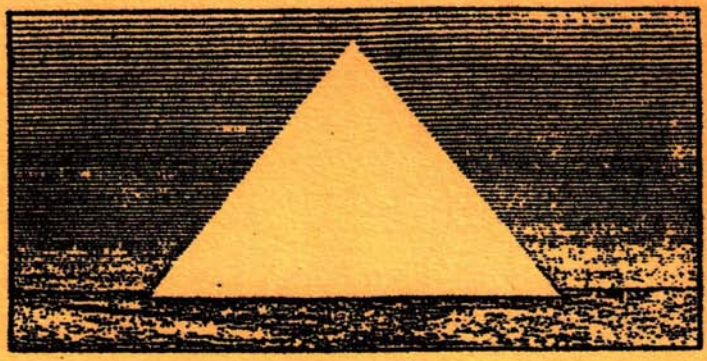
The Great Pyramid Witness

and the

Biblical Plan of Salvation

Morton Edgar



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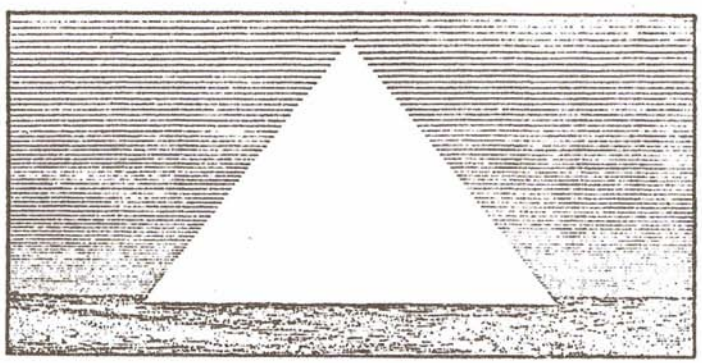
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Biblical Plan of Salvation

Isaiah 19 : 19, 20

Morton Edgar

Author of "Mythology and the Bible,"
"The Great Pyramid and the Bible," "Faith's Foundations,"
"Prayer and the Bible," "Great Pyramid Passages," etc.



"... **no room for doubt** that the same divine inspirer of the prophets and apostles inspired this 'Witness' also"—*Charles T. Russell*

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The Great Pyramid Witness

Being a defence of Brother Russell's interpretation of Isaiah 19: 19, 20, and a Reply to the charges made against the inspired testimony of the Lord's Stone Witness, the Great Pyramid, in the 15th November 1928 issue of the "Watch Tower."

BROTHER RUSSELL first drew the attention of nearly all of us to the message of the Great Pyramid, as he firmly believed that this building is the "Altar" and "Pillar" spoken of by the prophet Isaiah, and which, according to the prophet, was destined to be for a "Sign" and for a "Witness" to the Lord of hosts in "that day"—Isa. 19: 19, 20; Acts 7: 31.

This belief of Brother Russell is presented in the third volume of "Studies in the Scriptures," first issued in 1891, and still published by the Society which he founded. Brother Russell died on 31st October, 1916; and only one month before he died he wrote a new preface to his third volume, in which he reiterated his implicit faith in the Pyramid's Divine origin and inspired message to mankind. But, strange though it is, entirely contrary views are now being presented by the "Society." Every proof advanced by the writer of Vol. III. "Studies" in support of his claim is denied in the most absolute way, without the least attempt to temper the denial, especially in an article in the Society's periodical, "The Watch Tower," issued 15th November, 1928. In consequence many readers of Brother Russell's writings are disturbed, and queries are constantly being addressed to us, and we are asked to express our opinion.

To remind ourselves what Brother Russell thought of the Great Pyramid and its testimony we shall quote a few sentences from his third volume:—

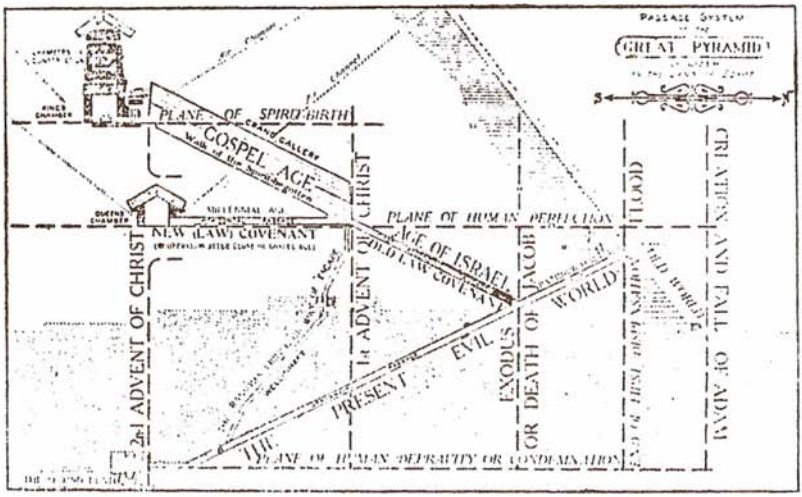
"It should be remembered that, aside from the Great Pyramid here referred to, there are others, some of stone and some of brick; but all of them are mere attempts to copy it, and are in every way inferior, in size, accuracy, and internal arrangement. And it has also been demonstrated that, unlike the Great Pyramid, they contain no symbolic features, but were evidently designed and used as sepulchres for the royal families of Egypt.

"The Great Pyramid, however, proves to be a storehouse of important truth, scientific, historic, and prophetic, and its testimony is found to be in perfect accord with the Bible, expressing the prominent features of its truths in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition.

"But it is a strong corroborative witness to God's plan; and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation"—Isa. 19: 19, 20.

"This ancient structure being repeatedly referred to in the Scriptures, we cannot doubt that, if questioned, this 'Witness' of the Lord in the land of Egypt will bear such testimony as will honour Jehovah, and fully correspond with His written Word. We thus introduce this 'Witness' because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth."

In the 10th paragraph of the opposing "Watch Tower" article, special emphasis is laid on the Lord's command to the nation of Israel, who were bound under the law, not to make likenesses of anything in heaven—Exod. 20: 4. As the "plan of salvation" is a heavenly plan, so, this article informs us, God would not have "contradicted" his own law by making a "likeness" of this plan



in stone—that is, in the Great Pyramid. Hence, the Lord could not have designed the Great Pyramid. This reasoning is regarded as tending greatly to support the main theme of the article, namely, that the Pyramid was designed by the devil.

To refute this unscriptural claim we need only to direct attention to the construction of the Tabernacle and the Temple, both made in the likenesses of "patterns" designed by God, and both depicting features of the Lord's plan of salvation—Exod. 25: 9; Heb. 8: 5; 9: 23, 24; 1 Chron. 28: 11-19.

The sole reason why God forbade his people to make "likenesses" is stated in Exod. 20: 5, namely, "Thou shalt not bow down thyself to them, nor serve them." And this applied not only to things in heaven, but also to likenesses of anything on earth or in the sea.

Now, when God commanded Moses, and afterwards David, in their construction of the Tabernacle and Temple to make cherubims, flowers, pomegranates, oxen, all likenesses of things in heaven and earth, was he deliberately contradicting his own law?—See Exod. 25: 18-40; 26: 1; 28: 33; 2 Chron. 3: 3-17; 4: 1-15. If we made the mistake of supposing so it would be because we neglected to divide aright the Word of truth—2 Tim. 2: 15-19.

We have direct Scriptural authority for depicting things pertaining to the Lord's plan of salvation on charts and on diagrams. This authority is given us in Habakkuk 2: 1, 2. On the strength of this Scripture, Brother Russell drew his chart of the ages, given in Vol. I. "Studies," which has been a great blessing to very many of the Lord's people in enabling them to grasp the teaching of the Bible.

The passage and chamber system of the Lord's stone Witness in Egypt, however, is a more convincing way of depicting these things, for it shows the plan of God in action—the Descending Passage represents the downward course of mankind to death, the Ascending Passages the upward ways to life, and the open "Well-Shaft" (by which alone access can be gained to the upper passages from the Descending Passage) symbolises the ransom-sacrifice of Jesus Christ, faith in which alone can enable us to escape death and attain to life.

The Pyramid's method of portraying the plan of the ages is also chronological, for the measurements of the passage-ways show the durations of the various Ages, and the many times or seasons into which the Lord's plan is divided. The Great Pyramid is the method that the Lord Himself adopted to make His grand plan of the ages "plain upon tables" of stone, that we who read it may run for the prize of the high calling in Christ Jesus. It is very evident that no one need apologize for teaching that the Lord's "glad tidings of great joy, which shall be to all people," was outlined by Him in the symbols and measures of the

Great Pyramid, centuries before He sent His angel to the shepherds in the field of Bethlehem—Luke 2: 8-14.

At the beginning of the 12th paragraph in the "Watch Tower" article is the following quotation:—"The Great Pyramid of Gizeh is strong corroborative proof of God's plan as set forth in His Word." These words are the expression of Brother Russell's conviction; but the article goes on to deny this expression of faith, stating that God's Word needs no corroborative proof. The fact still remains, however, that God has had, and continues to have, His witnesses; and all of them, be they animate or inanimate, must of necessity corroborate some part at least of His Word.

Many things were written in the law of Moses, in the prophets, and in the psalms concerning Jesus Christ, and when in due time He, the "faithful witness," came and fulfilled the things spoken, He was Himself a "corroborative witness" to the truth of Jehovah's Word—Luke 24: 25-27, 44-48.

Ever since John Taylor, whose work is cited by Brother Russell, first drew attention to the sacred nature of the Great Pyramid, the presentation of the monument's testimony has been resolutely opposed. Probably this is to be expected, although it is worthy of note that the opposers are often singular for their spirit of bitterness, and even animosity. The attacks against the inspiration of the testimony of the Lord's stone Witness and those who believe in this testimony is much on a par with those that have been waged against the Lord's written Word and all who have faith in it.

Nevertheless it is true that the Great Pyramid has already proved to be a Sign and Witness, testifying to the truth of the Biblical plan of salvation; and none of the specious arguments directed against this fact can move those who, like Brother Russell, understand it—See what Brother Russell says in the last four lines of Vol. II. "Studies." We realise that our heavenly Father does nothing unnecessarily, and He must therefore have had good reason in thus providing the added testimony of the Altar and Pillar in Egypt.

If we accepted the references to the Word of God in the 119th Psalm in a literal way, it would seem that the five books of Moses, known as the "Pentateuch," with the addition of the book of Job, were alone sufficient for the child of God, even though other writings of the Scriptures were added subsequently. We are aware that the Psalmist's words were, in the fuller sense, prophetic, and intended by God to include all later inspired utterances. Just so, and the Great Pyramid is also prophetic, as has been abundantly demonstrated.

Erected twenty years before Abraham was born, and over five hundred years before the giving of the law through Moses, this "Miracle in Stone" foretold all the details of the Lord's plan of salvation and plan of the ages. The Lord there wrote His purposes by means of symbols and measures, to show that all His works were known to Him from the beginning (Acts 15: 18); and we, His children, are enabled to read these signs and symbols by the enlightenment of the Holy Spirit. For the language of the Spirit is the language of symbols, without which much of the Word of God cannot be comprehended—John 6: 48-63.

In a sense it is the testimony of the Pyramid that is corroborated by the Bible and the facts of history, for it is now seen to contain the outline of these things. Events pertaining to God's plan do not "happen" by chance, but all was fore-arranged; and the testimony of the Pyramid is witness to this truth. Thus our faith and confidence in the Lord is increased.

And it is not that God requires a corroboration of His Word, but that He foreknew *we* would; and He has therefore graciously granted it, telling us where to look for it—Isa. 19: 19, 20. He foreknew that there would be many who would profess to interpret His Word and teach that His "plan" was thus and so. And He foreknew that Spiritism, Christian Science, Evolution, all of which deny the necessity for the ransom-sacrifice of His dear Son Jesus Christ, would increase and deceive many.

He therefore designed and caused to be built a stone Sign and Witness to Himself, which, like the words of the visions of Daniel, was "sealed up" until the "time of the end." Then, in the time of the end when its testimony was necessary to confirm the interpretation of His written Word by His wise and

faithful servant (whom He also foreknew and foretold—Matt. 24: 45-47), this stone "Witness" would yield its secret. That is why we are now able to decipher the hidden message contained in the Great Pyramid. This message proves the absolute necessity for the ransom-sacrifice of Jesus Christ.

There are many systems of chronology, even many purporting to be based upon the Word of God. But there is only the one system that agrees with the time-measurements of the Pyramid, and that is the Bible one drawn to our attention by Brother Russell in his "Studies in the Scriptures." He was alone in his presentation of this chronology, and the Scriptural time-features based upon it; for all other commentators have reasoned that they should not accept this Bible chronology.

But Brother Russell, perceiving that every link in this chronological chain is directly based upon Bible statements, judged that it must be right; and that his judgment was correct is proved by the accurate time-measurements in the Lord's stone Witness. And these measurements in the Pyramid are in themselves proved accurate by the exact "scientific" features. The word scientific has been applied to those features which reveal that the Designer of the building knew of the precise number of days in the year, the year on which history is based. He also knew the exact dimensions of the earth on which mankind has his being, and acts out his foreknown history and appointed times—Acts 17: 26. There is nothing hid from Him with whom we have to do.

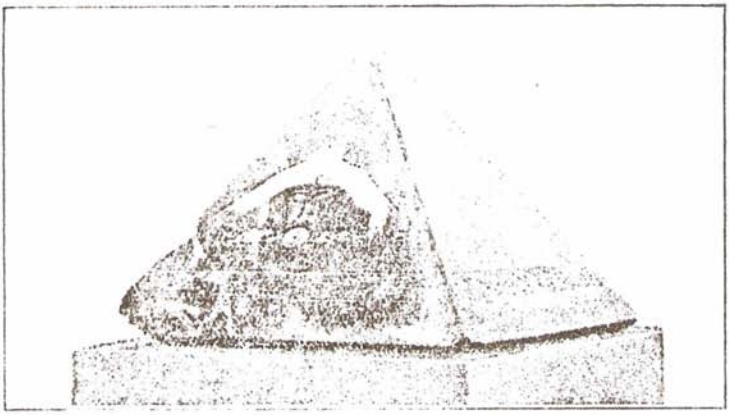
The proportionate features in the stone Witness prove that it is all the one grand design, harmonious within itself, harmonious with the earth on which it stands, harmonious with the history of man on earth, and harmonious with the Word of God which tells of the fall of man and his ultimate redemption through the Son of God. And if any can bring himself to imagine that all this is the product of the "father of lies," Satan, he has our compassion. For we also were in darkness until God in mercy heard our cry, which came from our heart in all sincerity, and delivered us from the power of darkness and translated us into the Kingdom of His dear Son. Then, our eyes of understanding being enlightened, we saw that it was by Him, the Son of God, that all things in heaven and earth, visible and invisible, were made, and that by Him all things consist—John 1: 3; Col. 1: 13-17.

The heavenly Father does not abandon His children who earnestly desire to cling close to His Word of truth by which they were begotten, and by which, also, they are nourished and sanctified—James 1: 18; 1 Pet. 1: 22, 23; John 17: 14-17; Eph. 5: 26. The added witness of the Pyramid's testimony strengthens our confidence that we have indeed the correct interpretation of the Word.

That God does not withhold corroborative evidence when necessary is conclusively proved in the Scriptures. The apostles and disciples might have known from the Scriptures alone that their beloved Master must have risen from the dead the third day after His crucifixion, but the writer of Acts declares that "He showed Himself alive after his passion by many infallible proofs"—Acts 1: 1-3. Many infallible proofs were granted to them, that their faith might be unquestioning; and the same Lord now, in his lovingkindness, grants to us the infallible testimony of his stone Witness in addition to His infallible Word, that we may have full assurance of faith.

We read that God, after He made definite promise to Abraham, "confirmed it by an oath." But, it might be objected, a promise from the great Jehovah is all that is necessary, and there was no need for Him to confirm it by an oath. But God thought otherwise; and the writer of Hebrews explains that it was because He was willing "more abundantly" to show to us, the "heirs of promise," the "immutability of His counsel" that He thus bound Himself to fulfil His promise—"That by *two* immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us"—Heb. 6: 13-20.

After the flood, God established a covenant with Noah and his sons, and with all flesh. To confirm the truth of this covenant He granted a "token" or sign, which we can still see—Gen. 9: 8-17. Was this token or sign necessary when He had already made His covenant with Noah? It is not for us to question it:



Granite Headstone of an Egyptian Pyramid (found in Dashur). It is about four and a half feet high, and is beautifully polished and inscribed. Now in Cairo Museum. (Photo by Morton Edgar.)

for God delights to call forth the faith and love of all His people, and therefore grants us still further corroborative proofs of the truth of His word. With Him it is such a little thing; but with us it means so much.

It is said in this opposing "Watch Tower" article that "Nowhere is it written in God's Word that a structure of stone, or any other object, is to be a guide for the child of God."

But the Word of God is replete with types and illustrations based upon every kind of objects. The symbols and signs of the book of Revelation, and the parables of our Lord, served a double purpose, namely, to hide the teaching of the Word from the contentious and unbelieving, and to guide the meek into a full understanding of God's plan—Matt. 13: 10-17, 34-36, 51-53; Psa. 25: 9; Isa. 61: 1. The Great Pyramid is in reality a parable, not understood by unbelievers and mockers, but clearly read and appreciated by the Lord's little ones.

It is also implied that an altar cannot be used for a witness, but only for sacrifice. However, no matter how the words of the prophet Isaiah (19: 19, 20) are interpreted, he says that this "Altar" is a "Pillar," and that it is intended to be for a "Sign" and for a "Witness to the Lord of hosts in the land of Egypt.

It is evident that this is a peculiar kind of an altar, and not the usual kind for sacrificial purposes. The Great Pyramid, complete with its topstone (for it had a topstone, as had all the other pyramids, some of which are now in museums), represents the Christ complete, head and body. And as our Lord quoted Psalm 118: 22, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes," and applied it to Himself, He there showed that He understood that He must first be rejected by the rulers of the people (whom He addressed as "you builders"), but that afterwards his heavenly Father would raise Him from the dead and make Him head over all. He knew, in other words, that it would be after His sacrifice was accomplished that He would be exalted to become the "head stone of the corner"—Matt. 21: 42-44; Acts 4: 10-12.

So with the body-members of Christ, the "living-stones" built up in line with their heavenly head-stone, each must first be rejected and go into their sacrificial death, spoken of in the Scriptures as being "planted together in the likeness of His death," that they may share with Him in His resurrection—Rom.

6: 3-5. "That I may know him, and the power of his resurrection, and t fellowship of his sufferings, being made conformable unto his death; if by a means I might attain unto the resurrection of the dead"—Phil. 3: 10, 1 These words of the apostle Paul are echoed in the heart of every one of t followers of Christ; and when resurrected these "living-stones" become part Jehovah's great Spiritual Pyramid, of which the stone Pyramid in Egypt is figure. Therefore the Great Pyramid is, in a sense, a pre-arranged memori altar of the "better sacrifices" of Jesus Christ and his under priesthood—1 P 2: 5, 9.

As the Great Pyramid in Egypt contains the Lord's plan of salvation, so t exalted Spiritual Pyramid will be the ever-living embodiment of this plan. With the Christ, head and body, likened to "stones" built together, all knowledge w reside that will help the world to escape sin and its results, and attain to li everlasting. The Christ is in the same way the spiritual fulfilment of the templ but there are important illustrations in the Pyramid not found in the temple, there are in the temple not found in the Pyramid. Both are required, and bo are used by the Holy Spirit to teach the Lord's people.

A more Scriptural figure for making plain the "vision" of the plan of Go than that of the Pyramid cannot be found; and for this reason Brother Russe used it in his Vol. I. of "Studies." Only those blinded by the adversary ca fail to see this beautiful illustration of the one-ness of the Christ, and of th absolute pre-eminence of our Lord as represented by the topstone.

None can take the place of the risen Jesus Christ; neither can he occupy less exalted place. So with the head corner stone of the Pyramid, it is obviou that none of the other stones can take its place, and it itself cannot be built int a lower position. And as the topstone points upward, so Christ Jesus eve gives the glory to God over all as the Author of Salvation.

While in course of construction the topstone of the Pyramid would stand a a model of the completed building, but because of its unique shape its purpos would be misunderstood by the uninstructed, or "disobedient," workmen. B these it would be refused and rejected, for they would find no place for it. Bu to those who knew its ultimate purpose the headstone would indeed be precious and their belief in it would one day be vindicated when it was demonstrated tha this hitherto "disallowed" stone was the only one that could crown the whol building.

Thus we read: "Wherefore also it is contained in the Scriptures, Behold lay in Zion [a symbol of the spiritual Zion, the Christ] a chief corner stone elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed [refused, rejected], the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed"—1 Pet. 2: 4-8.

The apostle, by inspiration, saw that the Old Testament Scriptures which he quotes, one in the Psalms (118: 22), and the others in Isaiah (8: 14, 15; 28: 16), were referring to the one stone, and that this stone represented Jesus Christ. To those who are obedient this stone is precious, and the Scripture in Isaiah 28: 16 is applicable to them. To the disobedient, on the other hand, the stone is a stumbling-block and rock of offence, because they cannot understand its purpose; and to this disobedient class the other Scriptures apply, and were so applied by our Lord Himself, and by Peter—Matt. 21: 42-44; Acts 4: 11. As is obvious, it is only in the headstone of the Pyramid that these texts can find fulfilment, for no single stone in the temple could give any apparent reasonable excuse to the "builders" to be offended at it, and reject it.

Common architecture furnishes no pre-eminent corner or corner-stone, and to regard any one stone in such a building as the "chief" is a mere conventionalism without reality in fact. The Bible does not so refer to our Lord, for His pre-eminence is real. There can be no head corner stone without the Pyramid; that edifice alone has such a head, a corner stone uniquely and indisputably the chief. It is the stone that stands toward heaven for every other stone in the building, a heavenly "foundation" toward which all the others are

attracted. To its dominant angles the whole monument must conform, that all the building may be "fitly framed together." In this highly exalted topstone the entire Pyramid has its bond of perfectness, its shelter, and its crown. About such imagery there should be no question, especially no question amongst those who claim Jesus Christ as their Head and Master. In all the richness of the Scriptures there is not a more expressive and significant symbol of the Christ, head and body, than the Pyramid. This is the Lord's doing; it is marvellous in our eyes!

As for an altar being used for a "witness," and not for sacrifice, see Joshua 22: 26, 27, 34—"Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: but that it may be a witness between us and you, and our generations after us . . . and the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God."

The golden altar in the tabernacle and temple was not used for sacrifices, but for another purpose: "And thou shalt make an altar to burn incense upon. . . . Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering"—Exod. 30: 1-10.

While the "altar to the Lord in the midst of the land of Egypt" was to be for a Sign and Witness, yet the prophet Isaiah goes on to say: "And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the Lord, and perform it"—Isa. 19: 21.

This prophecy seems to be in recognition of actual animal sacrifices that were offered when the Great Pyramid, the Altar-Pillar of which he speaks, was being erected, and when it was completed. For there was a temple attached to the Pyramid on the east base, the foundations of which can be traced, and in this was an altar for animal sacrifices. The law of Moses did not originate sacrifices of animals, for it was an old patriarchal custom connected with the worship of God, instances of which began right from the time of Abel. This is supported by the historical account of the Shepherd Kings, the master-builders of the Pyramid, whose chief, named Philitis, is said to have "fed his flocks" near the Pyramid while it was being erected.

When the world (Egyptians) realise the importance of the Lord's Altar-Pillar in the land of Egypt, and see how it is serving as a sign and witness to Him, they are represented as offering sacrifices to the Lord. But it will not then be the sacrifices of animals, but the sacrifices of praise and thanksgiving when they understand all that the Lord has done for them. The Psalmist declares: "O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou will not despise"—Psa. 27: 6; 51: 15-17; Phil. 4: 18; Heb. 13: 15, 16.

That the "Pillar" spoken of in Isa. 19: 19 cannot be taken to symbolise a pillar in the temple is proved by the distinctive Hebrew word from which it is translated. A reference to a Concordance will show the student that this word means a Pillar of Witness, a Memorial Monument—See Gen. 28: 18; 35: 20; Exod. 24: 4. But for the pillars in the temple, and tabernacle, a different Hebrew word is used, as denoting pillars for supporting the structure—See Exod. 26: 32; 1 Kings 7: 6.

In this "Watch Tower" article it is said that God would not use "stone" to be a witness. Here again it is wrong, for see Joshua 24: 26, 27,—Joshua set up a "great stone" as a witness, because, said he, "it hath heard all the words of the Lord which he spake unto us: it shall therefore be a witness unto you, lest ye deny your God."

It was near the sanctuary (tabernacle) of the Lord that this great stone witness was "set up." But as the sanctuary and its priesthood and the "Pentateuch" and book of Job were all in use then, what need was there for Joshua to set up this great stone witness? and then explain to the people that he had done so

"lest ye deny your God." This demonstrates the "manifold wisdom" of God, and the "divers manners" in which he speaks to His people.

Note, too, that Joshua said that this great stone witness had "heard" all the words of the Lord, and that therefore it was a fit "witness"! Well, Brother Russell claimed nothing less for the great stone witness in Egypt, that it too had "heard" all the words of the Lord which He spake pertaining to His plan of salvation. And it has not been so "dead" but that it has been able to repeat to us, now, those things that it heard, by means of its language of symbols and measures, lest *we* should deny our God.

Moses was given "two tables of testimony, tables of stone, written with the finger of God"—Exod. 31: 18.

Joshua was commanded by God to set up twelve stones from the bed of the Jordan, and said: "These stones shall be for a memorial unto the children of Israel for ever"—Joshua 4: 1-7.

Jacob used a stone to sleep on, and afterwards set it up as a pillar of witness—Gen. 28: 10-21.

When Jacob and Laban had set up a stone as a pillar, and also built up a "heap" of stones, Laban said to Jacob: "Behold this heap, and behold this pillar, which I have cast up between me and thee; this heap be witness, and this pillar be witness"—Gen. 31: 44-52.

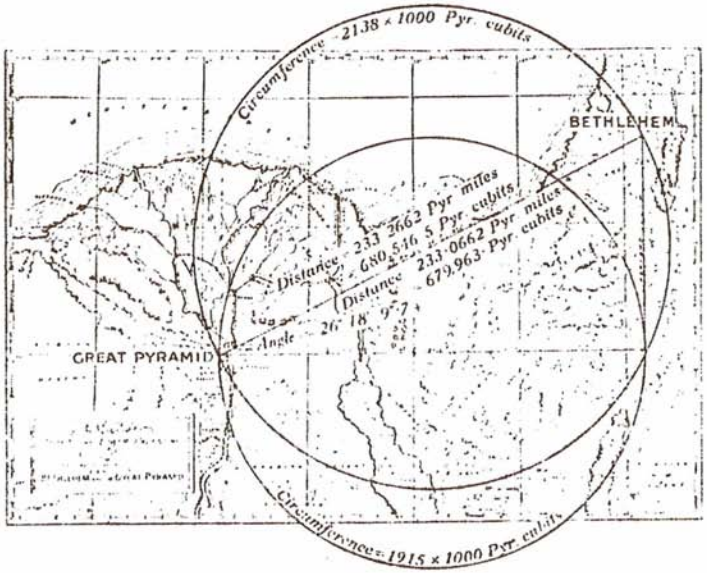
When the Philistines were subdued before Israel, "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us"—1 Sam. 7: 12, 13. Ebenezer means "stone of help."

We see from these and other examples that it was the common practice for the Lord's people to set up stones, and heaps of stones, to serve as witnesses and memorials. It would therefore be strange indeed if God, the great Creator and Originator of all things, should not Himself have a stone witness and memorial. And if we were not quite certain, on the strength of the Word of God, that the Great Pyramid is His Witness, we would be justified in looking for such a Witness of stone.

Also we recall how Jesus, when the scribes and Pharisees complained to Him about His followers, answered: "If these should hold their peace, the stones would immediately cry out"!—Luke 19: 40. Evidently stones are not so "dead" as they seem! And if John the Baptist was justified in saying to erring Israel: "God is able of these stones to raise up children unto Abraham" (Luke 3: 8), so Brother Russell was much more justified in saying that God was not only able to raise up to Himself a "speaking" Witness with the stones in Egypt, but that He did do so in the Great Pyramid.

Regarding the need of this added Pyramid Witness, to strengthen our faith at this time, Brother Russell says: "We see that this store-house of knowledge [the Great Pyramid], like the major part of the Bible store, was kept purposely sealed until its testimony should be needed and appreciated. Does this imply that its great Architect knew that a time would come when its testimony would be necessary? In other words, that a time would come when God's written Word would be lightly esteemed, and even His very existence questioned when human philosophy, under the name of science, would be lauded, and every proposition subjected to its tests? Has God decided to prove Himself and His wisdom by those very tests? So it would appear. This structure will yet confound the wisdom of the wise as a 'Witness' for the Lord of hosts, 'in that day,' which is already begun."

Job 38: 1-7 is quoted in the "Tower" article, but Brother Russell gives the true explanation in Vol. III. "Studies," page 318. It is well known that the Lord, while primarily speaking of the earth, is also speaking of the structure of the pyramid. The reference to "socket-foundations" particularly identifies the Great Pyramid of Gizeh, for only in this Pyramid are there socket-foundations "made to sink" into the rock—verse 6, marginal reading. The Hebrew word translated "foundations" or "sockets" in the 6th verse is a distinctive word, used when speaking of the "sockets" of the tabernacle—See chapters 26 to 40 of Exodus. It is a different word from that translated "foundations" in the 4th verse. As all students of God's Word are aware, this coupling together of the earth and the



Great Pyramid by the Lord, when addressing Job, is full of significance. It is recognised that the dimensions and weight of the Pyramid agree, proportionately, with the dimensions and weight of the earth; and there are numerous other connections of a similar scientific nature.

We see in the 20th paragraph of this opposition "Watch Tower" article that the unique geographical situation of the Lord's stone Witness in Egypt is referred to. The "ingenious method of drawing lines" there so contemptuously spoken of is not the invention of man; but these lines, drawn on the map of Egypt, are strictly according to the physical features of the land. As God is the Creator of heaven and earth, it is obvious that it was He who arranged the configuration of the land of Egypt, the country in which he intended to set up his stone Sign and Witness.

It is because of the distinctive shape of the land of Egypt, hemmed in by the desert, and cultivated only where the waters of the Nile can reach, that it is possible for the peculiar conditions mentioned by Isaiah (19: 19) to be fulfilled. By these physical facts the Great Pyramid, standing where it does, fulfils the requirements of the prophet's description, by being built at the very border of the land, while at the same time in the very midst of it.

It is at the border, because it stands right at the edge of the desert, and at the edge of the fertile land,—precisely on the border-line, which is a physical border-line defined by physical geography, and not an imaginative political border-line arranged by man. Thus we see the wisdom of the Lord, for this border is perpetual, and cannot be overlooked or ignored; whereas the border between Egypt and the Sudan is merely a convenient arrangement of governments, and may be abolished at will.

Also, the Lord's stone Witness is in the "midst" of the land of Egypt, because it stands right at the natural junction between lower and upper Egypt. And neither is this an arrangement of man, but of Him who created the earth. For this point of juncture is clearly defined and cannot be mistaken. From here, where the Pyramid stands, lower Egypt spreads out northward in a delta, like a fan, watered by the various branches of the Nile; whereas upper Egypt is a narrow strip of cultivated land following the course of the Nile southward.

The Great Pyramid, standing thus in the midst of Egypt, can be seen clearly

from many miles around, and none passing from lower to upper Egypt, or f upper to lower Egypt, can fail to see it.

The physical features of the land of Egypt, also, demonstrate that the s Witness stands in the geometrical midst, the exact centre recognised by l surveyors. It was, indeed, a surveyor (Mitchell of the United States of Am Coast Survey Department) who discovered this remarkable geometrical centr lower Egypt. Noticing that the sea coast-line of Egypt is a quarter ci Mitchell sought for the centre of this circle and found it marked by the G Pyramid.

These physical features of the land of Egypt, on which the drawn lines based, are beyond the power of man to gainsay. And no child of the Lord whom He has granted the spirit of power, and of love, and of a sound m could desire to deny this beautiful fulfilment of the words of God, spoken the mouth of his prophet Isaiah—Isa. 19 : 19, 20.

Then there is the other line, which connects the Lord's stone Witness the city of Bethlehem, the foretold place of our Lord's birth. This also convincing, and appealed to Brother Russell when he was informed about In his acknowledgement he replied: "Your application of the angle of passages in the Great Pyramid is a new thought, and as it points out so exa the city of Bethlehem, we regard it with favour, and are inclined to accept i a proper application and further verification of the testimony of the Pyrami Yours in the love and service of our Redeemer and King, C. T. Russell."

The "angle" to which Brother Russell referred is shown by the straight running directly between the Pyramid and Bethlehem. For this line "descen geographically, from Bethlehem south-westward to the Pyramid, at the same a exactly as the Entrance Passage in the Pyramid descends into the rock. The nificance of this "angular" connection is seen when it is remembered that Lord, when a child, was carried "down" into Egypt from Bethlehem; and the Pyramid, which marks the "midst" of Egypt, is the symbol of our Lo Matt. 2: 1-15.

Also, the actual distance between the Pyramid and Bethlehem, when recko in Pyramid units of measure (the Pyramid cubit), agrees with the exact perio 2138 years between the building of the Pyramid and the birth of our Lor Bethlehem. And by another connected measurement this distance also, ag with the further period of 1915 years between the birth of Jesus who was bor "King of the Jews" and the end of "Gentile Times" in 1914 A.D., when took up his great power and began to reign.

These "coincidences" of place and time cannot be "chance" coinciden The geographical positions of the Pyramid and of Bethlehem are exactly fixe yield the "angular" connection and the precise necessary distance between. these yield the time-measurements that agree with the three prominent da 2140 B.C. for the building of the Pyramid, 2 B.C. for the birth of our Lor Bethlehem, and 1914 A.D. for the beginning of the reign of our Lord over the earth, of which Egypt is a symbol.

Unless the Lord Himself had connected these things, all in perfect agreem with his Word of Truth, such harmony could not have been possible; and which "God hath joined together, let not man put asunder"!

We cannot but feel sorry for those who, having once understood and acce these facts, have now turned their backs on them, and, even worse, pretend such harmony and foreknowledge, such power and wisdom, is of the Evil O May the Lord open their eyes in time to see their position of danger.

The keynote of this "Watch Tower" article is in paragraph 14, in which are told that if any claim that the Great Pyramid was designed by God, t the burden of proof rests with them, etc.,—and this in face of the many pr accumulated and published by patient Bible students for the past two generati and which are still investigated and accepted by all who love the truth. It is without significance that none of the features that prove the Divine Authorship the design of the Pyramid is touched upon in the article. This is because recital of any of these numerous features demonstrates its reasonableness harmony with Scriptural truth.

In the 14th paragraph the statement is made that "nowhere in the Word of God is the Pyramid of Gizeh either directly or indirectly mentioned."

The first thing that must strike anyone, when they gaze upon this pronouncement, is its absolute direct denial to other paragraphs, as, for instance—"This ancient structure being thus repeatedly referred to in the Scriptures"; and "Jehovah will show himself a great Savior; and He has already prepared the Great Pyramid as part of His instrumentality for convincing the world of his wisdom, foreknowledge, and grace"; "the additional corroborative evidence given by the Great Pyramid to the written Word of God will be a fresh cause of rejoicing to the saints"; "The testimony of this peculiar and remarkable witness will give to mankind fresh ground for faith and love and zeal." These, and other expressions like them, appear in Vol. III. of "Studies in the Scriptures," specially recommended to seekers after truth on page 351 of the same issue of the "Watch Tower" in which paragraph 14 occurs! It also conveniently ignores the comments in the latest (1928) edition of "The Harp of God," page 192, par. 317, where, after quoting 1 Pet. 2: 5-7, it says:—"The other members of the body, then, must be built up into Christ to conform to that chief cornerstone, which is illustrated by the Great Pyramid in Egypt. See Isaiah 19: 19."

As for the "burden" of proof, this is undoubtedly upon those devotees who claim *Satan* as the designer and master-builder of the Pyramid. They have taken this burden upon themselves, to teach the children of the heavenly Father that Satan not only knew the secrets of the Scriptural plan of salvation, and all the time-prophecies and general times and seasons connected with this plan, but that he, the "prince of darkness," possessed the wisdom and foreknowledge necessary to incorporate them in a stone building, and hide them there for four thousand years.

But they will never prove it, for the Scriptures manifest that the Almighty God alone possessed the knowledge now found to have been built into this Miracle in stone.

When Jesus Christ prayed to His Father, He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight"—Matt. 11: 25, 26. We can think of the Evil One as being "wise and prudent" in the sense that our Lord here meant, but not as one to whom the heavenly Father would permit His secrets to be known.

The apostle Paul says: "We speak the wisdom of God in a mystery [secret], even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory"—1 Cor. 2: 7, 8. The "Well-Shaft" in the Pyramid symbolises the death and resurrection of our Lord, the only avenue to life on any plane for the fallen race. For the First Ascending Passage (the Law Age of Israel) is rendered impassable by the "Granite Plug" (the perfect Law of God, which no imperfect man can pass), and therefore the Well-Shaft is the only open way of access to the upper parts of the Pyramid. Satan, who is called "the prince of this world," could not therefore have originated the symbol of the Well-Shaft, not knowing the secret of Christ crucified—1 Cor. 1: 23.

The prophet Daniel sought to understand those things which God had communicated to him, but the angel answered: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand"—Dan. 12: 4, 9, 10. Thus Satan never understood God's plan, and cannot understand even now.

Prominent among the things contained in the book of Daniel are the prophetic periods, reaching from Daniel's time to the first advent of the Messiah, and right through the Gospel Age to the second advent. All of these "days" of Daniel are indicated accurately by the time-measurements in the Pyramid. As "that wicked one" could not have known what was contained in the sealed book of Daniel, he could not have put the corresponding time-measurements in the Pyramid. Still less could Satan have known these things that God intended to communicate to his prophet sixteen hundred years after the Pyramid was built. To claim otherwise is to make void the Word of God.

The claim that Satan "would put some truth" into the Pyramid in order to deceive the Lord's people is contrary to the Scriptures. Truth can never deceive the Lord's people; and the "father of lies" could not put "truth" into the Pyramid, for, Jesus tells us, "there is no truth in him"—John 8: 44.

We are told in this article that we should not accept the Pyramid's testimony, because this building is used by others to support their wrong theories. It is obvious that this same objection could apply also to the Bible. But the child of God does not reject the Bible on this account; and neither will he, nor does he, reject the testimony of the Lord's stone Witness, though others may misuse and miscall it.

When Jesus Christ said to his disciples, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1: 7), we thereby know that the Father did not reveal them to, or permit them to come to the knowledge of, His great adversary, the father of lies and murderer of the human race. And when Jesus was asked by His disciples, "Tell us, when shall these things be? and what shall be the sign of thy presence, and of the end of the age?" He answered: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"—Matt. 24: 3 36-39; Mark 13: 32. None of the angels knew, and neither did our Lord Himself. How then could Satan have known, as claimed in this article?

For if Satan designed the Pyramid (so that it "may be called Satan's Bible and not God's stone witness"—see par. 37 in the article), then He must have known, and foreknown, all of the prominent dates connected with God's Plan of the Ages, for they are all indicated in it by the time-measurements. This is declared in Vol. VII. of "Studies in the Scriptures," page 60. (This 7th volume of "Studies" is printed in eight languages, and is specially recommended to all seekers after truth in the same issue of the "Watch Tower" in which the article repudiating the testimony of the Pyramid appears.) A long list of prominent dates covering the whole period of the plan of God, from the fall of Adam to the restoration of the Dominion to mankind, is presented on page 60 of the seventh volume. All of these are there said to be authentic Scriptural dates and all of them are claimed to be accurately foreshown in the time-measurements of the Great Pyramid. We are now "instructed" to believe that they were all put in the Pyramid by the "father of lies"!

To say that Satan set up the Great Pyramid in Egypt is not according to the Scriptures; for the prophet of the Lord declares that it was the "Might God, the Lord of hosts . . . which hast set signs and wonders in' the land of Egypt, even unto this day"—Jer. 32: 17-20. It is evident that Satan has nothing to do with it.

A sentence in paragraph 34 of the article reads: "The great God of justice and love would not erect a structure which would result in the oppression of slaves and the great loss of life."

We can imagine we are listening to the words of "higher critics"! Among other objections the higher critics say: "If the Bible God is a God of love and justice, as you claim, he would not have destroyed the poor helpless world in the flood." "A God of justice and love would not have commanded King Saul to slay the Amalekites, as the Bible declares: 'Now go smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass'"—1 Sam. 15: 3.

In another sentence in the 34th paragraph we read: "If that work was done by human hands or human power, then it must have been done by men who were slaves." Then it continues: "That being true, without a doubt many of them died from exhaustion or from being cruelly driven to the task." We are informed that God would never think of employing slaves to do any of his work, but that as Satan is the great oppressor it follows, logically, that the Great Pyramid was built by the devil!

We refuse to be carried away by this kind of logic. It is false reasoning because contrary to Scriptures and outside the facts of history. The records of history declare that the invading "Shepherd Kings," the master-builders of the Pyramid, who easily subdued the Egyptians by their power "without a battle,

immediately closed the idolatrous temples of the land and stopped idolatrous worship. The common people therefore were liberated from the bondage of their idols and priesthood; and this "reformation" must have proved a real blessing. The deposed priesthood, of course, did not welcome this interference with their liberties, and that is why the priesthood of subsequent dynasties, according to the account of Herodotus, calumniated the memory of the powerful but peaceful Shepherd Kings, just as this "Watch Tower" article does.

By enlisting the people to erect the Great Pyramid the Shepherd Kings enriched the land, even as the erecting of the Temple in Jerusalem enriched Palestine. And the people were not cruelly driven to the task, but, on the contrary, they were relieved every three months according to the historical records. This was the method adopted by Solomon in the building of the Temple—1 Kings 5: 13-18.

The nation of Israel was developed in slavery in that very land wherein God's stone Witness stands—Exod. 1: 11-14. This oppression of Israel by the Egyptians occurred about five centuries after the building of the Pyramid. Moses could not understand why the Lord had brought his people under bondage to cruel taskmasters; and he cried: "Lord, wherefore hast thou so evil entreated this people?"—Exod. 5: 22, 23. But God had foretold this affliction when making his promise to Abraham, and had arranged for it as part of his plan to develop his chosen nation and weld it together—Gen. 15: 13, 14.

Thus we see that our heavenly Father, our God of love, wisdom, justice, and power, does many strange acts to bring honour to His Name—Exod. 9: 35; Heb. 9: 17. His instructed children can see by faith the entire plan of salvation complete. But the worldly mind cannot understand, and are apt to judge the Almighty from their narrow viewpoint—Isa. 55: 8, 9. The time is coming, however, when the eyes of the people will be opened, when all evil systems and organisations that have stood between them and the truth are swept away.

It is not necessary to suppose that the actual builders of the Pyramid knew the true purpose of it; for neither did Moses nor David know of the inner meaning of their structures. It was not until the advent of Jesus Christ that God granted this insight. Therefore He did not speak to Moses about the purpose of the Great Pyramid, for this knowledge was not then necessary or due.

The same applies to Jesus and the apostles: it was not necessary for them to know about the detailed measurements and symbolisms of the Pyramid, although they understood the importance of the headstone, from which they drew valuable lessons—Matt. 21: 42-45; Acts 4: 10-12.

While the detailed teaching of the Pyramid could not be understood in times past, nevertheless it was revealed to David, and later to Isaiah, that this building held a message. For the account of the construction of this, the chief of the ancient "Seven Wonders," was handed down through the centuries. We have seen that David spoke of a head corner stone, which at first was rejected by the builders. Then he adds: "This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord" —Psa. 118: 22-26.

When Jesus rode into Jerusalem as King, in fulfilment of the prophecy of Zechariah (Zech. 9: 9; Matt. 21: 4-9), the multitude cried, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." They thought the Lord now would send the long promised prosperity.

But Jesus knew He must first be rejected by the rulers, before he could be exalted and send prosperity—Luke 24: 19-27, 44-48. Therefore, when confronting the rulers a little later, he addressed to them these other words of the Psalmist: "The stone which the builders rejected, the same is become the head of the corner"—Matt. 21: 42-44. And then, knowing that he was about to be rejected and slain, he wept over Jerusalem, saying: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"—Matt. 23: 37-39. This time, please God, is now at the door, when they will recognise

Him whom they rejected, and realise that He is the greater Son of David, who comes in the name of Jehovah with restitution, blessings, and prosperity—Acts 3 20, 21.

The apostle Peter tells us that the spirit of prophesy in the holy men of old "testified beforehand the sufferings of Christ, and the glory that should follow" —1 Pet. 1: 11. For this reason, therefore, Isaiah was enabled to discern how the Altar-Pillar in Egypt would serve as a Sign and Witness to the Lord of hosts in line with the Psalmist's words regarding the rejected, then exalted, headstone —Isa. 9: 6, 7; 19: 19, 20; 53: 3; Luke 1: 30-33; 2: 25-38.

It is objected that the prophet Isaiah cannot refer to a Sign and Witness or stone in the literal land of Egypt, because, just previous to this reference to the altar and pillar, he says, "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction"—The city of the sun—Isa. 19: 18. It is contended that there are no such cities in Egypt to-day.

We note, however, that in the same chapter the prophet says: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be a third with Egypt and with Assyria even a blessing in the midst of the land: whom the Lord of hosts shall bless saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"—Isa. 19: 23-25.

When the Lord regathers his people Israel from the lands of their captivity including the grave, Israel will be his inheritance. So also will Egypt be called his people, and Assyria the work of his hands—See also Ezek. 16: 53-63. The Psalmist declares: "Among the gods there is none like unto thee, O Lord neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name For thou art great, and doest wondrous things: thou art God alone"—Psa 86: 8-10. The Lord also speaks of the time when He will "bring again the captivity" of the nations of Moab, Amon, Elam, Sodom, and Samaria—Amos 9 14, 15; Jer. 48: 47; 49: 6, 39.

These, and many other Scriptures, show that God is the God of all nations and that all owe their existence to Him alone—Acts 17: 24-26. And, however God may have used the various nations in an illustrative or symbolical way, in connection with the forthtelling of details of his plan of the ages, and for the instruction of his special chosen people, both fleshly and spiritual, these nations still have their identity, and will be restored to their former estates when Christ reigns over all the earth as King, as Jehovah declared, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"—Psa. 2: 8.

When the Lord, then, is King over all the earth, and Israel is the third with Egypt and Assyria and a blessing in the midst of the land, the prophecy of the five cities will be fulfilled. In the meantime the prophecy of the "highway" is fulfilled in the railway; and this is a remarkable fulfilment of an age-long prophecy that always seemed impossible. But the great World War that broke out suddenly in 1914 (one of the prominent dates indicated by the Lord's stone Witness, and deciphered there many years previously by careful students of the Word), made this seemingly impossible fulfilment come to pass.

Then we have the Great Pyramid in the land of Egypt, which fulfils most convincingly the prophecy of the altar and pillar, and which, as the Lord intended it should, is witnessing to the Lord's people and the world. "For what if some did not believe? shall their unbelief make the faith of God without effect?"—Rom. 3: 3. We are glad to know that nothing can stop this witnessing, for it is the Lord's doing and not man's. As Brother Russell exclaims, with conviction and joy in which we share, "Lo, the very stones of this Great Pyramid of Testimony are crying out in no uncertain tones. Every inch of this massive structure is eloquently proclaiming the wisdom and power and grace of our God."

"Such testimony would be peculiar and striking indeed, even if there were no Scriptures found to bear on the subjects examined; but when the Scriptures

had already clearly and positively declared to us these same circumstances and dates, before the Pyramid's testimony was heard, its wonderful agreement with and corroboration of the same become doubly significant and striking. Now, when the worldly-wise are repudiating God's Word as 'obsolete' and 'unscientific,' to have this stone 'Witness' speak, and corroborate the testimony of the Bible, is truly astounding.

"To hear its testimony as to man's fall at the very time that the worldly-wise are claiming that man never was perfect, never was in God's image, and consequently never fell from it, is remarkable. To hear its testimony that none could enter the Gospel high-calling to the divine nature, or the state of human justification and life through the Law Covenant passage-way [the First Ascending Passage, which symbolises the Law Age], at a time when so many are preaching that the Law of Moses [man's own efforts] is the only way to life, is certainly gratifying. Surely in the Great Pyramid 'the invisible things [plans] of God from the creation of the world are clearly seen; being understood by the things that are made'—Rom. 1: 20.

"Some may scoff at the testimony of this stone 'Witness,'" continues Brother Russell, "as they also scoff at God's written Word; but to their scoffs we answer: Account for this peculiar fitness of things, or else venture to prophesy of the future, and see how your prophesies will result. Prove to us that it requires no inspiration to foretell future events. Show us a sample of worldly wisdom. 'Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what will happen; let them show the former things, what they be, that we may consider them and know the latter end of them; or declare to us things to come. Show the things that are to come hereafter, that we may know that ye are gods' (mighty ones)—Isa. 41: 21-23."

While the Lord, the Creator of heaven and earth, thus challenges the worldly-wise to prove that they are able to foretell future history, shall we nevertheless contend that Satan, the father of lies, could do so? This is what the "Watch Tower" article contends for, claiming that Satan foreknew every prominent event and date in mankind's history pertaining to the outworking of God's plan of the ages, including those of the advents of our Lord and the mystery of Christ. The children of God are even challenged to prove their Scriptural claim that their heavenly Father is the only one who could have fore-arranged these things which He hid from ages and generations, and therefore the only one who could have foreshown them in the Great Pyramid, where they are now clearly to be read.

Paragraph 39 of the "Tower" article says: "It has always been Satan's purpose to exalt himself and to push Jehovah out of sight." The obvious reply to this somewhat crude expression is that, no matter how much Satan may have "purposed" to exalt himself, he never did and never can "push Jehovah out of sight," neither in a literal nor in a spiritual sense. On the contrary, the Scriptures declare of Jehovah, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour"—Isa. 45: 15. Satan has no volition in the matter, neither being able to "push" God out of the sight of those who have the seeing faith nor to reveal God to the unbelieving—Luke 10: 21, 22. Of Moses we read that, "by faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible"—Heb. 11: 27. Faith can see right through "dead stone"! But Satan, the god of this world, is permitted to "blind the minds" of them which believe not, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"—2 Cor. 4: 1-6. This is not Satan's arrangement, but God's purpose, as explained by Jesus Christ—Mark 4: 10-12; Rom. 11: 8-10.

We are not to make the mistake of supposing that the Pleiades were in line with the Ascending Passages at the time when the Pyramid was built. In quoting from the well-known work of the Rev. Joseph Seiss, Brother Russell presents the correct understanding—See page 327 of Vol. III. "Studies." On later consideration Professor C. Piazzi Smyth agreed that, not 2170 B.C., but 2140 B.C. was the date of the erection of the Pyramid. On the Autumnal Equinox of the year 2140 B.C. Alpha Draconis, the "North Star" of that epoch, shone

directly down the Descending Passage, while the Pleiades were exactly on t *meridian* of the Pyramid. The Ascending Passages pointed to this meridia but not to the Pleiades. Instead, the "scored lines" drawn on the walls of t Descending Passage, which by an exact time-measurement mark the date 21 B.C., pointed directly upward to the Pleiades at this particular date, 2140 B. —See Vol. II. "Great Pyramid Passages," Section 31.

The words of Isaiah, "Woe to them that go down to Egypt for help" (Is 31: 1), are in this "Watch Tower" article applied literally, as apparently warning to any who think of going to the Lord's stone Witness in Egypt for t purpose of finding in what way this Altar-Pillar testifies to the Lord of hosts. B the prophet goes on to say: "And stay on horses, and trust in chariots, becau they are many; and in horsemen, because they are very strong; but they loo not unto the Holy One of Israel, neither seek the Lord."

Brother Russell explains the whole passage in his Pyramid chapter, page 31 The "horses" and "horsemen" are wrong doctrines and false leaders, and t "chariots" are worldly organisations. These all claim to be doctrines and leade and organisations of the Lord, but God warns us against putting our trust them, because they are of "Egypt," the world.

In his volumes of "Studies in the Scriptures" Brother Russell teaches ve clearly how to distinguish between the Kingdom of God and the "power darkness." He shows how the many evil systems of this "present evil world" combine to make up the kingdom of the "prince of darkness," deceiving ma into thinking that their particular "system" or "organisation" is free from h Satan's, influence. There is only the one safe course for the children of Go namely, to be clear of all systems or sects or organisations whatsoever, and joined individually to Christ as members in particular of His body—1 Cor. 1: 12-27.

"We hope and labour," said Brother Russell, "that the good work of reform ing and protesting against error may go on and on until each individual Christi will rest his faith (not in a denomination, large or small) but personally a individually in the Redeemer, and be united to Christ Jesus, the Head, as member of his body—the only true Church. . . . Such a splitting up of cree and systems has been necessary to set free the Lord's 'sheep,' to prepare cleansed sanctuary class truly united to Christ."

"Standing thus free, untrammeled by human creeds and bondages, but pe sonally united to Christ each will find in the others 'members of the body Christ,' and affinity, fellowship, and love will unite them in the only 'unio that is not injurious—union in Christ, to whom, as living 'branches' in the Vir each is personally united." Each one of these followers of Jesus Christ can cla God as his Father; and it is He, and not any "organisation," who "hath deliver us from the power of darkness, and hath translated us into the kingdom of l dear Son"—Rom. 8: 14-17; Col. 1: 12-14.

Brother Russell impressed upon us from the Word of God, and desired us comprehend clearly, that the Kingdom of God's dear Son is an invisible Kin dom, not seen of men. We are "citizens" of this heavenly Kingdom a "ambassadors for Christ," and to us this is real; but to others it is not so, as t apostle John declares: "The world knoweth us not, because it knew him not" 1 John 3: 1. Our Lord's reply to the woman of Samaria proves conclusive that there is now no *visible* place where His followers can render acceptable se vice and worship to their heavenly Father—John 4: 19-24.

The woman said: "Our fathers worshipped in this mountain [Gerizim]: a ye say, that in Jerusalem is the place where men ought to worship." Jes answered: "Woman, believe me, the hour cometh, when ye shall neither in t mountain, nor yet in Jerusalem, worship the Father . . . the true worshippe shall worship the Father in spirit and in truth: for the Father seeketh such worship him. God is a Spirit: and they that worship him must worship him spirit and in truth." We who are begotten of the Spirit are children of t heavenly Father. We are not the "children" of any visible organisation.

The word "organisation" does not occur in the Bible, and its use is apt mislead. The Scriptural word is "kingdom"; and our Lord distinctly said th "the kingdom of God cometh not with observation"—with outward show

Luke 17: 20. Therefore there is no "visible organisation of God on earth," as is claimed by some to their undoing.

How often Brother Russell warned us against this very thing, and how foolish we shall be if we do not heed his warning. We shall indeed be foolish if we claim that "only through our system or organisation will the heavenly Father accept praise and service"; for this would make it appear necessary for every spirit-begotten child of God to "bow the knee" to the few who have constituted themselves heads of the organisation. The apostle shows that it is only the carnal, fleshly mind that is deceived by such unscriptural claims—1 Cor. 3: 1-6, 18-23.

We must never forget the example of the apostate church, the "mystery of iniquity" of which Satan is the instigator (2 Thess. 2: 7-9), and which deceived the whole world to such an extent that at last the most arrogant of all the popes, Boniface VIII., felt called upon to issue his famous (or infamous!) "bull," *Unam Sanctum,* which contained the preposterous claim: "We declare, determine, and decree, that it is absolutely necessary to salvation, that every human being should be subject to the Roman pontiff"!

History shows that this marked the first beginnings of the downfall of the "Holy Roman Empire." When the peak of arrogance is reached, then begins the decline, which ends in utter destruction. This is the law of the Lord, "for whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"—Luke 14: 11. And while we read in the world's news that "The Pope has again become a temporal sovereign" (the "solemn treaty" between the Vatican and the Italian government, which makes the Pope once more a king in his own right, was signed on 11th February, 1929), we know that this is only preparatory to the final destruction—Rev. 17: 11-18; 18: 21.

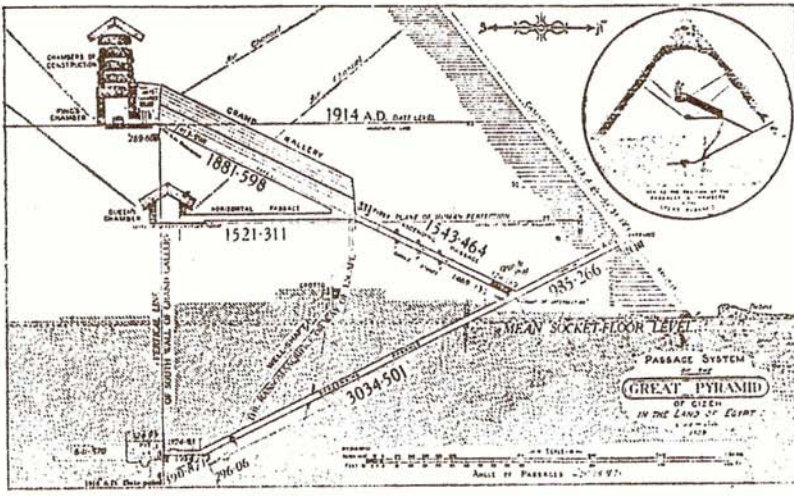
To apply Isaiah's words (Isa. 31: 1) in a literal way is evidently not Scriptural, for then God would not have sent His angel to appear to Joseph in a dream, to warn him about Herod's intentions—Matt. 2: 13-15. When Joseph took the child Jesus and his mother by night and departed into Egypt, according to God's instructions, he went there for help, to escape the woe that Herod brought upon Bethlehem—Matt. 2: 16.

Therefore when the prophet Isaiah, in another of his prophecies, directs the attention of the Lord's children to an Altar and a Pillar in the land of Egypt, and tells us, by the spirit of inspiration, that this Altar-Pillar is to be for a Sign and for a Witness to the Lord of hosts, we do well, if we are wise, to pay heed to His words. As is to be expected, Satan and his deluded followers will do all in their power to divert attention from this Sign and Witness, as Brother Russell forewarned us. The Lord's people are not interested in the sphinx, for they know it is but a "dumb idol"—Rom. 8: 9. But as for the Great Pyramid it is different, for they have "heard" its stones "crying out in no uncertain tones."

"Firmly incased in this solid rocky structure," concludes Brother Russell, "beyond the power of nature's storms or of the ruthless hand of the destroyer, the outline drawings of God's great plan have stood for four thousand years, prepared to give their testimony at the time appointed, in corroboration of the similarly revealed, but for ages hidden, testimony of the sure Word of Prophecy." "Men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, proportions, measures, nature references and sacred correspondences which its Maker gave it. Here they are in all their speaking significance, stubborn and invincible beyond all power to suppress them."

We recommend a careful study of the chapter on the Pyramid by Brother Russell, comparing the explanation given there with the Scriptures cited. Such study as this is time well spent, for it gives all who desire truth a clear grasp of the Scriptural plan of salvation as it is in Christ Jesus. We must draw attention to the fact, however, that the measurements of the passage-ways require now to be amended, for when Brother Russell wrote his chapter on the Pyramid at the end of Vol. III. "Studies in the Scriptures" nearly forty years ago, the true measures of some parts, especially of the Descending Passage and "Pit," were not known. Professor C. Piazzi Smyth never went down the lower reach of the Descending Passage, and Professor Petrie did not measure it carefully, as he himself confesses.

After we visited the Pyramid in 1909 and 1912, when we measured every part



carefully, we published the correct measurements in Vol. II. of "Great Pyramid Passages" in 1913; and Brother Russell acknowledged the necessary amendments to his figures by specially recommending this volume to all "Watch Tower" readers, just as he had previously, in 1910, recommended Vol. I. of "Great Pyramid Passages" in the "Watch Tower." Also in the Watch Tower Society's other periodical, "The Golden Age," these two volumes of "Great Pyramid Passages" are specially recommended to all careful students of God's Word; and the article on the Pyramid in the 21st May, 1924, issue makes use of our corrected measurements, and time-measurements, and many of the diagrams (this article on the Pyramid was so much appreciated that it had to be reprinted, in the 21st December, 1924, issue of "The Golden Age").

All such works on the testimony of the Lord's stone Witness, corroborative of the Scriptural plan of salvation, are most helpful to the Lord's people. For we know that at this time, as never before, people are on the one hand turning to Spiritism, and on the other hand to Evolution, and both of these snares of the adversary are utterly refuted in the teaching of the Lord's stone Witness. Neither should we allow ourselves to be turned aside from this grand truth that we have received, even though it is inevitable that we shall be misunderstood, and have to suffer; for let us remember the words of Isa. 57: 2, and Rom. 10: 15.

Our Lord gave us comfort when he said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers to the prophets"—Luke 6: 27-38. "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will persecute you: if they have kept my saying, they will keep yours also. . . . But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause"—John 15: 17-37; Matt. 10: 24, 25. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed"—Isa. 66: 5.

NOTE.—The two volumes, "Great Pyramid Passages," which were specially recommended by Brother Russell to all his readers in the "Watch Tower," and recommended also in all editions of Vol. VII. of "Studies in the Scriptures," as well as in other issues of the "Watch Tower" and "Golden Age" at various times, are still in print and still procurable. Address enquiries to Morton Edgar, 224 West Regent Street, Glasgow, Scotland.



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The Great Pyramid Witness

and the Biblical Plan of Salvation

Isa 19:19, 20

Morton Edgar Author of "Mythology and the Bible" "The Great Pyramid and the Bible," "Faith's Foundations," Prayer and the Bible," "Great Pyramid Passages," etc.

"...no room for doubt that the same divine inspirer of the prophets and apostles inspired this 'Witness' also"-Charles T. Russell

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The Great Pyramid Witness

Being a defense of Brother Russell's interpretation of Isa 19:19, 20, and a Reply to the charges made against the inspired testimony of the Lord's Stone Witness, the Great Pyramid, in the 15th November 1928 issue of the "Watch Tower.

BROTHER RUSSELL first drew the attention of nearly all of us to the message of the Great Pyramid, as he firmly believed that this building is the "Altar " and "Pillar " spoken of by the prophet Isaiah, and which, according to the prophet, was destined to be for a "Sign" and for a "Witness" to the Lord of hosts in "that day"-Isa 19:19, 20; Ac 7:31.

This belief of Brother Russell is presented in the third volume of "Studies in the Scriptures," first issued in 1891, and still published by the Society which he founded. Brother Russell died on 31st October, 1916; and only one month before he died he wrote a new preface to his third volume, in which he reiterated his implicit faith in the Pyramid's Divine origin and inspired message to mankind. But, strange though it is, entirely contrary views are now being presented by the "Society." Every proof advanced by the writer of Vol. III, "Studies" in support of his claim is denied in the most absolute way, without the least attempt to temper the denial, especially in an article in the Society's periodical "The Watch Tower," issued 15th November, 1928. In consequence many readers of Brother Russell's writings are disturbed, and queries are constantly being addressed to us, and we are asked to express our opinion.

To remind ourselves what Brother Russell thought of the Great Pyramid and its testimony we shall quote a few sentences from his third volume:—

"It should be remembered that, aside from the Great Pyramid here referred to, there are others, some of stone and some of brick; but all of them are mere attempts to copy it, and are in every way inferior, in size, accuracy, and internal arrangement. And it has also been demonstrated that, unlike the Great Pyramid, they contain no symbolic features, but were evidently designed and used as sepulchres for the royal families of Egypt.

"The Great Pyramid, however, proves to be a storehouse of important truth, scientific, historic, and prophetic, and its testimony is found to be in perfect accord with the Bible, expressing the prominent features of its truths in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition.

"But it is a strong corroborative witness to God's plan and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation"-Isa 19:19, 20.

"This ancient structure being repeatedly referred to in the Scriptures, we cannot doubt that, if questioned, this 'Witness' of the Lord in the land of Egypt will bear such testimony as will honor Jehovah, and fully correspond with His written Word. We thus introduce this 'Witness' because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth."

Answers to Opposition

In the 10th paragraph of the opposing "Watch Tower" article, special emphasis is laid on the Lord's command to the nation of Israel, who were bound under the law, not to make likenesses of anything in heaven-Ex 20:4.

As the "plan of salvation" is a heavenly plan, so, this article informs us, God would not have "contradicted" his own law by making a "likeness" of this plan in stone-that is, in the Great Pyramid. Hence, the Lord could not have designed the Great Pyramid. This reasoning is regarded as tending greatly to support the main theme of the article, namely, that the Pyramid was designed by the devil.

To refute this unscriptural claim we need only to direct attention to the construction of the Tabernacle and the Temple, both made in the likenesses of "patterns" designed by God, and both depicting features of the Lord's plan of salvation-Ex 25:9; Heb 8:5; 9:23, 24; 1Ch 28:11-19.

The sole reason why God forbade his people to make "likenesses" is stated in Ex 20:5, namely, "Thou shalt not bow down thyself to them, nor serve them." And this applied not only to things in heaven, but also to likenesses of anything on earth or in the sea.

Now, when God commanded Moses, and afterwards David, in their construction of the Tabernacle and Temple to make cherubims, flowers, pomegranates, oxen, all likenesses of things in heaven and earth, was he deliberately contradicting his own law"-See Ex 25:18-40; 26:1; 28:33; 2Ch 3:3-17; 4:1-15. If we made the mistake of supposing so it would be because we neglected to divide aright the Word of truth-2Ti 2:15-19.

We have direct Scriptural authority for depicting things pertaining to the Lord's plan of salvation on charts and on diagrams. This authority is given us in Hab 2:1,2. On the strength of this Scripture, Brother Russell drew his chart of the ages, given in Vol. I, "Studies," which has been a great blessing to very many of the Lord's people in enabling them to grasp the teaching of the Bible.

The passage and chamber system of the Lord's stone Witness in Egypt, however, is a more convincing way of depicting these things, for it shows the plan of God in action-the Descending Passage represents the downward course of mankind to death, the Ascending Passages the upward ways to life, and the open "Well-Shaft" (by which alone access can be gained to the upper passages from the Descending Passage) symbolizes the ransom-sacrifice of Jesus Christ, faith in which alone can enable us to escape death and attain to life.

The Pyramid and the Plan of the Ages

The Pyramid's method of portraying the plan of the ages is also chronological, for the measurements of the passage-ways show the durations of the various Ages, and the many times or seasons into which the Lord's plan is divided. The Great Pyramid is the method that the Lord Himself adopted to make His grand plan of the ages "plain upon tables" of stone, that we who read it may run for the prize of the high calling in Christ Jesus. It is very evident that no one need apologize for teaching that the Lord's "glad tiding of great joy, which shall be to all people," was outlined by Him in symbols and measures of the Great Pyramid, centuries before He sent His angel to the shepherds in the field of Bethlehem-Lu 2:8-14.

At the beginning of the 12th paragraph in the "Watch Tower" article is the following quotation:—"The Great Pyramid of Gizeh is strong corroborative proof of God's plan as set forth in His Word." These words are the expression of Brother Russell's conviction; but the article goes on to deny this expression of faith, stating that God's Word needs no corroborative proof. The fact still remains, however, that God has had, and continues to have His witnesses; and all of them, be they animate or inanimate, must of necessity corroborate some part at least of His Word.

Many things were written in the law of Moses, in the prophets, and in the psalms concerning Jesus Christ, and when in due time He, the "faithful witness," came and fulfilled the things spoken, He was Himself a "corroborative witness" to the truth of Jehovah's Word-Lu 24:25-27, 44-48.

Ever since John Taylor, whose work is cited by Brother Russell, first drew attention to the sacred nature of the Great Pyramid, the presentation of the monument's testimony has been resolutely opposed. Probably this is to be expected, although it is worthy of note that the opposers are often singular for their spirit of bitterness, and even animosity. The attacks against the inspiration of the testimony of the Lord's stone Witness and those who believe in this testimony is much on a par with those that have been waged against the Lord's written Word and all who have faith in it.

Nevertheless, it is true that the Great Pyramid has already proved to be a Sign and Witness, testifying to the truth of the Biblical plan of salvation; and none of the specious arguments directed against this fact can move those who, like Brother Russell, understand it-See what Brother Russell says in the last four lines of Vol. II, "Studies." We realize that our heavenly Father does nothing unnecessarily, and He must therefore have had good reason in thus providing the added testimony of the Altar and Pillar in Egypt.

If we accepted the references to the Word of God in the 119th Psalm (Ps 119) in a literal way, it would seem that the five books of Moses, known as the "Pentateuch," with the addition of the book of Job, were alone sufficient for the child of God, even though other writings of the Scriptures were added subsequently. We are aware that the Psalmist's words were, in the fuller sense, prophetic, and intended by God to include all later inspired utterances. Just so, and the Great Pyramid is also prophetic, as has been abundantly demonstrated.

Erected twenty years before Abraham was born, and over five hundred years before the giving of the law through Moses, this "Miracle in Stone" foretold all the details of the Lord's plan of salvation and plan of the ages. The Lord there wrote His purposes by means of symbols and measures, to show that all His works were known to Him from the beginning (Ac 15:18); and we, His children, are enabled to read these signs and symbols by the enlightenment of the Holy Spirit. For the language of the Spirit is the language of symbols, without which much of the Word of God cannot be comprehended-Joh 6:48-63.

The Testimony of the Pyramid

In a sense it is the testimony of the Pyramid that is corroborated by the Bible and the facts of history, for it is now seen to contain the outline of these things. Events pertaining to God's plan do not "happen" by chance, but all was fore-arranged; and the testimony of the Pyramid is witness to this truth. Thus our faith and confidence in the Lord is increased.

And it is not that God requires a corroboration of His Word, but that He foreknew we would; and He has therefore graciously granted it, telling us where to look for it-Isa 19:19, 20. He foreknew that there would be many who would profess to interpret His Word and teach that His "plan" was thus and so. And He foreknew that Spiritism, Christian Science, Evolution, all of which deny the necessity for the ransom-sacrifice of His dear Son Jesus Christ, would increase and deceive many.

He therefore designed and caused to be built a stone Sign and Witness to Himself, which, like the words of the visions of Daniel, was "sealed up" until the "time of the end." Then, in the time of the end when its testimony was necessary to confirm the interpretation of His written Word by His wise and faithful servant (whom He also foreknew and foretold-Mt 24:45-47), this stone "Witness" would yield its secret. That is why we are now able to decipher the hidden message contained in the Great Pyramid. This message proves the absolute necessity for the ransom-sacrifice of Jesus Christ.

There are many systems of chronology, even many purporting to be based upon the Word of God. But there is only the one system that agrees with the time-measurements of the Pyramid, and that is the Bible one drawn to our attention by Brother Russell in his "Studies in the Scriptures." He was alone in his presentation of this chronology, and the Scriptural time-features based upon it; for all other commentators have reasoned that they should not accept this Bible chronology.

But Brother Russell, perceiving that every link in this chronological chain is directly based upon Bible statements, judged that it must be right; and that his judgment was correct is proved by the accurate time-measurements in the Lord's stone Witness. And these measurements in the Pyramid are in themselves proved accurate by the exact "scientific" features. The word scientific has been applied to those features which reveal that the Designer of the building knew of the precise number of days in the year, the year on which history is based. He also knew the exact dimensions of the earth on which mankind has his being, and acts out his foreknown history and appointed times-Ac 17:26. There is nothing hid from Him with whom we have to do.

The proportionate features in the stone Witness prove that it is all the one grand design, harmonious within itself, harmonious with the earth on which it stands, harmonious with the history of man on earth, and harmonious with the Word of God which tells of the fall of man and his ultimate redemption through the Son of God. And if any can bring himself to imagine that all this is the product of the "father of lies," Satan, he has our compassion. For we also were in darkness until God in mercy heard our cry, which came from our heart in all sincerity, and delivered us from the power of darkness and translated us into the Kingdom of His dear Son. Then, our eyes of understanding being enlightened, we saw that it was by Him, the Son of God, that all things in heaven and earth, visible and invisible, were made and that by Him all things consist-Joh 1:3; Col 1:13-17.

The heavenly Father does not abandon His children who earnestly desire to cling close to His Word of truth by which they were begotten, and by which, also, they are nourished and sanctified-Jas 1:18; 1Pe 1:22, 23; Joh 17:14-17; Eph 5:26. The added witness of the Pyramid's testimony strengthens our confidence that we have indeed the correct interpretation of the Word.

That God does not withhold corroborative evidence when necessary is conclusively proved in the Scriptures. The apostles and disciples might have known from the Scriptures alone that their beloved Master must have risen from the dead the third day after His crucifixion, but the writer of Acts declares that "He showed Himself alive after

his passion by many infallible proofs"-Ac 1:1-3. Many infallible proofs were granted to them, that their faith might be unquestioning; and the same Lord now, in his lovingkindness, grants to us the infallible testimony of his stone Witness in addition to His infallible Word, that we may have full assurance of faith.

We read that God, after He made definite promise to Abraham, "confirmed it by an oath." But, it might be objected, a promise from the great Jehovah is all that is necessary, and there was no need for Him to confirm it by an oath. But God thought otherwise; and the writer of Hebrews explains that it was because He was willing "more abundantly" to show to us, the "heirs of promise," the "immutability of His counsel" that He thus bound Himself to fulfil His promise-"That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us"-Heb 6:13-20.

After the flood, God established a covenant with Noah and his sons, and with all flesh. To confirm the truth of this covenant He granted a "token" or sign, which we can still see-Ge 9:8-17. Was this token or sign necessary when He had already made His covenant with Noah? It is not for us to question it; for God delights to call forth the faith and love of all His people, and therefore grants us still further corroborative proofs of the truth of His word. With Him it is such a little thing; but with us it means so much.

It is said in this opposing "Watch Tower" article that "Nowhere is it written in God's Word that a structure of stone, or any other object, is to be a guide for the child of God."

But the Word of God is replete with types and illustrations based upon every kind of object. The symbols and signs of the book of Revelation, and the parables of our Lord, served a double purpose, namely, to hide the teaching of the Word from the contentious and unbelieving, and to guide the meek into a full understanding of God's plan-Mt 13:10-17, 34-36, 51-53; Ps 25:9; Isa 61:1. The Great Pyramid is in reality a parable, not understood by unbelievers and mockers, but clearly read and appreciated by the Lord's little ones.

It is also implied that an altar cannot be used for a witness, but only for sacrifice. However, no matter how the words of the prophet Isaiah (19:19, 20) are interpreted, he says that this "Altar" is a "Pillar ," and that it is intended to be for a "Sign" and for a "Witness" to the Lord of hosts in the land of Egypt.

It is evident that this is a peculiar kind of an altar, and not the usual kind for sacrificial purposes. The Great Pyramid, complete with its topstone (for it had a topstone, as had all the other pyramids, some of which are now in museums), represents the Christ complete, head and body. And as our Lord quoted Psalm 118:22, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes," and applied it to Himself, He there showed that He understood that He must first be rejected by the rulers of the people (whom he addressed as "you builders"), but that afterwards his heavenly Father would raise Him from the dead and make Him head over all. He knew, in other words, that it would be after His sacrifice was accomplished

that He would be exalted to become the "head stone of the corner"-Mt 21:42-44; Ac 4:10-12.

So with the body-members of Christ, the "living-stones" built up in line with their heavenly head-stone, each must first be rejected and go into their sacrificial death, spoken of in the Scriptures as being "planted together in the likeness of His death," that they may share with Him in His resurrection-Ro 6:3-5. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead"-Php 3:10-11. These words of the apostle Paul are echoed in the heart of every one of the followers of Christ; and when resurrected these "living-stones" become part of Jehovah's great Spiritual Pyramid, of which the stone Pyramid in Egypt is a figure. Therefore the Great Pyramid is, in a sense, a pre-arranged memorial-altar of the "better sacrifices" of Jesus Christ and his under priesthood-1Pe 2:5, 9.

The Lord's Plan of Salvation

As the Great Pyramid in Egypt contains the Lord's plan of salvation, so the exalted Spiritual Pyramid will be the ever-living embodiment of this plan. Within the Christ, head and body, likened to "stones" built together, all knowledge will reside that will help the world to escape sin and its results, and attain to life everlasting. The Christ is in the same way the spiritual fulfillment of the temple; but there are important illustrations in the Pyramid not found in the temple, as there are in the temple not found in the Pyramid. Both are required, and both are used by the Holy Spirit to teach the Lord's people.

A more Scriptural figure for making plain the "vision" of the plan of God than that of the Pyramid cannot be found; and for this reason Brother Russell used it in his vol. I of "Studies." Only those blinded by the adversary can fail to see this beautiful illustration of the one-ness of the Christ, and of the absolute pre-eminence of our Lord as represented by the topstone.

None can take the place of the risen Jesus Christ; neither can he occupy a less exalted place. So with the head corner stone of the Pyramid, it is obvious that none of the other stones can take its place, and it itself cannot be built into a lower position. And as the topstone points upward, so Christ Jesus ever gives the glory to God over all as the Author of Salvation.

While in course of construction the topstone of the Pyramid would stand as a model of the completed building, but because of its unique shape its purpose would be misunderstood by the uninstructed, or "disobedient," workmen. By these it would be refused and rejected, for they would find no place for it. But to those who knew its ultimate purpose the headstone would indeed be precious, and their belief in it would one day be vindicated when it was demonstrated that this hitherto "disallowed" stone was the only one that could crown the whole building.

Thus we read: "Wherefore also it is contained in the Scriptures, Behold I lay in Zion [a symbol of the spiritual Zion, the Christ] a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed [refused, rejected], the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed"-1Pe 2:4-8.

The apostle, by inspiration, saw that the Old testament Scriptures which he quotes, one in the Psalms (Ps 118:22) and the other in Isaiah (8:14, 15; 28:16), were referring to the one stone, and that this stone represented Jesus Christ. To those who are obedient this stone is precious, and the Scripture in Isa 28:16 is applicable to them, To the disobedient, on the other hand, the stone is a stumbling-block and rock of offence, because they cannot understand its purpose; and to this disobedient class the other Scriptures apply, and were so applied by our Lord Himself, and by Peter-Mt 21:42-44; Ac 4:11. As is obvious, it is only in the headstone of the Pyramid that these texts can find fulfillment, for no single stone in the temple could give any apparent reasonable excuse to the "builders" to be offended at it, and reject it.

Common architecture furnishes no pre-eminent corner or corner-stone, and to regard any one stone in such a building as the "chief" is a mere conventionalism without reality in fact. The Bible does not so refer to our Lord, for His pre-eminence is real. There can be no head corner stone without the Pyramid; that edifice alone has such a head, a corner stone uniquely and indisputably the chief. It is the stone that stands toward heaven for every other stone in the building, a heavenly "foundation" toward which all the others are attracted. To its dominant angles the whole monument must conform, that all the building may be "fitly framed together." In this highly exalted topstone the entire Pyramid has its bond of perfectness, its shelter, and its crown. About such imagery there should be no question amongst those who claim Jesus Christ as their Head and Master. In all the richness of the Scriptures there is not a more expressive and significant symbol of the Christ, head and body, than the Pyramid. This is the Lord’s doing; it is marvelous in our eyes!

As for an altar being used for a "witness," and not for sacrifice, see Jos 22:26, 27, 34-"Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: but that it may be a witness between us and you, and our generations after us...and the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God."

The golden altar in the tabernacle and temple was not used for sacrifices, but for another purpose: "And thou shalt make an altar to burn incense upon....Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering"-Ex 30:1-10.

While the "altar to the Lord in the midst of the land of Egypt" was to be for a Sign and Witness, yet the prophet Isaiah goes on to say: "And the Lord shall be known in Egypt,

and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the Lord, and perform it"-Isa 19:21.

This prophecy seems to be in recognition of actual animal sacrifices that were offered when the Great Pyramid, the Altar-Pillar of which he speaks, was being erected, and when it was completed. For there was a temple attached to the Pyramid on the east base, the foundations of which can be traced, and in this was an altar for animal sacrifices. The law of Moses did not originate sacrifices of animals for it was an old patriarchal custom connected with the worship of God, instances of which began right from the time of Abel. This is supported by the historical account of the Shepherd Kings, the master-builder of the Pyramid, whose chief, named Philitis, is said to have "fed his flocks" near the Pyramid while it was being erected.

When the world (Egyptians) realize the importance of the Lord's Altar-Pillar in the land of Egypt, and see how it is serving as a sign and witness to Him, they are represented as offering sacrifices to the Lord. But it will not then be the sacrifices of animals, but the sacrifices of praise and thanksgiving when they understand all that the Lord has done for them. The Psalmist declares: "O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise"-Ps 27:6; 51:15-17; Php 4:18; Heb 13:15, 16.

That the "Pillar" spoken of in Isa 19:19 cannot be taken to symbolise a pillar in the temple is proved by the distinctive Hebrew word from which it is translated. A reference to a Concordance will show the student that this word means a Pillar of Witness, a Memorial Monument-See Ge 28:18; 35:20; Ex 24:4. But for the pillars in the temple, and tabernacle, a different Hebrew word is used, as denoting pillars for supporting the structure-See Ex 26:32; 1Ki 7:6.

More Answers to Opposition

In this "Watch Tower" article it is said that God would not use "stone" to be a witness. Here again it is wrong, for see Jos 24:26, 27, —Joshua set up a "great stone" as a witness, because said he, "it hath heard all the words of the Lord which he spake unto us: it shall therefore be a witness unto you, lest ye deny your God."

It was near the sanctuary (tabernacle) of the Lord that this great stone witness was "set up." But as the sanctuary and its priesthood and the "Pentateuch" and book of Job were all in use then, what need was there for Joshua to set up this great stone witness? And then explain to the people that he had done so "lest ye deny your God." This demonstrates the "manifold wisdom" of God, and the "divers manners" in which he speaks to His people.

Note, too, that Joshua said that this great stone witness had "heard" all the words of the Lord, and that therefore it was a fit "witness"! Well, Brother Russell claimed nothing less for the great stone witness in Egypt, that it too had "heard" all the words of the Lord

which He spake pertaining to His plan of salvation. And it has not been so "dead" but that it has been able to repeat to us, now, those things that it heard, by means of its language of symbols and measures, lest *we* should deny our God.

Moses was given "two tables of testimony, tables of stone, written with the finger of God"-Ex 31:18.

Joshua was commanded by God to set up twelve stones from the bed of the Jordan, and said: "These stones shall be for a memorial unto the children of Israel for ever"-Jos 4:1-7.

Jacob used a stone to sleep on, and afterwards set it up as a pillar of witness-Ge 28:10-21.

When Jacob and Laban had set up a stone as a pillar, and also built up a "heap" of stones, Laban said to Jacob: "Behold this heap, and behold this pillar, which I have cast up between me and thee; this heap be witness, and this pillar be witness"-Ge 31:44-52.

When the Philistines were subdued before Israel, "Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us"-1Sa 7:12, 13. Ebenezer means "stone of help."

We see from these and other examples that it was the common practice for the Lord's people to set up stones, and heaps of stones, to serve as witnesses and memorials. It would therefore be strange indeed if God, the great Creator and Originator of all things, should not Himself have a stone witness and memorial. And if we were not quite certain, on the strenth of the Word of God, that the Great Pyramid is His Witness, we would be justified in looking for such a Witness of stone.

Also we recall how Jesus, when the scribes and Pharisees complained to Him about His followers, answered: "If these should hold their peace, the stones would immediately cry out"!-Lu 19:40. Evidently stones are not so "dead" as they seem! And if John the Baptist was justified in saying to erring Israel: "God is able of these stones to raise up children unto Abraham" (Lu 3:8), so Brother Russell was much more justified in saying that God was not only able to raise up to Himself a "speaking" Witness with the stone of Egypt, but that He did do so in the Great Pyramid.

Regarding the need of this added Pyramid Witness, to strengthen our faith at this time, Brother Russell says: "We see that this store-house of knowledge [the Great Pyramid], like the major part of the Bible store, was kept purposely sealed until its testimony should be needed and appreciated. Does this imply that its great Architect knew that a time would come when its testimony would be necessary? In other words, that a time would come when God's written Word would be lightly esteemed, and even His very existence questioned? When human philosophy, under the name of science, would be lauded, and every proposition subjected to its tests? Has God decided to prove Himself and His wisdom by those very tests? So it would appear. This structure will yet confound the wisdom of the wise as a 'Witness' for the Lord of hosts, 'in that day,' which is already begun."

Job 38:1-7 is quoted in the "Tower" article, but Brother Russell gives the true explanation in Vol. III, "Studies," page 318. It is well known that the Lord, while primarily speaking of the earth, is also speaking of the structure of a pyramid. The reference to "socket-foundations" particularly identifies the Great Pyramid of Gizeh, for only in this Pyramid are there socket-foundations "made to sink" into the rock-verse 6, marginal reading. The Hebrew word translated "foundations" or "sockets" in the 6th verse is a distinctive word, used when speaking of the "sockets" of the tabernacle-See chapters 26 to 40 of Exodus. It is a different word from that translated "foundations" in the 4th verse. As all students of God's Word are aware, this coupling together of the earth and the Great Pyramid by the Lord, when addressing Job, is full of significance. It is recognized that the dimensions and weight of the Pyramid agree, proportionately, with the dimensions and weight of the earth; and there are numerous other connections of a similar scientific nature.

We see in the 20th paragraph of this opposition "Watch Tower" article that the unique geographical situation of the Lord's stone Witness in Egypt is referred to. The "ingenious method of drawing lines" there so contemptuously spoken of is not the invention of man; but these lines, drawn on the map of Egypt, are strictly according to the physical features of the land. As God is the Creator of heaven and earth, it is obvious that it was He who arranged the configuration of the land of Egypt, the country in which he intended to set up his stone Sign and Witness.

It is because of the distinctive shape of the land of Egypt, hemmed in by the desert, and cultivated only where the waters of the Nile can reach, that it is possible for the peculiar conditions mentioned by Isaiah (19:19) to be fulfilled. By these physical facts the Great Pyramid, standing where it does, fulfils the requirements of the prophet's description, by being built at the very border of the land, while at the same time in the very midst of it.

It is at the border, because it stands right at the edge of the desert, and at the edge of the fertile land, —precisely on the border-line, which is a physical border-line defined by physical geography, and not an imaginative political border-line arranged by man. Thus we see the wisdom of the Lord, for this border is perpetual, and cannot be overlooked or ignored; whereas the border between Egypt and the Sudan is merely a convenient arrangement of governments, and may be abolished at will.

The Lord's Stone Witness

Also, the Lord's stone Witness is in the "midst" of the land of Egypt, because it stands right at the natural junction between lower and upper Egypt. And neither is this an arrangement of man, but of Him who created the earth. For this point of juncture is clearly defined and cannot be mistaken. From here, where the Pyramid stands, lower Egypt spreads out northward in a delta, like a fan, watered by the various branches of the Nile; whereas upper Egypt is a narrow strip of cultivated land following the course of the Nile southward.

The Great Pyramid, standing thus in the midst of Egypt, can be seen clearly from many miles around, and none passing from lower to upper Egypt, or from upper to lower Egypt, can fail to see it.

The physical features of the land of Egypt, also, demonstrated that the stone Witness stands in the geometrical midst, the exact center recognized by land-surveyors. It was, indeed, a surveyor (Mitchell of the United States of America Coast Survey Department) who discovered this remarkable geometrical center of lower Egypt. Noticing that the sea coast-line of Egypt is a quarter circle, Mitchell sought for the center of this circle and found it marked by the Great Pyramid.

These physical features of the land of Egypt, on which the drawn lines are based, are beyond the power of man to gainsay. And no child of the Lord, to whom He has granted the spirit of power, and of love, and of a sound mind, could desire to deny this beautiful fulfillment of the words of God, spoken by the mouth of his prophet Isaiah-Isa 19:19, 20.

Then there is the other line, which connects the Lord's stone Witness with the city of Bethlehem, the foretold place of our Lord's birth. This also is convincing, and appealed to Brother Russell when he was informed about it. In his acknowledgement he replied: "Your application of the angle of the passages in the Great Pyramid is a new thought, and as it points out so exactly the city of Bethlehem, we regard it with favor, and are inclined to accept it as a proper application and further verification of the testimony of the Pyramid.—-Yours in the love and service of our Redeemer and King, C.T. Russell."

The "angle" to which Brother Russell referred is shown by the straight line running directly between the Pyramid and Bethlehem. For this line "descends," geographically, from Bethlehem south-westward to the Pyramid, at the same angle exactly as the Entrance Passage in the Pyramid descends into the rock. The significance of this "angular" connection is seen when it is remembered that our Lord, when a child, was carried "down" into Egypt from Bethlehem; and that the Pyramid, which marks the "midst" of Egypt, is the symbol of our Lord-Mt 2:1-15.

Also, the actual distance between the Pyramid and Bethlehem, when reckoned in Pyramid units of measure (the Pyramid cubit), agrees with the exact period of 2138 years between the building of the Pyramid and the birth of our Lord in Bethlehem. And by another connected measurement this distance also agrees with the further period of 1915 years between the birth of Jesus who was born as "King of the Jews" and the end of "Gentile Times" in 1914 A.D., when he took up his great power and began to reign.

These "coincidences" of place and time cannot be "chance" coincidences. The geographical positions of the Pyramid and of Bethlehem are exactly fixed to yield the "angular" connection and the precise necessary distance between. And these yield the time-measurements that agree with the three prominent dates, 2140 B.C. for the building of the Pyramid, 2 B.D. for the birth of our Lord in Bethlehem, and 1914 A.D. for the beginning of the reign of our Lord over all the earth, of which Egypt is a symbol.

Unless the Lord Himself had connected these things, all in perfect agreement with his Word of Truth, such harmony could not have been possible; and that which "God hath joined together, let not man put asunder"!

We cannot but feel sorry for those who, having once understood and accepted these facts, have now turned their backs on them, and, even worse, pretend that such harmony and foreknowledge, such power and wisdom, is of the Evil One! May the Lord open their eyes in time to see their position of danger.

The keynote of this "Watch Tower" article is in paragraph 14, in which we are told that if any claim that the Great Pyramid was designed by God, then the burden of proof rests with them, etc., —and this in face of the many proofs accumulated and published by patient Bible students for the past two generations, and which are still investigated and accepted by all who love the truth. It is not without significance that none of the features that prove the Divine Authorship of the design of the Pyramid is touched upon in the article. This is because the recital of any of these numerous features demonstrates its reasonableness and harmony with Scriptural truth.

In the 14th paragraph the statement is made that "nowhere in the Word of God is the Pyramid of Gizeh either directly or indirectly mentioned."

The first thing that must strike anyone, when they gaze upon this pronouncement, is its absolute direct denial to other paragraphs, as for instance-"This ancient structure being thus repeatedly referred to in the Scriptures"; and "Jehovah will show himself a great Savior; and He has already prepared the Great Pyramid as part of His instrumentality for convincing the world of his wisdom, foreknowledge, and grace"; "The testimony of this peculiar and remarkable witness will give to mankind fresh ground for faith and love and zeal." These, and other expressions like them, appear in Vol. III of "Studies in the Scriptures," specially recommended to seekers after truth on page 351 of the same issue of the "Watch Tower" in which paragraph 14 occurs! It also conveniently ignores the comments in the latest (1928) edition of "The Harp of God, " page 192, par. 317, where, after quoting 1Pe 2:5-7, it says:—"That other members of the body, then must be built up into Christ to conform to that chief cornerstone, which is illustrated by the Great Pyramid in Egypt. See Isa 19:19."

As for the "burden" of proof, this is undoubtedly upon those devotees who claim *Satan* as the designer and master-builder of the Pyramid. They have taken this burden upon themselves, to teach the children of the heavenly Father that Satan not only knew the secrets of the Scriptural plan of salvation, and all the time-prophecies and general times and seasons connected with this plan, but that he, the "prince of darkness," possessed the wisdom and foreknowledge necessary to incorporate them in a stone building, and hide them there for four thousand years.

But they will never prove it, for the Scriptures manifest that the Almighty God alone possessed the knowledge now found to have been built into this Miracle in stone.

When Jesus Christ prayed to His Father, He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight"-Mt 11:25, 26. We can think of the Evil One as being "wise and prudent" in the sense that our Lord here meant, but not as one to whom the heavenly Father would permit His secrets to be known.

The apostle Paul says: "We speak the wisdom of God in a mystery [secret], even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory"-1Co 2:7, 8. The "Well-Shaft" in the Pyramid symbolizes the death and resurrection of our Lord, the only avenue to life on any plane for the fallen race. For the First Ascending Passage (the Law Age of Israel) is rendered impassable by the "Granite Plug" (the perfect Law of god, which no imperfect man can pass), and therefore the Well-Shaft is the only open way of access to the upper parts of the Pyramid. Satan, who is called "the prince of this world, " could not therefore have originated the symbol of the Well-Shaft, not knowing the secret of Christ crucified-1Co 1:23.

The prophet Daniel sought to understand those things which God had communicated to him, but the angel answered: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand"-Da 12:4, 9, 10. Thus Satan never understood God's plan, and cannot understand even now.

Prominent among the things contained in the book of Daniel are the prophetic periods, reaching from Daniel's time to the first advent of the Messiah, and right through the Gospel Age to the second advent. All of these "days" of Daniel are indicated accurately by the time-measurements in the Pyramid. As "that wicked one" could not have known what was contained in the sealed book of Daniel, he could not have put the corresponding time-measurements in the Pyramid. Still less could Satan have known these things that God intended to communicate to his prophet sixteen hundred years after the Pyramid was built. To claim otherwise is to make void the Word of God.

Truth in the Pyramid

The claim that Satan "would put some truth" into the Pyramid in order to deceive the Lord's people is contrary to the Scriptures. Truth can never deceive the Lord's people; and the "father of lies" could not put "truth" into the Pyramid, for, Jesus tells us, "there is no truth in him"-Joh 8:44.

We are told in this article that we should not accept the Pyramid's testimony, because this building is used by others to support their wrong theories. It is obvious that this same objection could apply also to the Bible. But the child of God does not reject the Bible on this account; and neither will he, nor does he, reject the testimony of the Lord's stone Witness, though others may misuse and miscall it.

When Jesus Christ said to his disciples, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Ac 1:7), we thereby know that the Father did not reveal them to, or permit them to come to the knowledge of, His great adversary, the father of lies and murderer of the human race. And when Jesus was asked by His disciples, "Tell us, when shall these things be? And what shall be the sign of thy presence, and of the end of the age?" He answered: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"-Mt 24:3, 36-39; Mr 13:32. None of the angels knew, and neither did our Lord Himself. How then could Satan have known, as claimed in this article?

For if Satan designed the Pyramid (so that it "may be called Satan's Bible, and not God's stone witness"-see par. 37 in the article), then he must have known, and foreknown, all of the prominent dates connected with God's Plan of the Ages, for they are all indicated in it by the time-measurements. This is declared in Vol. VII of "Studies in the Scriptures," page 60. (This 7th volume of "Studies" is printed in eight languages, and is specially recommended to all seekers after truth in the same issue of the "Watch Tower" in which the article repudiating the testimony of the Pyramid appears.) A long list of prominent dates covering the whole period of the plan of God, from the fall of Adam to the restoration of the Dominion to mankind, is presented on page 60 of the seventh volume. All of these are there said to be authentic Scriptural dates, and all of them are claimed to be accurately foreshown in the time-measurements of the Great Pyramid. We are now "instructed" to believe that they were all put in the Pyramid by the "father of lies"!

To say that Satan set up the Great Pyramid in Egypt is not according to the Scriptures; for the prophet of the Lord declares that it was the "Mighty God, the Lord of hosts... which hast set signs and wonders in the land of Egypt, even unto this day"-Jer 32:17-20. It is evident that Satan had nothing to do with it.

A sentence in paragraph 34 of the article reads: "The great God of justice and love would not erect a structure which would result in the oppression of slaves and the great loss of life."

We can imagine we are listening to the words of "higher critics"! Among other objections the higher critics say: "If the Bible God is a God of love and justice, as you claim, he would not have destroyed the poor helpless world in the flood." "A God of justice and love would not have commanded King Saul to slay the Amalekites, as the Bible declares: 'Now go smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass'"-1Sa 15:3.

In another sentence in the 34th paragraph we read: "If that work was done by human hands or human power, then it must have been done by men who were slaves." Then it continues: "That being true, without a doubt many of them died from exhaustion or from being cruelly driven to the task." We are informed that God would never think of employing slaves to do any of his work but that as Satan is the great oppressor it follows, logically, that the Great Pyramid was built by the devil!

We refuse to be carried away by this kind of logic. It is false reasoning, because contrary to Scriptures and outside the facts of history. The records of history declare that the invading "Shepherd Kings," the master-builders of the Pyramid, who easily subdued the Egyptians by their power "without a battle," immediately closed the idolatrous temples of the land and stopped idolatrous worship. The common people therefore were liberated from the bondage of their idols and priesthood; and this "reformation" must have proved a real blessing. The deposed priesthood, of course, did not welcome this interference with their liberties, and that is why the priesthood of subsequent dynasties, according to the account of Herodotus, calumniated the memory of the powerful but peaceful Shepherd Kings, just as the "Watch Tower" article does.

By enlisting the people to erect the Great Pyramid the Shepherd Kings enriched the land, even as the erecting of the Temple in Jerusalem enriched Palestine. And the people were not cruelly driven to the task, but, on the contrary, they were relieved every three months according to the historical records. This was the method adopted by Solomon in the building of the Temple-1Ki 5:13-18.

The nation of Israel was developed in slavery in that very land wherein God's stone Witness stands-Ex 1:11-14. This oppression of Israel by the Egyptians occurred about five centuries after the building of the Pyramid. Moses could not understand why the Lord had brought his people under bondage to cruel taskmasters; and he cried: "Lord, wherefore hast thou so evil entreated this people?"-Ex 5:22, 23. But God had foretold this affliction when making his promise to Abraham, and had arranged for it as part of his plan to develop his chosen nation and weld it together.-Ge 15:13, 14.

Thus we see that our heavenly Father, our God of love, wisdom, justice, and power, does many strange acts to bring honor to His Name-Ex 9:35; Heb 9:17. His instructed children can see by faith the entire plan of salvation complete. But worldly minds cannot understand, and are apt to judge the Almighty from their narrow viewpoint-Isa 55:8, 9. The time is coming, however, when the eyes of the people will be opened, when all evil systems and organizations that have stood between them and the truth are swept away.

It is not necessary to suppose that the actual builders of the Pyramid knew the true purpose of it; for neither did Moses nor David know of the inner meaning of their structures. It was not until the advent of Jesus Christ that God granted this insight. Therefore He did not speak to Moses about the purpose of the Great Pyramid, for this knowledge was not then necessary or due.

The same applies to Jesus and the apostles: it was not necessary for them to know about the detailed measurements and symbolisms of the Pyramid, although they understood the importance of the headstone, from which they drew valuable lessons-Mt 21:42-45; Ac 4:10-12.

While the detailed teaching of the Pyramid could not be understood in times past, nevertheless it was revealed to David, and later to Isaiah, that this building held a message. For the account of the construction of this, the chief of the ancient "Seven

Wonders," was handed down through the centuries. We have seen that David spoke of a head corner stone, which at first was rejected by the builders. Then he adds: "This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord"-Ps 118:22-26.

When Jesus rode into Jerusalem as King, in fulfilment of the prophecy of Zechariah (Zec 9:9; Mt 21:4-9), the multitude cried, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." They thought the Lord now would send the long promised prosperity.

But Jesus knew He must first be rejected by the rulers, before he could be exalted and send prosperity-Lu 24:19-27, 44-48. Therefore, when confronting the rulers a little later, he addressed to them these other words of the Psalmist: "The stone which the builders rejected, the same is become the head of the corner"-Mt 21:42-44. And then, knowing that he was about to be rejected and slain, he wept over Jerusalem, saying: "Behold, your house is felt unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"-Mt 23:37-39. This time, please God, is now at the door, when they will recognise Him whom they rejected, and realise that He is the greater Son of David, who comes in the name of Jehovah with restitution, blessings, and prosperity-Ac 3:20, 21.

It is objected that the prophet Isaiah cannot refer to a Sign and Witness of stone in the literal land of Egypt, because, just previous to this reference to the altar and pillar, he says, "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction"-The city of the sun-Isa 19:18. It is contended that there are no such cities in Egypt to-day.

We note, however, that in the same chapter the prophet says: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"-Isa 19:23-25.

When the Lord regathers his people Israel from the lands of their captivity, including the grave, Israel will be his inheritance. So also will Egypt be called his people, and Assyria the work of his hands-See also Eze 16:53-63. The Psalmist declares: "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone"-Ps 86:8-10. The Lord also speaks of the time when He will "bring again the captivity" of the nations of Moab, Amon, Elam, Sodom, and Samaria-Am 9:14, 15; Jer 48:47; 49:6, 39.

These, and many other Scriptures, show that God is the God of all nations, and that all owe their existence to Him alone-Ac 17:24-26. And, however God may have used the

various nations in an illustrative or symbolical way, in connection with the forthtelling of details of his plan of the ages, and for the instruction of his special chosen people, both fleshly and spiritual, these nations still have their identity, and will be restored to their former estates when Christ reigns over all the earth as King, as Jehovah declared, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"-Ps 2:8.

When the Lord, then, is King over all the earth, and Israel is the third with Egypt and Assyria and a blessing in the midst of the land, the prophecy of the five cities will be fulfilled. In the meantime the prophecy of the "highway" is fulfilled in the railway; and this is a remarkable fulfilment of an age-long prophecy that always seemed impossible. But the great World War that broke out suddenly in 1914 (one of the prominent dates indicated by the Lord's stone Witness, and deciphered there many years previously by careful students of the Word), made this seemingly impossible fulfillment come to pass.

The Altar and Witness

Then we have the Great Pyramid in the land of Egypt, which fulfils most convincingly the prophecy of the altar and pillar, and which, as the Lord intended it should, is witnessing to the Lord's people and the world. "For what if some did not believe? Shall their unbelief make the faith of God without effect?"-Ro 3:3. We are glad to know that nothing can stop this witnessing, for it is the Lord's doing and not man's. As Brother Russell exclaims, with conviction and joy in which we share, "Lo, the very stones of this Great Pyramid of Testimony are crying out in no uncertain tones. Every inch of this massive structure is eloquently proclaiming the wisdom and power and grace of our God."

"Such testimony would be peculiar and striking indeed, even if there were no Scriptures found to bear on the subjects examined; but when the Scriptures had already clearly and positively declared to us these same circumstances and dates, before the Pyramid's testimony was heard, its wonderful agreement with and corroboration of the same become doubly significant and striking. Now, when the worldly-wise are repudiating God's Word as 'obsolete' and 'unscientific,' to have this stone 'Witness' speak, and corroborate the testimony of the Bible, is truly astounding.

To hear its testimony as to man's fall at the very time that the worldly-wise are claiming that man never was perfect, never was in God's image, and consequently never fell from it, is remarkable. To hear its testimony that none could enter the Gospel high-calling to the divine nature, or the state of human justification and life through the Law Covenant passage-way [the First Ascending Passage, which symbolizes the Law Age], at a time when so many are preaching that the Law of Moses [man's own efforts] is the only way to life, is certainly gratifying. Surely in the Great Pyramid 'the invisible things [plans] of God from the creation of the world are clearly seen; being understood by the things that are made'-Ro 1:20

"Some may scoff at the testimony of this stone 'Witness,'" continues Brother Russell, "as they also scoff at God's written Word; but to their scoffs we answer: Account for this peculiar fitness of things, or else venture to prophesy of the future, and see how your prophesies will result. Prove to us that it requires no inspiration to foretell future events. Show us a sample of worldly wisdom. 'Produce your cause, saith the Lord; bring forth your strong reason, saith the King of Jacob. Let them bring them forth and show us what will happen; let them show the former things, what they be, that we may consider them and know the latter end of them; or declare to us things to come. Show the things that are to come hereafter, that we may know that ye are god' (mighty ones)-Isa 41:21-23."

While the Lord, the Creator of heaven and earth, thus challenges the worldly-wise to prove that they are able to foretell future history, shall we nevertheless contend that Satan, the father of lies, could do so? This is what the "Watch Tower" article contends for, claiming that Satan foreknew every prominent event and date in mankind's history pertaining to the outworking of God's plan or the ages, including those of the advents of our Lord and the mystery of Christ. The children of God are even challenged to prove their Scriptural claim that their heavenly Father is the only one who could have fore-arranged these things which He hid from ages and generations, and therefore the only one who could have foreshown them in the Great Pyramid, where they are now clearly to be read.

Paragraph 39 of the "Tower" article says: "It has always been Satan's purpose to exalt himself and to push Jehovah out of sight." The obvious reply to this somewhat crude expression is that, no matter how much Satan may have "purposed" to exalt himself, he never did and never can "push Jehovah out of sight," neither in a literal nor in a spiritual sense. On the contrary, the Scriptures declare of Jehovah, "Verily thou art a God that hidest thyself, O God of Israel, the Savior" -Isa 45:15. Satan has no volition in the matter, neither being able to "push" God out of the sight of those who have the seeing faith nor to reveal God to the unbelieving- Lu 10:21, 22. Of Moses we read that, "by faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible"-Heb 11:27. Faith can see right through "dead stone"! But Satan, the god of this world, is permitted to "blind the minds" of them which believe not, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"-2Co 4:1-6. This is not Satan's arrangement, but God's purpose, as explained by Jesus Christ-Mr 4:10-12; Ro 11:8-10.

Other Pyramid Expositors

We are not to make the mistake of supposing that the Pleiades were in line with the Ascending Passages at the time when the Pyramid was built. In quoting from the well-known work of the Rev. Joseph Seiss, Brother Russell presents the correct understanding-See page 327 of Vol. III, "Studies." On later consideration Professor C. Piazzi Smyth agreed that, not 2170 B.C., but 2140 B.C. was the date of the erection of the Pyramid. On the Autumnal Equinox of the year 2140 B.C. Alpha Draconis, the "North Star" of that epoch, shone directly down the Descending Passage, while the Pleiades were exactly on the *meridian* of the Pyramid. The ascending Passages pointed to this meridian, but not to

the Pleiades. Instead, the "scored lines" drawn on the walls of the Descending Passage, which by an exact time-measurement mark the date 2140 B.C., pointed directly upward to the Pleiades at this particular date, 2140 B.C.-See Vol. II. "Great Pyramid Passages," Section 31.

The words of Isaiah, "Woe to them that go down to Egypt for help" (Isa 31:1) are in this "Watch Tower" article applied literally, as apparently a warning to any who think of going to the Lord's stone Witness in Egypt for the purpose of finding in what way this Altar-Pillar testifies to the Lord of hosts. But the prophet goes on to say: "And stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."

Brother Russell explains the whole passage in his Pyramid chapter, page 316. The "horses" and "horsemen" are wrong doctrines and false leaders, and the "chariots" are worldly organizations. These all claim to be doctrines and leaders and organizations of the Lord, but God warns us against putting our trust in them, because they are of "Egypt," the world.

In his volumes of "Studies in the Scriptures" Brother Russell teaches very clearly how to distinguish between the Kingdom of God and the "power of darkness." He shows how the many evil systems of this "present evil world" all combine to make up the kingdom of the "prince of darkness," deceiving many into thinking that their particular "system" or "organization" is free from his, Satan's, influence. There is only the one safe course for the children of God, namely, to be clear of all systems or sects or organizations whatsoever, and be joined individually to Christ as members in particular of His body-1Co 12:12-27.

"We hope and labor," said Brother Russell, "that the good work of reforming and protesting against error may go on and on until each individual Christian will rest his faith (not in a denomination, large or small) but personally and individually in the Redeemer, and be united to Christ Jesus, the Head, as a member of his body-the only true Church...Such a splitting up of creeds and systems has been necessary to set free the Lord's 'sheep,' to prepare a cleansed sanctuary class truly united to Christ."

"Standing thus free, untrammeled by human creeds and bondages, but personally united to Christ each will find in the others 'members of the body of Christ,' and affinity, fellowship, and love will unite them in the only 'union' that is not injurious-union in Christ, to whom, as living' branches' in the Vine, each is personally united." Each one of these followers of Jesus Christ can claim God as his Father; and it is He, and not any "organization," who "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son"-Ro 8:14-17; Col 1:12-14.

Brother Russell impressed upon us from the Word of God, and desired us to comprehend clearly, that the Kingdom of God's dear Son is an invisible Kingdom, not seen of men. We are "citizens" of this heavenly Kingdom and "ambassadors for Christ," and to us this is real; but to others it is not so, as the apostle John declares: "The world knoweth us not,

because it knew him not"-1Jo 3:1. Our Lord's reply to the woman of Samaria proves conclusively that there is now no visible place where His followers can render acceptable service and worship to their heavenly Father-Joh 4:19-24.

The woman said: "Our fathers worshipped in this mountain [Gerizim]; and ye say, that in Jerusalem is the place where men ought to worship." Jesus answered: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father...the true worshippers shall worship the father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." We who are begotten of the Spirit are children of the heavenly Father. We are not the "children" of any visible organization.

The word "organization" does not occur in the Bible, and its use is apt to mislead. The Scriptural word is "kingdom"; and our Lord distinctly said that "the kingdom of God cometh not with observation"-with outward show-Lu 17:20. Therefore, there is no "visible organization of God on earth," as is claimed by some to their undoing.

How often Brother Russell warned us against this very thing, and how foolish we shall be if we do not heed his warning. We shall indeed be foolish if we claim that "only through our system or organization will the heavenly Father accept praise and service"; for this would make it appear necessary for every spirit-begotten child of God to "bow the knee" to the few who have constituted themselves heads of the organization. The apostle shows that it is only the carnal, fleshly mind that is deceived by such unscriptural claims-1Co 3:1-6, 18-23.

We must never forget the example of the apostate church, the "mystery of iniquity" of which Satan is the instigator (2Th 2:7-9), and which deceived the whole world to such an extent that at last the most arrogant of all the popes, Boniface VIII, felt called upon to issue his famous (or infamous!) "bull," *Unam Sanctum*, which contained the preposterous claim: "We declare, determine, and decree, that it is absolutely necessary to salvation, that every human being should be subject to the Roman pontiff"!

History shows that this marked the first beginnings of the downfall of the "Holy Roman Empire." When the peak of arrogance is reached, then begins the decline, which ends in utter destruction. This is the law of the Lord, "for whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"-Lu 14:11. And while we read in the world's news that "The Pope has again become a temporal sovereign" (the "solemn treaty" between the Vatican and the Italian government, which makes the Pope once more a king in his own right, was signed on 11th February, 1929), we know that this is only preparatory to the final destruction-Re 17:11-18; 18:21.

To apply Isaiah's words (Isa 31:1) in a literal way is evidently not Scriptural, for then God would not have sent His angel to appear to Joseph in a dream, to warn him about Herod's intentions-Mt 2:13-15. When Joseph took the child Jesus and his mother by night and departed into Egypt, according to God's instructions, he went there for help, to escape the woe that Herod brought upon Bethlehem-Mt 2:16.

Therefore when the prophet Isaiah, in another of his prophecies, directs the attention of the Lord's children to an Altar and a Pillar in the land of Egypt, and tells us, by the spirit of inspiration, that this Altar-Pillar is to be for a Sign and for a Witness to the Lord of hosts, we do well, if we are wise, to pay heed to His words. As is to be expected, Satan and his deluded followers will do all in their power to divert attention from this Sign and Witness, as Brother Russell forewarned us. The Lord's people are not interested in the sphinx, for they know it is but a "dumb idol"-Ro 8:9. But as for the Great Pyramid it is different, for they have "heard" its stones "crying out in no uncertain tones."

"Firmly incased in this solid rocky structure," concludes Brother Russell, "beyond the power of nature's storms or of the ruthless hand of the destroyer, the outline drawings of God's great plan have stood for four thousand years, prepared to give their testimony at the time appointed, in corroboration of the similarly revealed, but for ages hidden, testimony of the sure Word of Prophecy." "men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, proportions, measures, nature references and sacred correspondences which its Maker gave it. Here they are in all their speaking significance, stubborn and invincible beyond all power to suppress them."

Pyramid Measurements

We recommend a careful study of the chapter on the Pyramid by Brother Russell, comparing the explanation given there with the Scriptures cited. Such study as this is time well spent, for it gives all who desire truth a clear grasp of the Scriptural plan of salvation as it is in Christ Jesus. We must draw attention to the fact, however, that the measurements of the passage-ways require now to be amended, for when Brother Russell wrote his chapter on the Pyramid at the end of Vol. III, "Studies in the Scriptures" nearly forty years ago, the true measures of some parts, especially of the Descending Passage and "Pit," were not known. Professor C. Piazzi Smyth never went down the lower reach of the Descending Passage, and Professor Petrie did not measure it carefully, as he himself confesses.

After we visited the Pyramid in 1909 and 1912, when we measured every part carefully, we published the correct measurements in Vol. II of "Great Pyramid Passages" in 1913; and Brother Russell acknowledged the necessary amendments to his figures by specially recommending this volume to all "Watch Tower" readers, just as he had previously, in 1910, recommended Vol. I of "Great Pyramid Passages: in the "Watch Tower." Also in the Watch Tower Society's other periodical, "The Golden Age," these two volumes of "Great Pyramid Passages" are specially recommended to all careful students of God's Word; and the article on the Pyramid in the 21st May, 1924, issue makes use of our corrected measurements, and time-measurements, and many of the diagrams (this article on the Pyramid was so much appreciated that it had to be reprinted, in the 21st December, 1924, issue of "The Golden Age").

All such works on the testimony of the Lord's stone Witness, corroborative of the Scriptural plan of salvation, are most helpful to the Lord's people. For we know that at this time, as never before, people are on the one hand turning to Spiritism, and on the

other hand to Evolution, and both of these snares of the adversary are utterly refuted in the teaching of the Lord's stone Witness. Neither should we allow ourselves to be turned aside from this grand truth that we have received, even though it is inevitable that we shall be misunderstood, and have to suffer; for let us remember the words of Isa 57:2, and Ro 10:15.

Our Lord gave us comfort when he said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers to the prophets"-Lu 6:27-38. "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will persecute you: if they have kept my saying, they will keep yours also, ... But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause"-Joh 15:17-37; Mt 10:24-25. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed"-Isa 66:5.

NOTE.-The two volumes, "Great Pyramid Passage," which were specially recommended by Brother Russell to all his readers in the "Watch Tower," and recommended also in all editions of Vol. VII of "Studies in the Scriptures," as well as in other issues of the "Watch Tower" and "Golden Age" at various times, are still in print and still procurable. Address enquiries to Morton Edgar, 224 West Regent Street, Glasgow, Scotland.

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THE ALTAR IN EGYPT

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."—Isa. 19: 19, 20.

PART 1

JEHOVAH'S lightnings are revealing to his anointed ones much of prophecy that has heretofore been hidden from view. The reason is apparent; that is to say, it is God's due time. He has gathered his anointed into the temple condition and he begins to unfold to them some of the deep things contained in his Word. "The temple of God was opened in heaven, . . . and there were lightnings, and voices, and thunderings."—Rev. 11:19.

[2] As Jehovah fulfills his prophecy he gives some vision thereof to those who love him. That means that the Lord is feeding his people on 'food that is convenient for them'. Many honest seekers after truth may induce themselves and others to believe that they understand prophecy before its fulfilment; but manifestly an attempt to explain prophecy before God's due time is merely a guess, to say the most for such attempt. It hardly seems reasonable that creatures on earth would understand prophecy until it has been fulfilled or is in process of fulfilment.

[3] The text first above quoted from Isaiah is undoubtedly a prophecy which the Lord God in his own due time and good way unfolds to his faithful servant class. This does not mean that the Lord would be displeased with those who diligently seek to understand the prophecy even before the due time for its fulfilment. The angels sought to understand certain hidden things before God's due time to reveal those things, and it does not appear that God was displeased with their efforts. (1 Pet. 1:12) God did not permit them to understand, however. The same rule would apply to the new creation while on earth. When the child of God learns that he has been subscribing to the wrong interpretation of a prophecy, he will not be discouraged, but will rejoice that the Lord is pleased to give him further light. When the Christian finds that he has been following a wrong interpretation and sees a more reasonable and harmonious explanation thereof, he will readily and gladly forsake the old and turn to the later and better understanding.

[4] God reveals his truth in a progressive way. (Prov. 4:18) In no other way could the Christian walk in the light. He is admonished to be ready to give a reason for his hope. (1 Pet. 3:15) That reason must be based upon the Word of God, and not upon science and philosophy so called.—Isa. 1:18; 1 Tim. 6:20; 2 Tim. 1:12, 13; Col. 2:8.

[5] In the land of Egypt, in the northern part of the continent of Africa, there is set up a great structure of stone which is called the great pyramid of Gizeh. For the past half-century many students of the Word of God have been taught and have believed that the great pyramid of Egypt is that which God through his prophet Isaiah refers to in the text first above quoted. Many have relied upon that structure of stone to corroborate the testimony concerning the divine plan which is set forth in the Word of God. In fact, some have designated the pyramid "the Bible in stone" and "God's stone witness". Some by reference to that structure of stone have made calculations and determined in their own minds just the time when God would bring his plan to a climax. By certain measurements and mathematical calculations they have attempted to decide just the exact time God would take all his children from earth and receive them into heaven. Those relying thereupon have suffered sorrow and disappointment. When the important event expected to come to pass on a day certain failed to materialize, the devotees of the pyramid have sought out measurements therein by which they have fixed other and later dates and pinned their faith to such testimony.

[6] Some facts that can not be successfully disputed and that are worthy of consideration are these: That those who are devotees of the great pyramid have not seen and appreciated the distinction between the Elijah and the Elisha work of the church;

they have not discerned the distinction between the Devil's organization and God's organization, and have failed or refused to take part in declaring the day of the vengeance of our God against Satan's organization; they have failed to comprehend the birth of the nation and the coming of the Lord to his temple. In fact, they are not in harmony with present truth, which truth has impelled those who are devoted to God to zealously take part in the proclamation and exaltation of Jehovah's name.

7 Devotees of the pyramid have concluded that all the truth upon God's plan, due to be received by the church while on earth, was revealed prior to 1917 and that since that time the church has only to wait and watch in idleness while the members develop character, thereby fitting themselves to be taken to heaven. They continue to measure and consider the measurements of the great pyramid to determine just what day they are going to heaven. It is manifest that they are not making any progress in the truth and that they have not entered into the joy of the Lord. In fact, they do not understand what constitutes the joy of the Lord. May it not be that there has been a great mistake made by many of the consecrated concerning the pyramid of Gizeh and that those who have relied upon the pyramid and its measurements have been led away from God and from his service?

8 In this and a subsequent issue of *The Watch Tower* proof will be submitted which it is believed shows beyond a doubt that the prophecy of Isaiah 19:19, 20 has no reference whatsoever to the great pyramid of Egypt; that the prophecy could not be understood prior to the Lord's coming to his temple; that the prophecy applies to the anointed remnant class; and that we are now in that day of its fulfilment. Also, consideration will be given as to who built the pyramid and why it was built.

REASON

9 Jehovah has a reason for everything he does, and when he reveals his Word to his anointed they may expect to see some reason for God's action. Otherwise why would he invite his children to reason with him? (Isa. 1:18) The question at once arises, Why would God erect or cause to be erected in the land of Egypt a structure of stone and mark certain measurements thereon? If the claim be made that he did so to show his plan of salvation, the appropriate answer is that such course seems contrary to his Word. God can not contradict himself, and he is and always must be consistent. When Jehovah gave the Israelites the fundamental law by which they were to be governed, the first part of that command was that they should have no other god before him. To emphasize the necessity of faith in and devotion to him he commanded: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—Ex. 20:4.

10 Manifestly God's purpose was that his people should trust in him and in his Word which he gives them. There is no intimation that they were to refer to the great pyramid for corroborative evidence, although at the time of the giving of the law covenant the pyramid was undoubtedly built. When God said in the above-quoted law, "or any likeness of any thing that is in heaven above," he must of necessity have intended to include and did include the divine plan which was made in heaven and is in heaven. Why, then, should he erect on earth, or cause men to erect, that which is in the likeness of something above? To do so would be a direct contradiction of his own law. It is quite probable that the divine plan is shown in the stars; but even if that is true the child of God would not be authorized to study the stars in order to find out the divine plan. Some have made an attempt to corroborate the divine plan by studying the stars, and soon they have lost interest in and become blind to God's Word of truth. Invariably they have turned to spiritism or the teaching of the demons.

11 Without a question of doubt it is the will of God that the church must be guided by his Word and not by any object. God's children must walk by faith and not by sight. Faith is the proof of things not seen, and such proof is the basis of things for which the child of God hopes. Without faith it is impossible to please God. (Heb. 11:1, 6) Faith is the result of hearing and understanding the Word of God and then confidently relying upon that Word. (Rom. 10:17) The child of God must hear the truth and rely upon the truth as written in the Word. How is he to know the truth by looking at the measurements of a pile of stone? There is no room left to quibble about obtaining the truth and whence it must come. Jesus declared, "Thy Word is truth," and that by the truth the consecrated must be sanctified. (John 17:17) Jehovah magnifies his Word above everything, and even above his own name. "For thou hast magnified thy word above all thy name." (Ps. 138:2, *R. V.*) Could God magnify his Word by having a pile of stone erected in any place? One of the titles given to God's beloved Son is "The Word of God". Jehovah caused his prophet to write for the benefit of the church: "O that my ways were directed to keep thy statutes!" (Ps. 119:5) Nowhere is it written in God's Word that a structure of stone or any other object is to be a guide for the child of God.

12 But it is contended by some that "the great pyramid of Gizeh is strong corroborative proof of God's plan as set forth in his Word". If that were

true, that would be an admission on God's part that his Word needs corroborative proof and is therefore insufficient in itself. If his Word needs corroborative proof, then the statement in the Psalms, that his Word is the guide for his children, could not be true. If his Word is sufficient as a guide for his children, then corroborative proof of his Word is superfluous. God does not do superfluous and unnecessary things. It belittles his written Word to say that it needs corroborative proof. The Scriptures lay down the rule that the man of God is made perfect by knowing and obeying the Word of God. (2 Tim. 3:16, 17; John 17:17) Therefore it was prophetically written for the benefit of the child of God: "Thy word have I hid in mine heart, that I might not sin against thee. I will delight myself in thy statutes: I will not forget thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. For ever, O Lord, thy word is settled in heaven. Order my steps in thy word: and let not any iniquity have dominion over me. Thy word is very pure: therefore thy servant loveth it. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Let my cry come near before thee, O Lord: give me understanding according to thy word. My tongue shall speak of thy word: for all thy commandments are righteousness."—Ps. 119:11, 16, 42, 89, 133, 140, 160, 169, 172.

13 It was Jehovah who said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.*

14 The burden is upon the devotees of the pyramid of Gizeh to show from God's Word that he had anything whatsoever to do with the building of that structure of stone. If they make the proof, then they show that the Word of God is insufficient. If they fail to make the proof, then the great pyramid should be put out of the mind of every one who serves God. The facts are, however, that nowhere in the Word of God is the pyramid of Gizeh either directly or indirectly mentioned, as will be seen by examination of the argument that follows.

15 The Scripture says: "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6) If therefore the Word of God does not refer to the pyramid, teaching of and concerning the pyramid, and its measurements, then the drawing of conclusions therefrom is not only contrary to the Scriptures and out of order, but is presumptuous before the Lord. To take a measurement from this visible structure and use that measurement to teach the people of God that such measurement shows that on a day certain God will take his children from earth into heaven is attempting to run ahead and surely running ahead of the Lord and is therefore presumptuous. He who teaches that which is not found in the Word of God is not teaching "good things".

16 Before the giving of the holy spirit (John 16:13) and for the manifest purpose of establishing the faith of his disciples Jesus caused them to see a vision of transfiguration in the mountain. After the giving of the holy spirit at Pentecost the apostles did not rely upon the evidence furnished by that vision. They looked to and relied upon the Word of God, which they then understood. This proves that all members of the new creation must do likewise and rely upon the Word of God, as it is written: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Pet. 1:19.

17 God has caused his light to shine upon his Word, illuminating it for the guidance of his people. Whatsoever things he caused to be written in his Word are put there for the benefit of the church. (Rom. 15:4) Therefore Paul, instructing those who would be teachers in the church, said: "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) He who relies upon the measurements of the pyramid is not able to "convince the gainsayers", and especially when he produces measurements and attaches important events thereto and these events do not come to pass.

18 Is it not passing strange that if God intended his church to be taught by the measurements of a pile of stone neither Jesus nor any of the apostles has one word to say about it, but, on the contrary, emphasize the necessity of adhering closely to the Word of truth and unselfishly serving it? If, therefore, God did not intend his church to be taught by, of and concerning the great pyramid of Gizeh, then to teach it in the church is a waste of time, to say the least of it. It is more than a waste of time. It is diverting the mind away from the Word of God and from his service.

19 If the pyramid is not mentioned in the Bible, then following its teachings is being led by vain philosophy and false science and not following after Christ. (1 Tim. 6:20; Col. 2:8) If we find that the great pyramid is not mentioned in the Bible, but still insist on holding to it because of so-called scientific measurements, we are treading upon dangerous ground, because we are seeking truth from a source from which God did not command we should seek it. (Ex. 20:5) God has not promised protection to any one who goes outside of his Word for instruction concerning his plan.

LOCATION

[20] By an ingenious method of drawing lines an effort is made to prove that the great pyramid of Gizeh is located 'at the border of Egypt and in the midst of the land'. Many conscientious persons have swallowed this philosophy, bait, hook, sinker, line and all, without stopping to consider. In the first place it is a physical impossibility to place a tangible object in the midst of a certain tract of land and on the border thereof. By referring to the map of the land of Egypt it is easy to be seen that the great pyramid of Gizeh is situated neither in the midst of the land of Egypt nor on the border thereof.

[21] Egypt is approximately 600 miles long from north to south, and 250 miles broad in the widest part. Ancient Egypt was bounded on the south by Ethiopia, and on the north by the Mediterranean Sea. The Prophet Ezekiel mentions the tower of Syene (Hebrew, *Seveneh*), which was in the southern part of Egypt, and which is nearer the border than the pyramid. (Ezek. 29:10; 30:6) The location of the pyramid of Gizeh is approximately 100 miles south of the Mediterranean Sea, and 400 miles north of the tower of Seveneh; and of course the southern border of Egypt is still farther than that tower. Therefore the location of the pyramid can not be fitted to the words of the prophecy, even if the prophecy referred to the land of Egypt.

ALTAR

[22] The prophecy says, "In that day shall there be an altar to the Lord in the midst of the land of Egypt." The claim is made that the altar here mentioned refers to the pyramid of Gizeh. There is a complete absence of proof to support that claim. The Hebrew word from which the word "altar" is here translated means a place of sacrifice. There is nothing in the Scripture to indicate that the pyramid is or ever will be a place of sacrifice. Surely it is not now a place of sacrifice. When the church is all complete there will be no occasion then for sacrifice. The covenant by sacrifice will be done.

[23] If this scripture is given a literal interpretation, and applied to the land of Egypt, the facts must show that there has been, is now, or shall be in the future, sacrifice performed in Egypt at the pyramid of Gizeh. There is not one word in the Bible that would justify or support the conclusion that the pyramid of Gizeh is an altar, within the meaning of the scripture. We must therefore abandon the conclusion that the prophecy refers to the pyramid of Gizeh when it mentions the "altar".

PILLAR

[24] Continuing, the prophet says, "And a pillar at the border thereof to the Lord." The word "pillar" here used means a memorial column, or a pillar of testimony. In support of the correctness of this definition the prophet further says, "And it shall be for a sign and for a witness unto the Lord of hosts." Never at any time in the past has the pyramid of Gizeh given testimony to the name of Jehovah; and surely it is not doing so now.

[25] Not very many people are giving any attention at all to the pyramid at this time. The few who do give heed to it are the Anglo-Israelites of Great Britain, who believe that they are God's chosen people to carry out his purposes. It is manifest that they are misguided and deluded. There are a few others who claim to be followers of Christ and who also claim that the pyramid corroborates the testimony of the divine plan. The Anglo-Israelites know nothing about the divine plan, and the pyramid is not giving to them any corroborative testimony. If any one does know anything about the divine plan, he gained it from the Word of God; and the pyramid of Gizeh can not add anything whatsoever thereto.

SHAPE

[26] A pyramid is properly defined as a solid body standing on a triangular, square or polygonal base, and terminating in a point at the top. Such is the shape or form of the pyramid of Gizeh, except there is no capstone or point at the top. Many men can stand on the top of it now. It has been stated that "the pyramid figure represents perfection and completeness" and 'symbolically represents the plan of God and particularly represents Christ Jesus the Head or top Stone of the structure'. (See C-330, E-232.) In support thereof the words of the apostle are cited as follows: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2:19, 20.

[27] It is quite manifest that the apostle did not have in mind the pyramid of Gizeh or any other pyramid when he wrote the above. He is there addressing the anointed class and tells them that they are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner Stone. Then the apostle specifically adds: "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Eph. 2:21, 22) Again the apostle says: "Ye are God's building." (1 Cor. 3:9) "Ye are the temple of the living God."—2 Cor. 6:16.

[28] Clearly, in these scriptures the apostle had in mind Solomon's temple, which symbolically represents The Christ, Head and body. He could not have had in mind a pyramid. Solomon's temple was not in the shape of a pyramid. God's kingdom

organization is described in Revelation 21:10-16. Neither is that in the form of a pyramid. Neither a pyramid nor any building of the shape of a pyramid is anywhere mentioned in the Scriptures. The facts show that Christ Jesus is the chief corner Stone of the new creation; but that fact is no evidence that the pyramid or its top-stone represents Christ, even if it had a top-stone. The pyramid can in no possible way be fitted to the description of the building of God described in the Scriptures.

[29] Another prophet writes: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4:7) This scripture is cited as a proof that Jesus is brought forth as the head Stone at the completion of the structure and is therefore represented by placing the capstone on the pyramid. The scripture does not warrant any such conclusion. Jesus Christ is the Head or chief corner Stone of the kingdom class because he is God's anointed One and therefore King. As the chief corner or head Stone of the new creation he was anointed before any other stone was even selected. He was laid as that chief corner Stone in miniature when he presented himself as King of Israel, and laid in completion when he came to his temple. There is no scripture that refers to Jesus as a capstone or top-stone of the pyramid or anything else. The Scriptures describe the house of God as his temple, Christ Jesus as the chief One in that house, and the Head of it, and the other members are likened unto living stones built into the house. The pyramid is not a house.

WHO BUILT IT?

[30] It is certain that the pyramid of Gizeh was not built by Jehovah God; nor was it built at his command. It is written: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?"—Job 38:4-6.

[31] This scripture is cited to prove that the pyramid is "God's building". There is no sound reason for such a conclusion. Job's three friends had been expressing their learning and understanding. Job had given utterance to his knowledge and understanding and wisdom. God's reply thereto was a crushing blow and a rebuke to all human wisdom, knowledge and understanding. Paraphrasing the words of Jehovah, he said to Job: 'Who are you that gives counsel without knowledge? Be now a real man and answer my questions. I laid the foundations of the earth before the creation of man. Where were you then? Do you know anything about who stretched the measuring line over it? Who laid the foundation or the corner stone thereof?' Such was equivalent to telling Job and his friends that their wisdom was foolishness in God's sight. Surely God was not magnifying the importance of a pile of stone when he gave utterance to these words! It is so manifest that he referred to laying the foundations of the earth that there can be no doubt about it. Then he tells of another great thing that took place at that time: "The morning stars sang together, and all the sons of God shouted for joy." (Job 38:7) All these things occurred centuries before the creation of man, and many more centuries before the pyramid was built.

[32] From the above scriptures it may be properly concluded that there was a great ceremony at the time Jehovah God laid the foundations of the earth. On that occasion he disclosed to those present, doubtless, and especially to the Logos and Lucifer, his purpose concerning the earth and the creation of man to be its keeper. The two sons of God, Lucifer and the Logos, together sang an anthem of praise to Jehovah, and all the angelic hosts of heaven there assembled shouted for joy. This is strong proof that God disclosed to those present something of his purposes in the creation of earth and man and that this knowledge induced the creatures to praise the great Creator. It is reasonable to conclude that Lucifer there learned about the measurements of the earth and its relationship to the stars and planets and that he afterward used that information for his own selfish purpose to mislead others. Knowing of the measurements of the earth and the relationship thereof to the stars he could use this information in constructing the pyramid.

[33] The following is quoted from *Studies in the Scriptures:*

> It is conjectured that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. And to some extent the traditions of Egypt support such a theory. They reveal the fact that Egypt had a peculiar invasion about this date by a people whom tradition merely denominates Hyksos (i.e.,Shepherd Kings or Peaceful Kings). These invaders seem not to have attempted to disturb the general government of Egypt, and, after staying a time for some purpose not recognized by the tradition, they left Egypt as peacefully as they had come. These Hyksos or Peaceful Kings are supposed to include Melchizedek, and are assumed to have been the builders of the Great Pyramid—God's altar and "witness" in the land of Egypt.

[34] If Egyptian labor was used to construct the great pyramid, that of itself is conclusive proof that God had nothing to do with its building. It is said that the pyramid of Gizeh contains stones the estimated weight of which is 80 tons. Some of these stones are thirty feet in length. There is evidence that the stones were taken from a quarry on the east side of the River Nile and were dragged over to the

site of the pyramid. If that work was done by human hands or human power, then it must have been done by men who were slaves. That being true, without a doubt many of them died from exhaustion or from being cruelly driven to the task. If there was any sacrifice about that pyramid, it was the sacrifice of slaves to build it. Jehovah God does not accomplish any of his work in that way. The great God of justice and love would not erect a structure which would result in the oppression of slaves and the great loss of life.

35 It is more reasonable to conclude that the great pyramid of Gizeh, as well as the other pyramids thereabout, also the sphinx, were built by the rulers of Egypt and under the direction of Satan the Devil. The rulers of Egypt are known for their oppression of slaves. The Devil is the great oppressor.

36 Of the sons of Noah that came out of the ark with him Jehovah God chose Shem and blessed him. Abraham was a descendant of Shem, and to Abraham God made promise concerning the carrying out of his plan to bless all the families of the earth. It was to the descendants of Abraham that God gave the Bible, his Word of Truth.

37 Satan the Devil chose Ham, another son of Noah. Egypt is known as the land of Ham. Nimrod was a descendant of Ham, and the Devil exalted Nimrod in the eyes of the people as one greater than Jehovah God. The Devil, by the use of the descendants of Ham, set up Egypt, or the land of Ham, as the first great world power. Then Satan put his knowledge in dead stone, which may be called Satan's Bible, and not God's stone witness. In erecting the pyramid, of course, Satan would put in it some truth, because that is his method of practising fraud and deceit.

38 The information which Lucifer gained at the laying of the foundation of the earth doubtless included much concerning its measurements and God's unit of measurements; and by applying such knowledge Satan could put much in the pyramid that would harmonize with truth and which would serve to deceive men.

39 Based upon astronomical measurements, Professor Smyth concluded that the great pyramid was built in the year 2170 B. C. His conclusion is that at midnight of the autumnal equinox in 2170 B. C. the dragon star, which is a symbol of the Dragon or Devil, shone directly into the entrance of the pyramid of Gizeh; and upon this calculation he fixes the date of its completion. Further (as stated in *Scripture Studies*, Vol. 3, p. 321), using the ascending passage as though it were a telescope, it is claimed that the Pleiades was exactly in line with the ascending passage at the same time and that therefore the ascending passage pointed toward Jehovah. Admitting, for the sake of the argument, that the Pleiades represents the place of Jehovah's throne, what would these calculations mean? From the entrance passage the dragon star could be seen, but the ascending passage ends in a dead stone and therefore a view of the Pleiades was impossible. It has always been Satan's purpose to exalt himself and to push Jehovah out of sight. (2 Cor. 4:3, 4) If the above calculations are correct, then such is further corroborative proof that the Devil himself superintended the building of the pyramid of Gizeh.

40 Egypt was the place of great learning. Even Moses was instructed in the learning of the Egyptians. (Acts 7:22) It was the birthplace of astrology and soothsaying. The astrologers and soothsayers were undoubtedly the instruments of Satan the Devil.

SATAN'S PURPOSE

41 Other pyramids built near Gizeh are undoubtedly the tombs for the dead. It was in Egypt that the embalming of dead bodies had its origin. God had said: "Dust thou art, and unto dust shalt thou return." Manifestly the purpose of embalming dead bodies was to dispute and deny the law of God by keeping the body from moldering and returning to the dust. Of course Satan was the author of that, because it is in exact line with his first lie. Satan would reason something like this: 'It is to be expected that I will receive credit for building these tombs and embalming dead bodies, and the men who reverence God will turn away from them because of me. The pyramid of Gizeh shall not be a tomb, but shall contain many things that will apparently corroborate God's plan, and the men who reverence God will look upon it as the building of God. They will devote much time to the study of this dead stone and try to figure out God's purposes. In doing this they will be going contrary to his plain command. (Ex. 20:4, 5) Also, I will be turning them away from the Word of God.'

42 Of course no one can tell exactly how Satan reasoned, but the facts show that the above process of reasoning is exactly in line with what has come to pass. Those who have devoted themselves to the pyramid have failed to see some of the most important things that God has revealed for the benefit of his church. The mind of such was turned away from Jehovah and his Word.

43 In another place the prophet says: "Woe to them that go down to Egypt for help." (Isa. 31:1) Whether we give this text a literal or a symbolic meaning, it is a warning to Israel after the spirit, that is to say, the new creation. If we apply it literally, it means that the new creatures have gone down to literal Egypt to find proof to corroborate God's plan, which is wrong. If we apply it symbolically, it means that new creatures have gone down to the world for help. They have such corroborative proof

of worldy wisdom expressed in stone. This wisdom proceeds not from God but from the Devil. The correct interpretation of this text undoubtedly is that the Christian should not seek wisdom from the world or from anything that is in the world, but should always look unto Jehovah, who speaks to his children through his Word. The Devil's purpose at all times is to turn the mind of man away from God's Word.

44 The sphinx undoubtedly is a representation of the Devil. Surely no one will claim it was erected by the hand of Jehovah. There sits the sphinx and with a supercilious air seems to say as the mouthpiece of the Devil: 'I have succeeded in fooling the Christians and turning their minds away from God's Word, and now they are seeking knowledge in this dead stone.' God, through his prophet, says: 'Should we in behalf of the living inquire of the dead? To the law and to the testimony; if they speak not according to his Word it is because there is no truth in them.'—Isa. 8:19, 20, *Leeser*.

45 Then, it is asked, what is the meaning of Isaiah's prophecy (19:19, 20) concerning the altar and the pillar in the land of Egypt if it does not refer to the pyramid of Gizeh? In another issue of *The Watch Tower* an attempt will be made to answer that question.

QUESTIONS FOR BEREAN STUDY

To whom does Jehovah give an understanding of his prophecies, and when? Does God approve the effort to understand prophecy before its fulfilment? What should be the attitude of truth-seekers in this connection? ¶ 1-3.

Apply Proverbs 4:18. Where only is the light to be found upon which to base our conclusions? ¶ 4.

What and where is the great pyramid here under consideration? Why has it been carefully studied? Does it contain information on prophecies now due to be understood? Does it reveal a distinction between the Elijah and the Elisha work of the church? Does it show anything to distinguish between the Devil's organization and God's organization? Does it encourage zealous proclamation of the kingdom message and a declaration of God's vengeance against Satan's organization, now due? In view of this, to what would reliance upon the pyramid for information now lead? ¶ 5-8.

Why does God invite his children to reason with him? Here apply Psalm 119:105 and John 17:17. What, then, should be the source of information on which to base our conclusions and our faith? Quote other scriptures further showing the importance and sufficiency of God's Word. ¶ 9-13.

Does God in his Word refer to pyramid measurements as a means of instructing his people? If not, and if no other points of the pyramid bear record of his purposes, what may be the reasonable conclusion as to the pyramid's being a part of his witness? ¶ 14-19.

Describe the location of the great pyramid. For what was the structure used? Do these facts agree with the description in our text and with the meaning of "altar" and of "pillar to the Lord"? To what conclusion should this lead? ¶ 20-25.

To what "building" does the Apostle Paul refer? Why does he speak of it as a "temple"? Explain the meaning of "the chief corner stone". Does the pyramid fit the description here given by the apostle? ¶ 26-29.

On what occasion and for what purpose were the words of Job 38:4-6 spoken? To what do these words refer? Could the pyramid be here referred to? ¶ 30, 31.

What was the occasion mentioned in Job 38:7? In this connection, account for the measurements of the pyramid. A consideration of the material used and the methods employed in the construction of the pyramid leads to what conclusion as to who directed the building thereof? ¶ 32-35.

Show Satan's direction in Egypt's becoming a world-power. What claims, based upon astronomical calculations, further indicate that God did not direct the building of the pyramid? ¶ 36-40.

For what purpose were other pyramids in Egypt used? What was probably the reason for this pyramid's being used differently? ¶ 41, 42.

Explain 'going down to Egypt for help'. In the light of Isaiah 8:19, 20, of what should the Lord's people be particularly careful? ¶ 43-45.

WAITING FOR THE KINGDOM ENDED

"And it shall be said in that day, Lo, this is our God; we have waited for him."—Isa. 25: 9.

WHEN God Almighty changed Abram's name to Abraham and promised him, saying, "I will make nations of thee, and kings shall come out of thee," it must have thrilled the patriarch to think that he should be the forefather of doubtless the most illustrious nation and king that earth should produce. It was reasonable for him to think this because God had previously promised that in him all the families of the earth should be blessed. Unquestionably these divine statements gave Abraham visions of Messiah's kingdom, so that later Jesus could say: "Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

These kingdom hopes were transmitted to Abraham's descendants, the nation of Israel. In time there came a change in their form of government and a human king was enthroned among them, and the kingdom reached the height of its splendor in the days of the wise and opulent king, Solomon. But there is much to show that the Israelites became selfishly narrow in their view of God's promised kingdom. They became more eager for the vainglory of being the topmost nation of earth than for the blessings which God intended to bestow upon all the families of the earth through the kingly seed of Abraham, through his holy nation. What hopes they had were grievously shocked when after about five hundred years of rule their kingdom was overturned by the heathen. Their disappointment must have been as keen as that of the two disciples who met the resurrected Jesus incognito on the road to Emmaus and who said to him, "We trusted that it had been he which should have