

Beauties of the Truth

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Thought to be Harmonious with God's Plan of the Ages
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Evidence of Divine Design in the Great Pyramid

The arrangement of passages and chambers in the Great Pyramid appeals to many as a divinely - designed portrayal of the Divine Plan. The four main passages and three primary chambers represent paths and fixed destinies in God's Plan.

The feature we mention here relates the lengths of the three upper passages to a significant length in the King's Chamber. The King's Chamber is clearly the most prominent aspect of the Pyramid's interior. Even in its construction and finish it is superior to every other internal location. Therefore, if the principal features of the Pyramid's internal architecture were intended to be related by dimensions (which most pyramid students affirm), it is not unreasonable to suppose the King's chamber dimensions would have a significant part in this.

The measure in that chamber that is used here is the longest one obtainable - from any bottom corner of the room to the opposite top corner of the room. This is called the solid diagonal or "Cubic Diagonal" (CD) of the King's Chamber. In the formulas which follow, Y, M and P stand for:

Y = 365.242199, the duration in days of a solar tropical year (one spring equinox to another)
(*Exploration of the Universe*,
Abell, 1964, pg. 119)

M = 29.5305879, the duration in days of a (synodic) lunar month (one new moon to another)
(Abell, pg. 170)

P = 360, the duration in days of a prophetic year.

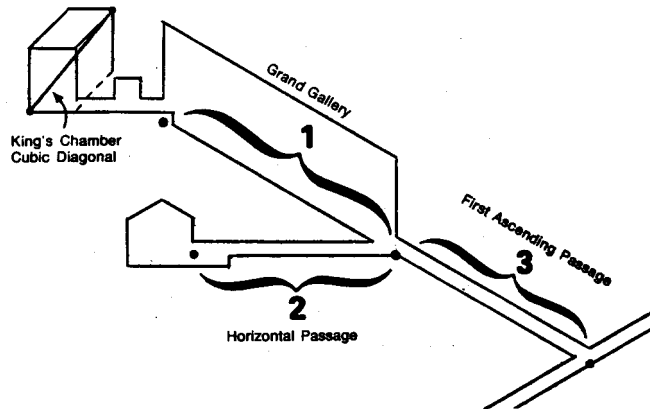
The formulas are:

$$(1) \text{ Grand Gallery Length} = \frac{CD \times Y}{100}$$

$$(2) \text{ Horizontal Passage Length} = \frac{CD \times M}{10}$$

$$(3) \text{ First Ascending Passage Length} = \frac{CD \times M}{10} \times \frac{Y}{P}$$

- * Descending Passage - Path of sin and death
- * First Ascending Passage - The Law Age
- * Grand Gallery - The Gospel Age
- * Horizontal Passage - Kingdom Age
- * King's Chamber-Divine Life
- * Queen's Chamber-Earthly perfection
- * Pit-Destruction



The significant point to notice is this: the periods used by the architect to determine the length of each passage (Solar year, Lunar month, Prophetic year) identify symbolically the meaning of the passages they are used in. For example, the sun in scripture represents the Gospel (Rev. 12:1), so the length of the Grand Gallery (Gospel age passage) is determined by the duration of the Solar year.

The New Law Covenant is represented by the Moon (Ezek. 46:1), just as the Old Law Covenant is (Rev. 12:1). So the Horizontal Passage, picturing man's path to perfection under the New Covenant, has a length determined by the days in the moon's cycle - a lunar month.

We might expect the First Ascending Passage (Mosaic Law Passage) to have the same formula, and it almost does. But the additional factor Y/P appears. But this is appropriate

because the Mosaic Law also served to provide types of the Gospel age realities. It was Prophetic of the Gospel: Y/P.

If any see symbolic meaning in the use of 10 in two of the formulas, and 100 in the Grand Gallery formula, fine. But we may consider them to be non-symbolic factors merely required to bring the lengths into reasonable range for construction. (Whereas, if the divisors were assorted numbers like 23,17,12, we would seem required to find symbolic meaning for them.)

Notice that none of this depends upon the units of measure used as long as the same measure is used consistently. Therefore any discussion of the validity of "pyramid units" has no bearing here.

These relationships appeal to our judgment as a convincing evidence of the Divine mind in the plan of the Great Pyramid. Not because the duration in days of the year and moon are shown (for this could be determined by thoughtful observation close enough for this purpose), (Footnote: In fact Peter Tompkin's book *Secrets of the Great Pyramid* gives evidence from Egyptian works even apart from the Pyramid of impressive accuracy and sophistication in their knowledge of earth's dimensions and understanding of solar, lunar and stellar patterns. Chapter XVII, "Decline of Ancient Knowledge," begins: "What remains a mystery is how all the advanced science of the ancient Egyptians could have been lost for so many centuries." (pg. 214) It is certainly consistent with man's rapid decline after the flood, evidenced by the shortened life spans, that technical knowledge resulting from man's once-greater intelligence could be lost over centuries.), but because the solar, lunar and prophetic periods have been used in precisely the right ways to harmonize with the pyramid's demonstration of the ages of the Divine Plan.

HOW CLOSE ARE THE MEASURES?

We searched the 1976 republication of *Great Pyramid Passages* and found these measures (in British inches):

- * Grand Gallery: 1883.6" (Petrie's measure - pg. 375, Book 1. The Edgars said Smyth's measure was too short, but did not supply the figure. It is generally recognized that Petrie's figures are on the whole more accurate than Smyth's.)
- * Horizontal Passage: 1523.9" (Petrie), 1519.4" (Smyth), 1522.5" (Edgers)—mean = 1521.9" (pa 380, Book 1)
- * First Ascending Passage: "Between the published figures of Professors Smyth and Petrie there is a difference of nearly 2 3/4 inches. A total length of very slightly over 1545 British inches . . . is a fair mean . . ." (pg. 285, Book 1)

King's Chamber length: 412.54" is the mean of 7 measures given by Smyth.(Footnote: *The Great Pyramid: Its Secrets and Mysteries Revealed*, pg. 194. This is a republication of Smyth's 1880 work, *Our Inheritance in the Great Pyramid*) Because the King's Chamber width is half the length, and its height is half the floor diagonal, this length gives a cubic diagonal of 515.675" With this value for CD, the formulas above yield the following lengths. The reader may judge the tolerances himself. (Since these are in British inches, the figures will vary slightly with figures published in Pyramid inches.)

Grand Gallery = 1883.463"
Horizontal Passage = 1522.819"
First Ascending Passage = 1544.993"

WHERE THESE FORMULAS ARE FOUND

The three formulas are essentially those presented in *Great Pyramid Passages*. The first two are found in just the form we have stated them³ But the formula for the length of the First Ascending Passage is given in terms of the length of the Grand Gallery by the Edgar brothers:

$$\text{First Asc. Pass} = \frac{\text{Grand Gallery Length} \times M}{36}$$

It is stated (pg. 384) that 36 is appropriate because it is indicated by the 36 ceiling stones of the Grand Gallery. But as later investigators have observed, there are 40, and not 36, ceiling stones. (*The Great Pyramid Decoded*, Lemesurier, 1979, pg. 88) As there is no justification left for "36," evidently that *method of expressing* the theoretical length of the First Ascending Passage is not the intended one. The formula we suggest is equivalent to the Edgars' but reworked in terms of the cubic diagonal of the King's Chamber. This form is consistent with the other formulas and fits the symbology of the passage.

Doves, Lamps, Eyes

Doves, lamps and eyes are used in the Bible as symbols of the Holy Spirit. It is the intent of this article to bring attention to their usage in a few cases.

Each of these symbols is independently tied in with the Holy Spirit. The dove appears in connection with our Lord's baptism. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him [Jesus]." (John 1:32— also Mt 3:16, Mk 1:10, Lk 3:22) It suggests the peaceable nature of the Holy Spirit's influence.

Lamps are identified with the Holy Spirit in Revelation 4:5. Revelation 4 is a symbolic picture of God's throne, "and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Why 7? Perhaps to show that God's Spirit was active in each of the 7 stages of the Church. The lamps of fire suggest the illuminating and searching power of the Holy Spirit.

The Holy Spirit is symbolized by eyes in Revelation 5:6. ". . . stood a Lamb as it had been slain [our Lord], having seven horns [7 stages of the Church] and seven eyes, which are the seven Spirits of God *sent forth* into all the earth." The eyes here represent the use of the Holy Spirit to perceive, see, and know of all things pertaining to the Church, both of their adversities and their reactions.

Additionally there are Scriptures which use these symbols together, and because of the above references we can understand that what is symbolized is the Holy Spirit, or its influence and

effect. For example, Songs of Solomon contains a description of our Lord, and two of his Bride, the Church, in which their eyes are described as doves. "His eyes are like doves beside the water-brooks, Washed with milk, and fitly set." "Behold, thou art fair, my love; Behold, thou art fair; Thine eyes are as doves." ". . . Thine eyes are as doves behind thy veil." (SS 5:12, 1:15, 4:1, ASV)

And Zechariah 3:9, 4:2, 10 mingle the symbols, speaking of eyes, lamps and spirits.

3 DOVES IN NOAH'S DAY

Peter says that baptism is an "*antitupon*" (antitype) of the experience of the 8 souls, saved in the ark, "carried safely through the Water." (Diaglott, 1 Peter 3:20, 21) Noting the link between Christian baptism and the flood experience leads to the natural question, is there any meaning to the 3 doves Noah sent out towards the end of the flood which relates to the Dove lighting on Jesus at the institution of Christian baptism?

There seems to be. But the 3 doves present a wider picture than the one dove of Jesus' time. Genesis 8:6-12 contains the account of the three doves.

* After a 40 day period Noah released a raven and a dove.

* The dove returned to him, and after 7 days he sent the dove out again. She returned in the evening with an olive leaf in her mouth.

* 7 days later he sent the dove out again, and it did not re turn to him again.

This suggests to us 3 times in which God sends forth his Holy Spirit. As 40 represents a trial or testing generally in Scriptures, we think the initial 40 days relates to the testing of Adam in the Garden. He failed, and the reign of sin and death was released. The raven represented this. But God also sent out the Holy Spirit, to develop a class we refer to as Ancient Worthies. That work was completed, pictured by the dove coming to Noah again, and the 2nd sending forth pictures the Holy Spirit sent forth to develop the spiritual seed, The Christ. This relates specially to the form of a dove seen lighting on Jesus at his baptism. When this dove's work is complete, in the evening of the Gospel Age, it gives evidence that peace is to be brought to earth - the olive leaf carried in her mouth. So with the close of the Gospel Age work comes the time for the kingdom pictured by the Mount of Olives (Zech. 14:4) to be established in its two phases, to bring peace and light to mankind. The dove is sent out again, and does not return, as the Holy Spirit begins to be poured out upon all flesh, and mankind rejoices in its blessed influence forever.

Correspondence

"I was very thankful to have received the first issue . . . The need for a publication of just this variety had occurred to me in the past year . . .

No doubt some differences of viewpoint will arise with respect to certain of the interpretations put forward in your newsletter ... In particular I have been impressed with the format for discussion provided by scientific journals such as *Science* and *Nature*. In these journals an article that has created some controversy may be the subject of a letter to the editor (of limited length) . . . it does permit a fuller discussion of some of the points raised. The author of the original article is then permitted to comment on the points brought out in the letter to the editor, and the subject is (usually) dropped. I would suggest your adopting a similar approach or providing for some sort of minimal system of commentary and dialogue.

As an example, the article on the coup in Turkey did not appeal to me because I prefer to think of the groups referred to in Ezekiel as denoting families or races, and not geographical locations. The racial group that dominates Turkey today are the most recent of newcomers to Asia Minor, having arrived from Central Asia approximately 600 years ago...."

We appreciate the suggestion, and this issue provides an opportunity for using it. Concerning Ezekiel 38, 39, the problem we have with a *purely* racial interpretation is exemplified by Gomer. *McClintock and Strong's* article under "Gomer" says ". . . there can be little reasonable doubt that both the name and the people are to be recognized by the *Cimbri* of the north of Europe, described by the classical writers sometimes as a German, sometimes as a Celtic race. The preponderance of authority is in favor of the latter . . .," This puts much of Ireland, Scotland, and northwestern Europe allied with Gog (Russia) against Israel if interpreted ethnically. Since this conclusion does not match current or anticipated political alignments, we think this procedure of interpretation is not the intended one. Concerning Togarmah *McC&S* says: "The Jews say that by Togarmah . . . we are to understand the Turks . . . however, as a geographical term [Togarmah] is connected with Armenia . . ." (Vol. 10, pg. 451) Present-day Turkey seems to be indicated in either event. This conclusion is favored also by recently published studies of other Christian groups. Nevertheless, we admit to an uncertainty.

On "The Dragon of Revelation 20"

"Was interested in the Dragon article in your Nov. 1980 issue. Allow me to suggest a modification of the view so as to resolve a problem:

- a. The four attributes of the enemy are identical in Rev 12:9 and 20:2. **Both verses specifically identify the dragon** with the great enemy Satan.
- b. The dragon became the ensign of Imperial Rome (but not before the 3rd Century), as shown below. Also shown is a coin of Constantine, showing the way many Christians viewed the fall of heathen Rome in the light of Rev 12:9.

The two points are reconcilable. Consider God's four attributes, which are given in Ps 89:14, and again symbolized as four living ones in Ez 1:5-10 and Rev 4:6-8. These are counterfeited by the four deathly attributes of the Adversary:

<u>of God</u>		<u>Of the Adversary</u>	
lion	(Power)	dragon	(tyrant)
eagle	(Wisdom)	serpent	(deceiver)
man's face	(Love)	devil	(accuser) ¹
calf	(Justice)	Satan	(enemy)

¹ We would contrast love with enemy, justice with (false) accuser. The correspondent suggests Prov. 17: 9 for his alignment.

Each symbol is used carefully in Revelation. Thus the dragon signifies Satan in his role as head of civil and economic power— especially Roman power."



[The difference: the article said the dragon was "primarily the *civil power as a tool* of the adversary," while this letter suggests "*Satan in his role* as head of civil and economic power."- BT]

The author remarks that in either case action against the "dragon" is evidence by disruption in civil governments.

On Jesus' Birth and the Star of Bethlehem

3 brethren have brought to our attention recent newspaper articles in Fresno, Los Angeles and San Diego indicating a growing acceptance of the revised dating of Christ's birth. We quote from *The Fresno Bee*, Saturday, Dec. 13, 1980, article titled "New 'star' research revises birth date of Jesus Christ."

"This year, Griffith Observatory in Los Angeles presents a new Christmas Star program based on increasingly accepted research by a Pasadena scholar who argues that Jesus was born in 3 or 2 BC - not 7 or 6 BC ... At least 10 other planetariums in the United States, Germany and Greece also are revising their shows this Christmas season to correspond with the dating theory of Ernest Martin, director of the Foundation for Biblical Research. Scores of others are considering a shift.... 'There seems to be everything to be said for your case, and very little left to stand against it,' Prof. Richard Reece of the University of London's Institute of Archaeology said to Martin recently ... The heart of the matter, as Martin sees it, is evidence that Herod actually died in 1 BC rather than in 4 BC as commonly believed . . ."

On "The Irony of 'Desolation' in the Gospel Age Covenants"

(Each number implies a separate correspondent.)

- 1) "Would dissent . . . from saying both covenants were operational during the Gospel Age. Would personally allow only the penalty phase of the Law."
- 2) "The article seems to be saying that the Law Covenant represented by Hagar, and the Grace or Faith Covenant represented by Sarah are both 'operable' during the Gospel Age. I do not think this is Scriptural. 'Blotting out the handwriting of ordinances . . . nailing it to his cross.' (Col. 3:14) Anything nailed to the cross, figuratively is crucified, put to death. Rom. 10:4, 'Christ is the end of the Law for righteousness to everyone that believeth.' I will agree that in a sense we could correctly say that the Law Covenant is still binding on those who do not recognize Jesus as the Son of God, as the promised Messiah, as the Redeemer, etc., and therefore a Jew might consider himself still obligated to the keeping of the Mosaic Law. But, he would be harboring an erroneous view. Its antitypical fulfillment began with Jesus.

The article's reference to, shall I call it a *paranomasia* as in Isa. 7, Sinai Mountain, 'Arabah,' is interesting, but in my opinion misapplied."

- 3) a) "Would it be better to say that two covenants were then *at issue*, not necessarily *options* for the Gospel Age?
 - b) Inasmuch as the life principle of Jesus was a perfect transferred life, I find it difficult to say 'The Law produced life for . . . the man Jesus.' Does it state the matter satisfactorily to say that the Law proved Jesus to be a perfect man? The expression seems the outgrowth of the concept that there was only one offspring from the Hagar Covenant. Did not Ishmael, the offspring of Hagar, represent the natural seed of Abraham which was producing under the Law Covenant for the hundreds of years before the Sarah Covenant's barrenness ceased? Isa. 50:1 seems to be speaking of the children of Hagar, and the taking away of their mother . . . thus there must have been imperfect children from the Law Covenant who transgressed. Gal. 4:29, 30
 - c) I understand 'devoted to Sin' as a definition of 'Sinai' to mean the moon or moon-god Sin, rather than our English word for unrighteousness. *M&S*, 'Sinai,' pa. 767, '. . . perhaps [if Shemtic] *thorny*, ... possibly [if Egyptian or Zabian] *devoted to Sin, i.e., the moon.*' Pg. 768, '. . . *sacred to the God of the moon.*' *Unger Bible Dictionary*: '. . . It may . . ., take its name from the moon god Sin, whose cult had made its way into Arabia.' "

We have heard from the author, and summarize his responses:

- 1, 2) The author is glad to avoid the expression "two covenants are operable" to avoid misunderstanding, but does point to the qualifying expression of the article ". . . in *some form*." He agrees (as all do) that God no longer offers blessings through the Law Covenant. His thought is that it exists by virtue of Israel holding to it, just as Paul referred to Israel in his day as still "under the law." (1 Cor. 9:20) The allegory recognizes this, as Hagar attended Ishmael in the wilderness. He sees that Israelites who have no faith in Christ are morally obligated to the Law until they see release under the New Covenant.
- 3) a) That is acceptable. "Option" was used only from the perspective of the Jew who was

perplexed on the subject.

b) The editor is sympathetic with the correspondent's comment. The author recognizes that Ishmael is used to represent natural Israel, and that the Law did have disobedient children. But he is still inclined to the explanation of Isa. 54:1 as contained in the article.

c) The author appreciates the correction.

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.