

Article of the Month

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The Great Pyramid in Scripture

HOLD ON! This isn't one of those "crack-pot" ideas, is it? It certainly (on the surface) sounds like it! What in the world does the Great Pyramid have to do with the Bible? Please give the matter a little of your patience, and let's let the Scriptures speak for themselves.

Before looking at Scripture, it might be stimulating to realize that, even without Scripture, the Great Pyramid is a storehouse of amazing information. It contains statistics such as the number of days in the year, the number of days in a century (including leap year considerations), the miles from earth to sun, the frequency of the North Pole's pointing to the same spot in the universe (once every 25,827 years!), the precise measurement of the earth's polar axis, and the specific size of "Pi" to 5 decimal points (a measurement not discovered for millennia after the pyramid).

It is worthwhile to pause here for a little history of "Pi." When we consult mathematical histories, we are told that Hippocrates (5th Century, B.C.) is the "discoverer" of Pi. Let's give him some credit. But he just conceived of the theory of Pi — not a number. In about 200 B.C., Archimedes approximated the number. When we get to the A.D. dates, it isn't until the 16th Century that Vieta comes up with the first actual formula for Pi. Lindemann in 1882 finally uses the number to forever settle the matter of squaring the circle.

With that history in mind, we must marvel that when the pyramid was built (about 2140 B.C.), Pi was clearly understood to five decimal points, and the "problem" of squaring the circle had been solved! We are dealing with spectacular and sophisticated scientific truths in a building which is over 4000 years old!

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There are so many more stunning scientific facts in this building. We cannot here hope to even scratch the surface! But one more interesting fact is that the pyramid is located in the exact center of the land mass of the planet — something humans could not know or calculate at that date. There is an equal amount of land to the latitudes north and south of the pyramid. There is an equal amount of land to the east and west of its global longitude. It is, indeed, at the center of the world!

With such a phenomenal amount of scientific information (much of which was unknown before recent times), the pyramid, at the very least, suggests that it is a unique monument. But when we search the Bible, we will learn that it has a place in the Divine scheme of things.

Very few are aware of the intricate, mostly above-ground, system of passageways inside the Great Pyramid of Giza. This pyramid is unique in this respect. Biblical scholars for well over a century now have realized that this passage system is a perfect representation of “The Divine Plan of the Ages” — a line-by-line drawing of Scriptural concepts beginning with Adam and leading into the future. Even the inch-by-inch measurements of these passages accurately show the chronology of millennia past and of times present. This brief article cannot hope to present such detail; but knowledge of its existence makes the following Scriptural references even more stunning.

The Scriptures which Testify about the Pyramid

As disciples of Jesus, we have no right to conclude anything with any positiveness unless we find substantial support in the Holy Word for our conclusions. By Divine grace, however, there exist numerous texts which, when carefully examined, reveal much about our subject. As we cautiously consider these texts, we may find ourselves quite amazed at all they contain.

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ISAIAH 19

(Please follow the verses in your Bible)

This entire chapter in Isaiah is headed “The oracle (burden) concerning Egypt.” As prophetic students, we are aware that, while there is, indeed, a literal Egypt, the name is frequently used prophetically to represent the Western “Christian” World. It seems to be so in Isaiah 19. Our object, of course, is the pyramid, not a study of Egypt as a prophetic country. We will, therefore, not here probe the context for its deep meanings for our day.

Verses 19-25 form the immediate context for our Great Pyramid discussion. “In that day...” is a phrase which is repeated throughout this chapter. Most of us have come to realize that this phrase in prophecy is usually a reference to the “Day of the Lord” — the great and wonderful time of the Second Advent. Thus, Isaiah seems to be indicating that before “that day” (before our day) this pyramid would have little or no significance for mankind or for the saints. And so it has been shown. Before the late 1800’s, the Great Pyramid was merely a curiosity — “one of the seven wonders of the ancient world.” Most thought it to be a tomb. No one had conceived of all that it contained in information which is at once scientific, religious, and chronological.

In verse 19 Isaiah gives us a description of some sort of “altar” and “pillar” — located, strangely, BOTH “in the midst” and “at its (Egypt’s) border.” This reference to “Egypt” seems quite literal. It is difficult to explain (although not impossible) how a structure could be in the midst and at the border of Christendom. (As we shall see, however, while the pyramid is literally IN Egypt, it is about the future of the symbolic Egypt.)

Verse 19 gives us four basic items to consider:

- (1) Altar,
- (2) Pillar,
- (3) Midst,
- (4) Border.

If we can successfully define each term, we will have enhanced our understanding.

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Altar

This is the usual Hebrew word for altar. The Strong's number for the word is #4196 ("mizbeach"). It simply means an altar for offering sacrifices. It comes from the Hebrew verb "zabach" (S.#2072) which means "to slaughter for sacrifice."

We cannot escape the meaning. It means, in the very conventional sense, a place where a slaughtered sacrifice is offered. How can this definition fit the Great Pyramid?

As we investigate the symbolisms of the passages and compartments of the pyramid, we will not in the least be frustrated by calling it an altar. The entire passage system inside the pyramid centers around a natural room in the bedrock, usually called the "grotto." In pyramid symbology this grotto represents the death of Jesus — the ransom sacrifice for all of humanity. ALL ACCESS to all the passages symbolizing life are through this grotto. In the very best sense, the pyramid shows the altar, the sacrifice, that results in life for all. "Altar" is not only appropriate, but endearing.

The Lord has graciously added to our faith in this interpretation. Formed in the natural wall-rock of the grotto is the distinct figure of the head of a lamb. Coincidence is too great that this should be a reference to anything other than "the lamb of God which taketh away the sin of the world. (John 1:36)"

Pillar

Several Hebrew words are translated "pillar." But this word (S. 4676 = "matstsebah"), because of its root word, has a very clear meaning. The root word (S. 5324 = "natsab") means "to take ones stand." This suggests something placed or planted solidly — immoveable. The old Egyptian tombs, sometimes called step-pyramids, were called "mastabahs." This word, "pillar," has the fairly exclusive idea of a memory-monument — something set up to be enduring and to commemorate a person, event, or concept. It is not difficult to see how the Great Pyramid is a "pillar" in this sense of the word. Verse 19 states that this pillar is "to the Lord." In other words, it is an immoveable monument erected specifically to draw attention "to the Lord." The Great Pyramid, by this one verse, has been defined for us!

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Midst

“Midst,” of course, need not refer to an exact center. The thought is that the pyramid is surrounded by Egypt. And such is the case. Egypt has always been divided into two sections called “Upper Egypt” and “Lower Egypt.” When we look at maps, we tend to think of “upper” representing north and “lower” representing south. But in Egypt, the reverse is the case. Lower Egypt is so-called because it is lower in elevation — toward the mouth of the Nile River where it empties into the Mediterranean Sea. Upper Egypt is toward the south. Upper Egypt has a higher elevation; but it has it rather dramatically (rather than gradually). Where the two parts of the country meet, there is a distinct rise — a cliff of rock — which begins Upper Egypt. Below this extended rock ledge is Lower Egypt — built more on sand and silt than on rock. Thus, the very foundations of the two parts of Egypt are different. It is “in the midst” of (i.e., between or surrounded by) these two parts of Egypt that we find the Great Pyramid.

Lower Egypt is shaped like a fan — which would be expected of the delta region of a great river like the Nile. This fan shape is defined by the NE and NW edges of the pyramid. Because of this, the pyramid is also “in the midst” (middle) of Lower Egypt in that it sits at the point (the center) of the fan-shaped delta which is called Lower Egypt.

The prophet apparently wants us to make no mistake about his reference to the Great Pyramid, so he finds it insufficient to say that it is “in the midst” of Egypt. He adds that it is also “at the border” of Egypt.

Border

We don’t know when the area of Giza was named. But it cannot be a coincidence that its name means “border.” That in itself would be sufficient to define the Great Pyramid’s location at Giza — “at the border.” But because we have virtually two Egypts (Upper and Lower), the place that they meet is a border. Isaiah’s conditions are all met:

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THE FOUR ITEMS

Verse 19 tells us that “in that day” (in the Lord’s day) we would find and understand that an altar (a representation of a slaughtered sacrifice) and a pillar (an immovable monument dedicated to God’s fame) would be identified at the border (where they meet) of the two Egypts and between them (“in the midst” of them).

As we progress into verse 20, the prophet suggests less of identity and location, and more of function or purpose. Verse 20 tells us that the pyramid will become (1) “a sign” and (2) a “witness.” It is important that we note that the pyramid had not been these two things. The prophet says that “it will become” these two things. In the past, it was merely (as people thought) a Pharaoh’s tomb. But “in that day,” it is to become a “sign” and a “witness.”

Sign

The Hebrew word is S. #226 = “oth.” It has a simple meaning. It means “a sign.” But its root word (S. #184 = “avah”) is helpful. After all, we use “sign” in more than one way today. A sign can be a billboard, or it can be a symbol or an omen! The root word has the meaning of “to sign or mark” in the sense of describing with a mark. It is used ONLY ONCE in the Old Testament in Numbers 34:10 where it is translated (NAS) “draw” — “You shall also draw a line from Hazarenan to Shepham.”

What is the conclusion about the pyramid’s becoming “a sign.” It apparently is telling us that the pyramid will be a describing mark pointing to the Lord.

Everything we are discovering about the pyramid is doing just that. Its passages are a drawing of the Divine Plan of the Ages — something the world in general does not yet comprehend. And this “drawing” is a “sign” to us that our comprehension of the Divine Word is also shown carved in rock. What a confirmation!

It is important, however, to read the verse carefully. While we appreciate the corroboration of our faith with much gratitude, this verse tells us that the “sign” is to be expressly “in the Land of

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Egypt.” In other words, this corroboration of God’s plan is designed specifically to help the world re-arrange its thinking and bring it into conformity with what God is really doing.

Witness

Isaiah tells us that this building is not only to be a “sign” — a visual drawing in stone for the world to see — but also a “witness.” This is the Hebrew word “ed” (S. #5707). It means “witness.” But what does that mean for us? A witness is someone who sees enough to testify on behalf of the matter — to verify its truth. (On one occasion the NAS translates the word as “evidence.”) This word comes from a Hebrew root word (S. #5749a = “ud”) which has the meaning of “to return” in the sense of repeating or doing again. This is what a witness does: he repeats the story so that others can hear the facts.

Isaiah’s meaning is perhaps that the pyramid will tell the story over and over — a perpetual witness that God’s plan was carved in stone before it ever came to pass. What a testimony to Divine omnipotence and omniscience!

Thus the pyramid, for the sake of the world, will soon become a clear drawing (blueprint) for all the world to read, as well as a permanent testimony to the unwavering (“changeth-not”) character and foreknowledge of our God.

As the verse continues, we are instructed that this will be done for the sake of the world because “they will cry to the Lord because of oppressors, and He will send them a Savior and a Champion, and He will deliver them.”

What a beautiful time to come! The world (particularly the “Christian World” here) will experience the complete breakdown of their society and their understanding. We often call this “the burning of the tares.” But the Lord will save them from their erroneous concepts and give them the pyramid as a visual testimony and drawing of how He has been and will be delivering mankind from the penalty of the curse in Eden.

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VERSES 21-24

In these concluding verses of Chapter 19, we find rather clearly the use of Egypt to represent the "Christian World," Assyria to represent the Eastern (or non-Christian world), and Israel to represent itself as the "blessed nation" — the visible representative of God's Kingdom. However, since Egypt and Assyria are both symbolisms in this context, it is likely that Israel is also, and that it represents God's "inheritance" in the saints — i.e., the spiritual part of the kingdom.

To paraphrase these verses:

21. By deliverance and by His stone witness, God will reveal Himself to poor, old, deluded, and fallen Christendom. As a result they will come delightedly to know Him. They will finally worship and serve Him with all of their abilities — and they will continue unwaveringly in the performance of these things.

22. First, the Lord will crush nominal Christianity; but He will heal them from the crushing blow. And they will return to Him with joy. The Lord, seeing their desire to seek Him, will reach out in response and heal them.

23. The result will be open and fruitful communication. It will extend not only to the old Christian world, but it will grow to the point where it reaches and blesses the heathen nations. All mankind will enter into fellowship with each other because of their fellowship with God.

24. At that same time, God's people, Israel, earthly representatives of the heavenly government, will intervene for the instruction of Christendom and Heathendom. All three entities will progress toward the world peace that God intends.

25. God will be satisfied when all peoples, "Christian" and Heathen, are built up by His efforts and receive blessings through "His inheritance" — the restored people of Israel and/or His Divine saints on high.

This context gives great credit to the part that the great stone witness will provide in the convincing and instruction of mankind.

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JOB 38

Once the prophet Isaiah has drawn our attention to the pyramid's existence as well as to its purpose, other Scriptures bearing on the subject begin to fall into place. Perhaps most important among them is Job 38.

When this chapter begins, God is speaking out of the whirlwind to Job. Since Job seems to represent mankind in at least one application, what we find is that God is finally addressing mankind. The whirlwind well represents the final trouble of the age. Once this trouble is concluding, it will, indeed, be the time for God (through His Mediator) to intervene and to address the human race. This address is for the purpose of telling mankind that his thinking is wrong.

Verses 2 and 3 virtually ask man to re-organize his thinking. Man has, to this point, been very adept at giving "dark counsel" — by using many words which have little or no knowledge behind them! This will change as the mediation comes into being. Verse 3 is an admonition to re-think. The admonition to gird up the loins of the mind is the Biblical expression meaning "Bring all the loose ends of your thinking together!" Or, in an even more vernacular way of saying it, "Get it together, man!" God does so want mankind to begin to think clearly — to have the knowledge of God fill the earth as the waters cover the sea. As the 3rd verse concludes, God proposes a good way to start the discussion: "I (God) will now ask you a few basic questions to help you sober-up your thinking. Let's see how you respond. (I want to help you see how foolish your fleshly thinking has been as far as understanding and solving all your problems is concerned!)"

Verse 4 begins the introduction of the pyramid. What? How can we jump to that conclusion? For all practical appearances, it looks like God is speaking about the earth, not the pyramid! But, as good students of the Scriptures, we must look more carefully. The verse does NOT say, "Where were you when I made the earth?" It may seem to say that, but it doesn't.

Before looking at the true meaning of this question which God poses, we might want to see the purpose of the question. God is forcefully instructing man that man has not been around long

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enough to have much background information. On top of that, man has almost completely lost faith in God. This is an important concept. Before mankind can “fall into place” under the Mediator, he must gain the attitude and realization that any one of the race has lived a puny little bit of time! Man will never learn until he returns to a faith that he must rely on information from the only *eternal* source that has it: God.

With that said, the words of the verse need careful scrutiny. “Where were you when I laid the **foundation** of the earth?”

“Foundation” is the KEY word. God is not speaking of making the physical earth. He is speaking of laying its “foundation.” The physical earth is not the subject. It doesn’t really have a foundation — or, as later verses state, “sockets” or a “cornerstone.” So, what does “foundation” refer to? The earth, and all of its concomitant parts, including man, is based on a PLAN. It is this PLAN that is the “foundation” here referred to in Job. This plan for the earth (and for mankind) was laid long before the creation of the planet. Even God’s Church was “founded” (planned) before that event. Thus the Church is said to have been planned “from before the foundation of the world.” (See Ephesians 1:4.) What a thought! God’s plans for His intimate family (The Church) came FIRST. THEN he laid the plans (“foundation”) for the earth.

God is starting at the beginning. “Where were you when I laid the plans for the entire physical creation venture?” He is pointing out to mankind that they need to know how it all started. They need to know that nothing is by accident; it was all pre-planned. They need to know what that plan was. THEN they will begin to comprehend what has happened and what is about to happen. And all of this information God has stored in the Great Pyramid — His “witness.” Thus, verse 4 begins by stating, “I have had everything planned before the beginning. YOU were not around when I designed the foundation plans for earth. Perhaps you ought to think about that!”

The next phrase, “Tell me if you have understanding,” may be a follow-up to the previous question. It may, rhetorically, be stating, “Do you know about THAT? It’s about time you take it into consideration! How is it that you have all this counsel you give when you don’t even know the ‘foundation’ of things?” Or, the phrase may be the introduction to the next verse: “Do you also understand that....?” We’ll look at that in a moment.

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So, God continues to comment on the Plan of the Ages which He ultimately carved in the stone of the pyramid. (It will become quite obvious that He is referring to the pyramid as the next phrases unfold.) But this brings up an astounding thought. If this passage is, indeed, referring to the pyramid as a physical witness to God's pre-planned foreknowledge, we can only conclude one thing. The pyramid was designed (in God's mind) BEFORE the earth was created! When examined, its uncanny relationship to the earth, the solar system, and even the universe, it becomes plain that the pyramid could not have been constructed as a witness to what IS, but that it was pre-designed before the physical creation came into being. The universe conforms to the pyramid (the plan); the pyramid doesn't conform to the universe! This passage in Job IS saying that!

Verse 4 ended with, "Tell Me if you have understanding." As before stated, this may refer to what came before it. In any case it is telling man plainly that he doesn't have understanding. But the phrase may also refer to what follows — "Tell me if you understand the measurements, the surveying, the base stones (the sockets), the cornerstone, etc." Among other things, it should be plain that God has not jumped from pre-creation to the B.C. date of the pyramid's construction. He is letting us know that this entire edifice was made in His mind long before it was made on earth. We are yet talking about the "foundation plans" for the earth. But WE can transfer our minds to the literal building now. Mankind will do that. They will not be able to travel into pre-creation times! But they WILL be able to travel into the mind of God as it is carved in stone. Thus, at this point, God is doing what Isaiah predicted. He is saying, "Go look into my plans. I have put them into the 'pillar' (the monument) which I have left for you in Egypt."

God is still mocking man as verse 5 opens. The "since you know" phrase is reminding man that he has not yet progressed out of the "dark counsel" phase of his existence.

"Who set its measurements?" The literal earth does, of course, have measurements. The fact is that God did set time and distance measurements for his physical creation. And they are all "set" in the pyramid.

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The phrase, “Who stretched the line on it?” might be a little obscure. It reminds us of a surveyor; and that would not be an illogical interpretation since the entire universe, just like land on the earth, needed “surveying.” When we come to realize that the constellations themselves are involved in the timing and placement of the pyramid, we will know of a surety that some incredible surveying has occurred.

The 6th verse begins to give us shivers with its implications. “On what were its bases (Hebrew = “sockets”) sunk?” The fact is, the Great Pyramid has four socket stones. They are unusual for such a symmetrical building in that they are all different in shape. Since we are dealing with something from God (as with His Scriptures), we must assume that no detail is happenstance.

So, we ask, “Upon WHAT is God’s plan founded?” It is not unreasonable for most of us to reply, “Upon His four attributes.” If this be the case, these sockets (sockets hold things in place) should all be different in shape because they represent four immensely different characteristics: Wisdom, Love, Justice, and Power. But as different as they are, they are all needed as anchors (sockets) for this Plan of God.

But there is another factor in this matter of the sockets. We have defined the sockets. But the Job question is a little more specific: “ON WHAT were its sockets sunk?” The answer, for the literal pyramid, is that they were sunk on ROCK. Both Jehovah and Jesus are referred to as ROCKS in the Bible. Thus, the plan not only rests on God’s attributes, but on HIM.

As the verse concludes, the “cornerstone” is introduced. In a pyramid, the ONE cornerstone — the ONLY stone which is the same shape as the edifice itself, is the TOP — the “head.” Thus this verse seems, in its best perspective, to say “The Plan is laid on God with Jesus as its finishing touch — right at the head of the structure.”

We need to incorporate verse 7 along with verse 6. Verse 7 is the end of the sentence: “Who laid its cornerstone when the morning stars sang together, and all the sons of God shouted for joy?” WHEN was this? WHEN was the cornerstone laid?

Isaiah probably answers this question. In 28:16, he writes:

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“Therefore...” Well! We can’t go further without seeing what came before! And what came before reminds us powerfully of Isaiah 19. The verses just prior to Isaiah 28:16 scold Christendom for their errancy. We saw that same address to “Christendom” in Isaiah 19. “Egypt” (nominal Christianity) would be brought eventually to truth via the Great Pyramid according to Isaiah 19. But it wouldn’t happen until the peaceable mediation kingdom under our Lord Jesus. Isaiah 28 is showing that Jesus IS the HEAD of this whole pyramid plan that will correct the errors of the past. Let Isaiah continue:

Therefore [in order to correct the problem], thus saith the Lord God, “Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation [for the Plan], firmly placed. He who believes in it will not be disturbed” (literally: “be in a hurry” — because he will have faith in an eternity!).

The context then continues to show the work of the kingdom.

It is not too difficult to find out WHEN Jesus becomes the head of the structure. Our first clue is in Isaiah 28:16. It says that this cornerstone is “a tested stone.” The testing for Jesus’ faithfulness to receive the Divine nature was concluded at the cross. He becomes the cornerstone at the conclusion of his testing.

The verse suggests this in other ways. It says the cornerstone was “costly.” The price Jesus paid was at the highest cost possible — life itself. The word “costly” thus also points to the cross. The verse also states that he is “a costly cornerstone for the foundation, firmly placed.” Is not the ransom (secured at the cross) the very BASIS of the plan (the “foundation”) — “firmly placed?”

The “belief” in him will also become the standard for peace. No one believing in him will “be disturbed” — or, as the margin reads, “be in a hurry.” This probably is a colorful way of saying that man’s running around in a flurry of excitement and instability will come to an end.

We can here take a brief detour from Job to examine how the Isaiah text takes us throughout the Bible.

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Isaiah's words seem to have inspired a number of references in the New Testament.

In Romans 9:33, Paul quotes Isaiah to show that the Jews stumbled on this cornerstone.

In Romans 10:11, Paul again quotes a part of it to show that acceptance of this cornerstone will bring stability.

The fact that Paul makes this claim proves that the cornerstone WAS IN PLACE once the first advent had come.

In I Peter 2:6, Peter uses the text to show what Paul showed, but, additionally, that the saints are being made ready to be stones in this edifice. The hint is strong that the Church is represented by some of the stonework in the pyramid. Peter, like Paul, makes it clear that the stone is in place at the first advent because the Jews stumbled on it, and the saints profit from it.

Jesus, himself, quotes this Isaiah text in Matthew 21:42. He shows the Jews that THEY will stumble on the cornerstone (= him). But, very importantly, Jesus adds to our understanding in verse 44. His words are: "He who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." Taking time to examine Jesus' TWO GROUPS referenced here will be of value:

Jesus says that some will fall ON THE STONE. Some will have the stone FALL ON THEM. Those who fall on the stone are those who find Jesus to be a "stone of stumbling and a rock of offense." Thus, this reference seems to be to individuals who reject Christ's presence at either advent. (The Pharisees, in verse 45, recognized that this is what Jesus meant and that he was speaking of them.) This account is repeated in Mark 12:10 and Luke 20:17.

But those upon whom the stone falls seem to refer to a greater matter. It is quite likely that Jesus is interpreting a part of Daniel 2 for us. We have there also a "stone" which strikes the image and grinds it to powder and scatters it like dust. Jesus seems to be

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interpreting himself as the stone (the cornerstone) which destroys the old order and then grows to fill the whole earth.

In Acts 4:11 we are more clearly instructed that Jesus became the cornerstone at his resurrection. In the previous verse, Peter points to Jesus' resurrection and then quotes Psalm 118:22 to show that Jesus has become this cornerstone. Verse 12 is a favorite of many. It shows that there is no salvation except via this cornerstone. Thus is explained and fulfilled the pyramid symbology about its headstone.

Finally, Ephesians 2:20-22 seems also a reference to Isaiah 28. While "foundation" in these verses seems a bit different from how it has been previously used, "cornerstone" remains the same. And this cornerstone is the pattern for those who are his disciples.

Isaiah 8:14 seems to be a corollary to Isaiah's 28th chapter — the stone to strike and the rock to stumble over.

One other text is clearly a testimony to Isaiah's words before Isaiah ever wrote them. They come from David in Psalm 118:22 which Peter quoted in Acts 4:11.

Perhaps we should re-evaluate the concept of "the stone which the builders rejected." We are inclined to be a bit too much of literalists. It is not rational to think that the literal builders of the pyramid didn't know what to do with the capstone! But prophetically, this phrase takes on an exciting meaning. The "builders" of God's plans and purposes in both Jewish and Gospel Ages were the leaders of Judaism and of Christianity. It is THEY who, in the end, reject the very Messiah they have proclaimed. But they cannot keep him from becoming "the chief corner stone." "It is the Lord's doing. It is marvelous in our eyes."

When the 24th verse appears, we do, in fact have a double meaning. Jesus became the cornerstone at his resurrection. And the Gospel Age is a "day the Lord hath made" in which

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WE can rejoice and be glad. But the concept will be repeated. When the Millennial Day progresses, the WORLD will see the “chief cornerstone.” And THEY will rejoice in that “Day.”

Before leaving Job 38:7, it is important that we conclude the placing of the cornerstone (“when the morning stars sang”) at Jesus’ resurrection — when he had been “tested” and “firmly placed” so that we who believe will “not be disturbed.”

We all fully realize that our Lord Jesus had always been the right hand of our Father. But we might forget that Jesus was in preparation for eons for his becoming a Divine being like his Father. **And God looked especially forward to this very special moment that had been so long in the planning and preparation stages.** At Jesus’ resurrection, it all came together. All power in heaven and in earth was given to him.

Paul comments for us on this glorious moment in Acts 13:33. In its correct translation, it reads, “God...raised up Jesus, as it is written in the second Psalm, “Thou art my Son, TODAY have I brought thee to the birth.”

What a stunning insight! Everything in Jesus’ existence before that day was preparation or prelude for that glorious moment! In God’s sight, Jesus finally HAD ATTAINED what he was predestined for. He was “brought to the birth.” He was NOW the chief cornerstone. And we can only imagine how the angels sang!

LUKE 19:39, 40

It may be stretching the point to say that this text is a reference to the Great Pyramid. But, at least in one respect, it may be just that. Clearly, this was not a threat that the Pyramid would cry out at the first advent! But if we look at these verses in a more prophetic light, they may, indeed, be a prophecy of our day.

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Perhaps the best way to make the point is with a paraphrase:

39. The Pharisees were upset that the multitudes were proclaiming Jesus as King. They recommended to Jesus that he rebuke his disciples.

40. Jesus responded with a prophetic answer: I'm going to tell you that my disciples will not keep silent as long as they are on the face of the earth. But when they are all gone and are, therefore, silent, I tell you that the stones WILL cry out.

Notice that Jesus did not say the stones WOULD cry out if the disciples didn't speak, but that they WILL cry out "if these become silent" (NAS) — if they disappear from the earth and can no more be directly heard. THEN the pyramid will speak!

ZECHARIAH 4:7

This is another text which may be a bit speculative as to its pyramid reference. But the verse 7 reference to "the top stone with shouts of Grace, Grace to it" sounds directly like Job 38:6 and 7.

To be convinced of the validity of this verse, we need to be convinced of the interpretation of the entire chapter. We will try to supply a suggested meaning for it all.

First, as with all prophecy, it is wise to translate proper nouns for their meaning. Zechariah is S. #2148a — a derivative of S. #2142 (which means "remember") and from S. #3050 which is "Yah" (= Jehovah). "Zechariah" thus means One Remembered of God (or, possibly, One Whom God Remembers.) If he represents anyone in this context, he likely represents the saints. (He is referred to in verses 1, 2, 4, 5, 6, 8, 9, 11, 12, and 13. This may only be because he is the recording prophet. It may be for prophetic reasons.)

Zerubbabel is S. #2216, which translates the name as "Begotten in Babylon." But this translation is likely faulty. The name comes from S. #2215 which means "to burn or scorch," and from S. #895

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which is the name “Babylon.” Zerubbabel is likely the one who will burn Babylon (the one who burns the tares) — our Lord, Jesus.

With these two identifying names, Zechariah 4 may possibly be interpreted as follows:

1. We, the Church, are awakened to a new understanding about (as the chapter will show) the Lord’s truths to the Churches and to a work to be done by Zerubbabel.
2. We are asked concerning our understanding, and we tell that we do have familiarity with a 7-lamp lampstand (the seven prophetic periods of the development of the Church).
3. In conjunction with the lampstand, we see that its source of oil (truth of the Holy Spirit) are two Holy-Spirit suppliers — the Old and New Testaments.
4. While we “see” this light source, we do ask the angel for either confirmation or clarification of our understanding. It appears in this verse and the next that the Church is not ignorant of the symbolism of this lampstand, but that we don’t see the particular connection that the angel is about to explain.
6. The angel here shows that he has a specific application of the lampstand that he wishes to bring to our attention. The lampstand is not just the Scriptures, but it is a particular summarized message for Zerubbabel. The message is:

Not by might, nor by power, but by My
Spirit, says the Lord of Hosts.

What can this mean? It strongly suggests that the truth of Scripture will be applied by Zerubbabel NOT BY FORCE, but by the strength of the message itself. “Spirit,” of course, can be translated many ways. Perhaps the thought here is, “By My mind.” In other words, by letting mankind walk proverbially through the MIND OF GOD (as symbolized in the passages of the pyramid), the Scriptures will come to light. The next verse suggests a “walk through the passages of the pyramid” as the fulfillment of this point.

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7. Verse 7 first addresses a “great mountain.” This is almost certainly the kingdom of Satan which Zerubbabel will burn. (Compare Matthew 21:21.) This now connects us to the thoughts of Egypt’s demise which we saw in Isaiah 19.

The angel immediately introduces us to the bringing forth of “the top stone with shouts.” The top stone of the pyramid will introduce the world to the pyramid of which he is the cornerstone. These “shouts” would be second-advent shouts — shouts of joy from understanding.

9. Once this stone is introduced, this verse talks about the “house” beneath it. Zerubbabel “laid the foundation” of it. Was not our Lord the contractor for the Divine Plan as it is chiseled in the stone of the pyramid? And “his hands will finish it.” Jesus will mediate the completion of the Divine Plan concerning mankind — fulfill all pictured in the pyramid.
10. The “day of small things” is quite possibly the Gospel Age when the progress of the Divine Plan seems so arduously slow! But the seven lights of the seven Churches have constantly burned during the period — all with the PROSPECT that Zerubbabel will eventually drop the “plumb line” — bringing in the age of justice. The seven stages of the Church were the PATIENT saints during the time that God’s eyes ran to and fro throughout the earth seeking those who would be His. Now they reach the fulfillment of their hopes.
11. The significance of verses 11-14 seems obscure. For some reason the narrative returns to the Holy Spirit as the supplier of light. Zechariah asks TWICE before the angel responds. (Compare Zechariah 4:7 where “Grace” appears TWICE.) Perhaps the NAS marginal translation of “anointed ones” gives a clue: “These are the two sons of FRESH OIL...” Perhaps this indicates a new Millennial Age function — “I will pour out my spirit on all flesh.”

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We have seen that Scripture makes Great Pyramid references both in open and in subtle ways. In any case, our faith in the place of this mighty structure as a genuine tool of God should be greatly strengthened by the texts we have reviewed. Accept it according to your faith.

If any of our readers wishes to pursue more detail in regard to this subject, please contact us, and we will be happy to supply or suggest more literature or websites on the subject.