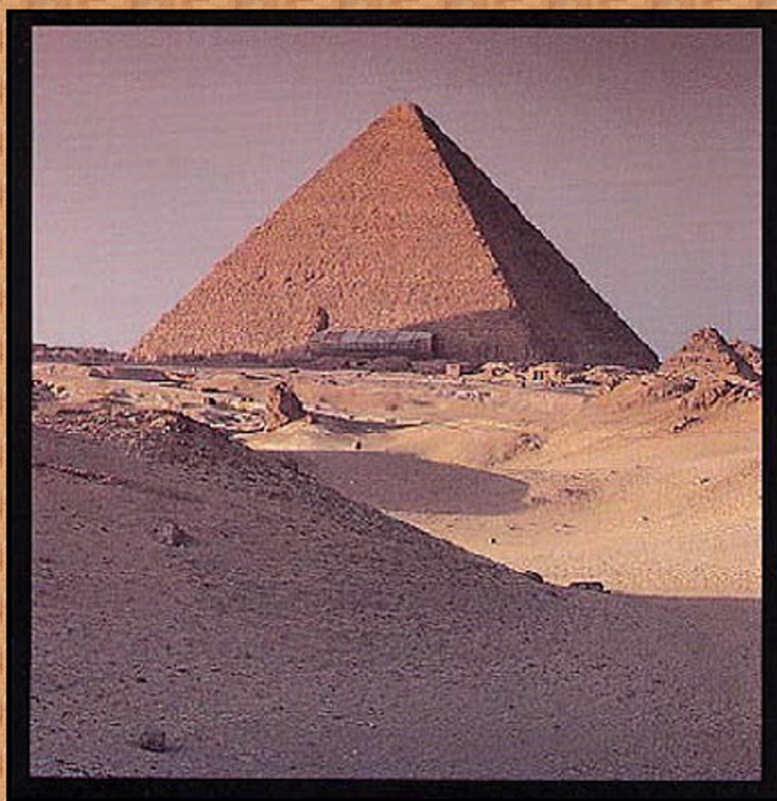


THE GREAT PYRAMID



OF EGYPT

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Of the Seven Wonders of the Ancient World, the Great Pyramid of Giza is at the very head of the list. The structure is situated in Egypt not far from the present city of Cairo. No other building in the world equals it in size. In the book *History of Architecture* by James Fergusson, one of the leading granite men of this country who made a personal inspection of the Great Pyramid said, "Blocks of stone in the Pyramid ... weigh three or four times as much as one of the obelisks. I saw a stone whose estimated weight was 880 tons. There are stones in it 30 feet in length, which fit so closely together that you may run a penknife over the surface without discovering the break between them. They are not laid with mortar either. There is now no machinery so perfect that it will make two surfaces 30 feet in length which will meet together as these wonderful stones in the Great Pyramid meet." Covering an area of about 13 acres, the Great Pyramid weighs an estimated 6 million tons. It is 486 feet high and 764 feet broad at its base. To remove the structure would require 6,000 steam engines, each drawing 1,000 tons. In fact, so massive is the Great Pyramid that the wealth of Egypt is not sufficient to pay laborers to demolish it. From these facts, it is evident that its Great Designer intended the Pyramid to be an *enduring monument*.

Viewed from every standpoint, the Great Pyramid is the most remarkable building in the world. However, in light of an investigation that has been in progress for many years now, the structure acquires new interest for every Christian advanced in the study of God's Word, for it seems to teach, in a very remarkable manner and in harmony with all of the prophets, an outline of the plan of God—past, present, and future. Aside from the Great Pyramid, there are other pyramids in Egypt, some of stone and some of brick, but they were mere attempts to copy the Great Pyramid. In every way, they are inferior: in size, in accuracy, and in internal arrangement. And unlike the Great Pyramid, other pyramids contain no symbolic features but were evidently designed and used as sepulchers for the royal families of Egypt. The Great Pyramid proves to be a unique storehouse of important truths—scientific, historic, and prophetic.

An important distinction needs to be noted: If the prophetic testimony of the Great Pyramid is found to be in perfect accord with the Bible, expressing prominent features of truth in beautiful and fitting symbols, *it is by no means an addition to the written revelation*, for the revelation of the Holy Scriptures is complete and perfect and needs no addition. What, then, is the primary purpose of the Great Pyramid? It is a *strong corroborative witness* of God's plan for the human race. Few students of the Bible can carefully examine the Pyramid, marking the harmony of its

testimony with that of the written Word, without feeling impressed that its construction was planned and directed by divine wisdom.

If the Great Pyramid was built under God's direction to be a witness of His foreknowledge and plan, we might reasonably expect some allusion to it in the written Word of God. And yet, since a part of God's purpose was evidently to keep features of His plan secret until the time of the end of the Christian or Gospel Age, we should expect that any reference to the Great Pyramid in the Scriptures would be somewhat under cover, to be recognized only when due to be understood.

“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: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.” (Isa. 19:19,20)

The Prophet Isaiah testified of an altar in the land of Egypt that “shall be for a sign and for a witness unto the LORD of hosts.” This testimony that the Great Pyramid is an “altar” should not be misunderstood. It is not referring to an altar of sacrifice but to a *praise altar*, a memorial pillar, a mastaba but one of memory.

The Old Testament incident of Jacob's dream of a ladder reaching between heaven and earth is helpful in understanding the concept of a memorial pillar. Jacob took the stone pillow upon which he had slept when he had the dream and set up an everlasting memorial of the dream and the contact he had had with God (Gen. 28:11-18). Similarly, the Great Pyramid will be a witness and a memorial pillar unto the Lord of hosts. The context shows that it will be a witness in the day, so near at hand, when the great Savior and Deliverer comes to break the chains of oppression and to set sin's captives at liberty, as prophesied by our Lord at his First Advent.

The scope of the prophecy in Isaiah 19:19,20 is but dimly seen unless Egypt is recognized as a symbol or type of the world of mankind, which is full of vain philosophies that only darken understanding and keep the people ignorant of the true Light. As Israel typifies the world, which shall be delivered from the bondage of sin by Jesus, the great antitype of Moses, so Egypt represents the empire of sin and the dominion of death under Satan, who has long held in chains of slavery many who will be glad to go forth to serve God under the leadership of One who is like unto but greater than Moses (Deut. 18:15; Acts 3:22).

In many passages of Scripture, the symbolic character of Egypt is indicated, for instance, Hosea 11:1 and Matthew 2:13-15.

Aside from the fact that both our Lord, as a babe, and the nation of Israel were actually in the land of Egypt for a time, there is a typical significance as well. The Son of God was in the world for a while for the sake of those he came to redeem and to deliver, but he was called out of the world (Egypt) to the higher divine nature (Phil. 2:9). Likewise, those who are called to be his brethren and joint-heirs—the members of his body, the true Israel of God—are called out of Egypt, as the Master testified, “They are not of the world, even as I am not of the world” (John 17:16).

The Prophet Jeremiah declared, “The Great, the Mighty God, the LORD of hosts, ... hast set signs and wonders in the land of Egypt, even unto this day” (Jer. 32:18,20). Rising majestically from the scorching sands of the Giza Plateau between Upper and Lower Egypt, the Great Pyramid stands today as it did more than 4,000 years ago. A sign and a wonder to the world, the Great Pyramid is an inexhaustible fountain of scientific information that continues to astound even our modern-day astronomers, mathematicians, and engineers. Many freely admit that the Great Pyramid was built by a people possessing superior wisdom and that the plans for its construction must have been of divine origin. Numerous scientific facts are ingeniously compounded within this amazing structure. To mention a few: The Great Pyramid shows the mean distance from the earth to the sun, the weight of the earth, the polar diameter of the earth, the earth’s mean orbit

and maximum variations, the earth's mean temperature, and the direction of true north. In addition, the height and peripheral base of the Great Pyramid form a perfect pi proportion, while its location in Egypt calculates to be the exact geographic center of the land surface of earth including North and South America. But as profound as these scientific revelations may be, the Great Pyramid speaks of even greater truths.

Isaiah 19:19 is a clue. This text is in the form of a parable, a paradox, and a riddle; namely, "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." The relationship of the Great Pyramid to the coast of Egypt was discovered by Henry Mitchell, Chief Hydrographer of the United States Coast Survey, who visited Egypt in 1868 to report on the progress of the Suez Canal. His observation of the regularity of the curvature along the whole of Egypt's northern coast led him to conclude that some central point of physical origination was indicated. On searching for this grand center, he found it marked by the Great Pyramid, of which he exclaimed, "That monument stands in a more important physical situation than any other building erected by man." A line drawn from the Entrance Passage of the Great Pyramid due north would pass through the northernmost point of Egypt's coast, and lines drawn in continuation of the northeast and the northwest diagonals of this structure would enclose both sides of

the delta, thus embracing the open fan-shaped country of Lower Egypt. Built upon the northernmost edge of the Giza cliff, and looking out over the sector of Lower Egypt, the Great Pyramid is truly “*at the [very] border thereof*” between Upper and Lower Egypt as well as in the nominal center “*in the midst of the land of Egypt,*” being on the imaginary east-west medial line that divides the land of Egypt, as described by the Prophet Isaiah.

Some of the Lord’s questions and statements to Job concerning the earth are remarkably illustrated in the Great Pyramid, which, in itself and by its measurements, represents the earth and God’s plan with reference to the earth. The illustration used is that of a building, and it fits only a structure of pyramidal shape. In fact, the language in Job chapter 38, which is applied primarily to the earth, is framed to fit the illustration of the Great Pyramid in Isaiah 19:19,20.

First to be noted is the preparation of the foundations, the rock, on which the Great Pyramid is built (Job 38:4). Second to be observed is the arrangement of the “measures” — a feature very prominently shown in the Great Pyramid, which abounds in significant measurements. “Who hath laid the measures thereof, ... or who hath stretched the line upon it?” (Job 38:5). The perfection of the shape of the Great Pyramid — its exactness in every respect — proves that the Master Architect guided the

construction. “Whereupon are the [four corner] sockets thereof made to sink [into the solid rock]? or who laid the corner stone thereof” (Job 38:6, Hebrew, see King James margin). A pyramid has five cornerstones, but the reference here is to “the [one particular] corner stone,” that is, the *top stone*. In other words, since the four corner sockets sunk into the rock were already mentioned, the remaining stone is the top stone, the cornerstone. The most remarkable stone in the Great Pyramid, the top stone is a perfect pyramid in itself. The line of the entire structure beneath conforms to the top stone. The questioning in Job 38:6 is significant, for it calls attention to a peculiar fitness and to the wisdom and skill that prepared and placed the top stone.

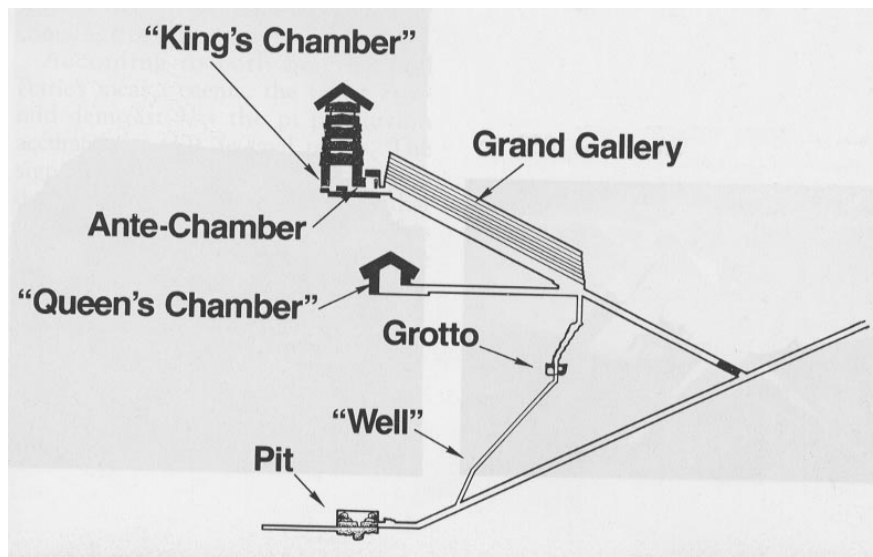
With the Great Pyramid being repeatedly referred to in the Scriptures, we cannot doubt that this remarkable ancient witness in the land of Egypt bears some testimony that honors Jehovah and fully corresponds with His written Word. Therefore, we introduce the following witness on the inspiring testimony of the Great Pyramid—a witness that will no doubt be as much disputed as that of the Scriptures themselves by the Prince of Darkness, “the god of this world,” and those whom he blinds to the truth (2 Cor. 4:4).

Why, when, and by whom was the Great Pyramid built? These questions have been discussed over the years from both

scientific and Scriptural standpoints, but for thousands of years, no satisfactory answers were forthcoming. The old theory that it was built as a vault or tomb for an Egyptian king is unworthy of credence, for it required more than present-day wisdom—to say nothing of the wisdom of Egypt 4,000 years ago—to design such a structure. Besides, the Great Pyramid contained nothing in the way of a casket, mummy, or inscription to so indicate. Not until we had come to the time called in the Book of Daniel “the time of the end,” when knowledge would be increased and the wise would understand God’s plan, did the secrets of the Great Pyramid begin to be understood and our questions begin to receive reasonable answers (Dan. 12:4,9,10).

Professor C. Piazzi Smyth concluded that the Great Pyramid was built in the year 2170 BC (*Life and Work at the Great Pyramid* [Edinburgh: Edmonston and Douglas, 1867], Vol. 3, p. 338). He reached this conclusion, first, from astronomical observations, perceiving that the upward passage angle of the Descending Passage of the Great Pyramid corresponds to a telescope and that thus the Entrance Passage corresponds to an astronomer’s pointer. In other words, before the superstructure of the Great Pyramid was built, *when the platform base was being prepared*, the *Descending/Entrance* shaft bore was tunneled, by design, through solid rock to the interior depths at an angle corresponding, as if by an astronomical pointer, to a position in the heavens occupied

by *A. Draconis*, the Dragon Star, at midnight of the autumnal equinox in 2170 BC, thus marking, as it were, the commencement date of the building of the Pyramid. Thirty years later in 2140 BC, to mark the completion date of the Great Pyramid, a line *was scored on both sides* of the now *Entrance/Descending Passage*, perpendicular to the shaft, that pointed to the seven stars of the Pleiades, which straddled the Ascending Passage and would have been sighted if the Grand Gallery roof had been removed. So wonderful a coincidence convinced Professor Smyth that the date of the construction of the Great Pyramid was thus shown, for *A. Draconis* is no less the symbol of sin and Satan than is the Pleiades the symbol of God and the center of the universe.



There is a further conclusion—and a profound one. With the Descending Passage pointing to the constellation *Draconis*, the Great Pyramid indicates that its Architect knew of the prevalence

of evil and of its domination over the downward course of mankind. The Great Pyramid also indicates what lies beyond all human sight—that the only hope for the human race is in Jehovah, who resides in Pleiades, the gravitational center of the universe. Moreover, Professor Smyth’s conclusion about 2170 BC being the date the Great Pyramid was built was most abundantly confirmed later by certain measurements in the structure itself that reveal the date of construction.

The realization that the Great Pyramid exhibits a wisdom of design that the Egyptians could not have possessed—a divine wisdom that must have been worked out under the supervision of some inspired servant of God—has led to the conjecture that Melchisedec was its builder. He was “King of Salem,” that is, “King of Peace,” and “the priest of the most high God” (Gen. 14:18). As a person and a type, he occupied so high a position that he blessed Abraham, who, in turn, paid tithes to him (Heb. 7:1,2). Of this incident we know little except that Melchisedec was a great and peaceful king and that he lived about that time and was not far distant from the site of the Great Pyramid. Though not an Egyptian himself, Melchisedec would have used Egyptian labor for the construction of the Great Pyramid.

A number of years ago, we personally visited the Great Pyramid and climbed in its uppermost passages including a

seldom-known area called the Construction Chambers, which are above the ceiling of the chief room, the King's Chamber. In these upper Construction Chambers, we were able, for the first time, to photograph a cartouche of Khufu, the builder of the Pyramid, who, we believe, was Ham, the brother of Shem—both being sons of Noah. We further believe that Shem came into Egypt at the invitation of Ham and was involved in the close oversight of the construction of the Pyramid, following the instruction and counsel of Noah, who was yet alive (Gen. 9:28), and that Ham and the Egyptians cooperated in this effort. To a certain extent, the traditions of Egypt support such a theory, for Egypt had a peculiar invasion about this time by a people merely denominated as the Hyksos, that is, "shepherd kings" or "peaceful kings." History records that these invaders did not attempt to disturb the general government of Egypt. Therefore, we may conjecture that they were invited into Egypt, and this conclusion is reasonable because of the relationship between Ham and Shem. After staying for some purpose not recognized by tradition, the Hyksos left Egypt as peacefully as they had come. These peaceful kings are supposed to have included Melchisedec (Shem), and they are the assumed builders of the Great Pyramid, God's altar and witness in the land of Egypt.

From the entrance of the Pyramid, the steep Descending Passage leads directly to a subterranean room called the Pit,

which pictures death. Accordingly, the downward course of mankind leads to the Pit condition. The First Ascending Passage represents Israel's Law Covenant. If Israel could keep God's Law perfectly, they could ascend this passage to enjoy the blessings of everlasting life and favor with God, but God's Law, represented in the Pyramid by a huge granite plug, blocks this passage, preventing Israel and all of fallen humanity from obtaining these blessings. All continue down to the Pit, which prefigures death or oblivion. However, just as the Scriptures show a way of escape through Jesus, so the Great Pyramid shows a way of escape through the Well Shaft. Before the Pit is reached, the Well Shaft rises upward with its opening at the top badly scarred as if the stones had been blown out by an explosion. Portrayed here, by the grace of God, is a way of escape, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The explosion effect symbolizes that the gates of hell could not prevail against Jesus or hold him in the grave (Psa. 16:10). Humanity had fallen into the depths of sin, but Jesus, in taking man's (Adam's) place in death, provided the way of salvation (1 Cor. 15:22).

At his resurrection, Jesus burst the bonds of death to open a "new and living way," portrayed by another ascending passage called the Grand Gallery, which begins at the top of the Well Shaft and leads to the King's Chamber (Heb. 10:20). The Grand

Gallery fitly represents the call of the true Church during the Gospel Age. From the top of the Grand Gallery, one can see into the King's Chamber, a picture of heaven and the most glorious prize offered by our Creator: the divine nature (2 Pet. 1:4). By true consecration—by recognizing Jesus as Savior, by unreservedly giving our life to God and accepting His will as our own, and by being faithful unto death—we will attain the glorious spiritual condition represented by the King's Chamber and its *open* and *empty* granite Coffin, which is a symbol of the first resurrection (Rev. 2:10; 20:6).

The Queen's Chamber, located below the King's Chamber, is a beautiful picture of the final condition of the remainder of mankind—those who are willing and obedient—after they have been redeemed and restored to human perfection in the next age. The first six-sevenths of the passage leading to this room shows the 6,000 years from Adam, while the remaining one-seventh, marked by a drop in the floor and thus more height, shows the thousand-year reign of Christ, the Millennium. No wonder, then, the apostle could exclaim, in Acts 24:15, that he had hope in God of “a resurrection of the dead, both of the just and [of the] unjust”! Paul knew that although only a few would find life by the narrow way leading to the King's Chamber, many would yet have an opportunity for life during God's promised millennial reign of Christ, pictured by the Queen's Chamber (Matt. 6:10; 7:14).

Today the oldest existing works of God in the world are the Bible and the Great Pyramid, and before them both, we stand in awe and hear them speak, as with a single voice, of the glory and majesty of their Divine Author and His wondrous plan to redeem and to restore the entire world of mankind.

Frank Shallieu