

**THE GREAT PYRAMID:
ITS HISTORY AND
TEACHINGS. A LECTURE**

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The Great Pyramid: Its History and Teachings. A Lecture by T. Septimus Marks

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T. SEPTIMUS MARKS

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A L E C T U R E

*Delivered to an Association of Christian Young Men, at
Hackney, 12th December, 1877.*

BY

T. SEPTIMUS MARKS.

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WITH A DIAGRAM.
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*Whatever profits may arise from the sale of this Lecture will
be devoted to the circulation of the Scriptures abroad.*

PREFACE.

WITH but little inclination for Egyptological research, it would scarcely have occurred to me that the Great Pyramid would be a profitable subject for consideration, had I not found that it had a history of its own, and lessons to teach, of a peculiarly interesting nature, which marked it as having an origin and character altogether distinct from Egypt. I was reading a work, in 3 vols., by Piazzi Smyth, Astronomer Royal for Scotland, entitled, "Life and Work at the Great Pyramid," to which my attention had been called by Mr. Casey's pamphlet, "Philitis," when I was asked by an Association of Christian young men to give them a lecture. My mind was, at the time, so occupied with the subject before me, that I at once decided to give them the benefit of my study. I found, however, that it was more difficult to master, and put in a clear and connected form, than I at first imagined; and it was equally difficult to condense into the short space of time necessarily occupied in the delivery of a lecture. Here Mr. Smyth's other work, "Our Inheritance in the Great Pyramid," greatly assisted me, and as these are the only reliable text books on the subject for exact measurements and precise description, I have found it advisable, for the sake of correctness, in some of the descriptive and scientific portions, to occasionally borrow his language, or interweave it with my own.

For such as desire a fuller insight into this subject I cannot do better than commend to their notice Mr. Piazzi Smyth's two works to which I have referred, published by Daldy, Isbister, and Co., 56, Ludgate Hill.

The first volume of "Life and Work at the Great Pyramid" contains a most interesting record of his four months' residence on the Pyramid Hill with his wife, and abounds with some very striking features of Arab life. During this time he took the whole of the measurements detailed in the second volume, giving, in the third volume, a summary of the special features he observed, with his comments thereon. In the present edition of "Our Inheritance in the Great Pyramid" he not only gives his own conclusions, but the results of the calculations made by many Pyramid students from his measurements, which, at the time they were taken, he little thought would have afforded so large a field for further inquiry, both scientific and sacred. Both his works are furnished with many diagrams and graphic illustrations of various portions of the building, both inside and out.

The subject is one of intense interest from whichever point of view it may be looked at; and there is such an evident and peculiar connection of all the parts of the Pyramid with each other, and with the heavens and the earth, as to leave no doubt upon an unprejudiced mind that its architect had a deep design and settled purpose in its construction. Whether the Scriptural symbolisms have been rightly apprehended or not, the building certainly affords plenty of scope for parabolic instruction; and as, under the head of "Its Sacred and Prophetic Teachings," I have been led to consider not only the past, but also the present and future dispensations, as revealed in the Word of God, and set forth in this mighty symbol, I am encouraged to hope that, in yielding to the solicitations of many of my friends to have this Paper printed, the perusal of its contents will not be without profit and blessing.

I must, however, here remind my readers that the only revelation God has given to man, and on which we

may rest with unerring certainty, is the Word of God contained in the Holy Scriptures, and whatever speaks not in accordance with that Word should be unhesitatingly rejected. That Word is the test by which everything must be tried, and if the architect of the Great Pyramid were divinely instructed in its erection, we shall find all its teachings to be in accord with the revealed Word of God.

Again, while the heavens declare the glory of God, and the firmament sheweth His handiwork, and the wonders of creation around us manifest His eternal power and Godhead, the Word of God alone points out clearly and unmistakably the utter ruin and depravity of our nature, and the remedy provided by God in the gift of His Son for our salvation.

That same Word declares that the second coming of the Lord draweth nigh, and surely everything betokens His near approach. It will be to the world as sudden and unexpected as was the flood in the days of Noah, and many a couple that will then be working together in the field or at the mill, or at rest in one bed, will be suddenly separated; the one shall be taken and the other left. The Lord Jesus will then, according to His promise, gather His saints to Himself, and when His shout of joy rends the air, "the *dead in Christ* shall rise first; then we which are alive and remain (the living saints) shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 16, 17). "Watch, therefore, for ye know not what hour your Lord doth come." "Blessed are those servants whom the Lord when He cometh shall find watching."

Having thus secured His redeemed, He will, accompanied by them, "be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel

of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 7-9).

From that fearful wrath there is but one way of escape—a way provided by God Himself, who is "not willing that any should perish, but that all should come to repentance" or change of mind. He *so* loved the world, that, when He saw us all utterly ruined and undone, He gave His only begotten Son to die, the just for the unjust; and that He might be a *just* God as well as a Saviour, He caused the iniquities of us all to meet on Him, dealing with Him after our sins, and rewarding Him according to our iniquities; that *who-soever* believeth on Him should not perish, but have everlasting life. Thus has the divine Substitute, the Lord Jesus Christ, met all the claims of a holy God. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." "He that believeth on the Son hath everlasting life; and He that believeth not the Son, shall not see life; but the wrath of God abideth on Him" (Acts iv. 12; John iii. 36).

These are the true sayings of God; and whatever views may be entertained of the Great Pyramid and its lessons, this Word of our God—which tells us of our condition and danger, which points us to the perfect security and everlasting strength of the Rock of Ages, and warns us not to neglect so great salvation—shall stand for ever. If, however, we do find in the stones of the Great Pyramid a parable of these and other kindred truths, and a substantial portraiture of the house which fell not because it was founded upon a rock, leading us to seek for a solution of its meaning in the Word of God, the consideration of our subject will not have been in vain.

October, 1879.