp were restored to its original condition, the Well would be sealed up; and there would then be no possibility of gaining access to the upper parts of the Pyramid's interior by means of the Well-shaft.

69 The abrupt "cut-off" in the Grand Gallery floor.

In addition to the removal of the Ramp-stone, part, also, of the floor of the Grand Gallery is missing. It appears as if another explosion had torn away a length of about 17 feet of the floor 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. We believe that the ancient builders arranged the masonry of this part to suggest explosions for figurative purposes. If the missing portion of the Grand Gallery floor were restored, the Horizontal Passage leading to the Queen's Chamber would be concealed, and the existence of the Queen's Chamber would be unsuspected.

70 Another view of the Well-mouth in the Grand Gallery (See page 12).

The breaking away of the Ramp-stone which covered the Well-mouth graphically suggests the resurrection of Jesus Christ. 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.

71 Near view of the "cut-off" in the Grand Gallery floor.

The Scriptures declare that when the last member of the Body of Christ has passed beyond the veil to the King's-Chamber condition of spirit life, another way of life for the temporarily blinded Jews, as well as for the "residue" of the Gentiles, will open (Acts xv, 13-18).

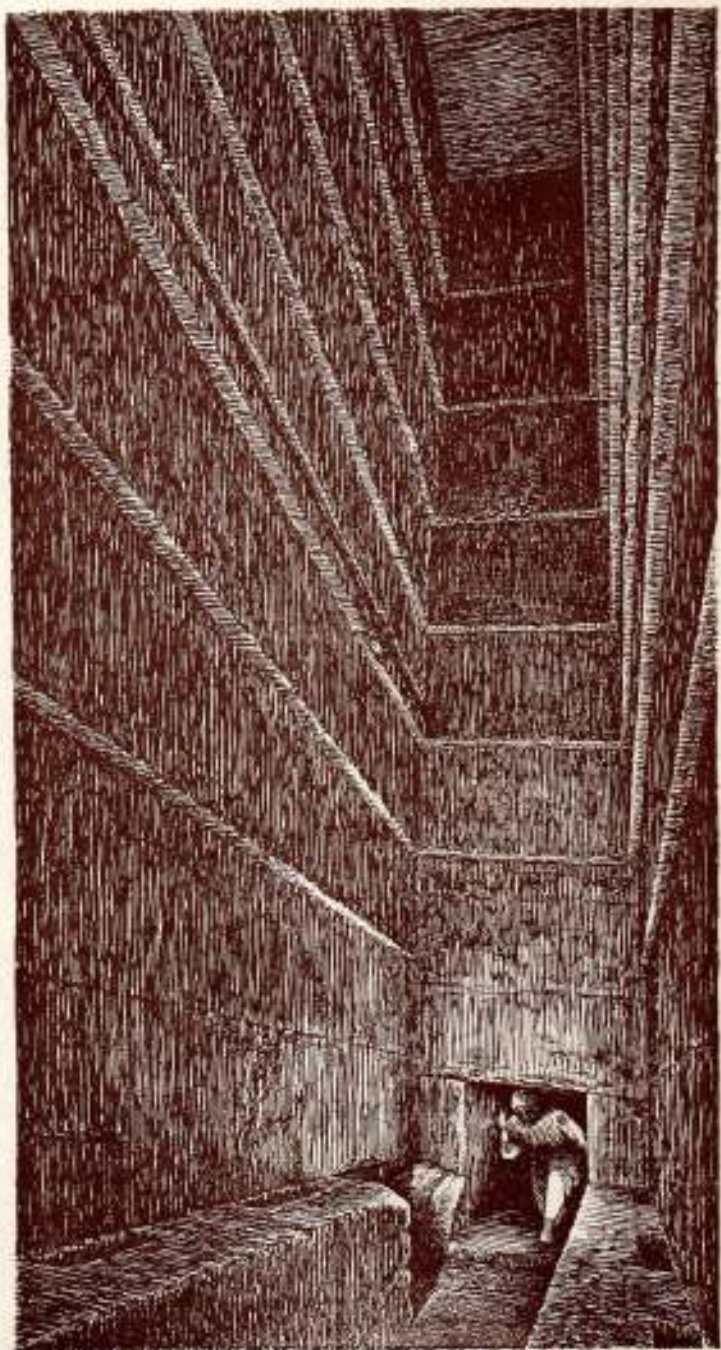
72 Drawing: The Grand Gallery, and the Horizontal Passage (See page 49).

While the breaking away of the Ramp-stone represents the resurrection of Jesus Christ, the bursting away of the lower part of the Grand Gallery floor represents the resurrection of the members of the Body of Christ (Matt. xvi, 18). As will be readily seen, when the floor of the Grand Gallery is removed at the lower end the "walk" of this passage is closed; but the "walk" of the Horizontal Passage is opened. Therefore, the closing of the upward passage leading to the King's Chamber, means the opening of the Horizontal Passage leading to the Queen's Chamber.

73 Diagram of the First Ascending Passage and Grand Gallery.

We understand that, originally, the floor of the Grand Gallery was complete. Thus the passage to the Queen's Chamber was at one time closed up at the Grand Gallery end. All the faithful Jews and Gentiles who accepted Christ are pictured walking with their Lord along the floor of the Grand Gallery, upward to the King's-Chamber condition of the Divine spirit nature. Figuratively speaking, the Israelites emerge from the low First Ascending Passage, into the lofty Grand Gallery; that is, by the exercise of faith in Christ they escape from the bondage of the law, and experience the liberty wherewith Christ makes free. All the unbelieving Jews are still standing, as it were, with bowed heads in the First Ascending Passage, waiting for the time of the New Covenant; and during the time they wait the Gentiles are coming up through the open Well-shaft from the Descending Passage to the Grand Gallery, and filling in the membership of the Body of Christ.

74 The Grand Gallery, showing the full height of the Northern end (See page 48). The Grand Gallery is far higher in the roof than the First Ascending Passage. This illustrates a great difference between the two Ages which these two passages represent. The First Ascending Passage represents the Jewish Law Age; and the exacting requirements of the law in that Age are illustrated by the very low roof. The Grand Gallery represents the Gospel Age; the lofty roof illustrates the great liberty of all who are in Christ. Christ became an end of the law for righteousness to every Israelite who believed the Gospel message; and thus the righteousness of the law is fulfilled in them that walk not after the flesh, but after the spirit.



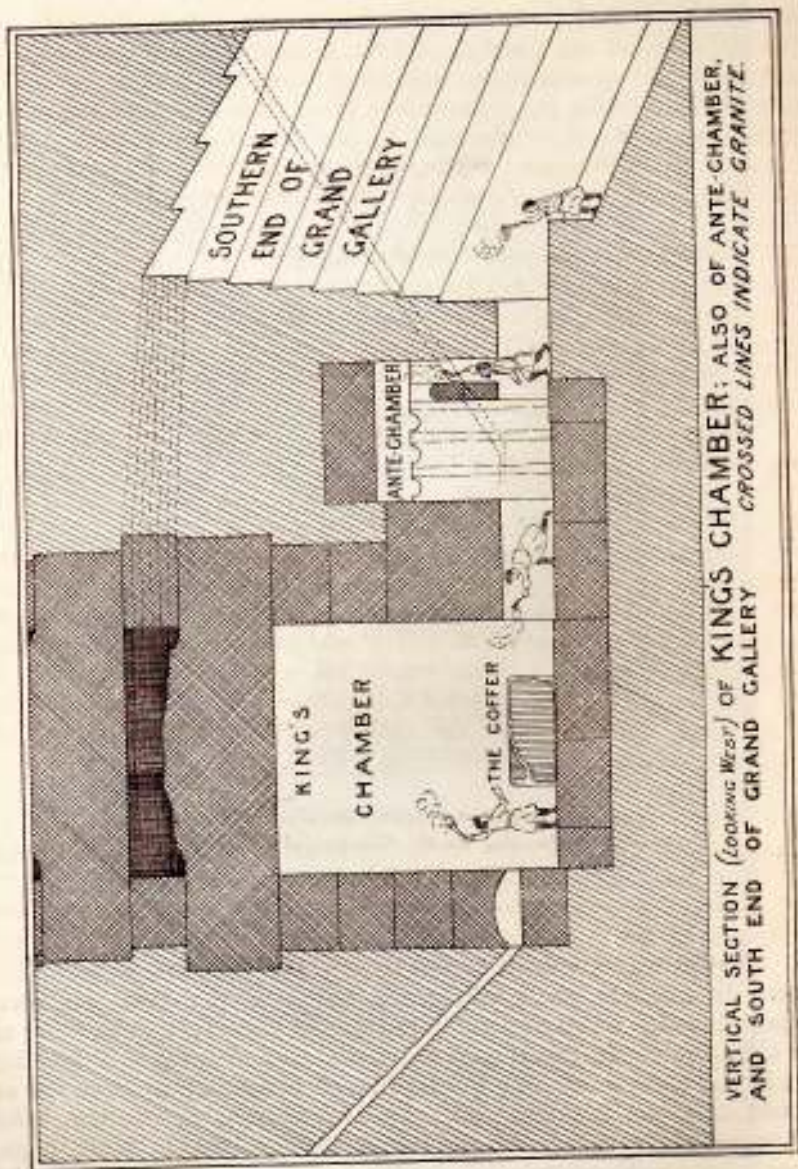
The GRAND GALLERY: full height of the northern end



*Professor Edgar Ascending the Grand Gallery;
and Judah standing on the Horizontal Passage floor*

75 Ascending the Grand Gallery with the aid of the side Ramps.

There is another great difference between the two passages. Should one slip when ascending the Grand Gallery, he can cling to the side Ramps, and so 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 difference illustrates an important contrast between the two Ages. During the Jewish Age, those who sought to gain life by the law had no promise of aid should they slip in any of the commandments (James ii, 10).



76 Diagram of the Grand Gallery, showing the Gospel Age Measurement.

The followers of the Lord during the Gospel Age, on the contrary, although they occasionally slip from their steadfastness through lack of faith, have the "exceeding great and precious promises" of the Lord's Word, symbolised by the side Ramps in the Grand Gallery, to sustain and reinstate them on their upward way to the King's-Chamber condition of the Divine nature.

77 Vertical Section of the King's and Ante-Chambers, looking West (See page 50).

The sole purpose of the Grand Gallery is to lead to the Ante-Chamber and King's Chamber. The ascent of the Grand Gallery represents the walk of faith; but the sole purpose of faith is to lead the believer to sanctification, and afterwards to joint-heirship in the Kingdom with Jesus Christ. The Ante-Chamber represents the sanctified condition; the King's Chamber represents the heavenly inheritance.

78 The "Step" in the Grand Gallery (See page 52).

But before we can reach the Ante-Chamber from the Grand Gallery, we must first surmount the high 36-inch Step at the upper end. This Step represents the natural dislike of the human mind to entertain the thought of self-denial. But the believer must deny himself before he can reach the sanctified condition. By the grace of God the natural difficulty can be overcome; just as by taking advantage of the side Ramps the difficult Step can be surmounted.

79 Prof. J. Edgar standing in front of the Granite Leaf in the Ante-Chamber.

After the visitor enters the Ante-Chamber through the low passage, and stands erect, he finds his further progress barred by the "Granite Leaf," 15 inches thick. He will, therefore, require again to bow very low in order to pass under this block of granite, before he can gain the full freedom of the symbolical Ante-Chamber.

80 Stooping under the Granite Leaf in the Ante-Chamber (See page 54).

Stooping under the Granite Leaf represents bowing to the will of God; for granite in the Great Pyramid is symbolical of things Divine. When the believer denies himself and bows to the will of God, he becomes sanctified, he is begotten of the Holy Spirit. Those in this Ante-Chamber condition are in an attitude of waiting to be ushered into the large granite King's Chamber beyond.



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

81 Ante-Chamber, showing the low passage to the King's Chamber (See page 55). Before they can reach the King's Chamber, however, the second low passage must be traversed. This symbolises the fact that, before the spirit-begotten can enter the heavenly condition, they must bow down into death, for "Flesh and blood cannot inherit the kingdom of God."

82 The junction of the Passages at the lower end of the Grand Gallery. After the membership of the Spiritual Body of Christ is complete, the Lord will graciously reveal to the Jews the New-Covenant opportunity for life on the perfect human plane. As we have pointed out, the breaking away of the floor at the lower end of the Grand Gallery represents the closing of the High Calling to joint-heirship with Christ.

83 North beginning of the Horizontal Passage to the Queen's Chamber. The Horizontal Passage illustrates the New Covenant. The New Covenant will be based upon better Sacrifices than the old Jewish Law Covenant. It will have a better Mediator and a better Priesthood. Therefore, under the New Covenant all mankind, the Jew first and then the Gentile, will learn to observe God's righteous law, and so gain the Queen's-Chamber condition of perfect human life (Isa. xxvi, 9).

84 Upper end of the Ascending, and beginning of the Horizontal, Passages. The distinction between the Old and New (law) Covenants is well illustrated by the difference between the First Ascending Passage and the Horizontal Passage. 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 who were born under the Old Covenant, that this upward way, although "ordained to life," was, after all, a way to death (Rom. vii, 10).

85 The upper Butt-end of the Granite Plug (See page 36). 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; and we remember that the perfect law is particularly symbolised by the Granite Plug. None could gain life by means of the Old Law Covenant.



Drawn by E. Vaughan

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



The Southern end of the Ante-Chamber

86 Diagram showing the special "Resurrection" Measurements.

One walking in the Horizontal Passage requires to stoop as in the First Ascending Passage, showing that he is under law. But the passage, though low, is not dangerous. A person falling while walking in it may be bruised, but after he rises he can continue on his way to the Queen's Chamber. There is hope under the New Law Covenant arrangement. This is the "highway of holiness" spoken of by the prophet Isaiah. It will be traversed by all mankind, the Jew first, then all nations (Hosea xiii, 14).

87 The North wall of the Pit, showing the Doorway (See page 60).

During that glad time Satan will be lying bound in the "bottomless pit," which is well symbolised in the Pyramid by the Subterranean Chamber with its very rough floor. Speaking of the "highway of holiness," the prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there" (Isa. xxxv, 8-10). Satan, who is called a "roaring lion" (1 Peter v, 8), will, therefore, not be able to deceive mankind during the time of the New Covenant.



88 The South-east corner of the Pit, showing the very deep hole in the floor. | And all the evil institutions of the "Present Evil World," the "ravenous beasts" referred to by Isaiah, 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 1000 years of Christ's reign.

89 Diagram of Vertical Section of the Pit and its Passages, looking West.

While the Subterranean Chamber symbolises the "bottomless pit," where Satan is to lie for a thousand years, it also represents the "lake of fire and brimstone," which is the Second Death (Rev. xxi, 8). The exact period of the 1000-year "day" of judgment, during which the Second Death will be operative, is indicated by the complete measurement from the north wall of the Pit to the far end of the little south blind passage, one thousand Pyramid inches.

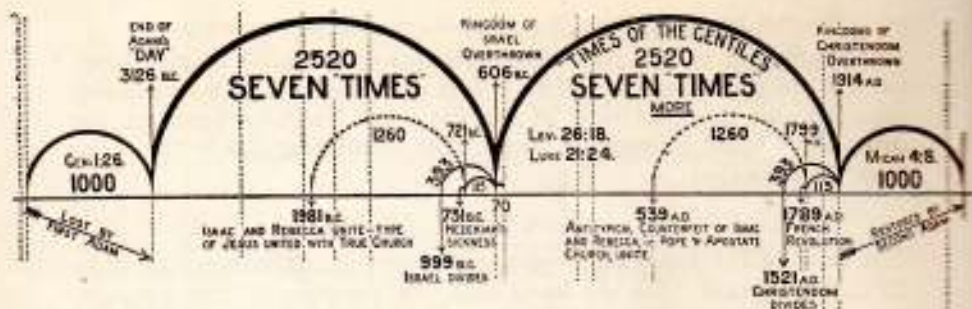
90 The full extent of the East Wall of the Pit, showing the two doorways. The doorways of the two little passages which lead to and from the Pit are opposite each other. The east walls of both run in the same line as the east wall of the Pit; but the floor-level of the little south blind passage is more than three feet lower than the floor of the other.

91 The Doorway of the little South Blind Passage in the South Wall of the Pit. The bore of the southward passage is very small, measuring only 29 inches square. As we have said, the purpose of this passage, which is about 53 feet long, is to carry on the symbolical significance of the Pit, so as to fill out, by its Pyramid-inch measurement, the complete period during which the Second Death will be operative, namely, the 1000 years of Christ's rule.

92 The North-west corner of the Pit, showing the "Trench." The whole appearance of the Subterranean Chamber gives the impression of its being a rock-cut tomb, except for its very uneven floor. Some parts of the floor reach to within a foot of the ceiling. Other parts are 17 feet from the ceiling. We know that the Subterranean Chambers of the other pyramids were intended to serve as tombs, for in most of them a large stone coffin has been found. The "Pit" of the Great Pyramid only *symbolises* the condition of everlasting death, and never was actually used as a tomb; nor could it be so used while in its present state.

93 Diagram showing the "Present Evil World" Measurement. 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, according to the Scriptures, began after the flood (Gal. i, 4). Several time-measurements prove that the vertical line of the roof-beginning of the Descending Passage marks the date of the flood. The full length of the passage corresponds in inch-years to the period of the "Present Evil World," according to the Bible chronology.

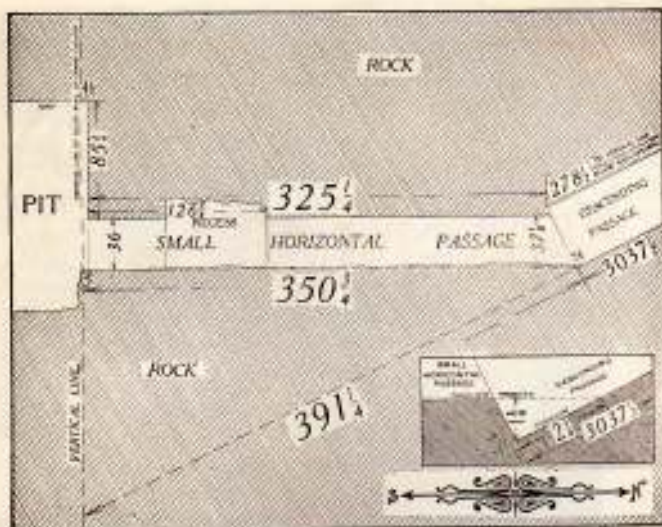
94 Chart of the "Seven Times" Parallel, showing the prominent date 1914 A.D. Bible students have for many years recognised the time-prophecies which indicate that the destruction of the "kingdoms of this world" was due to begin at the end of 1914 A.D. We regard the dreadful world-war, which broke out in August, 1914, as the beginning of



the fulfilment of these Scriptural indications. The period of the "Seven Times" of Gentile rule ended in Autumn, 1914, as foretold by the time-features of the Bible. We are now entered 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 himself (See Dan. xii. 1; and Matt. xxiv, 21). The chart shown on the screen, which, as you will notice, particularly points to the year 1914 A.D., was first published in 1906; but the time-feature called the "Seven Times of the Gentiles" was known many years before that date. The foretold destruction is going on apace. He that hath an ear, let him hear!

95 Diagram of the Small Horizontal Passage, with Measurements (See page 59). The Scriptures show that the preparation for the fiery destruction of the Present Evil World began in 1874 A.D. During the 40-year period between 1874 and 1914, the Lord has been assembling the nations to pour upon them His fierce anger (Zeph. iii, 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.

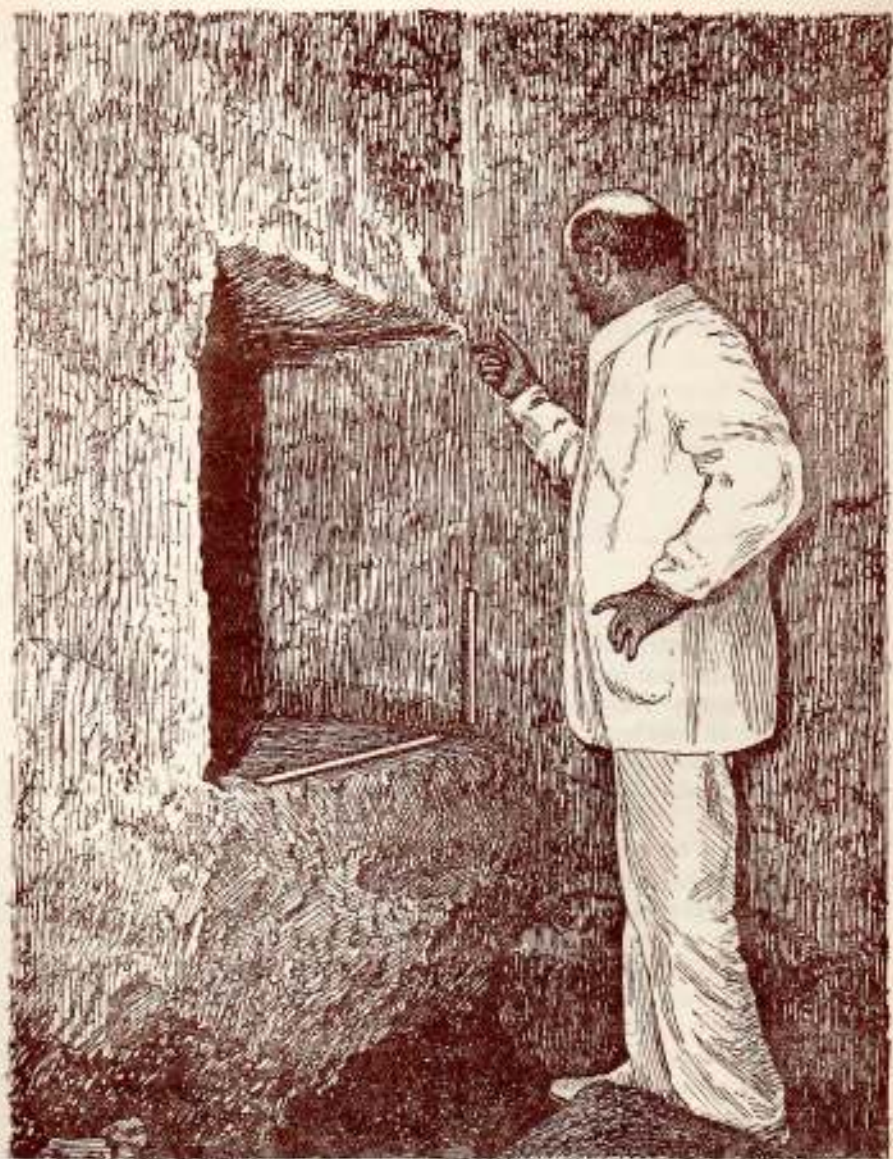
NOTE—It is best to point out the two places on the picture which mark the dates 1874 and 1914 respectively. Draw attention to the symmetry of this time-measurement, and how appropriate the two points are, being just in vertical line with the north beginning of the symbolical "Pit of Destruction."



96 The Doorway of the Small Horizontal Passage, in the Pit (See page 60).
 To more accurately state the matter, these two dates, 1874 and 1914, are indicated by the vertical line of the floor-terminal of the Small Horizontal Passage in the Pit. This floor-terminal juts into the Pit five inches beyond the line of the north wall. Well may the foremost thinkers pronounce the present crisis in Christendom as more momentous than the Reformation, or the French Revolution.

97 Junction of the Descending Passage, with the Small Horizontal Passage.
 In the time-measurements of the Pyramid, the lower end of the Descending Passage, where the Small Horizontal Passage branches off to the south on the way to the Pit, indicates the date of the great Reformation of Luther, 1521 A.D. Christendom was then divided into two great camps, Protestantism and Catholicism.

98 The Recess in the Small Horizontal Passage, showing the Pit beyond.
 The Recess, in the west wall of the Small Horizontal Passage which leads to the Pit, symbolises the comparatively greater freedom gained by mankind as the result of the French Revolution and American War of Independence. The measurements of the Recess, also, indicate the date of the French Revolution, 1789. Christendom was then greatly shaken; but the final destruction



Drawn by R. Vaughan

*The North-east Corner of the Subterranean Chamber; showing the doorway
of the Small Horizontal Passage*

of the Present Evil World was reserved till after the end of the "Gentile Times"; and, as we have said, this final destruction is appropriately symbolised by the rough dark Pit, which lies further to the south of the Recess.

99 Diagram of the Horizontal Passage leading to the Queen's Chamber.

"Weeping may endure for a night, but joy cometh in the morning." The permission of evil is for a wise purpose. 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 ultimately there would be a reversal of the death-sentence (Rom. viii, 20). Christ was the "Lamb slain from the foundation of the world."



The "Hopeful" state of mankind is illustrated by the Horizontal Passage leading to the Queen's Chamber. This passage, in addition to symbolising the New Covenant arrangement, represents also, from another standpoint, the complete 7000 years of mankind's preparation for the Queen's-Chamber condition of perfect life. The first six-sevenths of the length of the passage being only four feet in height, illustrates the bowed condition of man under sin and degradation during the first six 1000-year periods.

100 The Drop in the floor of the Horizontal Passage (See page 62).

The final one-seventh of the passage has greater headroom owing to the lower level of the floor at this part (21 inches). An average man is able to stand upright. It represents the freedom of the seventh millennium. After the final "little season" of testing, the whole human family will be ushered into the "glorious liberty of the children of God," represented by the high seven-sided and ventilated Queen's Chamber.



Drawn by K. Vaughan

*Horizontal Passage leading to the Queen's Chamber, looking north;
showing the drop in the floor*

101 The Doorway of the Queen's Chamber.

Before the glorious liberty is granted to mankind, the judgments and training of the whole thousand years of Christ's reign will be necessary to bring men to that perfection which will enable them to stand the final test of obedience. God is not willing that any should perish, but that all should come to repentance. In the meantime the creation "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. viii, 22, 19). These "Sons of God" are the members in particular of the great spiritual Seed of Abraham. They shall come forth to bless the world with the knowledge of the truth, and opportunity for life everlasting.

102 Diagram of the Passage-system, showing the 7040 years Measurement.

We have had time to mention only a few of the numerous time-measurements of the Great Pyramid. We desire to draw attention to one which is very exact and convincing when properly understood. This time-measurement indicates the exact period of salvation, from Adam's fall, till the end of the "little season" of final testing when Christ's Millennial reign is complete. The importance of the Well-shaft in the building's symbolical system is strikingly apparent in this time-measurement. As will be noticed, the lower opening of the Well-shaft in the Descending Passage forms the turning-point of the long and symmetrical measurement of 7040 Pyramid inches. The level of the summit of the Well-shaft, also, which represents the "Plane of Human Perfection," forms the beginning and end of the measurement. NOTE—It is best to point out this feature on the screen.

103 A picture of the Pyramids of Gizeh, showing a canal in the foreground.

Thus that mighty and mysterious Monument in Egypt, the Great Pyramid, which has for so many thousands of years kept silent, at last speaks forth its wonderful message; in hidden language like the Bible, yet clearly understood by all who have "ears to hear."

FINIS

Great Pyramid Passages

By JOHN EDGAR

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For full information on the subject of the Great Pyramid procure the volumes of "Great Pyramid Passages." These volumes were specially alluded to and recommended to all searchers after truth by the late Pastor Charles T. Russell of Brooklyn and London Tabernacles. They are noticed in the "Watch Tower" for 1910 and 1913. Vol. II is quoted in Vol. VII of "Studies in the Scriptures" as an authoritative work.

Vol. I, now reprinted and in stock, describes the exterior and interior of the building very minutely, and contains numerous photographs, drawings, and diagrams. The symbolism of the Great Pyramid is dealt with in this volume.

Vol. II, which is now being reprinted, (and will be again in stock about March, 1924), fully demonstrates how the Great Pyramid corroborates the Bible Chronology and time-features, by means of the Pyramid-inch measurements. This 2nd volume also explains all the Scriptural time-features. A portion of this 2nd volume appeared in the "Watch Tower" for Nov. 15th, 1904, and for June 15th, 1905, and in other issues.

Vol. III, now in course of preparation, will appear in print later. This 3rd volume will deal largely with the scientific features of the Great Pyramid. These scientific features establish the correctness of the various measurements of the building, and hence corroborate the time-features which are based upon the measurements. (Announcement will be made when the 3rd volume is in print.)

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