

New Revelation in the Great Pyramid



Adam Rutherford

BIBLE CHRONOLOGY

SCIENTIFICALLY ESTABLISHED

BY

ADAM RUTHERFORD, F.R.G.S.

The object of this work is to aid the research worker in co-ordinating chronological data and to demonstrate the scientific methods of testing chronology. Particular attention is drawn to astronomical fixing, the calendar of Sabbatic and Jubilee cycles, synchronisms, chronological bridges and archæological data. Although the calendar of Sabbatic and Jubilee cycles is one of the simplest, yet one of the most searching and conclusive tests, it has hitherto been either ignored or overlooked by chronologers, hence the author has dealt with this important feature exhaustively because no system of Bible Chronology should be accepted until it has been subjected to this exacting test. To facilitate the reader a very large and fascinating explanatory chronological table is included. No serious student of the subject should be without this comprehensive work, as it is unique in the field of chronology.

IN PREPARATION.

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A NEW REVELATION
IN
THE GREAT PYRAMID

THE CONTROVERSY OF
THE CUBITS SETTLED

BY
ADAM RUTHERFORD, F.R.G.S.
President of the Institute of Pyramidology

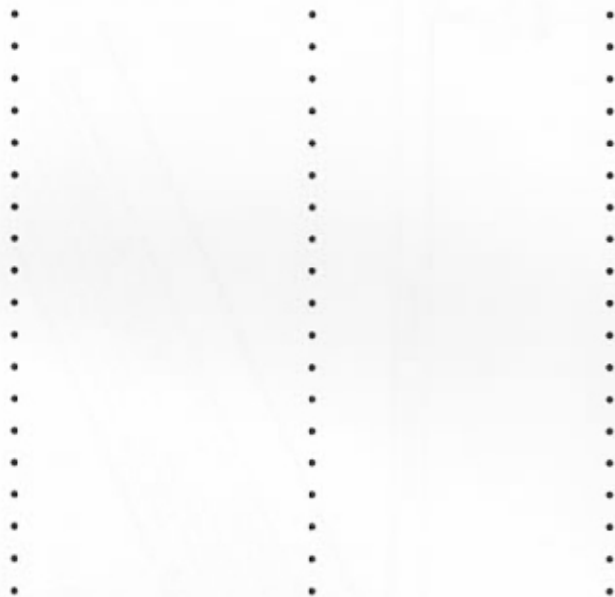
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CHRIST

TAKES THE PLACE OF ADAM
AND AS
"THE SECOND ADAM"
BECOMES THE REAL

FATHER AND LIFE-GIVER

OF
THE HUMAN RACE

A.D.

33

B.C.
5394
ADAM
IN
EDEN

PARADISE
LOST

GRAND GALLERY

HORIZONTAL PASSAGE



CENTRE LINE
OF THE PYRAMID



QUEEN'S
CHAMBER

A.D.
945

A.D.
1994

A.D.
2994

MILLENNIUM

"STONE KINGDOM"
ISRAEL
FORMED IN BRITAIN | FILLS THE
WHOLE EARTH

PARADISE
REGAINED

← TO →

HORIZONTAL PASSAGE AND QUEEN'S CHAMBER IN THE GREAT PYRAMID

CHRONOLOGICAL SCALE: 1 COMMON CUBIT = 1 CENTURY

DIAGRAMS AND TABLES

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

—ADAM RUTHERFORD, F.R.G.S.,

President of the Institute of Pyramidology.

*“In that age there shall be, in the
centre of Egypt but at the edge,
a **monument** that shall be a sign
and an altar of witness to the
LORD OF HOSTS.”*

ISAIAH 19:19-20
(Modern English)

PREFACE

AT last the greatly welcomed new light, which had been much hoped for, that would settle beyond cavil for all time the unfortunate controversy between Pyramidologists and Egyptologists regarding the cubit of the Great Pyramid, has come, and it the purpose of this little work briefly to elucidate the elements of this new revelation in the Great Pyramid.

Professor (*later*, Sir) W. M. Flinders Petrie led the Egyptologists in maintaining that the unit of construction and design in the Great Pyramid of Gizeh was the Common Egyptian Cubit of 20.63 British inches, but Pyramidologists, on the other hand, whilst admitting that the Common Egyptian Cubit was the unit employed in actual construction as the workmen were Egyptians, nevertheless held that the unit of the structure's design, whereby the whole mystery and purpose of the Pyramid are revealed, was the larger cubit of 25.027 British inches, which the Egyptologists asserted was non-existent in the building. The new revelation supplies the complete solution to the problem and breaks down the principal barrier that has stood between Egyptologists and Pyramidologists hitherto and it also removes the difficulties that have stood in the way of harmonising Archæology and the earliest periods of Biblical Chronology. I therefore trust that this little book will bring satisfaction and joy to the hearts of those who are seeking the truth at any cost.

In this research in Pyramidology I acknowledge my great indebtedness to my beloved Father, Mr. James Rutherford, who brought me up in this inspiring science and whose death at Glasgow, Scotland, on January 12th of the present year constituted the greatest loss that the world of Pyramidology has suffered in our day and generation, but whose saintly life has left an immortal fragrance.

ADAM RUTHERFORD.

London,
19th December, 1945.

A NEW REVELATION IN THE GREAT PYRAMID

A NEW revelation has come to light that supplies a complete solution to the problem of the Cubit of the Great Pyramid in Egypt. It settles with entire satisfaction the long controversy between Egyptologists and Pyramidologists; it also removes the difficulties encountered in attempting to harmonise the recent findings of the archæologists with the early chronology given in the Book of Genesis. The result is the complete harmonising of Pyramidology, Egyptology, Archæology and Biblical Chronology in regard to hitherto perplexing problems concerning which there has been so much contradiction and confusion.

This "Battle of the Cubits" between Egyptologists and Pyramidologists has lasted over 60 years. It began seriously in 1883 when Prof. W. M. Flinders Petrie vehemently attacked the theory of a 25-inch cubit in the Great Pyramid. To this attack Prof. C. Piazzi Smyth, Astronomer Royal for Scotland replied in his book *New Measures of the Great Pyramid by a New Measurer*, published the following year. Unfortunately both Prof. Smyth and Prof. Petrie (*later* Sir W. Flinders Petrie) failed to realise that the Common Egyptian Cubit (20.629 British inches) was derived from the earlier Sacred Cubit (25.027 British inches) and hence the two cubits were directly related. While Pyramidologists have always held and still hold, and can now prove to the point of demonstration, that the chronology of the ages is revealed by the Sacred Cubit (with its subdivision, the inch), nevertheless they have also long recognised that the unit employed in the actual construction of the building was the Common Egyptian Cubit.

But up till now, Pyramidologists have never suspected that a great chronological and spiritual revelation lay hidden behind the Common Egyptian Cubit in addition to that already revealed by the 25-inch Cubit. In fact, the period of history and prophecy disclosed by the Common Egyptian Cubit is much longer than that portrayed by what we have hitherto called the Pyramid Cubit and its sub-division, the Pyramid inch, and covers between 8000 and 9000 years. The beauty of it is that this new revelation does not contain the slightest contradiction to that already disclosed by the Sacred Cubit ; on the contrary, the two confirm each other in the most conclusive manner. Not a single word or a single figure or date requires to be altered on account of it in our previous work *The Great Pyramid: Its Christian Message to all Nations*. But the new revelation behind the Common Cubit has opened the door to new realms and brought to view new horizons in the science of Pyramidology. In this little book however we can only deal with the first discovery in regard to this new revelation. This was made in connection with the Queen's Chamber and the Horizontal Passage leading thereto.

It will be necessary first of all to discuss briefly the passage system in general leading up to the Queen's Chamber. There are two systems of passages and chambers in the interior of the Great Pyramid—a downward system and an upward system. (See diagram, facing page 16). The long Descending Passage leading to the Small Horizontal Passage, the Recess, the Subterranean Chamber with its Pit, and finally the Dead End Passage, constitute the downward system, whilst the upward system embraces two great series : (1) an ascending series made up of the Ascending Passage, Grand Gallery, First Low Passage, Ante-Chamber, Second Low Passage and the King's Chamber, and (2) a horizontal series comprising the Horizontal Passage and the Queen's Chamber. The Well-Shaft is common to both series of the upward system. The downward system is nearly all underground, and terminates in a deep pit and a blind end, aptly symbolic of destruction and death. On the other hand both series of the upward

system terminate in magnificently constructed, well-ventilated, final chambers, both of which originally contained empty lidless sarcophagi. That the two chambers have large ventilators indicates that they represent conditions of life and the fact that they are final and have no exits shows that they symbolise a permanent condition of life or to use Biblical phraseology, "everlasting life," whilst the empty lidless sarcophagi or "open tombs" in them reveal that the final state of everlasting life will be attained through resurrection. That these "Resurrection Chambers" are two in number is in full accord with the Scriptures which declare that there will be two resurrections—the First Resurrection and later the General Resurrection (1 Corinthians 15: Revelation 20). According to a hitherto widely-held theory, one of these large final apartments, the Queen's Chamber, is supposed to represent a waiting place for the Jews. In view of the fact that there is no exit from the Queen's Chamber to a final apartment beyond, and that the Queen's Chamber itself constitutes a finality, how can it represent a mere waiting place for the Jews or for anybody else? The King's Chamber and the Queen's Chamber are the two finalities of the Pyramid's interior, and therefore they symbolise destinies. That the downward system eventually terminates in a contracted underground passage with a blind end shows that whatever that downward system symbolises is ultimately coming to nought and that it has no destiny but annihilation.

It should be carefully observed that there is no direct contact between the exterior of the Pyramid and the upward system of passages and chambers in the interior. The only access to the interior is by the Descending Passage (apart from excavations which of course are no part of the original structure). The only way that the higher system can be reached is by "escaping" from the Descending Passage and its attendant Pit up into the upward system of passages. It has already been explained in detail in our previous work *The Great Pyramid: Its Christian Message to all Nations* how the Pyramid clearly reveals that this "escape" from death and destruction

can only be effected through Christ the Saviour of the World, the details of whose life on Earth, death and resurrection are all vividly portrayed where the upper ends of the Ascending Passage and Well-Shaft converge, from which point access to the "Chambers of Life" is available—up the Grand Gallery to the King's Chamber or along the Horizontal Passage to the Queen's Chamber. So we see how grandly true it is that the Pyramid is the Bible in Stone, for the problem of the Pyramid and the story of the Bible are identical, namely, how to pass from death unto life. So while the Pyramid is the Bible in stone it is equally true that the Bible is the Pyramid in words. The Bible and the Pyramid are one. The Bible is God's eternal truth in book form; the Great Pyramid is God's eternal truth in structural form. The Bible displays the scientific truth of the Pyramid upon a religious basis; the Pyramid displays the religious truth of the Bible upon a scientific basis. The Bible and the Pyramid reveal the same great Divine Plan of the Ages, the one in words, the other in stone.

The downward system of Passages and Chambers portrays the organisation of the Old Order under Satan and the "Babylonian" succession of aggressive powers, showing ultimately its decline, fall, destruction and obliteration, whilst the ascending series of the upward system reveals God's preparation for, and finally His inauguration of, the organisation of the New Order, with Christ as Head over all, with His risen saints (the true Church) as the executives sitting with Him upon His throne, and with restored Israel as their highly honoured servant nation to pass on the blessings to all the nations of the Earth. Hence the predominating symbolism of the final chamber of this series, *i.e.*, the King's Chamber, pertains to the destiny of the true Church obtained in the First Resurrection wherein she is raised from the dead and invested with great power and authority over both men and angels (1 Corinthians 6 : 2-3). The great Israel nation, having been purified and restored, is depicted as losing its own will, and submitting completely to the glorified Christ, Head and Body, as their

willing and obedient servant in the organisation of the New Order for the rectification of the World and bringing it into tune with the Infinite.

When the resurrected and glorified church is exalted, the first item on the Divine programme is the judgment and drastic purification of God's dominion, Israel, and the cleansing of His sanctuary. "When Israel went out of Egypt—Judah was His Sanctuary and Israel His dominion" (Psalm 114: 2). "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matthew 19: 28) "And I will make them (Israel) one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two Kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwellingplaces wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God" (Ezekiel 37: 22-23). So "Jerusalem shall be called a City of Truth and the Mountain of the Lord of Hosts, the Holy Mountain" (Zechariah 8: 3).

We learn from the prophecy of Daniel that this cleansing of God's sanctuary and purification of His people Israel is due to begin 2300 years after the rise of the Grecian power (Daniel 8: 14). Babylon, Medo-Persia, Greece, etc., were all in existence as nations long before they became world-powers, and it is of course in the latter capacity that they are represented by the respective "beasts" of Daniel's prophecy. In order to find the starting point from which to count the 2300 years all we have to do is to ascertain at what time Greece became aggressive and began to rise as a dominant power. The rise of Greece or Hellas is vividly described in Sir J. A. Hammerton's *Outline History of the World*, section 6, *The Hellenistic Age*, page 129, in the following words: "It shattered the old Persian Empire for ever. It carried Hellenism

(the Grecian civilisation) into the heart of Orientalism. It created a new empire vast beyond all previous vision. . . . This amazing achievement was the work of two men, Philip of Macedon and the son by whom his fame has been eclipsed, Alexander the Great."

The great aggressions of Philip of Macedon began in 348 B.C. in which year he reduced Chalcidice, captured Olynthus, wiped out thirty-two towns, effected the fall of the port of Mecyherna, and in the month of August accomplished the fall of the important city of Torone. Concerning this the *Cambridge Ancient History*, Vol. VI, p. 233 says, "The destruction was probably without parallel in Greek History" and that Philip held a great high festival and "celebrated his conquests by games, dramatic performances and abundant feasting." And a few months later Isocrates exhorted Philip to attack Persia, *Historians' History of the World*, Vol. II, p. 563. Now, 2300 years from the beginning of Philip's large-scale conquests in 348 B.C. bring us to A.D. 1953 ($2300 - 348 + 1 = 1953$) at which time the cleansing of the Sanctuary is due. Here again, the Bible and the Great Pyramid are in perfect agreement, for that very year 1953 is the final date revealed in the King's Chamber. As 1953 marks the chronological limit of the King's Chamber, it indicates that by then the Divine organisation will be complete and ready for beginning the cleansing of the Sanctuary and rectification of Israel's constitution in harmony with the Divine Laws. (See Table, page 67).

How long will the cleansing process take? Daniel's prophecy shows that the 2300 years count from the time of Grecian domination. The ascendancy of Grecian power began, as we have just seen, in 348 B.C. and it remained intact for a little over 40 years until 307 B.C. when the splitting-up of the Grecian Empire began. In that year Demetrius and his father Antigonus made their triumphal entry into Athens and were hailed as kings whilst the following year Antigonus himself assumed kingship in Syria and before the end of the next year the entire Grecian Empire was divided up, each

division having its own king, and the royal line of Alexander the Great was wiped out. Therefore the cleansing of the Sanctuary is due to be complete 2300 years after 307 B.C., that is by A.D. 1994. That this date is correct is confirmed by the fact that the Jubilee calculations reveal that A.D. 1994 is the year that the great Antitypical Jubilee, "The Times of Restitution of all things" *i.e.*, the Millennium, is due to begin in all its glory.* Just as the final date of the King's Chamber is 1953 so appropriately the final date of the Dead End Passage, and consequently of the whole downward system, is 1994, thus revealing that the organisation of the old order will have entirely disappeared by that time and hence that by then the New Millennial Order will have completely taken its place. Thus the cleansing of the Sanctuary extends for fully 40 years from the close of 1953 to 1994 and constitutes the inaugural period of the Millennium, that is to say, it is the period during which Israel are purified and fully prepared for their Divinely appointed Millennial duties. There is another sense too in which the Sanctuary will be cleansed—false religious teaching and erroneous scientific theories conflicting with the Word of God and with true scientific fact will be exposed and the truth revealed. It will be the time of the binding of Satan, referred to in Revelation, chapter 20.

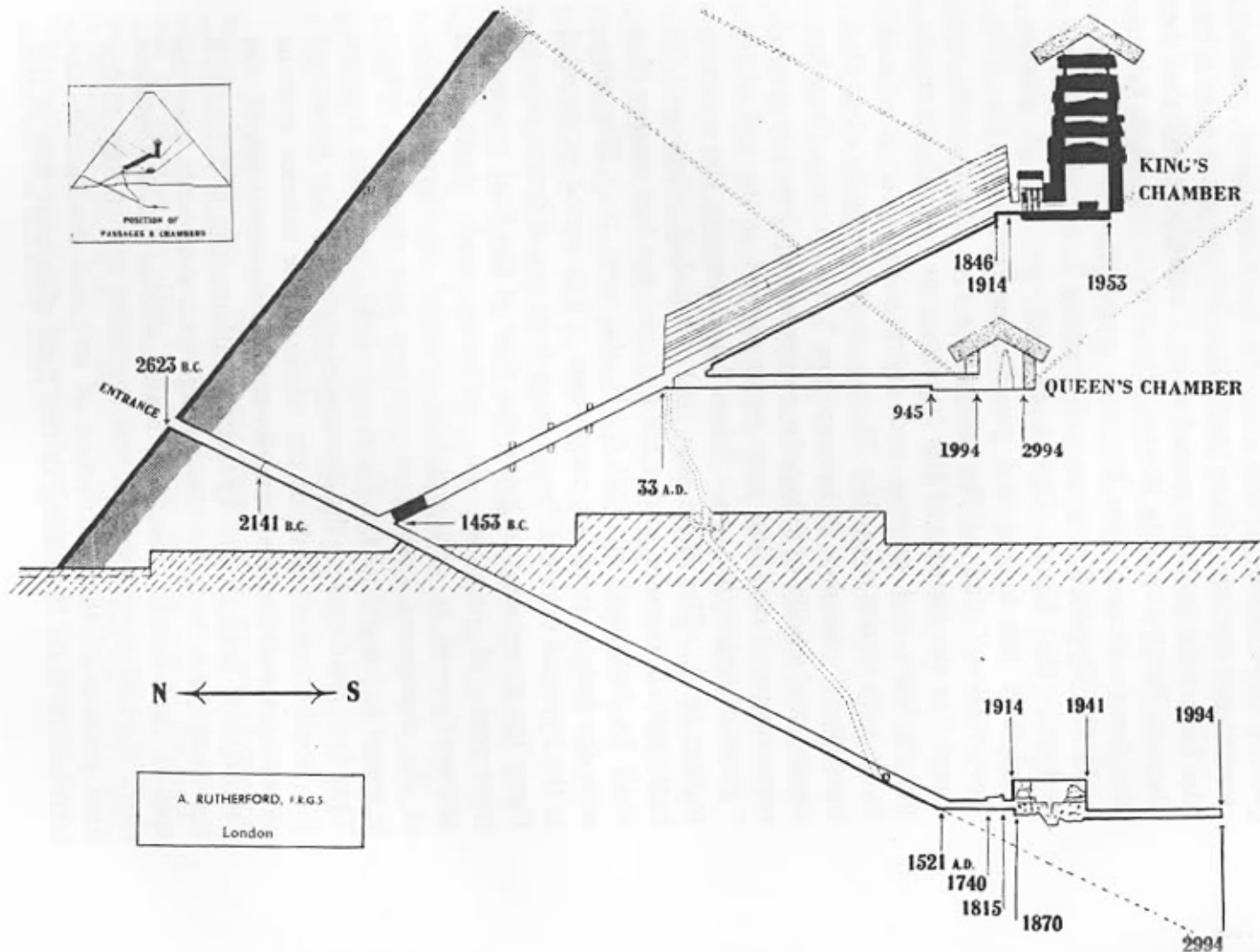
It should be borne in mind also that the Millennium, like all other long prophetic periods, is subject to the law of terminals. The Millennium has its inaugural period, A.D. 1953-1994, at the beginning, and 1000 years later, has a corresponding terminal period of equal duration, namely, A.D. 2953-2994, which the Bible calls the "Little Season" wherein the

* In the days of ancient Israel, the year of Jubilee always immediately followed a Sabbatic year. The years 164-163 B.C., 38-37 B.C. and 68-69 A.D. are historically recorded Sabbatic Years. If these Sabbatic Cycles were still running, 1993-1994 A.D. would be a Sabbatic year, and it is appropriate that the following year 1994-1995 constitutes the first year of the great Antitypical Jubilee, the Millennium. The interval between the present year (A.D. 1945) and the beginning of the great Millennial Jubilee of Jubilees is precisely the duration of a Jubilee Cycle, 49 years. This year 1945 is also an outstanding terminal date in the 1335 "days" prophecy of Daniel: "Oh the blessedness of him that waiteth and cometh to the thousand three hundred and five and thirty days!"

final testing and purification takes place and the resurrection of mankind is accomplished ushering the World into everlasting bliss when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away," and God's will shall be done on Earth as it is in Heaven, thus fulfilling in all its fulness the Lord's Prayer. (See Diagram, page 66).

As the Pyramid's upper and grander "chamber of resurrection" the King's Chamber, built entirely of granite, symbolises the higher and grander resurrection "the First Resurrection," that of the saints, the true church, who are raised "in the likeness of His Resurrection" far above angels, principalities and powers and every name that is named, to sit with Christ upon His Throne, so it is equally clear that the lower "chamber of resurrection," the Queen's Chamber, constructed wholly of limestone, represents the lower or general resurrection of mankind fully accomplished at the end of the "times of restitution of all things" and forming the crowning feature to it. The Bible says that "He shall reign until He hath put all enemies under his feet and the last enemy that shall be destroyed is death." It also says that His reign, with the Saints, is to last 1000 years. This period is revealed in the Pyramid in two different ways from two different aspects. From the standpoint of being the time of the final process or treatment of sorrow, sin, suffering and death—their obliteration—it is appropriately revealed at the extremity of the downward system of passages and chambers, where it comes to nought at the blind end of the Dead End Passage. This final dead-end of the downward system is the innermost (*i.e.*, southernmost) limit of the whole of the interior systems of passages and chambers and its vertical alignment constitutes the furthest limit of the Pyramid's chronograph and discloses the final dates both of the general inch-year scale and the special inch-month insertion scale, which dates therefore mark the limiting points, *i.e.*, the beginning and ending, of the final process of the destruction of evil and death. On the inch-month scale the dating of this final alignment falls in the

PASSAGES AND CHAMBERS OF THE GREAT PYRAMID



year A.D. 1994, whilst on the inch-year scale it marks the final date A.D. 2994, the epoch thus being 1000 years. It will at once be observed that this agrees precisely with the Bible which teaches that this process of destroying evil and finally death itself would take 1000 years, and it will be noticed too that the dates disclosed, 1994-2994 are precisely those of the Millennium as revealed by the chronological prophecies of the Bible. It should be carefully noted that in this lowest part of the Pyramid's interior system the Millennial dates are shewn as the timing of a process (the destruction of evil and obliteration of death) and are not revealed in that part by the dimensions of a passage or chamber—because the Millennium as such could never be shown in the downward underground system, which represents the Devil's regime. All that could be shown, and is shown, in that part is the effect of the Millennium on the Devil's work. But in the upper system of the Pyramid's interior, the Millennium is appropriately portrayed by a lovely spacious chamber, the Queen's Chamber, the symbolism of which beautifully portrays the glories of the restitution, the resurrection and everlasting life, whilst the measurements reveal the chronology relative thereto. The Queen's Chamber is symmetrically balanced on the Pyramid's east-west axis, so that the high central apex-line of the roof, joining the apexes of the gable ends of the chamber, lies exactly along the Pyramid's axis and in perfect alignment with the apex of the Top-Stone of the Pyramid. This signifies that the purpose of the Millennium is to bring mankind into a state of perfect balance and complete harmony with the exalted Christ.

In the ancient Egyptian texts, the names used in alluding to the Queen's Chamber are most appropriate, namely the Chamber of the Moon, wherein takes place the rising again or rebirth, hence the chamber is also referred to as the Chamber of the Rebirth. In Egyptian mythology the moon is associated with the Egyptian ancestral home, Paradise, known as the Holy Land of Khent. Accordingly the walls in the great Hall of Khent at the entrance to the Temple of Isis at Annu

or Denderah (on the banks of the Nile about 400 miles south of Cairo) are covered by the representation of the fourteen daily ascents of the moon as it waxes from the new to the full moon. As Khent was the original Paradise, the rebirth in the Chamber of the Moon or Khent signifies the regeneration and restoring of Paradise, which is precisely the specific work of the Millennium; it is for this very purpose that God is bringing the Millennium to pass.

As the Queen's Chamber represents the Millennium, where the world of mankind are delivered and enter into their destiny, it follows that the long Horizontal Passage which leads into the Queen's Chamber represents the long track through the ages that mankind have had to tread to reach their great destiny—a long road indeed, right from Eden to the Millennium, from "Paradise Lost" to "Paradise Regained." Whilst the downward system of passages and chambers represents the history of the organisation of the Old Order down to its dissolution and the ascending series portrays God's preparation for, and inauguration of, the organisation of the New Order, the horizontal series (the Horizontal Passage and Queen's Chamber) lying between the two, depicts the whole course of humanity, first under the rule of the old orders and finally, in the Queen's Chamber itself, under the rule of Christ in the Millennium. It is as though the Almighty had designed this horizontal section of the Pyramid's interior passage systems first, to show the whole plan of the course of human history in small compass, and then designed all the passages round it, above and below, to show on a larger scale of construction, the details of the ages making up that great plan. This is God's usual method of operating in nature too—from the inside outward. Man often tries to reason and to investigate the opposite way round; hence it is no wonder that so-called "scientific" theories have to be continually abandoned as the advance into the inner realities proceeds.

This central layout of the entire course of humanity "in a nutshell," at the very core of the Pyramid itself, and in the very heart of the interior passage systems is displayed from

the Divine standpoint, not the human. To human observation, the sacrifice of Christ did not occur until humanity had been on the Earth for several thousand years, but the Almighty planned the sacrifice of Christ at the beginning, for the Bible speaks of Christ as "the Lamb slain from the foundation of the World." (Revelation 13: 8). Hence the burst-open mouth of the Well-Shaft, like an eastern shaft-tomb as if it had been burst open from within by a violent internal explosion—thus forcefully portraying in symbol, the death and resurrection of Christ—is situated right at the beginning of the Horizontal Passage. So from this standpoint the beginning of the Horizontal Passage represents the beginning of human history at the creation of Adam, whilst the end of that passage at the entrance into the Queen's Chamber symbolises humanity being ushered into the glories of the Millennium yet future. But the end of the First Ascending Passage (representing the Law Dispensation which Christ brought to an end at the Cross) and the beginning of the Horizontal Passage coincide at the self-same spot. Therefore in the symbolism of the Great Pyramid, Jesus at Calvary stood at the self-same spot that Adam stood at the beginning, and took his place. Christ was, as the Bible says, the second Adam. Although sinless, He took the sinner's place. So, "as in Adam all die, even so in Christ shall all be made alive." (See Frontispiece).

Having established that the Queen's Chamber symbolises the Millennium itself and that the Horizontal Passage leading into it represents the course of man right from Adam to the Millennium, the next matter to ascertain is the chronology applicable thereto. As already pointed out in the *Great Pyramid Campaign Book*, the scale of the general chronograph in the Pyramid is a Pyramid inch to a year at the gradient of the Christ Angle ($26^{\circ} 18' 9.7''$) throughout. Attached to the long sloping passages which define the general chronograph are horizontal ones in the form of insertions. The general chronograph is never on the horizontal whilst insertions are never on the slope. If a passage is horizontal, that fact alone reveals that it is an insertion. Insertions in the Pyramid are

always for the purpose of displaying something specially important. To understand the chronological features of any horizontal passage in the Pyramid it is necessary to ascertain the scale applicable to it.

One purpose of single steps in the Pyramid's interior is to supply the chronological unit of measurement in the horizontal passages to which they respectively apply. The Great Step at the end of the Grand Gallery and beginning of the short horizontal passages beyond reveals, by its geometric construction, the chronological scale of the very important horizontal insertion, which begins at that point. (For details, see *The Great Pyramid or Pyramid Campaign Book*.) The long Horizontal Passage leading to the Queen's Chamber also has its step for the purpose of disclosing, among other matters, the unit of chronological measurement applicable to that passage and chamber. As will be seen from the Frontispiece this step is situated a little over eighteen feet from the end of the passage. But in this case there are no complications involved by overlapping of horizontal and sloping systems as in the instance of the other step, hence it is a very easy matter to ascertain the unit for chronological purposes. The step simply constitutes a vertical drop in the horizontal floor from one level to a lower one. There only is one measurement to take in connection with the step, so it is impossible to go wrong, and this, of course, is the height, which therefore constitutes the unit by which this horizontal series (the Horizontal Passage and Queen's Chamber) requires to be measured in order to reveal the chronology therein enshrined. At the present day, this step is very much fractured, whilst the adjacent floor is badly cut up by attempted excavations. The original height of the Step can, of course, be obtained by ascertaining the height of that part of the Horizontal Passage before coming to the step, and the height of the portion of the passage beyond the step, and finding the difference.* The

* It is impossible to ascertain with accuracy the original height of the Step in the Horizontal Passage from the Step itself, owing to its present fractured condition. Notwithstanding the fact that the distance to be measured is so short—only about 20 inches—almost every measurer obtains

entire roof of the Horizontal Passage was built at the exact level of the end of the roof of the First Ascending Passage. The floor of the Horizontal Passage at the beginning is 46·9 inches below the roof level, whilst at the end of the passage, at the entry into the Queen's Chamber, the floor is 67·5 inches below the roof, the difference being, of course, the measurement of the drop of the step, namely 20·6 inches and this is precisely the length of the Common Cubit (expressed to one decimal place), which therefore constitutes the unit of measurement that defines the chronology in this horizontal insertion. Although this cubit was in ordinary use by the Egyptians of the time it was not of purely Egyptian origin, for it was geometrically derived from a longer cubit employed by the ancestors of the Hebrews, which cubit is also revealed in the design of the Pyramid and has hitherto been termed the Pyramid Cubit (25·027 British inches). Not only is this Common Egyptian Cubit the unit which reveals the chronology, it is the unit of the entire design of the Horizontal Passage and Queen's Chamber. The length of the Queen's Chamber is 11 of these Common Cubits, and the breadth is 10 Common Cubits, whilst the Great Niche in the east wall of the chamber is 1 Common Cubit wide at the top and 3 Common Cubits at the bottom, whilst its depth or length is 2 Common Cubits.

The fact that the Great Step at the entrance to the small passages leading to the King's Chamber constitutes a rise or elevation signifies that the chronological scale of that part is a raised or enlarged scale to that of the general inch-year chronograph. But the Step in the Horizontal Passage leading to the Queen's Chamber constitutes a drop, thus signifying that the scale applicable to this horizontal series is a reduced or smaller scale than that of the general chronograph. Hence, just as the larger Cubit of 25 inches on the general chronograph

a different result. Sir W. M. Flinders Petrie gives its present mean reduced height as 19·7 inches, whilst Dr. John Edgar and Morton Edgar, realising the hopelessness of measuring the original height to the fraction of an inch with certainty, state it to be (to use their own words) "between 20 and 21 inches." Hence to ascertain accurately the original height of this Step, it is necessary to adopt another method, as explained above in the text.

of the sloping passages represents precisely a quarter-century so in the Horizontal Passage and Queen's Chamber series the Common Cubit is revealed to represent a complete century. This scale can be proved by three independent methods.

Firstly—As the Queen's Chamber symbolises the Millennium therefore the distance from the entry into the chamber right across to the opposite side represents the duration of the Millennium. This distance is just 10 Common Cubits, which, at the scale of a cubit to a century, represents 10 centuries, *i.e.*, 1000 years—precisely the duration of the Millennial Reign of Christ and the Saints over the Earth!

Secondly—It has already been shown that another part of the Pyramid independently reveals the date of the beginning of the Millennium as A.D. 1994 and the end of it as A.D. 2994. Therefore, according to the dates of the Pyramid's own supplying, the entrance into the Queen's Chamber marks A.D. 1994 and the far side of the Chamber represents A.D. 2994. Obviously from this data we can ascertain, by an independent method, the unit and scale of the chronology enshrined in the Queen's Chamber and the Horizontal Passage leading thereto. The interval between these two dates, 1994 and 2994, represented by the Queen's Chamber's north and south walls respectively, is 1000 years ($2994 - 1994 = 1000$). Hence the distance across the chamber represents 1000 years. This distance is actually 10 Common Cubits, hence 1 Common Cubit represents one-tenth of 1000 years, *i.e.*, 100 years or one century. Thus we have another independent proof from that revealed by the Horizontal Passage Step that the unit measure of the chronological scale in this horizontal series is the Common Cubit. This means that even if the Step in the Horizontal Passage had not existed, the unit of chronological measurement could be established along other entirely independent lines of evidence.

Thirdly—The first Adam, through disobedience to the Divine will, lost his place as Father and Life-giver of the human race. In due time, his place was taken by Christ "the second Adam," the true and Everlasting Father and

Life-giver of the race. Hence, in the Pyramid, Christ is represented as standing at the self-same place that Adam stood at the beginning and taking his place, as already explained above. Hence the same spot that marks the date of the death and resurrection of Christ A.D. 33 on the general scale of the sloping passages also marks the date of the creation of Adam on the special scale of the Horizontal Passage and Queen's Chamber. Now, here comes the crucial test! As that point at the beginning of the Horizontal Passage marks the date of the creation of Adam and the point defining the end of the Horizontal Passage, at the entry into the Queen's Chamber, marks the date of the beginning of the Millennium, the entire length of the Horizontal Passage represents the entire period of human history from Adam to the Millennium. As the Pyramid already gives the date of the commencement of the Millennium as A.D. 1994, it is a simple matter to obtain the length of the Horizontal Passage, apply the scale of the Common Cubit to a Century, and thereby ascertain the date of the Creation of Adam in Eden. If the date so obtained agrees exactly with the date disclosed by accurate Bible chronology we shall then have before us a third and conclusive proof of the truth and accuracy of the Cubit-Century Scale, and a magnificent demonstration of the fact that "from ancient time" the Almighty verily knew "the end from the beginning" as He declares in the Scriptures.

Concerning the entrance from the Horizontal Passage into the Queen's Chamber, Sir Flinders Petrie wrote: "The projection on the west side of the doorway mentioned by Professor Smyth, is really a surplus left on both sides of the corner in order to protect the stone in transit and in course of building. This undressed part in the chamber is cut down to the true surface at the top and at the middle joint in order to show the workmen exactly to where it needed to be dressed in finishing it off." The dressed surface of the entrance, of course, marks the exact end of the Horizontal Passage. According to Professor Petrie's excellent survey the entire length of the Horizontal Passage, as measured to this dressed

surface is 1523.9 British inches. The Common Cubit is equivalent to 20.629 British inches (often quoted correct to two decimal places as 20.63 inches, but for most of Pyramidologists' work it is better to use the more precise figure 20.629 inches). Therefore the length of the Horizontal Passage is 73.87 Common Cubits ($1523.9 \div 20.629 = 73.87$). At the cubit-to-a-century scale applicable to this passage 73.87 cubits represent 73.87 centuries, that is, 7387 years. As we have already seen, the end of the Horizontal Passage defining the beginning of the Millennium, marks the date A.D. 1994, and as the length of the passage represents 7387 years, the date of the creation of Adam marked by the beginning of the passage is therefore 7387 years prior to A.D. 1994, namely, 5394 B.C.*

But the date 5394 B.C. for the creation of Adam does not at all agree with the generally accepted ideas amongst Bible people, who mostly believe that this event occurred round about 4000 B.C. What are we going to do about it? Are we going to invent ingenious elaborate geometrical constructions and superimpose them on drawings of the Pyramid's interior so as to manœuvre the measurements of the Pyramid to make them produce the desired date, 4000 B.C.? Certainly not! During recent times an intricate network of geometrical entanglements has been thrust upon the Pyramid in order to make it produce desired dates demanded by preconceived chronological theories. While the Great Pyramid is built according to a wonderful orderly geometric plan which is perfectly straightforward, it was never intended to be weighed down under the burden of innumerable grotesque geometric appendages of man's invention to make it fit in with human chronological theories. The Great Pyramid's interior system constitutes an Architect's plan. The Architect is the Almighty Himself. The plan is the Divine Plan of the Ages. God wishes us to trust Him implicitly and

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

$$7387 - 1994 + 1 = 5394 \text{ B.C.}$$

to accept His Pyramid exactly as He had it built. God will not thank us for adding our ingenious embellishments to His already perfect design, which is at once simple, straightforward and plain, yet conclusive, majestic and grand—just what we should expect a revelation from God to His children to be.

It is our duty to allow ourselves to be taught by God's inspired Pyramid by taking it precisely as it was built without adding our homemade geometric appendages before the beginnings and after the ends of passages and chambers in order to produce dates which would agree with our chronological theories and which we desire to insert into God's Pyramid. In regard to scales for chronological purposes, the same scale should obviously be applied consistently throughout the entire section to which it refers. To change the scale at will in the middle of a passage or chamber is utterly inconsistent. In the case of the horizontal section embracing the Horizontal Passage and Queen's Chamber, with which we are dealing principally in this little book, a well-known school of Pyramid interpretation actually takes the liberty of changing the chronological scale in the middle of the Queen's Chamber ; in other words, from the entrance into the chamber to half-way across the floor is taken at one chronological scale and from the middle of the floor to the far side of the chamber at an entirely different scale ! Practices of this kind should never have been countenanced for a moment. Furthermore, this same school of Pyramid interpretation teaches that the Millennium, the most glorious age in the whole Divine plan, is not even represented in the Pyramid at all, by any of its passages or chambers, and that the last prophetic date in the Pyramid is A.D. 2001 (now only 56 years ahead) and even this date, which is claimed to mark the end of a long era of 6000 years and the beginning of a new age in the Divine plan, ought accordingly to be indicated prominently in the architecture by the beginning or end of a passage or chamber, but the only evidence which is given in order to make this pre-conceived date appear to be in the Pyramid's passages or chambers is an imaginary line through the middle of two slabs

of stone (the Granite Leaf) in the Ante-Chamber, whilst in order to produce this desired date A.D. 2001 on the special inch-month insertion scale, resort has been made to concocting imaginary geometrical figures in the solid masonry for over 48 feet beyond the King's Chamber altogether, where no passages or chambers exist at all! Indeed, this imaginary geometry even extends over 7 feet beyond the vertical alignment of the extreme innermost limit of the Pyramid's entire interior passage system, the end of the Dead-End Passage beyond the Subterranean Chamber! The preconceived date A.D. 2001 was arrived at by believing 4000 B.C. to be the date of the creation of Adam and then, on the basis of the old tradition, adding 6000 years to find the date of the end of the Old Order and the beginning of the Millennium. The truth is that neither 4000 B.C. nor A.D. 2001 is marked in the Pyramid at all, hence the resort to inventing fictitious geometric constructions extending far beyond the limits of the passages and chambers in both directions in an attempt to insert these two preconceived dates into the Pyramid. In order to produce the date 4000 B.C. the imaginary geometric devices have been made to protrude beyond the Pyramid's outside base altogether, out into the surrounding desert for a distance of nearly 60 feet and deep underground at that! To manœuvre with squares, circles, triangles, etc., with all their attendant mathematics, so as to make them produce, on a chronological scale, the precise dates desired and then superimpose the whole elaborate affair upon diagrams of the Pyramid and its surroundings so as to make it appear to be an integral part of the Pyramid itself is undoubtedly very clever. The ordinary "man in the street" who should happen to be interested in the Pyramid is apt to feel overpowered by the great display of scholarship in such and to think that although he himself has not had the higher education necessary to understand it, nevertheless for it to produce the marvellous results it claims to do, it is really very wonderful! Viewed as a production of human sagacity it is indeed very wonderful; but as a method of ascertaining the chronological truth in

God's inspired Pyramid it is an ABSOLUTE FARCE and yet the clever inventors of such theories do not seem to realise it. With such a display of geometric "gymnastics" in order to arrive at desired dates, coupled with the various above-mentioned inconsistencies in interpretation, is it any wonder, on the other hand, that a good many of the more deeply thinking people have become tired of this bewildering type of Pyramid exegesis and consequently have lost interest in the subject! If Pyramidology is going to advance as it ought to do and the beautiful truth of the Pyramid be appreciated in all its grandeur and majesty, then all this sort of thing will require to stop, as it certainly will stop when people become aware of the true position.

Having taken the measurements of the Horizontal Passage and Queen's Chamber exactly as they were built, and applied the revealed scale consistently throughout right from the beginning of the Horizontal Passage to the far side of the Queen's Chamber and allowed the results to take care of themselves, we have found, as shown above, that the date marked by the beginning of the Horizontal Passage, which point symbolises the creation of Adam, is 5394 B.C. This, as we have observed is an altogether different date for that event from that usually accepted and quite different from what we also at one time would at first have expected. But the Pyramid's interior passage systems constitute a scale drawing engraven in solid stone and we cannot tamper with it, hence the date is unalterable. What is the next step in the solution of the problem? Logically the proper procedure is to investigate Bible chronology as thoroughly as it is possible to do so, in order to ascertain accurately the date of the creation of Adam. In our work *Hebrew Chronology Scientifically Established*, we have undertaken a searching analysis of all the periods of Hebrew chronology right back to Abraham, applying wherein possible the exacting tests of synchronisms, chronological "bridges," observed cycles, astronomical fixing and archæological data. Whilst in that work the 200-page chronological table setting out the details goes back as far

as the entry of the Israelites into the Promised Land, the critical analysis in the text extends back to Abraham. Prior to that time, and especially prior to the Flood the chronology could not very well be designated Hebrew for there was no Hebrew nationality and indeed no Hebrews at all in the early days of the ancient Patriarchs, hence in the closing pages of our *Hebrew Chronology* we merely summarised the lives of the Patriarchs prior to Abraham as they appear in the English Bible, without any investigation or critical analysis whatever, such as we had carried out with regard to the whole range of Hebrew history from Abraham onward. In that work we ascertained that the date of the entry of Abraham into the land of Canaan was Spring of 1923 B.C. As we now desire to obtain, if possible, the correct date for Adam we shall now continue our critical analysis from the time of Abraham right back to Adam.

The epoch in which the majority of the well-known ancient races, such as the Egyptians (Mizraim) Canaanites, Babylonians, Assyrians, etc., had their origins, as described in Genesis, Chapter 10, was that prior to Abraham's day, and the chronology relative thereto is obtained from the genealogies of the Book of Genesis.

From the Biblical standpoint, the period begins at the end of the Flood and terminates at the death of Terah, Abraham's father, who died at Haran (Charron) during the journey with Abraham from Ur of the Chaldees to Canaan. (Genesis 11 : 31-32). The Bible says that Abraham was 75 years old when he continued his journey from Haran to Canaan (Genesis 12 : 4), after halting in Haran till the death of his father Terah (Acts 7 : 4). As Abraham arrived in Canaan in the month of March, 1923 B.C., and the journey from Haran to Canaan occupied several weeks in those days, the date of his leaving Haran, on the death of his father Terah, was therefore the winter of 1924-1923 B.C.

In regard to the genealogies or patriarchal dynasties of the period from the Flood till the death of Terah, as recorded in Genesis, chapter 11, there are two views held concerning the

long lives attributed to the Patriarchs; one is that the individual patriarchs enjoyed exceptional longevity because of the different conditions under which they lived at that remote time, whilst the other view is that the long lives refer to duration of dynasties, each of which is named after its founder and chronologically reckoned from his birth, that is to say for example, that Eber or Heber, the Father of the Hebrews, (Genesis 11 : 16-17) in that genealogy refers to the House of Eber and that the "age" of "Eber" when Peleg was born (verse 16) is the period from the date that Eber the founder was born till the birth of Peleg, the founder of the House of Peleg, whilst the total length of life stated in verse 17 refers to the entire period of the House of Eber, and so every new dynasty was thus a "split off" from its predecessor and consequently there were usually several dynasties in power contemporarily, each ruling over its own tribe or group of tribes. According to the latter system the name Eber would be passed on from father to son till the dynasty ceased, and similarly the name Peleg would continue from father to son till the Peleg dynasty came to an end and the last Peleg died, and if this be so, it would appear to clarify the meaning of Genesis 6 : 9. "Noah . . . was perfect in his generations." Nevertheless, this dynastic name would not in any way interfere with each individual having his own distinctive name in addition. Whichever of the two views of the long lives is accepted as the correct one, the chronology of the period is unaffected, because the holders of each view are agreed that the periods stated are reckoned from the births of the respective individual patriarchs.

The years given in Genesis regarding the ages of the patriarchs do not agree in the three versions, (1) the *Massoretic*, from which our Authorised and Revised English Bibles were translated, (2) the *Septuagint* and (3) the Hebrew *Samaritan*. The problem is to ascertain the correct figures. The Table given on page 31, shows the number of years from the birth of each patriarch to that of the next, according to the three versions of the Scriptures and also according to the Jewish

historian, Josephus, as given in his *Antiquities of the Jews*.

From this table it will be seen at a glance that in the majority of cases (namely, the periods of Selah, Eber, Peleg Reu and Serug) the Septuagint, the Samaritan Hebrew and Josephus are all in perfect agreement. It will be observed too that the Greek of the Septuagint and the Hebrew of the Samaritan Text are in complete agreement in every particular throughout that long epoch, with the solitary exception of the period of Cainan. This demonstrates the fallacy of the widely held view that the Septuagint Version should be discredited on the grounds that, owing to the translation having been made in Egypt, 100 years was systematically added to the period of each patriarch in order to lengthen the whole period so as to make the antiquity of Hebrew history compare favourably with the long eras of the ancient Egyptian records. The Samaritan Version, with which the Septuagint almost entirely agrees regarding this period, is in the original Hebrew and is considerably more than a hundred years older than the Septuagint and never had any connection with Egypt at any time.

The historian Josephus was a Jewish priest who lived in the same century as Christ. In his Preface to his *Antiquities of the Jews* he says that he has derived his information from the Hebrew Scriptures and yet his chronological data in regard to the Patriarchs of this era from the Flood to Abraham agrees in almost every instance with that of the Greek in the Septuagint, thus showing that in Christ's day there was no material difference between the Greek Septuagint and the original Hebrew Scriptures. The fact that the later Hebrew Massoretic Text, from which our English Bible was translated, does not agree with the earlier texts, Hebrew or Greek, shows that the patriarchal periods stated in it are incorrect, and when we come to examine the figures, as shown in the accompanying Table, there is clear evidence that they have been deliberately tampered with, for in the Massoretic the periods relative to every patriarch have been systematically shortened by an exact 100 years in almost every case. Furthermore, both before and after the formation of the Massoretic Text in the

POSTDILUVIAN PATRIARCHS	Septuagint (Alexandrine) Text	Massoretic Hebrew Text	Samaritan Hebrew Text	Josephus
Arphaxad born after the Flood	years 2	years 2	years 2	years 12
Cainan " " Arphaxad	135	} 35	135	135
Selah " " Cainan	130			
Eber " " Selah	130	30	130	130
Peleg " " Eber	134	34	134	134
Reu " " Peleg	130	30	130	130
Serug " " Reu	132	32	132	132
Nahor " " Serug	130	30	130	130
Terah " " Nahor	79*	29	79	120
	1002	222	872	923
Terah 	205	205	145	205
From the Flood till death of Terah	1,207	427	1,017	1,128

*Some present popular printed editions of the Septuagint give the later Sixtine Text (179 years), but most fortunately the variations from the Alexandrine are usually given in the footnotes. The early chapters of Genesis are missing from the Vatican MS. upon which the Sixtine Text was based, and hence later and much less reliable MSS. were made the basis of that Text relative to the opening chapters of the Bible, and the same is true regarding the Book of Daniel in the Sixtine Text. So far as chronological numbers are concerned, the earlier and purer Alexandrine Text should always be accepted where there is variation between the texts. As Nahor's age (79) was under 100 when Terah was born, the Massorettes could not subtract 100 years from it as had been systematically done in the case of every Patriarch since the Flood, so they deducted the half-hundred (50) and thus gave his age as 29 years ($79 - 50 = 29$). Both the Greek Septuagint (Alexandrine) and the Hebrew Samaritan agree that Nahor's age at Terah's birth was 79.

sixth century of the Christian Era, Hebrew copies of the Scriptures, quite apart from the Samaritan Pentateuch, existed which assigned the longer, *i.e.*, the correct periods to the Patriarchs preceding and following the Flood, as Kennicott states "Some of the Hebrew copies having the larger numbers existed, in the fourth century, and others, on the authority of Jacobus Edessenus, as late as the year 700; whilst others, much later, are mentioned in the Chronicle of Ecchellensis." (*Remarks on Select Passages in the Old Testament*, p. 17). Fortunately we have definite historical record of this falsification of the original text and by whom and why it was done, but we shall leave the details of this till we deal with the period prior to the Flood, in which the figures respecting the periods of the antediluvian patriarchs were also falsified in the later Hebrew text.

The only point requiring further elucidation in the patriarchal era immediately following the Flood is the period of Cainan (Kenan) which is given in the Septuagint but omitted in the Massoretic and Samaritan. In the first place, let those who surmise that this "second" Cainan was accidentally inserted into Genesis 11:12-13 of the Greek Septuagint through a copyist's slip, note well that this same Cainan is also mentioned in the previous chapter in the Septuagint version (Genesis 10:24). That the period of Cainan or Kenan is authentic is confirmed both by the *New Testament* and by the Jewish *Book of Jubilees*, which was written in Hebrew and is considerably older than the New Testament. In the third chapter of St. Luke's Gospel, the succession of ancient patriarchs therein recorded is identical with that given in the Septuagint, and accordingly includes Cainan as following Arphaxad and preceding Selah. (Luke 3:35-36). The genuineness of the inclusion of Cainan in verse 36 of Luke, chapter 3 is established by the fact that it is confirmed by all the ancient versions in existence, without exception. We also have the evidence of the Hebrew *Book of Jubilees*, which states: "Arphaxad took himself a wife and her name was Rasueja, the daughter of Elam, and she bore him a son in

the third year, in this week, and he called his name Kainam. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers (Fallen Angels) in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it. . . . And he took himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year he begat a son, and called his name Selah." (Chapter VIII, 1-5).

The space of time from the end of the Flood to the death of Terah, Abraham's father, can, of course, be ascertained by adding together the various periods relative to the respective patriarchs as shown on the above table, and including the 2 years' interval from the Flood to the birth of Arphaxad. As shown on the table, this total comes to 1207 years as based on the figures given in the Septuagint (Alexandrine) text, which is the oldest version of the Old Testament Scriptures in existence. Terah died in the winter of 1924-1923 B.C. and 1207 years prior to that date brings us to the winter of 3131-3130 B.C. As all Bible Students know, the Flood ended and Noah and family came out of the Ark in the month of November of our modern calendar (the 27th day of the Second month of the Autumnal Year of that time)—hence practically at the beginning of winter. Thus, the Flood ended in November, 3131 B.C.

From the Table it will be observed that from the end of the Flood till the birth of Terah was 1002 years: thus from the birth of Arphaxad, only 2 years after the Flood, till the birth of Abraham's father was exactly 1000 years and this is in agreement with the facts of archæology. To the same period the Massoretic Text assigns only 220 years, which the advancing

light of the science of archæology has now demonstrated to be impossible. No archæologist of standing to-day accepts the chronological data of the Massoretic Text of the early chapters of Genesis. The eminent archæological authority, Sir Charles Marston, F.S.A., gives the time of the Flood, in round numbers, as "about 3200 B.C.", and this closely agrees with the date we have just given, which falls within the 32nd century before Christ. The computations of some of the Asiatic peoples are wonderfully accurate. According to Dr. Wm. Hales, the Persian computation for the date of the Flood is 3103 B.C., whilst the Cali-yuga or Hindu computation is 3102 B.C., both of which it will be noticed, are very near the truth.

Genesis, Chapter 10, shows the descendants of Noah and his three sons Shem, Ham and Japheth and their subsequent development into peoples and nations in the centuries that followed the Flood. In many cases the individual nations, as well as the country they occupied, were named after the respective ancestor from whom they were descended. For instance, one of the sons of Ham was called Canaan, the territory where he settled was termed the Land of Canaan (now Palestine) and the people descended from him were known as Canaanites. Another son of Ham was named Mizraim (Mitsraim). The country where he settled was called the Land of Mizraim or Mitsraim and the nation that sprang from him were also known as Mizraim. In our English Bibles, the word *Mizraim* is translated Egyptians or Egypt, as the case may be, as this is now the general name given to the country. But in the Hebrew language *Egypt* (both the people and the country) is still called *Mitsraim*. Even at the present time, too, the Arabic word for Egypt is *Misr*. The Bible also recognises the Egyptians as "the House of Ham" (Psalm 78 : 51) and Egypt as "the land of Ham" (Psalms 105 : 23 ; 106 : 22), and as Professor Sayce states : "The Egyptians themselves called their country *Khem*, the Hebrew *Ham*." These facts clearly show that the Egyptians were the descendants of Ham through the line of his son Mizraim.

The connected history of Egypt goes further back than that of any other nation of which we have record at present. Yet in view of the above facts it is evident that even the beginning of the history of the Egyptians (Mizraim) falls a little later than the Flood, therefore the chronology of early Egypt ought to constitute an approximate check on the date of the Flood. Until recently the various schools of Egyptologists have differed very widely in their computations of the dates of the early dynasties of Egypt, but the rapid advance of Archæology in the past twelve years has caused these differences to be greatly reduced (Sir Flinders Petrie's figures, especially, have been proved to require drastic modification), so that now Egyptologists in general with a much larger degree of certainty, give *circa* 3000 B.C. or earlier for the accession of Menes (Mena), the first king of the first Egyptian Dynasty, which is stated to be the first after the Flood according to the King Lists of the famous Egyptian historian Manetho (Version Africanus). In the ancient Egyptian *Book of the Sothis*, this same king is called Mestram. No eminent Egyptologist to-day assigns a later date than 3000 B.C. to the accession of Menes (Mestram). This shows that the Flood, at the very latest, occurred somewhat prior to 3000 B.C., just as we have ascertained above.

From the hieroglyphics in the recesses above the King's Chamber in the Great Pyramid we learn that the Pyramid was built in the reign of Khufu (Cheops) the first king of the Fourth Egyptian Dynasty. The Pyramid gives the date of its own construction and reveals that the erection of the building took place in the closing years of the 27th and opening years of the 26th century before Christ. As the reigns of the kings of the three previous dynasties extended over a period of more than 400 years, the reign of the first king of the First Dynasty (Menes or Mestram) therefore began in the 31st century B.C. The data supplied by the ancient Egyptian records disclose that the Epoch of Horus, whom they associated with the "Destruction of Mankind" at the Flood and with the period before the dynasties of Egyptian kings, is dated in the century previous to the Epoch of Menes,

CHRONOLOGY OF THE FLOOD.

3132—3131 B.C.

<i>Ancient</i>			<i>Modern</i>			
2nd Month,	17th day,	2263 ¹ A.A.	=	Oct. 31st,	3132 B.C.	The Flood began—torrential rain from above and great fountains from beneath continued 40 days.
				(Nov. 1st,	Greg. Cal.)	
 600 YEARS OF THE ERA OF NOAH COMPLETED DURING THESE 40 DAYS						
3rd Month,	27th day,	2263 A.A.	=	Dec. 10th,	3132 B.C.	Violence of the Deluge ceased.
7th	„	17th „ „ „	=	Mar. 30th,	3131 B.C.	The Ark settled on the mountains of Ararat.
10th	„	1st „ „ „	=	June 12th,	„ „	Tops of other mountains appeared.
11th	„	11th „ „ „	=	July 22nd,	„ „	Dove sent from the Ark, but returned.
11th	„	18th „ „ „	=	July 29th,	„ „	Dove again sent; returned with olive leaf.
11th	„	25th „ „ „	=	Aug. 5th,	„ „	Dove released again; did not return.
1st	„	1st „ 2264 A.A.	=	Sept. 10th,	„ „	The Earth began to dry.
2nd	„	27th „ „ „	=	Nov. 5th,	„ „	The Earth dry; Noah came out of the Ark.

the first king of Dynasty I. As Menes became king in the 31st century B.C., the Flood therefore, in the previous century, was in the 32nd century B.C., which it will be observed is the very dating we have already ascertained independently from Scriptural chronology. Thus Egyptological data alone and Biblical data alone each reveals the time of the Flood as the 32nd century B.C. Hence the Flood occurred over 500 years before the erection of the Great Pyramid and not 300 years after it as has been supposed. As shown above, the Bible is explicit that the Egyptians are the descendants of Ham through his son Mizraim, but as Mizraim was not born till after the Flood, it is impossible for the Great Pyramid (built in the Fourth Dynasty of Egyptian kings) to have been in existence before the Flood or indeed until long after it.

In regard to the Antediluvian Age or "Old World" before the Flood, the Table on page 38, shows the particulars of the three versions of the Pentateuch and Josephus regarding the interval between the births of the respective Patriarchs from Adam to Noah. Here again it will be observed that there is a difference of 100 years in respect of most of the Patriarchs as given by the Hebrew versions on the one hand and by the Septuagint and Josephus on the other. In the case of this period an examination of the figures themselves reveals that it is the existing Hebrew versions that have been falsified. The full-page Table on page 41 shews (1) the age of each Patriarch or dynasty at the birth of the successor, (2) the length of life of each Patriarch or dynasty, and (3) the interval from the end of the life of each Patriarch or dynasty to the Flood, as variously given in the three texts, Septuagint, Massoretic and Samaritan. Now, God expressed His approval of Noah's line as "righteous" and therefore had any of Noah's ancestors been alive at the time of the Deluge they would not have been destroyed in the Flood but would have been in the Ark along with Noah and his family. They were not in the Ark, therefore they had all died before the Flood. But out of the three versions, the Septuagint is the only one that

ANTEDILUVIAN PATRIARCHS		Septuagint (Alexandrine) Text	Massoretic Hebrew Text	Samaritan Hebrew Text	Josephus
		years	years	years	years
Seth	born after Adam	230	130	130	230
Enos	„ „ Seth	205	105	105	205
Cainan	„ „ Enos	190	90	90	190
Mahalaleel	„ „ Cainan	170	70	70	170
Jared	„ „ Mahalaleel	165	65	65	165
Enoch	„ „ Jared	162	162	62	162
Methuselah	„ „ Enoch	165	65	65	165
Lamech	„ „ Methuselah	187*	187	67	187
Noah	„ „ Lamech	188	182	53	182
Birth of Noah to the Flood ...		600	600	600	600
From Adam to the Flood ...		2262	1656	1307	2256

* The later Sixtine Text gives 167 as Methuselah's age at Lamech's birth, but the earlier Alexandrine and all the best MSS. give 187. The Greek Septuagint (Alexandrine), the Hebrew Massoretic and Josephus all agree that Methuselah's age at the birth of Lamech was 187.

shows all Noah's forefathers as having died before the Flood, therefore it is the only one that can be right. According to the Massoretic Version, Noah's grandfather, Methuselah, died at the Flood, while according to the Samaritan Hebrew Text, Noah's father, grandfather and great-great-grandfather all died at the Flood, and not only so, but an examination of the ages assigned to the Patriarchs in these two texts clearly reveals that the figures have been "cooked" to produce this result. From the Table it will be seen at a glance, that in the Massoretic Text the ages of the respective Patriarchs at the births of their successors are consistently shorter by 100 years in each case than those appearing in the Septuagint, with the exception of Jared, Methuselah and Lamech. But one naturally asks the question, why were these three made an exception and not reduced by 100 years like all the others? The reason is not difficult to find. Had these three been reduced by 100 years as were the others, the result would have been that the three Patriarchs in question would have been represented as surviving the Flood by 115, 249 and 100 years respectively, which would have been a glaring contradiction of Scripture! On the other hand, in the Samaritan text, the ages of the respective Patriarchs at the birth of the successors have all been shortened by 100 years or more, without exception. Consequently, the forgers had to think of some other means of preventing their figures from showing Jared, Methuselah and Lamech as surviving the Flood by 115, 249 and 100 years respectively. A little reflection will reveal that this could be accomplished by tampering with the figures giving the length of life of these three Patriarchs, and this is precisely what was done. From the Table it will be readily seen that in the Samaritan Text the ages of the Patriarchs at death agree in all instances with those in the Septuagint and Massoretic texts, except in the case of these three Patriarchs, and moreover the extent of falsification in all three is precisely the minimum amount required to avoid the anomaly of the Patriarchs surviving the Flood, as the following shows :—

	Jared	Methuselah	Lamech	
Length of life	962	969	753	years
Minimum falsification necessary to avoid the anomaly of surviving the Flood ...	115	249	100	„
Length of life as given in the Samaritan	847	720	653	„

This explains why the only three Patriarchs in respect of whom the Septuagint and Massoretic Texts are in agreement are the only three whose ages at death have been falsified in the Samaritan Text. The whole procedure of falsification in the Massoretic and Samaritan texts can be traced at a glance by consulting the figures as set out on the Table on page 41.

The figures appearing in the Septuagint having been established as the correct series, it is now a simple matter to ascertain the dates. By referring to the Table on page 38 it will be observed that according to the Septuagint Text the period from Adam to the Flood was 2262 years, as ascertained by adding together the intervals between the birth of the successive Patriarchs. The Flood as we have seen, began in 3132 B.C., therefore the date of Adam, 2262 years before, was 5394 B.C. On page 42 there will be found a Table showing the dates from Adam to Abraham. For the convenience of cross-reference these dates are given both in the ancient *Anno Adami* (A.A.) years and the modern *Before Christ* (B.C.) reckoning. Chronologers hitherto have applied the term *Anno Mundi* (A.M.) to the years as reckoned from Adam, but as this means "In the year of the World" it is misleading, for the world existed long ages before Adam. We therefore introduce *Anno Adami* (A.A.) "In the year of Adam" as the correct terminology. The calendar year of the earliest ages of human history was the intercalated autumnal equinoctial

COMPARISON OF THE EXISTING SEPTUAGINT, MASSORETIC AND SAMARITAN TEXTS
IN REGARD TO THE CHRONOLOGY OF THE ERA BEFORE THE FLOOD.

		1 Adam	2 Seth	3 Enos (Enosh)	4 Cainan (Kenan)	5 Mahalaleel (Mahalalel)	6 Jared	7 Enoch	8 Methuselah	9 Lamech (Lamek)	10 Noah (to the Flood)
		years	years	years	years	years	years	years	years	years	years
Age of each Patriarch or dynasty at the birth of the successor.	<i>Septuagint</i>	230	205	190	170	165	162	165	187	188	600
	<i>Massoretic</i>	130	105	90	70	65	162	65	187	182	..
	<i>Samaritan</i>	130	105	90	70	65	62	65	67	53	..
Length of life of each Patri- arch or dynasty	<i>Septuagint</i>	930	912	905	910	895	962	365	969	753	..
	<i>Massoretic</i>	..	..	..	..	..	..	..	..	777	..
	<i>Samaritan</i>	..	..	..	..	..	847	..	720	653	..
Interval from the end of the life of each Patriarch or dynasty to the Flood.	<i>Septuagint</i>	1332	1120	922	727	572	340	775	6	35	—
	<i>Massoretic</i>	726	614	516	421	366	234	669	DIED at the FLOOD	5	—
	<i>Samaritan</i>	377	265	167	72	17	DIED at the FLOOD	420	DIED at the FLOOD	DIED at the FLOOD	—

year, consisting normally of 12 months of 30 days, that is, 360 days but with a leap-year of 13 months of 30 days, that is, 390 days occurring every 6 years (sometimes 5 years). The particular year in which this ancient calendar was inaugurated by Adam began precisely at the Autumnal equinox (now September 23rd) and by means of the leap-year arrangement, all years began within a month of the autumnal equinox. It should be noted that the year in which the Deluge occurred was a normal year of 360 days, not a leap year of 390 days. The Flood began about six weeks after the beginning of the year, namely on the 17th day of the Second Month A.A. 2263 and lasted till the 27th day of the Second Month of the next year A.A. 2264—a period of 1 year 10 days, that is, 370 days ($360 + 10 = 370$). But according to our modern calendar as will be seen from the Table of the Chronology of the Flood on page 36, the Flood began on the night of 31st October 3132 B.C. and ended on the 5th November 3131 B.C.—which is only 1 year 5 days, but nevertheless still 370 days ($365 + 5 = 370$). It should be noted, too, that Noah was in his 600th year when the Flood began (Genesis 7 : 11) and turned 600 during the 40 days that the Flood of waters poured forth upon the Earth (Genesis 7 : 6) *i.e.*, between 31st October and 10th December 3132 B.C.

There are two other matters worthy of mention in connection with the dates on the Table. So far as we have any record, the first bereavement in the Adamic family was that when Abel was slain by Cain. It is interesting to note that Adam was exactly 100 years old when the first death in the race took place. This information is derived from the record in the *Palestinian Targum*, which states "And Adam knew his wife again at the end of 130 years after Abel had been slain ; and she bare a son and called his name Seth." As Adam was 230 at the birth of Seth, he was therefore 100 when Abel was slain 130 years previously. This also serves to show the accuracy of the Septuagint figures, for if the Massoretic were right in giving Adam's age as 130 when Seth was born, then the statement of the *Targum* would be impossible, but

be it carefully noted that the same information as appears in this statement is given by Midrash Tanchuma, More Nevochim, Solomon Jarchi and Bereshith Rabba, whilst that very ancient book *Little Genesis* gives the time of Abel's offering his sacrifice and his death as the year 99 of Adam, which closely agrees with the above. Some of the most striking confirmations of the accuracy of the chronology are to be found in the apocryphal *Book of Enoch*, originally written partly in Hebrew, partly in Aramaic, in the second century before Christ (parts of it even earlier), wherein the 165th year of Enoch's age is stated to be the 1286th year of the World (*i.e.*, of the world of mankind, beginning with Adam). As can be calculated from the table of dates on page 42, Enoch's 165th year, *i.e.*, the year during which he was 164 years old, was A.A. 1287. Adam was created in A.A.I. The length of time from Adam's creation till Enoch's 165th year was therefore 1286 years, precisely as given in the *Book of Enoch*. But according to the Massoretic Text, from which our modern English Bible was translated, the interval from Adam's creation till Enoch's 165th year was only 786 years.

Many Bible students, when in doubt about the true reading of passages of Scripture, refer, and rightly so, to the three oldest and most famous manuscripts of the Bible, namely the Sinaitic, Alexandrian and Vatican MSS.—technically known as the *Codex Sinaiticus* (X), *Codex Alexandrinus* (A) and *Codex Vaticanus* (B) respectively. The Sinaitic and Alexandrian Manuscripts are now both in "The World's Greatest Treasure House," the British Museum and Library, London, whilst the Vatican Manuscript is in the Vatican Library, Rome. Let us enquire therefore what these oldest and most reliable MSS. have to say regarding the early chronology from Adam to Abraham as recorded in Genesis, chapters 5 and 11. The Book of Genesis is missing from the Sinaitic MS. and most of it from the Vatican MS. also, and it is not surprising, in view of the very great age of these codices (4th century) that the first few leaves have become detached and lost. But most fortunately the entire Book of Genesis is intact in the Alexan-

drian MS. and it contains the longer chronology (Septuagint). The Alexandrian MS. is thus the oldest and most reliable MS. in existence containing the opening chapters of Genesis and is the highest authority in regard to the text of those chapters. Hence, in all chronological matters recorded in Genesis we accept the Alexandrian MS. in all cases without exception; therefore we have ensured that all the tables and lists in this book pertaining to the early chronology of the Bible, as given in Genesis, are in strict conformity to the Alexandrian Manuscript in every particular.

The chronology having been established, the question that naturally presents itself is: Why was the Hebrew of the Massoretic and Samaritan Texts in the first place altered systematically to the extent of 100 years in the case of each Patriarch, thus falsely reducing the length of the period from Adam to the Flood by many centuries? Down the centuries till Christ's time great precautions were taken to prevent tampering with the sacred Scriptures, but after the destruction of Jerusalem by Titus in A.D. 70, and still more so after the full dispersion of the Jews in A.D. 135, a great change took place. As Dr. Hales says, "After the first destruction of Jerusalem by Titus, A.D. 70, the Jews were so oppressed by their national calamities that they could think of nothing else for some time; but about the end of the first century of the Vulgar Era, they were roused to oppose the wonderful progress of Christianity. What principally excited their rage and vexation was that their own *Scriptures* were turned into artillery against them to prove that JESUS was indeed the CHRIST from the days of the Apostles. (Acts 18:28). And the chronological aspect formed no small part of that bombardment, for there was a very widespread belief, indeed, it was almost universal among the Jews that just as man was created in the sixth "day" of Creation, so the Messiah would come in the sixth 1000-year "day" of human history, for *a thousand years with God are but as one day.*" As we have seen, Adam "the first man" came to life in 5394 B.C., consequently 5000 years were complete in 394 B.C. The Old Testament therefore

contains human history covering a period of 5000 years (in round numbers), hence the Jewish priest Josephus says regarding his work *Antiquities*: "Those Antiquities contain the history of five thousand years and are taken out of our sacred books, but are translated by me into the Greek tongue" (*Contra Apion* 1: 1). The sixth "Day" of 1000 years from the creation of Adam thus began in 394 B.C. and ended in A.D. 607, during which very "Day" Christ came, as anticipated.

As every student of the history of the Bible knows, many copies were made and many versions of the Scriptures, both Jewish and Christian, sprang into existence in the early centuries of the Christian Era, and considerable variation existed between the different texts. The Jewish Scholars and rabbis taking advantage of this confusion and professing to bring out "authentic" texts, in reality seized on the opportunity to corrupt the numbers of years in the genealogies of the early Patriarchs of Genesis, so as to make it appear that the sixth thousand-year "day" had not yet arrived and therefore Jesus could not be the Messiah. This fact is definitely recorded in history, for Ephrem the Syrian, who lived only three hundred years after Christ, wrote "The Jews have subtracted 600 years from the generations of Adam, Seth, etc., in order that their own books might not convict them concerning the coming of Christ; he having been predicted to appear for the deliverance of mankind after 5500 years." As we observed from the Table on page 38, just 100 years had been systematically subtracted from the generative ages of six of the antediluvian Patriarchs, making 600 years in all (plus the odd 6 years in Lamech's case) in the Hebrew text, just as Ephrem the Syrian states. But it will be noticed that this historian does not say anything about a further corruption of nearly 800 years in respect of the Patriarchs in the period following the Flood, thus showing that the corrupting of the Hebrew text was executed in two stages, the antediluvian Patriarchs having been tampered with first, and the postdiluvian Patriarchs at a later stage. The Masoretic Text exhibits both corruptions, whereas the Samaritan

Text has only suffered the first corruption and escaped the second, hence the substantial agreement between the Samaritan and Septuagint Texts in regard to the generative ages of the Patriarchs immediately following the Deluge, yet the utter disagreement in this respect prior to the Flood.

All the earliest Fathers of the Church, with the solitary exception of Jerome, accepted the longer chronology corresponding to that which appears in the Septuagint to-day (Origen's calculation of the date of the Creation of Adam lay between the two computations, but was much closer to the Septuagint than the Massoretic). The well-known Christian Father Justin Martyr, writing about A.D. 148 also accuses the Jewish rabbis of tampering with the Scriptures. Irenæus (A.D. 140-202) wrote: "If the Jews had known that we should have made use of those testimonies that are to be drawn from the Scriptures they would never have hesitated themselves to burn their own Scriptures."

As Dr. Hales points out, the first definite record we have, as yet, of the corruption of the Hebrew genealogies appears in Aquila's Version, A.D. 128, which was sanctioned by the Seder Olam Rabba, A.D. 130, but it was two or three centuries before the corruption was complete and the shorter generative ages of the Patriarchs recognised everywhere by the Jews. For a long time both the "longer" and the "shorter" versions were in circulation. Theophilus, Bishop of Antioch, who lived only a hundred years after Christ was the first Christian writer on record to attempt ascertaining the age of the human race from the Bible; in his *Antolyucus*, Book 3rd, he reckoned 3400 years from Adam to the birth of Isaac. This shows that the version of the Bible he used agreed approximately with the Septuagint (the Massoretic assigns only 2110 years to that period). Eusebius, 300 years after Christ, "found in the Hebrew copies which he consulted, different accounts of the times, some following the longer, others the shorter computations," but it is worthy of note that this, the greatest of early ecclesiastical historians and "Father of Church History" repudiated the shorter chronology and spoke of

“ the error of the Jewish Hebrew text ” ; he accepted the longer chronology as still preserved in the Septuagint Version to-day, and be it remembered that Eusebius expressly applied himself to the study of chronology.

In the sixth century the Jewish doctors, known as Masoretes, assembled at Tiberias, decided that the Hebrew text (containing the double corruption) be the authentic text for the Jews. “ The text, as so fixed by them became the one and only recognised standard from which others were multiplied ” (*Oxford Helps*, p. 13). Thus originated the Massoretic Version. It was from late copies of this that the Old Testament of our English Bibles was translated over a thousand years later. The authorised version of the Roman Catholic Church was the Vulgate, a Latin translation made by Jerome, the only eminent Early Christian Father who accepted the corrupted Hebrew text. The Greek Church on the other hand has adhered to the chronology of the Septuagint Version right down to the present day, and in that respect this Eastern Church is ahead of both the Roman Catholic and Protestant Churches of the West. When we say Septuagint, we refer to the earlier Alexandrine Version of the Septuagint, not the Sixtine Text of it. The Greek Septuagint (LXX) is thus a witness to a much earlier and purer form of the Hebrew Bible than is our English Bible. Consequently it is not surprising to find that the wording of passages from the Old Testament as quoted in the New Testament of the English Bible, in the great majority of cases agrees much more closely with the Septuagint wording than with that in our English Old Testament itself. “ Wherefore,” says Syncellus (A.D. 800) in his *Chronographia*, pp. 88–89, “ it is with reason that in our chronology we follow the version of the Septuagint, which was made, as it appears, from an ancient and uncorrupted Hebrew copy.” “ In very many passages the readings of the Septuagint accord with the Samaritan copies where they differ from the Jewish (Massoretic).” The Septuagint is the oldest version of the Scriptures in existence, but the Hebrew Samaritan is the oldest text of the Pentateuch extant.

It is interesting to notice, too, that since the deliberate shortening of the early Bible chronology in the Hebrew Massoretic Text, the Jews have continued to shorten the chronology still more during this Christian Era so as to make it appear that the time is not even due yet for the Messiah. After all these many centuries they cannot very well still claim that the sixth 1000-year "day" has not yet arrived, but they make out that it has not ended yet, although even according to the already corrupted Massoretic Text it ends at this twentieth century, and in actuality ended long ago. Just as we now number our years from Christ's time, so the Jews in their calendar number the years from the Creation of man. According to the present Jewish calendar the Creation is reckoned at 3760 B.C. (strictly, September, 3761 B.C., as the Jewish New Year is earlier than ours), which reveals a chronological computation 247 years shorter than even the Massoretic! The present year 1945 A.D. is therefore the year 5705 according to the Jewish calendar, as can be readily verified by reference to the date on any current Jewish newspaper or magazine (The Jewish New Year falls fully three months earlier than ours, so actually the year 5705 began on the Jewish New Year Day, 18th September, 1944, and ends on the 7th September, 1945). So, according to the present Jewish calendar, 295 years have yet to run to complete the 6000 years since Adam! It is thus clearly demonstrated that the Jewish scholars have systematically shortened their chronological periods by stages through the ages, so as continually to make it appear that the due time for the advent of the Messiah had not yet come.

Many Christians to-day believe (as many in the past have also believed) that at the end of 6000 years from the creation of Adam, the 1000 years of blessing or Millennial Reign of Christ would begin.* The idea of six millenaries of world history followed by a millenary or 1000 year "day" of regener-

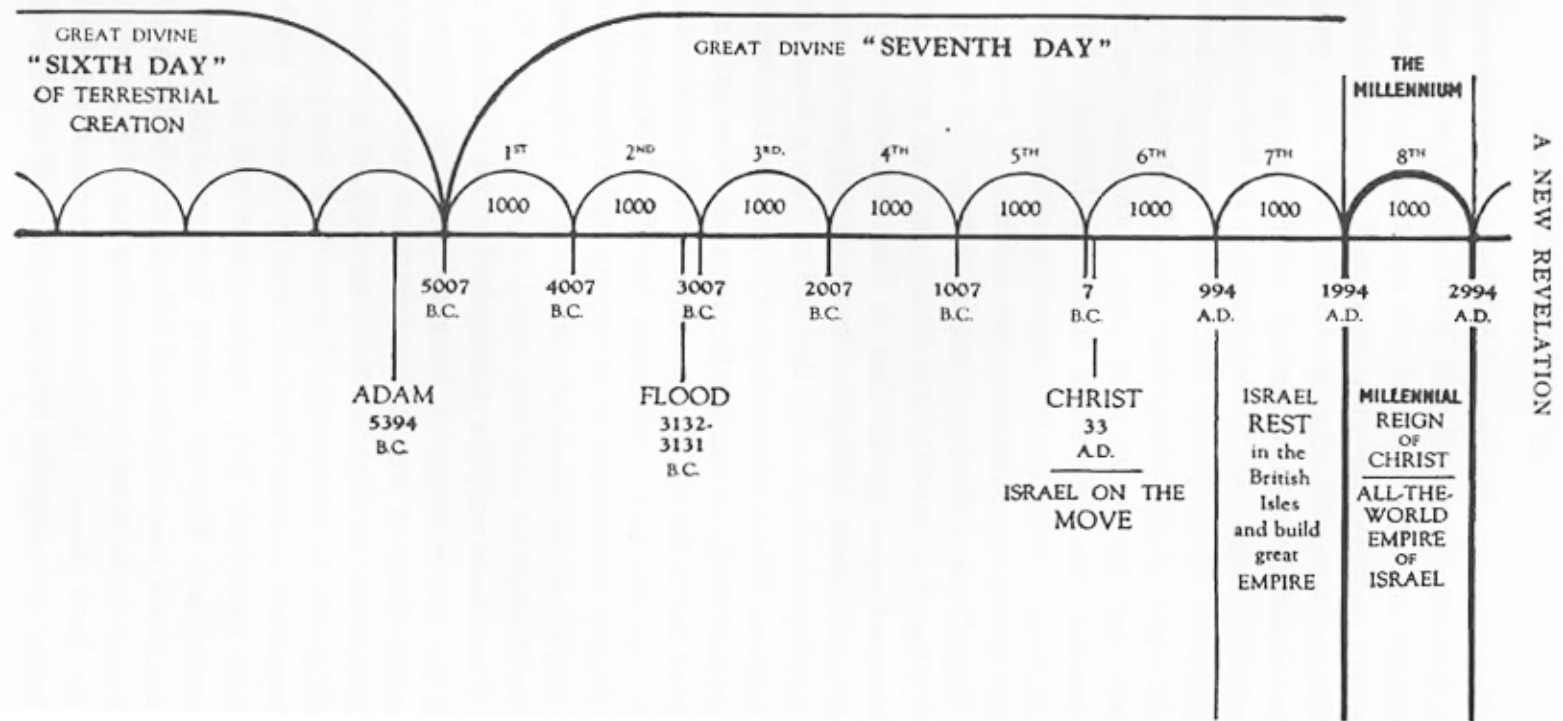
* The 6000 years mentioned in the Book of Enoch have usually been interpreted as commencing from Adam, whereas they are true when reckoned from Enoch's own lifetime. From a date exactly 100 years before Enoch's death, namely, 4007 B.C. till the Millennium begins in A.D. 1994, is 6000 years.

ation is of great antiquity and can be traced back to the ancient Cabbalists. But two great facts stand out prominently against the idea being correct. First, there is not a single word in the Bible to that effect, and secondly, the 6000 years from Adam have ended long centuries ago, but the Millennium of blessing has still not yet come. Quite a number of Christians claim to hold the belief on the basis of Biblical types. They claim that the Millennium is the great antitypical Sabbath or Seventh Day Period of 1000 years, and that therefore 6000 years of human history must pass before the seventh 1000 years or Millennium can begin. An examination of the Scriptural types, however, will reveal that, chronologically speaking at any rate, the Millennium cannot be a "Seventh-Day" period at all. That the Millennium follows the Second Advent of Christ practically all believers in Biblical prophecy will agree. The Scriptures also define the age beginning at the Second Advent as "the times of restitution of all things" as recorded in Acts 3:20-21, "And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." Thus "the times of restitution of all things" and the Millennium are one and the same period. Indeed, the very purpose of the Millennium is to put the World right, restore all that was lost in Adam and bless all the nations of the Earth. In the Law Dispensation of the Israelites of old, the great restitution year when all things were put right and all property returned to its rightful owners was called the Jubilee. This Jubilee or Year of Restitution was manifestly a type of the still greater "Times of Restitution of all things"—the Millennium. But the Jubilee NEVER fell on a Sabbatic or "Seventh Year" but always on the "Eighth Year," and as it occurred but once in every seven "Weeks" of years, it was defined as falling on the "Fiftieth Year." If chronological significance is also intended in this type then it means that the Millennium cannot occur on the seventh "year" or Seventh 1000-year "Day" but on the following 1000-year

" Day " even as the Year of Jubilee ALWAYS followed a Sabbatic or Seventh Year. If the Massoretic Text were correct and consequently the date of the creation of Adam were placed as late as approximately 4000 B.C., it would mean that the Millennium would not be due for over 1050 years yet, and that it could not be expected to begin before A.D. 3000 or end before A.D. 4000 at the very earliest ! But we know from the fulfilment of prophecy before our eyes and from the foretold signs of the times that the Millennium is much nearer than that, for, as we have seen, both from the Bible and the Pyramid, the Millennium is due to be fully inaugurated by A.D. 1994. Actually, the beginning of these 1000-year " Days " does not synchronise with the creation of Adam. These long " Days " are a Divine measure of time and not a human one — " One day is with the LORD as a thousand years and a thousand years as one day." Therefore the beginning of the first 1000-year " Day " after man appeared on the Earth would synchronise with the end of God's Great Sixth Day of Creation, which chronologically terminated some time after man's arrival on the Earth, for man was created during the Great Sixth Day, though comparatively near the end of it as he was the last production of terrestrial creation on that " Day." Of course it is to be understood that the Great " Days " of Creation are many times longer than the 1000-year " Days."

These facts supply a wonderful test for checking the accuracy of the whole range of human chronology through the ages. As the dates of the Millennium have been ascertained and it constitutes the Eighth 1000-year Day, it is a matter of simple arithmetic to obtain the dates of all the previous 1000-year Days back to the First. Knowing that the beginning of the First 1000-year Day, marking the end of the much vaster Great Sixth Day of Divine Terrestrial Creation, falls somewhat after the creation of Adam, it follows that the interval of time from Adam to the end of the Millennium is somewhat over 8000 years. Do the dates as ascertained in our chronological investigation bear this out ? If so, this will constitute

CHRONOGRAPH OF THE DIVINE AGES



an "interlocking" evidence of the correctness of the chronology. We found the date of Adam's creation to be 5394 B.C. and the end of the Millennium as due by A.D. 2994, therefore the space of time between the two is 8,387 years ($5394 + 2994 - 1 = 8387$) thus confirming the accuracy of the chronology. As the Eighth 1000-year Day ends in A.D. 2994, the First 1000-year Day therefore began exactly 8000 years previously, *i.e.*, in 5007 B.C. ($8000 - 2994 + 1 = 5007$). Thus Adam was created 387 years before the end of the Sixth Creative Day ($5394 - 5007 = 387$). Considering that the Great Sixth Day of Creation was a vast period of thousands of years, 387 years is a trifle in comparison, hence Adam was created almost right at the end of the Great Sixth Day as the opening chapters of Genesis imply. (See diagram on page 52.)

Comparing the above chronological investigation with the Pyramid, what a grand and perfect harmony is revealed! It will be noticed the date ascertained for the creation of Adam, 5394 B.C. is identical with that revealed in the Pyramid. So we see that, in the Pyramid the great horizontal series extending from the beginning of the Horizontal Passage to, and including, the Queen's Chamber gives, by symbol and measurement, a bird's eye view of the whole range of human history from Adam at the beginning to the end of the Millennium. The full length from the beginning of the Horizontal Passage to the far side of the Queen's Chamber is 83·87 Common Egyptian Cubits, which at the revealed scale of a cubit to a century, applied consistently throughout, represents 83·87 centuries, that is, 8387 years as extending from 5394 B.C. to 2994 A.D. The last 10 cubits of this, representing the last 10 centuries, or 1000 years, A.D. 1994-2994, is occupied by the spacious and magnificently constructed Queen's Chamber, which most appropriately symbolises the grand Millennium itself, and the measured datings of which define the Millennial period precisely! Surely nothing more straightforward, simple, exact, satisfactory and conclusive could be asked or desired! Indeed, it is just like God! This, we believe, is the right way to interpret God's inspired Pyramid, His Bible

in Stone—that is, humbly to allow it to teach us by our taking it just as it was built, in contradistinction to inventing ingenious elaborate geometric devices to produce the dates that we want to put into the Pyramid to make it fit our theories.

The function of God's nation Israel is revealed in the Pyramid in both aspects:—

- (1) *Israel's relation to the great executives of the New Order, the great Christ, "Head" and "Body," is appropriately shown in connection with the King's Chamber.* As pointed out above, the ascending series of passages and chambers comprising the First Ascending Passage, Grand Gallery, Ante-Chamber and King's Chamber beautifully portray the Divine preparation for, and inauguration of, the rulership of the New Order in the great Millennial reign now very near. We have seen that the great supreme monarch is the Lord Jesus Christ Himself. The great body of executives whom He says will "sit with me upon my throne," "judge the world" and "rule over the nations" will be composed of the footstep followers of the Saviour, the true Church when raised in the "First Resurrection." "If ye be planted together in the likeness of His death so shall ye also be in the likeness of his resurrection." "The dead in Christ shall rise first." "Blessed and holy is he that hath part in the first resurrection . . . they shall be kings and priests unto God and shall reign with him a thousand years." All this is exquisitely portrayed in this upper part of the Pyramid's interior, as explained in detail in the work *The Great Pyramid: Its Christian Message to all Nations*. Israel will ultimately renounce her own will in consecration and become the willing and obedient servant of the entire Christ carrying out their instructions implicitly. Hence in the King's Chamber, which represents the setting-up of the rulership of the New Order, the predominating symbolism entirely relates

to the resurrection of the true church, their union and exaltation with Christ Himself to take over the rulership of the World. It should always be remembered that the King's Chamber is the Great Pyramid's "Holy of Holies" hence this chamber with its approaches is composed entirely of granite (corresponding to the gold in the Tabernacle and Temple) whilst the Pyramid itself is built entirely of limestone. Israel is depicted as being granted access to the King's Chamber but with no power of her own, and submitting herself completely to the glorified Christ, whose commands she implicitly obeys.

- (2) *Israel's relation to the world of mankind is fittingly shown in the Horizontal Passage and Queen's Chamber, which shows the whole course of mankind through the ages. As will be seen from the above, the throne is basic in the inauguration of the New Order among men. The establishment of a throne creates a kingdom. In Daniel, Chapter 2, a panoramic vision is given of the dominant empires or powers that would rise and fall until the establishment of the kingdom that would ultimately be universal and controlled by the Lord and his saints. The prophecy shows that the Divine Kingdom which would ultimately become world-wide would not suddenly spring into existence as such on the collapse of the former great powers, but that a kingdom would be established beforehand ready to be taken over by the Lord and made universal after it has broken the great aggressive powers that seek to dominate the world. The Divine prophecies are quite clear too that the nation in which this kingdom was to be set up is Israel, and not only is she to be the premier nation in the Millennium but even "in the last days" before the Millennium she is to develop into a "great nation and company of nations." There is only one power in the world to-day that answers to the prophetic description*

of Israel, both in regard to the throne and the constitution, namely, the British Commonwealth or Company of Nations, whose monarch, King George VI, is of the line of King David of Israel, as proved by the genealogical tree in Windsor Castle. The British throne is the rock on which the whole British constitution stands and the tie that binds the whole empire together. So if we can ascertain the time when the Kingdom was established in Britain we will have found the date when "the God of Heaven" set up the kingdom foretold.

In tracing back the history of the British crown we find that it came from Scotland in 1603, when James, King of Scotland became king of all Britain. So all we have now to do is to find out when the Kingdom of Scotland originated. In the early centuries of the Christian Era, what is now Scotland was made up of various tribes and sections, the chief of which were Pictland, Argyll and Strathclyde. In the ninth century the first two came together, but in A.D. 945, however, the large territory of Strathclyde* was annexed and all three were consolidated into one realm and the whole country became known, for the first time, by the new name *Scotland*. (Prior to that time the northern end of Britain beyond the Firth of Forth was known as Alban, whilst the name *Scotia* referred to Ireland). Malcolm, King of Picts and Scots, of the line of David, occupied the throne of Scotland, having been crowned on Jacob's Pillow-Stone, which in the 13th century was taken to the Coronation Chair in Westminster Abbey, London. Centuries later, in 1603, the King of Scotland went from Edinburgh to London when he became king of all Britain, in fulfilment of the old belief:—

* Strathclyde, at that time, embraced not only the whole of the south-west of Scotland but also what is now Cumberland in north-west England. On the eastern side of the country, however, England extended to the Firth of Forth until 21 years later when Lothian became Scottish territory (A.D. 966) and within fifty years after that the Border between the two countries was fixed practically as it stands to-day, being formed by the Cheviot Hills and the lower reaches of the River Tweed.

“ Unless the fates are faithless found
And prophets' voice be vain,
Where'er this monument is found,
The Scottish race shall reign.”

Thus the “ birth ” of Scotland took place exactly 1000 years ago (to the present year A.D. 1945). The creation of the Kingdom of Scotland around the Davidic throne constituted the formation of the “ Stone Kingdom ” in Britain (Daniel 2 : 35, 45).

Contemporary with the Scottish king Malcolm, King Athelstan became the first undisputed monarch of England, whilst Edgar, who ascended the throne in 959 became the first king of all England. Thus Scotland and England became organised realms almost simultaneously in the middle of the tenth century.* So in A.D. 945 God established the throne of David here in Britain and immediately organised his people round that throne and, during the past 1000 years has developed them into the greatest empire of all time, in preparation for the great Millennium now imminent, when this great Empire, cleansed and purified, will “ fill the whole Earth ” with Jerusalem as its new Capital.

So on coming to the Great Pyramid and examining the Horizontal Passage which represents the long history of humanity from the Garden of Eden to the Millennium, it is not surprising to find that for the last few yards nearest the Queen's Chamber, the level of the floor has been adjusted, by means of the Step, so as to bring this terminal part of the passage floor into alignment with the floor of the Queen's Chamber into which it leads, and bring the dimensions into conformity with the design of the Queen's Chamber, thus clearly showing that during the period chronologically defined by this final

* During the 10th century also, that large island situated about 600 miles north-west of Scotland, namely Iceland, which was likewise inhabited by people of Israel descent, was organised into a nation and began colonising as early as 986 when they took over and colonised Greenland. In the last year of that same 10th century (*i.e.*, in A.D. 1000) Icelandic seamen discovered the American Continent and in the same year the Icelandic nation accepted Christianity.

portion of the Horizontal Passage the preliminary steps for the inauguration of the Millennium are being taken and a Divinely appointed section or race of mankind are being brought into line with the Millennial pattern and that by A.D. 1994 (the date marked by the end of the Passage) they will be ready to take over their initial Millennial duties. (See Frontispiece). This section of humanity as we have seen, is the Anglo-Celto-Saxon Race, whose "kernal" is in Britain and the organising of this race round the Davidic throne for its function of leadership in the Millennium began with the formation of the Kingdom of Scotland in A.D. 945 and the simultaneous consolidation of England. The question that now naturally presents itself is: What date does the Pyramid show for the beginning of the preparation of the organising of the British nation for their Millennial function? This preparation, as we have observed, is symbolised by the final portion of the Horizontal Passage beginning at the Step and terminating at the Queen's Chamber. As the length of this portion of the passage is 10.49* Common Cubits and the chronological scale is a cubit to a century, the period represented is therefore 10.49 centuries, that is, 1049 years. The end of the Horizontal Passage defines the date A.D. 1994 and 1049 years prior to that gives the date of the Step as A.D. 945, thus agreeing precisely with history as given above. Thus the origin, development and function of the British Empire are clearly defined in the Great Pyramid. Yet all this was enshrined in the Great Pyramid thousands of years before it came to pass. It is well always to bear in mind that the Pyramid was erected more than a thousand years before the Book of Genesis was written by Moses.

* Sir Flinders Petrie gave the distance from the Step to the dressed face of the stone at the entrance into the Queen's Chamber as 216.9 British inches *i.e.*, 216.7 Pyramid inches. In doing so he evidently measured from the mean front of the Step just as it is to-day in its badly fractured and chipped condition. Professor Smyth, on the other hand, measured from the traces of the original surface of the Step, and his measurement of the distance from it to the entrance into the Queen's Chamber is 216.1 Pyramid inches (*Our Inheritance in the Great Pyramid*, page 156, Fifth Edition). Nearly fifty years later, this measurement of Professor Smyth's was verified by Morton Edgar, and it is equal to 10.49 Common Cubits.

Thus the period 945-1994 so clearly defined in the Pyramid marks the time of the fulfilment of Daniel's prophecy "In the days of these kings [the aggressive dominant powers] shall the God of heaven set up a kingdom" which is described as growing until it fills the Earth. The nucleus formed by the creation of the Kingdom of Scotland right on time in the year 945 grew into the realm of Great Britain when the Scottish king became "King of all Britain" and since that time it has grown into the great British Empire and Commonwealth of Nations (in fulfilment of Genesis 35 : 11), which is by far the largest empire the World has ever known, and as its great territories are to be found in all the continents of the world, in that sense it already "fills the whole earth," although it will not be till after 1994 that these words will be fulfilled in the fullest sense, for not until the corruption and poison has been cleared out of our national society during the "cleansing of the Sanctuary" from 1953 to 1994 will we as a people be completely ready to lead the whole world and be God's honoured instrument in passing on the blessings to all the nations of the earth in willing obedience to the commands of the great executive authority when Christ shall have taken over the throne as King of Israel and their all-the-world-empire, for He shall reign until He hath put all enemies under His feet, and the last enemy that shall be destroyed is death." What a glorious time the Millennium will be and how grand to realise that it is to be inaugurated during the present century.

The past 1000 years of the history of Israel, under the modern name of British, have been in marked contrast to the previous 1000 years and more. From the 7th and 8th centuries before Christ, when they were cleared out of Palestine by the Assyrians, till the consolidation of Scotland and England in the 10th century of the Christian Era, their history showed a continual movement and restlessness, knocked about "from pillar to post" in fulfilment of the prophecy of Amos, wherein God says, "For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." True to

the prophecy also, after all the hustling of the many fragments of Israel amongst the nations of Western Asia and Europe, they all, under different names and at different times, gravitated into Britain where in the 10th century they consolidated under the names of Scotland and England (also the bulk of the Danish settlers had arrived by the end of the 10th century, whilst the solitary final fragment, under the name of Normans, came a little later—in the following century). During the thousand years since their consolidation in these islands they have rested and grown into a great nation and empire. During this time Israel-Britain has also had rest from the harass of foreign invaders (all attempts having been thwarted)—in marked contrast to their long centuries in Palestine when they were repeatedly overrun by invaders. From these standpoints, it has been a great thousand-year Rest Day for Israel. It is significant that this coincides with the Seventh 1000-year Day before mentioned; in fact, Israel-Britain's consolidation period, as defined by the Pyramid, and the Seventh 1000-year Day end at the self-same date, A.D. 1994. It is worthy of note, too, that the British consolidation period (A.D. 945-1994) not only includes, but actually exceeds the Seventh 1000-year Day (A.D. 994-1994) by the small amount of 49 years which itself is the duration of the Jubilee Cycle. This is striking in view of the fact that in 1994 both the Consolidation Period and the great Seventh 1000-year Day end together and usher us into the great "Jubilee of Jubilees" (1994-2994), that still greater 1000-year Rest Day wherein ultimately, when the evil-doers have been dealt with, not only Israel but all mankind shall rest from all their troubles and sorrows, for even death itself shall pass away, "and there shall be no more death" when this great and glorious time of "restitution of all things" is complete.

" Tell the whole world these blessed tidings ;
 Speak of the time of rest that nears ;
 Tell the oppressed of every nation,
 JUBILEE LASTS A THOUSAND YEARS."

From the foregoing pages it is evident, as Sir Flinders Petrie maintained, that the Common Egyptian Cubit (equal to 20.629 British inches) as used in the period of the early dynasties, was utilised in the design of the Great Pyramid. But, as abundantly proved in our earlier book *The Great Pyramid* and many other works, it is equally true that the still earlier Cubit (equal to 25.027 British inches) was also employed in the Pyramid's design, as stoutly maintained by Professor Smyth. This early cubit was used by the ancestors of the Hebrews and the early Hebrews themselves including the early Israelites, and came to be known as the Sacred Cubit. The names Sacred Cubit and Common Egyptian Cubit are a little unfortunate so far as their use in the Pyramid is concerned, for they are apt to give the impression that one is sacred and the other profane, but such an idea is quite erroneous. On this account it is better that the Sacred Cubit of 25 inches be called the Greater Cubit. It should be made clear that these cubits were practical units of measurement in everyday use otherwise another false impression is apt to be created, namely, that Pyramid cubits are merely theoretical and exclusive to the Pyramid for the sake of portraying scientific and chronological data. It must also be clearly realised nevertheless that the Sacred Cubit was a Divinely inspired unit of measurement given to the ancestors of the Hebrews; it was the exact ten-millionth of the Earth's polar radius and yet the precise size and shape of the Earth were entirely unknown to man at that time.

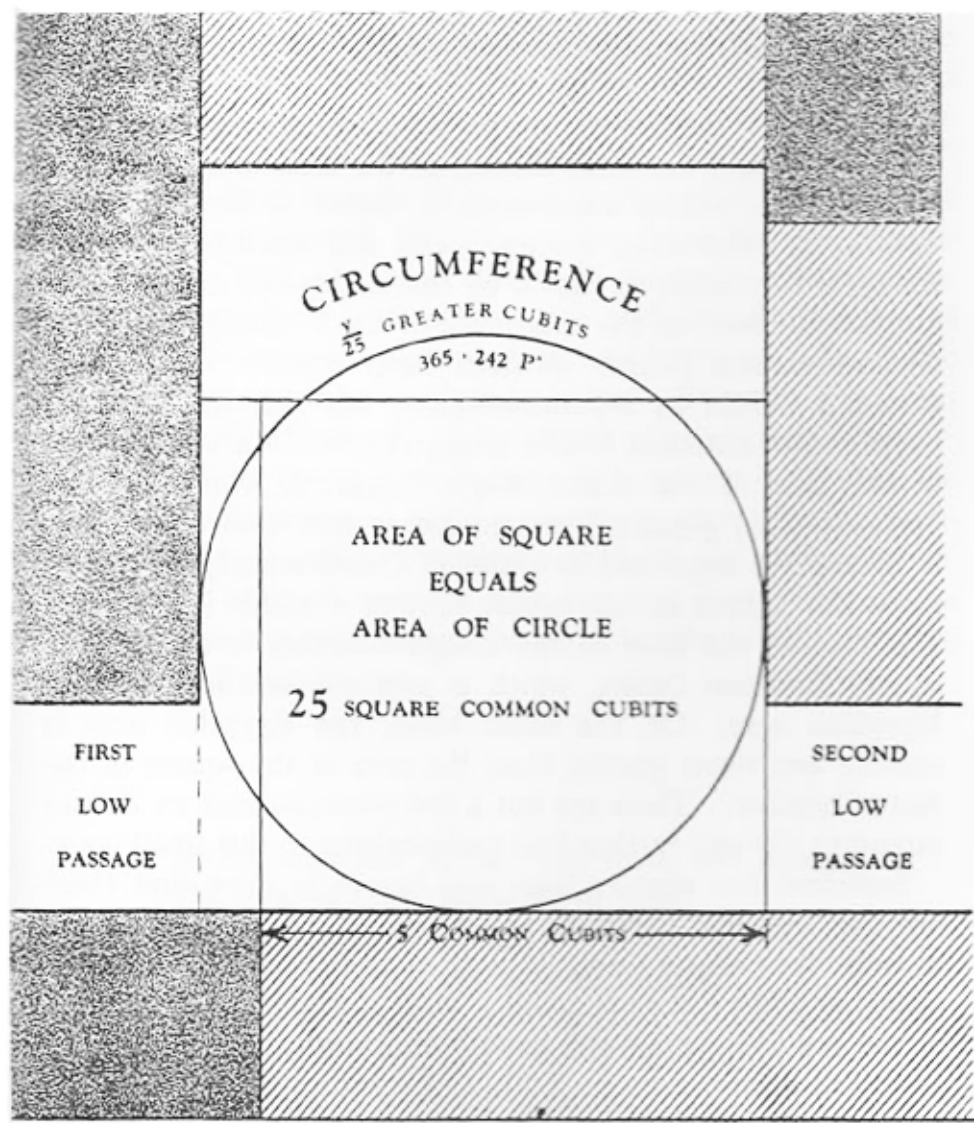
From one point of view the little Ante-Chamber is the "drawing office" of the Great Pyramid. In it the relationship between the two different cubits is disclosed and from what is revealed there it can be seen how the Common Egyptian Cubit was derived from the earlier Sacred Cubit. The Length of the Ante-Chamber is equal to the diameter of the year-circle, *i.e.*, a circle having a circumference which measures as many Pyramid inches as there are days in the Solar year, 365.242 (a Greater or Sacred Cubit is 25 Pyramid inches). This year-circle is converted into a square of precisely equal

THE GREATER CUBIT AND THE COMMON CUBIT OF THE GREAT PYRAMID

$$\begin{aligned}
 1 \text{ Greater Cubit} &= \frac{250 \sqrt{\pi}}{y} \text{ Common Cubits} = 1.213204 \text{ Common Cubits} \\
 &= 25 \text{ Pyramid inches} = 25.027 \text{ British inches.}
 \end{aligned}$$

$$\begin{aligned}
 1 \text{ Common Cubit} &= \frac{y}{250 \sqrt{\pi}} \text{ Greater Cubits} = .8242637 \text{ Greater Cubits} \\
 &= 20.606593 \text{ Pyramid inches} = 20.629 \text{ British inches.}
 \end{aligned}$$

NOTE: The value of the Solar Tropical Year (y) revealed in the geometry of the Great Pyramid is 365.242353 days.



MATHEMATICAL RELATIONSHIP
 OF THE
 GREATER CUBIT AND COMMON CUBIT
 REVEALED IN THE ANTE-CHAMBER

area ; the end of the east wainscot forming the south side of the square and the granite portion of the floor constituting its base. (See diagram, page 63). But the sides of this square are each found to measure exactly 5 Common Egyptian Cubits.

Because of this direct mathematical relationship between the Greater and Common Cubits, all the measurements of the Pyramid are readily expressible in either or both cubits—with some interesting results. The full side-length of the completed Pyramid as shown by the setting-out marks of the ancient builders, on the south side of the Pyramid, is 365·242 Greater Cubits (which hitherto have usually been called Pyramid Cubits by Pyramidologists) but this measurement expressed in Common Cubits is 443·113, which are the figures of the sine of the Christ Angle ($\cdot 443113$), whilst the full perimeter, *i.e.*, 36524·2 Pyramid inches (the number of days in a century) expressed in Common Cubits namely, 1772·453, gives the figures in the square root of π which is 1·772453. The area of the floor of the King's Chamber is exactly 200 square Common Cubits, which is precisely one-fiftieth of an Egyptian acre. On the other hand, the Egyptian acre is exactly 400 times greater than the area of the square in the Ante-Chamber. These are but a few examples and we do not intend to dip any further into technicalities in this small book.

Sufficient has already been said herein to show that there are two Pyramid cubits in the design of the Great Pyramid, namely, the Greater Cubit (hitherto usually called the Pyramid Cubit) and the Common Cubit. Most of the items mentioned in the previous paragraph have been known many years, but what has newly come to light, and is more important, is the grand revelation of chronological and spiritual truth disclosed by the application of the Common Cubit to the Pyramid measurements and this has opened up an entirely new field in Pyramidology. Furthermore, in some cases where the Common Cubit measurements interlock with those of the Greater Cubit they serve to settle controversial points. For instance, in the Pyramid measurements this interlocking of the two cubits

fixes the duration of our Lord's life on earth as $33\frac{1}{2}$ years, and his ministry as $3\frac{1}{2}$ years, as we have hitherto always maintained on the basis of the Greater Cubit alone.

This new revelation in the Pyramid will doubtless open doors previously barred. Egyptologists as a body have been unwilling to accept the findings of Pyramidologists partly because they would not recognise the "Pyramid Cubit" which they have thought to be purely theoretical, but now the case can be presented to them on the basis of the Common Egyptian Cubit of which they all approve. Futhermore, archæologists have been at variance with the general run of Biblical chronologers in regard to the early periods of the Book of Genesis prior to Abraham's day. The new revelation disclosed by the Common Cubit completely solves this difficulty, brings to light the true chronology in harmony both with the original Scriptures and with archæology, thus greatly facilitating the approach to Pyramidology from the archæologists' standpoint also. A welcome new day is now dawning in the hitherto much misunderstood but most wonderful and inspiring science of Pyramidology.

"All truth is calm, Refuge and Rock and Tower,
The more of truth the more of calm,
Its calmness is its power.
Truth is not strife nor is to strife allied,
It is the error that is born of strife by rage and pride.
Calmness is truth, and truth is calmness still ;
Truth lifts its forehead to the sky
Like some Eternal Hill."

THE MILLENNIUM

A.D.
1953
FIRST RESURRECTION
COMPLETE
**CLEANSING OF
THE SANCTUARY**
PURIFYING OF ISRAEL
1994

MILLENNIUM
(1,000 YEARS)

A.D.
2953
GENERAL RESURRECTION
COMPLETED
"THE LITTLE SEASON"
FINAL TESTING & CLEANSING
OF THE WHOLE EARTH

2994 NO MORE SORROW,
PAIN OR DEATH.

Daniel's Prophecy of 2,300 YEARS

B.C.		A.D.
348-347	Large-scale aggression of Philip.—Macedonian Ascendancy.	1953-1954
346	Philip of Macedon becomes Head of the Amphictyonic Council.	1955
341	Conquest of Thrace and Macedonian Kingdom extended.	1960
338	Battle of Chaeronea. Philip Master of Greece.	1963
336	Alexander the Great becomes Emperor.	1965
334	Alexander's great Asiatic conquests begin.	1967
331	Battle of Arbela. Alexander destroys Persian Empire.	1970
326	Alexander marches into India and conquers the Punjab.	1975
324-323	Zenith of Grecian World Power. Alexander retires to Babylon where he receives the homage from all conquered nations and dies 323 B.C.	1977-1978
307	Grecian Empire splits. Antigonus King of Syria. Grecian glory ends.	1994

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