

SUMMARY OF

**THE GREAT PYRAMID**

**The Moses Connection**

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# SUMMARY

## **The nature of the Moses' connection**

In the Great Pyramid there are about 10 large value (97 to 1001) repetitive cipher codes in the measurements. These have varying degrees of statistical significance in their repetition in the Pyramid simply as numbers without interpretation.

The book describes two types of hitherto unrecognised connections between masonry measurements of The Great Pyramid and the biblical creation stories attributed to Moses:

- Type 1. By the common use of repetitive ciphers in both the Pyramid and in the Hebrew text.
- Type 2. By the use of a parallel system of unique numerical cross references in such a way that each particular measurement corresponds to a particular part of the text.

In the second type the numerical value of a measurement is equated with the sum of the numerical value of the corresponding Hebrew letters in the text i.e. gematria.

## **The restriction of a gematria to a particular occurrence**

The parallel system of unique cross references supports the cipher coding. This is done by a Pyramid measurement having a suitably worded connection with the First Occurrence of that number in the biblical text as gematria. It is a significant feature that it is always the words in the First Occurrence of that number in the text that is applicable as gematria.

The phrase "First Occurrence" has a parallel in Ancient Egyptian religion. Egyptologists tell us that in the Ancients' idea of creation, their logic required that there must have been a moment when a phenomenon of nature took place for a first time before it had a name; that was its First Occurrence.

**The nature of the ciphers** in the Pyramid is to give a sense of unity in the many aspects of the Godhead. This is in line with the statement made by Egyptologists that at about the time when the Pyramid was built (i.e. the 4th Dynasty) that there was an imperative need to attempt to conciliate between different religious centres by declaring that all their gods were contained in the one god Ptah.

This idea of unity can be seen in the ciphers in two ways. The first group of ciphers are based on the concept of "one God" or "God is One" and exclude the concept of time. These are 111, 1001, 143 ( $1001 = 143 \times 7$ ).

The second group starts with the concept of unity in the dimension of time (i.e. the length of the year in days which is 365.24 days/year). This yields the ciphers 365 and 397 ( $36524 / 92 = 397$ ). In turn, the 397 begins an arithmetic progression of the ciphers 297, 197 and 97. These aspects of the Godhead linked to our time dimension, are interesting in that they have interpretations which have an "earthly" human element; e.g. the last cipher, 97, is a gematria for "ben adam" - son of man.

The cipher 1234 (or 234) is the only one which is an even number and represents the opposition (or "sin").

The chance of accidental repetition of the ciphers is low because they are comparatively large numbers.

In the second group, three different ciphers also exist as decimalised mini-ciphers with their digits identical to those of the greater number. One of the most astonishing cipher facts in the Pyramid is that in each occurrence of these mini-ciphers, each mini-cipher has the same pattern of being connected to one end of its identical but greater cipher. They seem to act as if they represented "little names" and "great names". These ciphers contain 3, 4 and 5 significant figures. One does not have to be a mathematician to see that such a repetitive pattern must have been planned.

**The book knits together facts and traditions** to construct a new interpretation of the Pyramid which is very similar in some detail to the Osiris legend. The biblical writers offer through the use of these ciphers explanations of the Pyramid where none were previously found. The evidence for the biblical links is examined in sections devoted to the main internal and external design features of the Pyramid. The few measurements where there is a lack of confirmation of Pyramid measurement are clearly stated.

The symbolism inherent in the design of the Pyramid lends itself to a consistent interpretation of each cipher.

## **The ciphers and the Osiris cult**

These ciphers appear to be linked to the ancient Osiris religious cult as written in their tombs. This cult tells us the myth of a human son of a god who was murdered and then resurrected. The Ancient Egyptians worshipped him as their chief sun god, linking their own name to Osiris and on whom they depended for their own resurrection after death.

By borrowing the ciphers and by the use of the gematric cross references, the writers of the creation stories make the Pyramid tell us a story which is similar to that of Osiris. While the two stories may be seen to have a similarity they have important differences. The writings attributed to Moses make the Pyramid story with their ciphers and gematria much more applicable to the biblical account of Christ.

**The Queen's (middle) Chamber** and the associated ciphers and First Occurrences given by the measurements of this chamber are more a succession of isolated words and phrases than a story. Nevertheless, these words are familiar to us in the scenario of a biblical story as follows: the Spirit of God, male, mother unto me, Son of God, Let there be, good, Son of man, for set times, and "and he (God) will breathe into his nostrils the breath of lives" (birth and resurrection).

**The Resurrection to the heavenly throne** at the beginning of the King's Chamber Passage:

In this passage there is a square (to represent the King of the World) and a circle (to represent the King of Heaven) of equal area as defined by the masonry. This feature contains the basic geometry for obtaining the correct passage angle for taking the magic steps to the heavenly throne at the highest part in the passage system.

The route from the depths of the Nether World (symbolised by the Pit in the Subterranean Chamber) to the heavenly throne is signposted with the repetition of two numerical keys (ciphers) to guide the deceased all the way. These two ciphers are the titular name (the Son of God, 143) of the first one who takes this path and the Supreme Spirit (the Spirit of God, 153) which guides him.

In the King's Chamber passage the ciphers and First Occurrences continue to tell the story of the arrival of the deceased in heaven on the East side and presented to "God, the stars and all their host" on the West side. A plea is made on the East side on behalf of the deceased that "he has been as One" and there is a repetition of "as One".

There is a successive triple count down of three times, two times and once of a First Occurrence gematria meaning "life". This count down

ends where First Occurrence gematria connecting the East and West sides say "Let there be life".

Ciphers identify the stages of life, death and restoration of the murdered person and show him seated on what appears to be a throne (i.e. the Great Step) and unified with his father.

The following normally disconnected facts and traditions knit the stories together and support a connection between the Pyramid and Moses:

1. Geometry and gematria have the same etymological root in the Greek.
2. The Encyclopaedia Judaica records the tradition that "definite gematria" were transmitted to Moses.
3. Josephus in his "Antiquities" writes that descendants of Seth built a pillar to house their knowledge and that this was still there in his time - the 1st century A.D..

**The first conclusion** is that there is a link between the Pyramid and the writings traditionally originated by Moses. This conclusion is made at the end of the last chapter which examines the probabilities of the matter simply as numbers and without their interpretation.

Other conclusions might be formed which are more subjective than the first, but these are left to each reader to draw his/her own conclusion.