

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
Volume 2, Number 2, February 1981

Two Groups in the Revelation
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Two Groups in the Revelation

Applying the principles of topical study is especially imperative in the Bible's last book. Among other advantages, it helps prevent our imaginations from going astray in an area already sufficiently imaginative. In this spirit is offered the following study on two different groupings of individuals in prophecy.

I. "Them that dwell upon the earth" is the first group for consideration. (Sometimes variable phraseology such as "inhabiters of the earth" is used.) This group must be *kept separate* in prophecy from *the earth* itself as seen by the use of each term separately in 13:12. Each occurrence in Revelation is legitimate except 12:12 where the words, "the inhabiters of" are spurious. A complete description of this group can be had by summarizing the testimony of all occurrences in Revelation. Thus, "them that dwell upon the earth" have the following characteristics and history:

- a. The hour of temptation is designed, at least in part, expressly to TRY this group. (3:10)
- b. This group is guilty of shedding the blood of saints. (6:10)
- c. The final three trumpets (the Reformation angels to the Church) are a special woe to this class. (8:13)
- d. This group hates Scripture and is delighted to see its defeat. (11:7,8,10)
- e. This group worships the ten-horned beast. (13:8)
- f. This group is nominally Christian. (13:8)
- g. At some point in history this group is re-stimulated to worship the ten-horned beast. (13:14)
- h. They are deceived by the two-horned beast. (13:14)
- i. They are involved in making an image of the ten-horned beast. (13:14)
- j. The true gospel is, at some point in history, preached to this group. (14:6)
- k. This group has been intoxicated (overcome with the spirit of) by the mixture of ecclesiastical and civil elements. (17:2)
- l. At some point in history this group is surprised by the reappearance of a former condition. (17:8)

From the forgoing contexts it is clear that "them that dwell upon the earth" are not the earth, not the kings of earth, and not "kindreds, peoples, tongues, and nations."

From the Scriptural delineations given, there appear to be two possibilities: (1) This group consists of the willing subjects of Papal rule, or (2) nominal Christians of any division of Christianity who favor civil-ecclesiastical cooperation and support it actively. We favor the first definition but acknowledge the possibility of the second.

II. The next group for definition is termed, "every kindred, tongue, people, and nation." This is a multiple-term description. It is always beneficial to determine if each word is important. We have not been able to conclude so in this instance, but believe, rather, that this term has its many components in order to stress the size and variety of the class it represents. Conclusions regarding this class are as follows:

- a. The Church comes out of this class. (5:9)
- b. The Great Company comes out of this class. (7:9)
- c. This class does not permit the burial of Scripture. (11:9)
- d. They were under the forced rule of the ten-horned beast. (13:7) (*Note:* 13:7, 8 shows that the saints, this class, and "all that dwell upon the earth" are distinct groups--each experiencing something different from Papacy's 1260-year rule. *Note Also:* 13:7 should, according to the manuscripts, read "kindreds, and peoples, and tongues, and nations.")
- e. This group also, as some point in history, has the true gospel preached to it. (14:6)
- f. This group is called "waters." (17:15)

With this evidence it appears that "kindreds, peoples, tongues, and nations" is a phrase representing that large bulk of the "Christian World" who do not support the established ecclesiastical-political systems. They are somewhat independent but not revolutionary--at least not until the end of the age. They might, in short, be termed "the sea" of Christianity.

- *Contributed*

"From Glory to Glory"

"But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as derived from the Lord the Spirit." (2 Corinthians 3:18, Weymouth)

The expression "from glory to glory" has been mysterious to us for some time. In a recent class question meeting a harmony to the context in which this expression appears has been helpfully suggested, and it appeals to us greatly as the apostle's intended thought. We give it here.

Paul is remembering the occasion when Moses received the tablets of the Law the second time. (Remember the first tablets were broken in disgust at Israel's transgression with the golden calf.) While Moses communed with God, the skin of his face took on a shine, as it were a reflection of the glory of God which he had seen. He was unaware of this, but it was brought to his attention

when the people were frightened of his glowing countenance. But he beckoned them not to fear, and delivered to them the Law commandments. We pick up the account in Exodus 34:33-35.....

"And when Moses had done speaking with them, he put a veil on his face. (Footnote - The King James version reads differently with a supplied word "till" - "And *till* Moses had done speaking with them, he put a veil on his face." (Exodus 34:33) Without probing this particular further, we content ourselves with the three assertions which follow in the article, believing all will concur with them.) But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Mose's face shone; and Moses put the veil upon his face

again, until he went in to speak with him." (American Standard Version)

This passage indicates: (1) The Israelites at some time saw Moses' shining face, (2) the shine evidently diminished with time, but replenished when Moses "went in before Jehovah to speak with Him," (3) the veil prevented the Israelites from observing the glory fade from Moses' face.

It is this last point which Paul refers to in 2 Corinthians 3:13. "Moses . . . put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away." (ASV) Paul infers that this was typical of the problem Israel had after Christ - they did not discern that the glory of the Law had faded. But in Christ the veil is removed and it is perceived that the Law was transitory.

Paul then proceeds to the key text of our article, verse 18. Bearing in mind the experience of Moses, reflecting the glory of God, we think the Weymouth version (quoted beneath the title) and the Rotherham version best convey the sense of Paul's words. We here quote Rotherham: "And we all with unveiled face [like Moses when he went in to speak with God], receiving and reflecting [or "mirroring" - rather than King James? "beholding in a mirror" (See footnote at end of article concerning this verse)] "the glory of the Lord, into the same image are being transformed, from glory to glory, even as from a Spirit that is Lord."

So we commune with the Lord, and shine forth the glory we behold in him. Indeed, we are transformed into the glory of the image we are beholding - from the glory we behold to becoming ourselves a manifestation of that glory. "From glory to glory." In beholding the glory of the Lord, Christians imbibe and reflect the glory "derived from the Lord." (Weymouth)

(We had once thought Paul was speaking of being changed from the glory of the law to the glory of the Gospel. Though that would fit the experience of Jewish Christians, it is not what Paul is asserting here.)

We suppose the apostle means that we exude that glory now, as ambassadors of Christ and ministers of the New Covenant in urging prospective body members of the great Mediator "be ye reconciled to God," (2 Cor. 5:20), and assisting their development. Much more will the Church with their Lord manifest that glory when they minister the terms and operation of the New Covenant to mankind in the Kingdom.

Footnote - This word, *katoptrizo*, which appears in the Scriptures only in this place, has been the focus of considerable attention by translators and commentators. There seems to be two camps of thought for its translation in this scripture. (1) "Beholding as in a mirror," (2) "reflecting as a mirror." The first expresses its normal, and almost consistent Greek usage, while the second is what many feel was Paul's intended usage of the word to fit the peculiar case of 2 Cor. 3:18. Thus while several exacting translations (except Revised Version and Rotherham) follow the normal linguistic usage (1), most paraphrase translations follow the latter meaning.

King James	beholding as in a glass
Amer. Standard	beholding as in a mirror
Wilson Diaglott	beholding as in a mirror
Berry Interlinear	beholding as in a mirror
Concordant	viewing . . . as in a mirror
NASB	beholding as in a mirror
Marshal Diaglott	beholding as in a mirror
Young's	beholding in a mirror
Revised	reflecting
Rotherham	receiving and reflecting
Weymouth	we mirror the glory
Phillips	all of us . . . reflect like mirrors the glory
Goodspeed	all of us, reflecting the splendor
New English	reflect as in a mirror
Good News	all of us reflect
Moffat	but we all mirror
Fenton	all of us having the reflected splendor
New World	reflect like mirrors

Which should we accept?

Let us assume for a moment that "behold as in a glass" is intended. Why would Paul say this? Only two possibilities appear to us. (1) He might mean that we view our Lord as "through a glass, darkly," similar to 1 Corinthians 13:12. But that is against Paul's emphasis in the context, that we are beholding the Lord "with unveiled faces" - clearly, distinctly. (And for probably this reason, we find no commentator suggesting this meaning in 2 Cor. 3:18) (2) Perhaps Paul means we behold Jesus in the mirror of the Gospel. *Suggested by Vincent, *Word Studies of the New Testament*, pg. 818, and Thayer's Lexicon) But Paul makes no allusion to such a metaphor, in this context or elsewhere. In our judgment it implausible that Paul meant us to understand, *without explaining it*, that he is here using a mirror to represent the Gospel.

But how can we defend "reflect" if it is contrary to normal usage?

The fundamental meaning of *katoptrizo* is "cause to reflect." How do you cause something to reflect? The natural way is to hold it to a mirror and have it reflect in the mirror. How do you

cause yourself to reflect? By putting yourself to a mirror-essentially, "beholding" yourself in a mirror.

Note the following definitions, which are given in the Active Voice (what we do to something or someone else), and in the Middle Voice (what we do to ourself).

"(active) To show in a mirror, to make to reflect, to mirror. (Middle) to look at one's self in a mirror." (Thayer)

"(active) To show as in a mirror. (middle) to look into a mirror, behold one's self in it." (Liddell & Scott)

"(active) Produce a reflection . . . (middle) look at one's self in a mirror, what is seen in a mirror." (Bauer, Arndt & Gingrich)

Strong's (2734) ". . . to mirror one's self, i.e., to see reflected."

". . . The verb in the active voice means to show in a mirror, to cause to be reflected. In the middle voice, to look at or behold one's self in a mirror." (Vincent, *Word Studies in the New Testament*, pg. 818)

But in the *unusual* case which Paul is considering, there is another way we "cause ourselves to reflect." We imbibe and transmit the glory we are viewing. Vine's *Expository Dictionary of New Testament Words* accords with this usage. ". . . in the Middle Voice, to reflect as a mirror. So the R.V. ["reflecting"] in 2 Cor. 3:18 . . . the whole context of the 3rd chapter and the first part of the 4th bears out the R.V." Liddell and Scott Lexicon also agrees this is the sense in 2 Cor. 3:18.

Units of Measure in the Great Pyramid

The feature discussed in the previous article (January issue) was not dependent upon any particular unit of measure. This is helpful because it makes the evidence more direct.

But the units of measure used in the Pyramid are of deep interest and now we turn to examine them. In considering what a popular standard of measure in ancient Egypt was the Egyptian Royal Cubit. Since actual measuring sticks of this length are preserved from antiquity, it is easily determined that the Egyptian Royal Cubit was, to the nearest tenth inch, 20.6" long. Is there evidence that this measure was used in the Pyramid? Yes. It appears in 12 instances of which we are aware.

- 1) King's chamber - 10 x 20 RC
- 2) Queen's Chamber = 10 x 11 RC
- 3) Niche in Queen's chamber is 3 RC wide at the bottom, 1 at the top
- 4) Grand Gallery ramps 1 RC wide, floor is 2, ceiling is 2
- 5) The passages are 2 RC wide
- 6) The Coffin is 2 RC wide
- 7) The insets along the sides of the Grand Gallery are 1 RC long, 1 RC high
- 8) The step in the Horizontal Passage is 1 RC tall
- 9) The masonry platform on which the Pyramid stands is 1 RC thick

10) There are 3 "girdle stones" upward in the First Ascending Passage. Their leading edges are spaced 10 RC apart, and the first is 10 RC from the last of several limestone girdle stones near the beginning of the passage

11) The angle of the inclined passages can be constructed in a triangle with the socket base length of the Pyramid as a leg, and 1000 RC as the hypotenuse

12) From the beginning of the Antechamber to the Granite Leaf is 1 RC

From these instances it is clear that the Egyptian Royal Cubit was employed in the Pyramid's construction. However, no symbolic significance to any of these measures has been brought to our attention. This leads us to suppose that *symbolism* was not intended to be demonstrated by Royal Cubit measures.

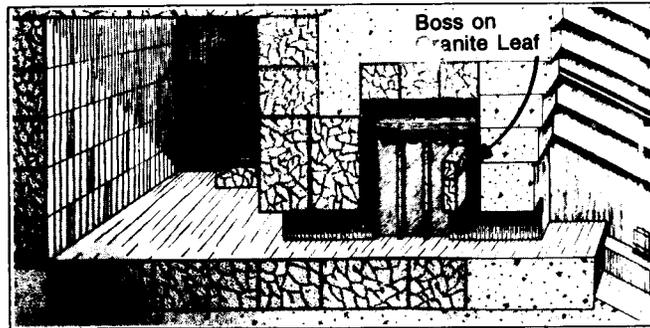
We next ask what evidence there may be for the use of what have been termed the "Pyramid Cubit," and the "Pyramid Inch." The PC is slightly over 25 inches, and the PI is 1/25th of the PC, or very nearly an English inch. Most Pyramid students who see it to be of Divine Architecture, (and some who do not) have felt that these measures do carry symbolic meaning in the pyramid. What is the evidence that they are valid units of measure? And why is the Pyramid inch so nearly equal to the English inch?

As to the last question, the basic thought is that the "Pyramid" cubit and inch were ancient earth commensurable measures, from which the English measures derive. (Footnote - Of interest in this connection is a quotation from Livio Stecchini, a lifelong researcher into the history of measure. "All the measures of length, volume, and weight of the ancient world, including those of China and India, constituted a rational and organic system, which can be reconstructed starting from a fundamental unit of length . . . The units used in Europe up to the adoption of the French metric system were the ancient ones or modifications of them introduced for specific reasons. The ancient system of measures continues to be used today in the form of English measures; we find the basic units of the English system, such as the pound of 453.8 grams, used in Mesopotamia in the third millennium B.C. The effort to reconstruct the original and unitary system of measures was started by scholars of the Renaissance . . . Although the major concern of Renaissance investigators of measures was to establish the exact value of the ancient Roman foot, they were also concerned with a tradition to the effect that all measures were derived from the Egyptian ones. This is the reason why John Greaves went to measure the Great Pyramid of Giza, . . . [his] results . . . were later interpreted by Newton." (From "Notes on the Relation of Ancient Measures to the Great Pyramid," by Livio Catullo Stecchini a lengthy appendix to *Secrets of the Great Pyramid*, by Peter Tompkins, pp. 304, 305)

The Pyramid Cubit is strikingly earth-commensurable. To illustrate this, consider the development of the French Meter. The Parliament of the Revolution wished to adopt a new standard of length that would be intrinsically scientific and earth-commensurable. They determined that 1/10,000,000th the distance from the north pole to the equator would serve well.

But as the earth is not truly circular, but a slightly irregular ellipsoid, it made a difference which straight path they would choose from the pole to the equator. They of course chose that line which would pass through Paris! This underscores the bias, however slight, which that system carries with it, and suggests that for an earth-commensurable unit of measure which would serve all

peoples equally, the distance from the pole to the center of the earth along the polar axis would serve better. For all mankind revolves equally about that axis. And 1/10,000,000th (Footnote - ". . . the International Geophysical Year 1957-58 geodetic research with orbiting vehicles . . . obtained a figure of 3949.89 miles for the polar radius of the earth." (Tompkins, footnote, pg. 74) Divided by 10,000,000, this gives 25.0265" Pyramid Cubit, which gives 1.00106" per Pyramid Inch.) of the polar radius is the "pyramid cubit." It therefore lays firm claim to being an earth-commensurable measure of intrinsic propriety for use as a standard.

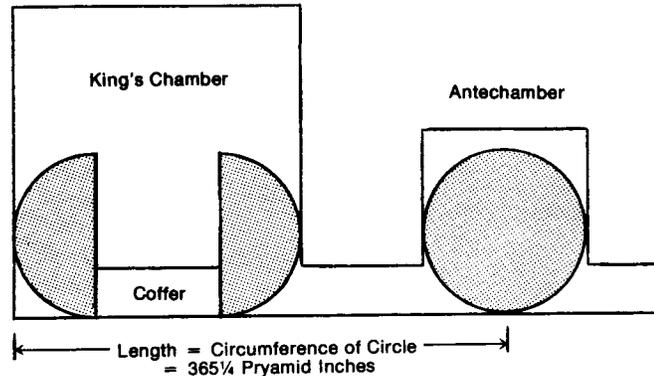


But what evidence is there that these units are actually significant *in the Pyramid*? On the "Granite Leaf" of the Antechamber, on the north face of the upper of the two stones of the "Leaf," there is a peculiar semicircular boss about 5" wide, and 1" thick. (Footnote - Why does this key to the symbolic measures of the pyramid appear here? We cannot say for sure, of course, but some reflection will show it to be a reasonable location. First, it is fitting that any such key would be located upward in the Pyramid, at least near the King's Chamber, which is the crowning point to which the internal architecture is directed. And placing it in the Antechamber rather than the King's Chamber serves to maintain the simple dignity of the King's Chamber. In its location in the Antechamber the boss is conspicuous, yet protected from damage by the narrow space between the beginning of the Antechamber and the Leaf.) The lack of any apparent functional use for this boss in its present position suggests that it is for a symbolic purpose. Its placement is off center horizontally one Pyramid Inch, and from the center of the boss to the far edge of the Leaf (measuring back across the center of the Leaf to the edge) is one Pyramid Cubit. Perhaps, then, the purpose of the boss was to expressly to indicate the units of measure used to convey symbolisms. (Whereas the Royal Cubit, used architecturally, bears sufficient structural testimony of its use.)

Notice that each unit (PC and PI) is shown independent of the other. For once the boss is offset from center to show the inch, the measure of the cubit depends solely upon the width of the Leaf. Since the leaf is recessed into the wall on either end, its precise width is not mandated by the width of the Antechamber, and is evidently arbitrary if not to demonstrate the length of the Pyramid Cubit.

This evidence is plausible, but it would be helpful to have a "second witness" for these units. More than this, we seem to require some striking and consistent *number* of these units to appear in a conspicuous way to validate the tentative conclusions drawn from the boss. For, specially with the Pyramid Inch, measures of just *one* such inch could be quite accidental, due to the shortness of the unit and the roughness of precision in measuring stonework.

For the Pyramid Cubit this is found in the socket base length of the Pyramid, measuring approximately 365 1/4 Pyramid Cubits. For the Pyramid Inch, note the figure below.



The circle which fills the Antechamber, (Footnote - This circle in circumference is 1/100th the socket base perimeter of the Pyramid.) Combined with the coffer, also fills the King's Chamber.

And the circumference of that circle, if rolled along the passage floor beginning where the circle touches the floor, would just reach to the wall of the King's Chamber. We maintain that this feature bears clear evidence of thoughtful design. For whatever purpose, by whatever builder, the architect desired that circle to be noted. And the circumference of that circle is 365 1/4 Pyramid inches.

It is of more than passing interest that both units are displayed in the same quantity - 365 1/4 - and that this quantity is an important standard quantity - the number of days in a Solar year. And of all the symbolic numbers referenced in the previous article, this is the most sublime among them. It is therefore appropriate that that particular quantity of units, above any other number we could suggest, is used to verify the Pyramid units. Why not 100, or 1000 such units? Would that be more appropriate? Essentially no, because while such round numbers are striking, they are not symbolic. They represent nothing. How much better that the chiefest symbolic number we have yet seen use in the pyramid, the number of days in a year, is the quantity selected to demonstrate the symbolic units of the Pyramid!

Anticlimactically, but to round out the discussion, we list three other appearances of the Pyramid Cubit: (1) From the Grand Gallery north (lower) wall to the beginning of the well shaft is 1 PC. (2) The horizontal center of the niche in the Queen's Chamber is 1 PC from the horizontal center of the Queen's Chamber (marked by the peak of the gabled roof), (3) The 35th course of external masonry (which stands out to the eye, and has a significant vertical placement) is 2 PC thick.

At this point there was a Scriptural index for the issue

We urge that the presentations of this journal be tried thoughtfully by all readers. "Prove all things, hold fast to that which is good." We do not necessarily endorse every expression of contributed articles appearing herein. Information on the authorship of any article is freely supplied on request. Address all correspondence to: Beauties of the Truth, 9159 Via de Amor, Santee, CA 92071. Published through Millennial Morning.