

**The Dated Significance
of
Our Lord's Birth
and
Passion**



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The Dated Significance of Our Lord's Birth and Passion Revealed by Biblical and Great Pyramid Symbolism By David Davidson

THE GREAT PYRAMID'S DIVINE REVELATION DEFINES, in terms of modern astronomical science, the dates of the Birth and Passion of the promised Saviour of humanity. Its symbolical representation has stood for 46 centuries, awaiting the discovery of its confirmation of the many independent traditions and records concerning the purpose of its Revelation. The modern presentation of the astronomical data, defining the dates of the life of the promised Saviour, has remained on record for nearly nine years.

To my own knowledge, several capable scientists, during the past eight years, have endeavoured to find a flaw in the presentation of the scientific principles of demonstration, or an error in the detailed presentation of the astronomical data. The silence of these and other critical investigators, skilled in the mathematical and astronomical elements of the problem, is significant, particularly in view of the world-wide interest and opposition that the Great Pyramid's Divine Revelation has created and aroused respectively.

The date of the birth of the Saviour of humanity is defined as 6th October (Julian), B.C. 4. The day coincides with the 15th day of the Hebrew month Tisri in B.C. 4, and the 15th of Tisri is the day of the Hebrew Feast of Tabernacles. The Gospel according to John (i, 14, R.V. margin), in referring to our Lord Jesus Christ as "the Light of the World," therefore says "The Word became flesh and tabernacled among us."*

The date of the Passion of the Saviour of humanity is defined as 7th April (Julian), A.D. 30. The day coincides with the 15th day of the Hebrew

month Nisan in A.D. 30, and the 15th day of Nisan is the day of the Hebrew Feast of the Passover, which, in A.D. 30, fell on a Friday—the first Good Friday. Paul therefore, in 1. Cor. v, 7, 8, refers to our Lord Jesus Christ as "Christ our Passover."*

The Passover actually commemorated the Passing over of the Angel of Death at midnight of 15th Nisan just before the Exodus of Israel from Egypt began. In the year of the Crucifixion, 15th Nisan began at Sunset of Thursday, 6th April (Julian), and ended at Sunset of Friday, 7th April (Julian). In this interval of 24 hours, our Lord's Supper (the *Pascal* supper) was taken, the First Sacrament was given, He suffered the agony of Gethsemane and was betrayed, He was tried by the High Priest and by Pilate, and was Crucified unto death and was buried.

In the evening before the Exodus, on the evening beginning 15th Nisan, it was commanded—"The blood (of the Pascal lamb) shall be to you a token upon the houses where ye are: and when I see the blood I will *pass over* you." (Exod. xii, 13.) At our Lord's *Last Supper* (the *Pascal* supper) He gave the wine as a token of His blood.

Our Lord Jesus Christ was crucified on a Friday, and buried before Sunset of the same day. This was the first day of the physical or bodily aspect of His Passion. He lay in the rock-cut tomb during Saturday, which was the seventh day of the Jewish week, and the second day of the bodily aspect of His Passion. He rose from the dead on Sunday, which was the first day of the Jewish week, and the third day of the bodily aspect of His Passion.

The geometrical lay-out of the Great Pyramid's chronological system defines the dates of the Birth and Passion of the promised Saviour as respectively 3996.027655 and 4028.531789 autumnal equinoctial years from the autumnal equinox of 4000 B.C. (historical reckoning)—refer to *The Great Pyramid: Its Divine Message*, text of Plate XLI. The decimal fraction, in both cases, defines the angular position of the earth, in its orbit, from its initial position at the autumnal equinox of 3996 and 4028 respectively, and does not represent the fraction of the solar year in days. The respective angular

positions thus defined occurred on 6th October (Julian), B.C. 4, and 7th April (Julian), A.D. 30. The Great Pyramid's Revelation gives an independent scientific method of fixing the two respective dates (refer to *The Orbit of Messianic Civilisation and Our Lord's Life*, pp. 6 and 7). The traditional chronology of the ancient Egyptians defines the epoch of the promised Saviour as 4028, which is the numerical value of the year of the Passion of the promised Saviour in terms of the Great Pyramid's chronological prophecy (Early Egypt, Babylonia, and Central Asia, text to Chart No. 30).

The ancient Egyptian texts refer to the promised Saviour of humanity as "the Lord of the Pyramid," "the Master of the year," and "the Lord of Death and Resurrection." The Great Pyramid's prophecy therefore explains why Professor James Breasted was surprised to find "Messianism in Egypt 1,000 years before the Hebrews."

To commemorate the fact that "He rose again on *the third day*," which was the *first day* of the Jewish week, His disciples thereafter met on the first day of the week as is recorded in the Acts of the Apostles. This weekly commemoration instituted the Christian *day of rest*, or *Sabbath*, on the first day of the Jewish week—our modern Sunday.

Born at the ***Feast of Tabernacles*** in B.C. 4—on 6th October (Julian), which, in that year, fell on Saturday, the Jewish *seventh day*, or *Sabbath*—the Saviour of humanity is appropriately named, in *the Gospel according to Mark* (ii, 28), "the Lord of the Sabbath." In accordance with the Mosaic Law (Levit. xii, 3), He was circumcised on "the eighth day" from birth (Luke ii, 21). This enactment of the Mosaic Law prophetically foreshadowed the Change from the *day of rest* of the Jew to *the day of rest* of the Christian.

The *physical* circumcision of the infant Jesus allegorically and prophetically portrays this change and the spiritual significance of the change. Born on the Jewish *Sabbath*, He was circumcised on "the eighth day." When referred to the Jewish week, the symbolical intention is clear.

"The eighth day" follows "the seventh day," and is therefore *the first day of the week*—our Sunday. *Physical* circumcision on "the eighth day" *therefore prefigured that the first day of the week—the first of a new octave—was destined to become the Christian day of rest or Sabbath*. On that same day of the week, Sunday, Our Lord was raised from the dead. Sunday is therefore the Christians' *Sabbath*, or *day of rest* for *spiritual* refreshment, by the *spiritual* "circumcision of Christ" (Col. ii, 11-14), who is both "the minister of (spiritual) circumcision" (Rom. xv, 8) and "the Lord of the Sabbath" (Mark ii, 28).

THE SPIRITUAL CYCLE OF THE PASSION.

A clear distinction is made in the Gospels between the physical or bodily aspect and the spiritual aspect of our Lord's Passion. In the former, "He rose again the third day" and in the latter He was "three days and three nights in the heart of the earth," (Matt. xii, 40). The clear distinction between the two is of vital importance, and the general failure to perceive this distinction is the fundamental reason for most of the supposed chronological difficulties in the narratives of the Four Gospels.

Dean Alford truly identifies "the heart of the earth" not as the *rock-cut tomb* of Joseph of Arimathea, in which our Lord's body was laid, but as "the belly of Hades" (compare Jonah i, 17, with Matt. xii, 40). From the standpoint of New Testament and Great Pyramid symbolism the expression clearly signifies the "womb of Hades," the symbolical place or spiritual condition in which the spiritual rebirth of men takes place.

The "Hades" of New Testament times signified the spiritual environment of natural man whether alive or dead. It is the spiritual environment of the earth to-day. In the Great Pyramid's Symbolism, "womb of Hades" is the Queen's Chamber, which was therefore called "the Chamber, or Place, of the Second Birth."

The way of access to this Chamber therefore begins at the point in the Great Pyramid that defines the date of the Crucifixion of Our Lord Jesus Christ. The date of His Birth is defined at the level of the Queen's Chamber floor.

A biological analogy is clearly evident in every detail of our Lord's Passion. There was no need for Jesus Christ Himself to be spiritually re-born. His regenerative service was for all humanity. Spiritually fed by Divine sustenance until the appointed hour of His spiritual Passion, He willingly allowed Himself to be "cut off " (cf. Daniel ix, 26), as a spiritually perfect man, isolated from the Godhead to rebuild from man upwards to God the cord of spiritual sustenance that man had severed. He restored the spiritual lifeline, as one, on a sinking ship with a rocket-apparatus, saves the crew by firing a life-line to the shore and safety.

The Passion of our Lord *in its wider spiritual aspect* began with the first act of His betrayal by one of His own disciples. This first act was the compact between Judas and the priests and was prefigured by *the putting away of leaven* before the beginning of the *Feast of Unleavened Bread* on Thursday, *14th Nisan*. Leaven could only be eaten until mid-day of *14th Nisan*.

Our Lord's spiritual isolation began therefore on Thursday 14th Nisan, when He was revealed as " the true bread of life " (see John vi, 26-65)--prefigured by the " Unleavened Bread." On the afternoon of 14th Nisan, the lambs were slain for *the Pascal supper* in the evening, which evening began *the 15th of Nisan*. The killing of the lambs prefigured the *spiritual* cutting off of Jesus Christ on Thursday, 14th Nisan. He therefore, with His disciples, partook of the *Pascal supper* on the evening of Thursday, which evening began the *15th of Nisan*.

At this Last Supper, He took the Unleavened Bread that symbolised Himself as "the bread of life" and broke it, giving it to His disciples as "a token" of His body being given for them *at that instant*. He took the wine, as "a token" of His "blood" being shed for them, which the blood of the Pascal lamb had hitherto symbolised. These acts of our Lord signified that He was "cut off" as His disciples were "cut off" from the fullness of God's Power ; that He was literally in the spiritual condition of Hades common to all men ; that He had already literally sacrificed Himself to become one with them in the common earthly heritage of bodily death and that, having 'become one with them in their state of spiritual being, they in turn should become One with Him in His state of spiritual being, by His victory over

deal and the grave. This is the full significance of our Lord's Last Supper, and of the institution of the festival thereafter to be observed by His followers to signify the Passing-over of spiritual death from mankind, by the acceptance of the Sacrifice Of Jesus Christ as "the Lamb of God". Our Lord therefore stood revealed as the true "Lamb of God" at the last *Pascal supper* of the Old Covenant, which was the first Sacramental Celebration of the New Covenant or New Testament.

The acts of the Last Supper therefore stand revealed as the enactment of the Last Will and Testament of our Lord Jesus Christ. The death of the Testator was necessary for His New Testament to come into effect. There followed therefore His spiritual agony in Gethsemane—prefigured by the Pass-over of the angel of Death preceding the Exodus of Israel from bondage in Egypt.

Our Lord was therefore literally crucified unto death, and was buried during the day-time of the 15th of Nisan, which day-time fell on the first Good Friday, 7th April (Julian), A.D. 30. The Gospel according to Luke (ix, 31) in the Greek, thus refers to our Lord's death as His "exodus"—that is His departure from the bondage of the flesh.

For forty years after their Exodus, Israel wandered in the wilderness of Sinai, and for forty years after the Exodus of Jesus Christ in A.D. 30, His symbolical "Body"—His spiritual Church—laboured in the wilderness of Jewish unbelief. Then in A.D. 70, Jerusalem was taken by Titus, the Temple was destroyed, and Jewish sacrifice ceased.

CHRONOLOGICAL ERRORS CORRECTED.

Our present chronological reckoning, whereby years are designated B.C. or A.D., was not in use until the 6th century A.D. and is based on an erroneous fixing of the year of our Lord's Birth as A.D.1. Early chronologers generally referred historical events to either the Greek or the Roman chronological epochs. The Roman Epoch was the legendary date of the founding of Rome, and historians are generally agreed that the historical evidence places the Crucifixion in the Roman year 782 (A.U.C.).

Now 788 A.U.C. began in A.D. 29, but not on 1st January (Julian) as the majority of authorities on the chronology of our Lord's Life have unthinkingly adopted as the beginning of the Roman chronological year. The A.U.C. reckoning was from 21st April (Julian) of one calendar year to 21st April (Julian) of the next calendar year. The year 782 by A.U.C. reckoning therefore began on 21st April (Julian) A.D. 29 and ended on 21st April (Julian) A.D. 30. The Jewish 15th of Nisan in A.D. 29, fell on Monday, 18th April (Julian), three days before 782 A.U.C. began. In A.D. 30, the Jewish 15th of Nisan fell on Friday, 7th April (Julian), fourteen days before 782 A.U.C. ended. The historical evidence that fixes the Crucifixion on a Friday, and on the Jewish 15th of Nisan, in 782 A.U.C., therefore confirms that the Crucifixion was on Friday, 7th April (Julian) A.D. 30.

The opinion of the Latin authorities in the 6th century A.D. was that our Lord was crucified in A.D. 33, in which year the Jewish *14th of Nisan* fell on Friday, 3rd April (Julian) towards the end of 785 A.U.C. It was accepted that our Lord was crucified in His 33rd year, as is stated by Hippolytus writing about 230 A.D., and on this understanding it was stated that our Lord was born in A.D. 1, and crucified in A.D. 33—as appears in the margin of the Authorised Version of the English Bible.

Several references date the chronology of our Lord's Ministry by the years of the reign of Tiberius Caesar. Tiberius began to reign jointly with Augustus and with authority equal to Augustus *in the provinces of the Roman Empire*, on 16th January, A.D. 13. His sole reign began at the death of Augustus, on 19th August, A.D. 14, and it is the years of the sole reign that constitute the official Roman reckoning. According to the Provincial years of rule, the Crucifixion in A.D. 30 fell in the 18th year of Tiberius, as is stated by Hippolytus. According to the official Roman reckoning, the Crucifixion in A.D. 30 fell in the 16th year of Tiberius, as is stated by Julian Africanus.

Let us see how the above outline of the evidence from secular history compares with the Great Pyramid's datings for the Birth and Passion of the promised Saviour of humanity. The date for His Birth is 6th October (Julian), B.C. 4, and the date for His Passion is 7th April (Julian), A.D.

30. The interval between the two dates is 322 solar years, and equals precisely 33-i lunar years. The Life on earth of the Saviour of humanity is therefore indicated as occupying 321- solar years,—His Passion being in the middle of His 33rd year, which agrees with the statement of Hippolytus that Jesus Christ was crucified in his 33rd year. Here it should be explained that in the historical reckoning of B.C. years, B.C. 1 precedes A.D. 1; that from mid-autumn of B.C. 1 to mid-spring of A.D. 1 is only half a year; and that consequently from mid-autumn B.C. 4 to mid-spring A.D. 30 is 321 years. The evidence outlined above is confirmed in detail by a synchronistic comparison of the narratives of the Four Gospels. The evidences from all sources are fully considered on pages 461-503 of "The Great Pyramid: Its Divine Message" New confirmatory evidences are discussed in "The Orbit of Messianic Civilisation and Our Lord's Life."

EXODUS FROM ECONOMIC BONDAGE.

The most significant feature of the Great Pyramid's prophecy for us is that it portrays the *body politic* of current Christian civilisation as *allegorically* following the cycle of the Life and Passion of the Saviour of humanity. The intention of this allegorical portrayal was first pointed out in "Pyramid Prophecy and Current Events" (July, 1925), pages 12-17. The allegorical crucifixion of *the body politic* of Christian civilisation is represented as an economic crucifixion, due to the development of modern industrialism on a mass-production basis (ibid. and "The Great Pyramid: Its Divine Message," July, 1924, page 399). The actual pivotal circumstances of the economic crucifixion are indicated as relating to the manipulation of the money exchanges of the world.

Here it should be explained that the special prophecy for modern times is portrayed to a larger time-scale than that of the general historical prophecy of the Great Pyramid. In the special prophecy, the body politic of Christian civilisation is revealed as completing its Exodus from economic bondage by 16th September, 1936, and the yoke of economic tribulation upon the world is revealed as taken from humanity by 20th August, 1953.

To emphasize the intention of this allegorical application, the special time-scale for modern times is revealed as applying also to the special

features of the Great Pyramid that define the dates of the Birth and Crucifixion of Jesus Christ. On the special time-scale these features define specific Epochs in the origins of the British Industrial Revolution, and of the American, Declaration of Independence.

The principal date on the special time-scale is that defined by the Crucifixion point. The date is 10th January, 1776, the day upon which Thomas Paine published his exhortation to the American people, which exhortation, in the words of Dr. Nicholas Murray Butler, quoted by the late Lord Oxford, was the "single proximate and moving cause of the Declaration of Independence." Lord Oxford called Paine's exhortation "an epoch-making deliverance" and Thomas Alva Edison referred to the same as "Paine's planning of this great American Republic of which he may justly be termed the founder."

The date of Paine's "epoch-making deliverance" is marked in the Great Pyramid's prophecy as an outstanding Epoch in the history of the body politic of modern Christian civilisation. It is indicated as a date relating to the modern formulation of the body politic, for its ultimate economic crucifixion, and its ultimate exodus from economic bondage. Other relations that are discussed in my recent work "The Great Pyramid's Prophecy Concerning the British Empire and America " confirm the intention as I have outlined it.

The *body politic* of Christian civilisation is revealed as essentially that of *the building race* of modern industrial civilisation. This is the *body* that has to be crucified, before it can be resurrected as *the body politic* that is to form the nucleus of the Theocratic State of the Kingdom of Heaven on earth. Being the body politic of the building race, it has certain work to do as Church and State of the building race after its symbolic resurrection as well as before. The period of this work is defined as symbolically the six working days of the week. One day signifies a year, and each year consists of 365.242 months of 30 days. This interval of 365.242 months is the great time-unit of the Pyramid's special time-scale for modern times. It is the ancient "period of Renewal" —the "Great Year of Renewal" or Regeneration. The Great Pyramid's last "Year of Renewal" ends at 20th August, 1953, at the date indicated by the Terminal (South) Wall of the

King's Chamber as the date of the termination of the world's economic bondage. This interval of six symbolic working "days"—each of the duration of a "Great Year"—extends back from the latter date to the date 19th August, 1773, defined by the point that, on the general time-scale, signifies the date of the Birth of Jesus Christ.

That the precise dates of Our Lord's Birth and Passion are defined (inter alia), in terms of modern science in the Great Pyramid, built forty-six centuries ago, surely constitutes a call to hostile critics to adopt a more tolerant and receptive attitude towards its message to modern thought.

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