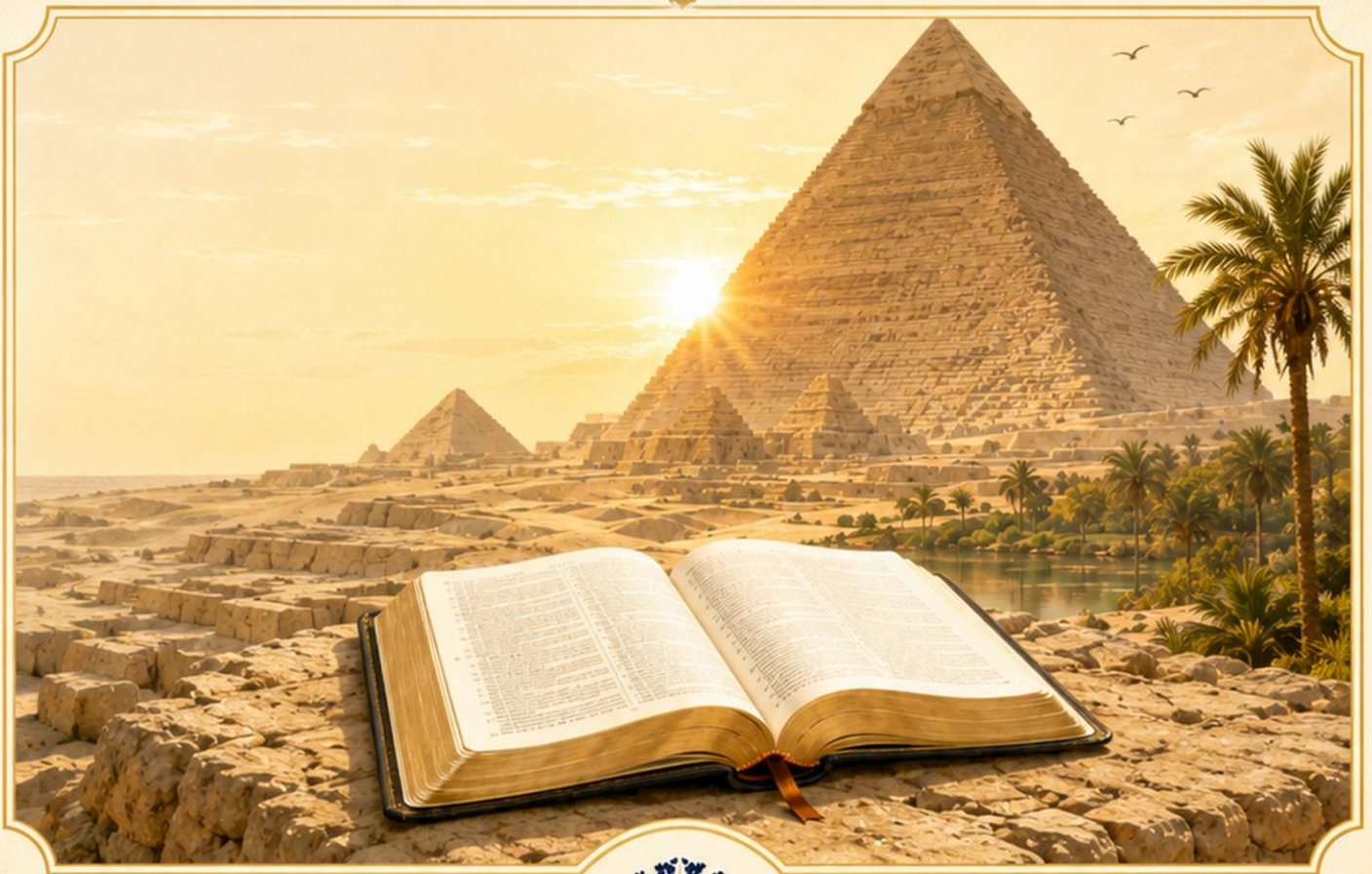


REASON TOGETHER STUDY

WHAT ARE PYRAMIDS?

— GENESIS 41:48 —

TOMBS, GRANARIES, POWER PLANTS,
GIANTS OR SOMETHING ELSE?



REASON TOGETHER CHURCH

www.ReasonTogether.Church

WHAT ARE PYRAMIDS?

Sermon Transcript

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Bring your questions. Open your Bible. Let's Reason Together the Word of God.

Aloha,

Welcome to Reason Together Church.

Bring your questions.

Open your Bible.

Let's Reason Together the Word of God.

Today I want to talk about something that has fascinated people for thousands of years.

The pyramids of Egypt.

They are among the most recognizable structures ever built.

You can show somebody a silhouette of one and almost everybody knows what it is.

A pyramid.

But here is the interesting thing.

Ask ten people what the pyramids were for and you may get ten different answers.

Some will tell you they were tombs for Pharaohs.

Some will tell you that Joseph built them to store grain before the seven years of famine.

Some will tell you giants built them.

Some will tell you they were ancient power plants.

Some will tell you they were built before the Flood.

Some will tell you they were built by a lost civilization.

And sooner or later somebody will tell you aliens did it.

So today our question is very simple.

What are pyramids?

And I want to warn you at the beginning that the Bible does not give us one verse that says,

"The pyramids were built for this purpose."

There is no verse that identifies the Great Pyramid by name.

There is no verse that tells us who designed it.

There is no verse that tells us how they moved every stone.

And there is no verse that says Joseph built it, giants built it or that it generated electricity.

That does not mean the Bible has nothing to say.

It means we have to learn an important Biblical discipline.

We have to know the difference between what the Bible says, what the Bible allows and what somebody has added to the Bible.

That is important far beyond pyramids.

There are a lot of things Christians repeat because they have heard them so many times that they assume they are in the Bible.

Sometimes they are.

Sometimes they are not.

And our responsibility is not to make the Bible more interesting by adding to it.

Our responsibility is to believe exactly what God gave us.

Not less.

And not more.

Before we begin, let's pray.

Father, thank You for Your Word.

Thank You that You have given us truth that does not change with every theory, every documentary, every headline or every new idea.

Give us wisdom today.

Help us to be curious without becoming careless.

Help us to examine evidence without placing human opinion above Scripture.

Help us to know when You have spoken clearly and to have the humility to say, "I do not know," when You have not.

Open our eyes to Your Word.

Teach us to reason together through it.

In Jesus' name,

Amen.

Before we get into the study, I want to say something to our guests.

We are glad you are here.

You are our honored guest today.

There is no expectation that you give anything to Reason Together Church.

If you are a member of another church, please continue supporting your home church faithfully.

For those who call Reason Together Church their church home, there is a giving box in the back and there are ways to give online through our website.

But we do not pass a plate and there is no pressure.

The Bible says in 2 Corinthians 9:7,

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

Giving is worship.

It is never meant to be compulsion.

And after the service, please stop by the Reason Together Café.

The coffee is free.

The refills are free.

And around here we like to say there are free refills on conversations too.

Now open your Bible with me to Genesis chapter 41.

Because if we are going to talk about pyramids and Joseph, we should begin with Joseph rather than beginning with the pyramids.

Genesis 41 records one of the most remarkable administrative projects in the Bible.

Pharaoh has had a dream.

Seven fat cattle are followed by seven thin cattle.

Seven good ears of corn are followed by seven thin ears.

Nobody can tell Pharaoh what the dream means.

Then Joseph is brought out of prison.

God gives Joseph the interpretation.

There will be seven years of extraordinary abundance.

Then there will be seven years of terrible famine.

And Joseph does not merely interpret the dream.

He recommends a national plan.

Look at Genesis 41:34 and following.

“Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.”

“And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.”

Notice those words.

“Keep food in the cities.”

Then verse 48 says,

“And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.”

That is important.

Joseph absolutely supervised a massive food-storage operation.

The Bible is clear about that.

Egypt gathered so much grain that eventually they stopped counting it.

Verse 49 says,

“And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.”

Then the famine comes.

Verse 56 says,

“And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians.”

So let's establish our first fact.

Did Joseph have storehouses?

Yes.

Did Joseph store enormous quantities of grain?

Yes.

Did Joseph organize that storage throughout Egypt?

Yes.

Did the Bible say those storehouses were pyramids?

No.

And that last answer is just as important as the first three.

There is an old tradition that the pyramids were Joseph's granaries.

And when I say old, I do mean old.

This is not something somebody invented last Tuesday on social media.

For many centuries some Christians and travelers looking at the pyramids believed they were the storehouses Joseph used during the famine.

So if somebody tells you that theory has historical roots, that is true.

But an old tradition is not the same thing as a Biblical statement.

Something can be ancient and still be wrong.

Something can be repeated for hundreds of years and still not be Scripture.

And Genesis itself gives us a clue that should make us cautious.

Joseph stored food in cities.

He stored the food of the field around each city in that city.

That makes practical sense.

If grain is being harvested throughout Egypt, you do not want every farmer hauling all of it hundreds of miles to one giant building.

You establish storage throughout the land.

That is what the text describes.

And when we look at the Great Pyramid, most of that enormous structure is solid stone.

There are chambers and passageways inside it, but the overwhelming majority of the structure is masonry.

If your goal were to build the world's most inefficient grain silo, making almost the entire building solid stone would be a pretty good way to do it.

That does not mean Joseph's storehouses were unimpressive.

They may have been enormous.

They may have been engineering achievements in their own right.

But the Bible simply does not identify them with the pyramids.

So the first lesson today is this.

Possible does not mean Biblical.

Now let's consider the explanation most Egyptologists give.

They identify the major pyramids as royal funerary monuments associated with Egypt's kings.

That conclusion is not based merely on somebody looking at a pyramid and guessing.

The pyramids occur in complexes associated with kings.

They have mortuary temples.

They have causeways.

They are surrounded by tombs.

Later pyramids contain what scholars call the Pyramid Texts.

Those texts are religious and mortuary writings dealing with the deceased king and his hoped-for existence after death.

The Metropolitan Museum of Art describes the Great Pyramid at Giza as belonging to Khufu and places it within a standardized royal pyramid complex in which the pyramid marked the king's tomb.

The University of Chicago describes the Pyramid Texts as mortuary rituals and religious writings placed in royal pyramids.

Now, does that mean every question has been answered?

No.

There are legitimate questions.

The Great Pyramid does not contain the extensive wall inscriptions found in some later pyramids.

No mummy of Khufu was discovered lying peacefully inside waiting for modern archaeologists to arrive.

Some interior features have purposes that continue to be discussed.

Construction methods are still studied.

New voids and spaces have been detected with modern technology.

There is still mystery there.

But mystery is not the same thing as evidence for whatever explanation we prefer.

That is another important Reason Together principle.

If the conventional explanation has an unanswered question, that does not automatically make every alternative explanation true.

Suppose I tell you I do not know where my car keys are.

That does not mean they are on the moon.

My ignorance about their exact location is not evidence for every proposed location.

The same thing is true here.

We can say archaeologists do not know everything about the Great Pyramid.

That is fair.

But we cannot say, "Therefore it was a power plant."

We still need evidence.

So let's talk about the power-plant idea.

This theory is popular because the pyramid contains materials and features that sound impressive when you put them together.

There is granite.

There is limestone.

Granite contains quartz.

There are underground features.

There are chambers.

There are shafts.

There are unusual acoustic properties.

There are claims involving water, vibration, resonance and conductivity.

And when you hear those words one after another, it can sound very scientific.

But we have to ask a simple question.

Where is the power?

Where is the device that turned whatever process was occurring into usable electrical current?

Where is the distribution system?

Where are the wires?

Where are the machines being powered?

Where are the Egyptian texts saying, "Here is how we generate electricity from this pyramid?"

Where is the evidence that closes the gap between "this stone has interesting properties" and "this building was an electrical generator"?

That gap matters.

A copper wire can conduct electricity.

That does not mean every piece of copper was part of a power station.

Quartz can interact with electricity under certain conditions.

That does not mean every granite countertop in America is secretly a generator.

We have to be careful not to turn interesting properties into proven purposes.

Now I also want to be fair.

I do not think Christians have any reason to insist that ancient Egyptians were technologically stupid.

Sometimes people hear “ancient” and imagine somebody barely capable of stacking two rocks together.

The Bible does not describe ancient humanity that way at all.

Turn back to Genesis chapter 4.

We are still very early in human history.

Yet Genesis 4:20 speaks of Jabal and says,

“He was the father of such as dwell in tents, and of such as have cattle.”

Verse 21 says of Jubal,

“He was the father of all such as handle the harp and organ.”

Verse 22 speaks of Tubalcain,

“An instructor of every artificer in brass and iron.”

Do you see what the Bible is showing us?

Animal husbandry.

Music.

Instrument making.

Metalworking.

Specialized skills.

And we are only in Genesis chapter 4.

The Biblical picture of early mankind is not a bunch of ignorant people waiting millions of years to figure out how to sharpen a stick.

Human beings were made in the image of God.

They could think.

They could create.

They could design.

They could organize.

They could learn.

And after the fall, that same human intelligence could be used for good or evil.

Now go to Genesis chapter 11.

Here we come to Babel.

Verse 3 says,

“And they said one to another, Go to, let us make brick, and burn them throughly.”

“They had brick for stone, and slime had they for mortar.”

Then they say in verse 4,

“Go to, let us build us a city and a tower, whose top may reach unto heaven.”

This is an organized construction project.

They understand materials.

They understand production.

They understand labor.

They understand planning.

They understand architecture.

And listen to what God says in verse 6.

“And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.”

That is a remarkable statement about human capability.

God does not look down and say,

“These primitive people will never accomplish anything.”

He says that united together, what they have imagined to do will not be restrained from them.

Then God confounds their language and scatters them.

So here is something I want you to consider.

The Bible gives us a framework in which sophisticated human civilization appears very early.

That means when we find ancient people doing extraordinary things, we do not have to panic.

We do not have to say,

“Humans could never have done that, so it must have been aliens.”

We do not even have to say,

“Humans could never have done that, so it had to be giants.”

Biblically, humans are already capable of remarkable engineering and organization.

Now, that brings us to giants.

Were there giants in the Bible?

Absolutely.

Genesis 6:4 says,

“There were giants in the earth in those days; and also after that.”

Numbers 13:33 says,

“And there we saw the giants, the sons of Anak, which come of the giants.”

Deuteronomy 3 tells us about Og king of Bashan.

First Samuel 17 gives us Goliath.

The Bible does not need us to apologize for those passages.

If Scripture says there were giants, I believe there were giants.

But now ask the next question.

Does the Bible say giants built the pyramids?

No.

Does the Bible connect the Anakim to the Great Pyramid?

No.

Does it connect Og with Egyptian construction?

No.

Does it say Goliath’s ancestors were quarrying stone at Giza?

No.

The argument often goes like this.

Giants existed.

The pyramids are gigantic.

Therefore giants built the pyramids.

But the conclusion does not follow.

A large building does not require a large person.

Look at the skyscrapers around the world today.

They were not built by 30-foot-tall construction workers.

They were built by ordinary-sized people using knowledge, organization, tools, machinery and time.

The same basic principle applies to the ancient world even if the tools were different.

Leverage works whether you understand the modern mathematical equation or not.

A ramp works whether you have a college degree or not.

A sled works whether you call the force friction or simply know that wetting the ground makes it easier to pull.

Boats can move enormous weight.

Teams of people can move enormous weight.

Engineering multiplies human strength.

So yes, Biblical giants existed.

But no, the existence of giants does not prove they built the pyramids.

And this is where I want to make another distinction.

We should not make the mistake of laughing at everything unusual just because modern culture tells us to laugh at it.

Christians sometimes become so afraid of sounding strange that they quietly apologize for the Bible.

I will not do that.

If the Bible says giants existed, giants existed.

If the Bible says God divided the languages at Babel, God divided the languages at Babel.

If the Bible says a worldwide Flood came in Noah's day, I believe the Flood came.

But believing what the Bible says does not give me permission to attach those truths to anything I want.

I cannot say,

“Giants existed, therefore they built Stonehenge.”

I cannot say,

“The Flood happened, therefore every unusual rock formation was created by that one event.”

I cannot say,

“Joseph stored grain, therefore every large ancient building in Egypt was his granary.”

That is not defending Scripture.

That is adding speculation to Scripture.

What about the idea that the pyramids were built before the Flood?

Again, the Bible tells us that there was a pre-Flood civilization.

Genesis describes cities, agriculture, music and metalworking before the Flood.

So the concept of sophisticated pre-Flood people is Biblical.

But does Genesis tell us that the Egyptian pyramids survived the Flood?

No.

If somebody proposes that, they have to demonstrate it historically and archaeologically.

They cannot simply put the word “Biblical” in front of the theory and make it Biblical.

Now we come to another question that people sometimes ask.

Did the Israelites build the pyramids while they were slaves in Egypt?

You have probably seen movies that create that impression.

But open your Bible to Exodus chapter 1.

Verse 11 says,

“Therefore they did set over them taskmasters to afflict them with their burdens.”

“And they built for Pharaoh treasure cities, Pithom and Raamses.”

The Bible does tell us that Israelites were forced into construction labor.

It tells us what two of those projects were called.

Pithom and Raamses.

It does not say they built the Great Pyramid.

And under the conventional chronology used by Egyptologists, the great Giza pyramids are placed centuries before the period in which most proposed chronologies place Joseph or the Exodus.

Now I want to be careful with chronology because ancient chronology is complicated.

Egyptian dates are reconstructed from king lists, inscriptions, archaeological layers, astronomical evidence, radiocarbon measurements and comparisons between records.

There are debates over details.

There are places where scholars disagree.

There are proposed Biblical chronologies that differ from conventional Egyptian chronologies.

That is worth studying.

But there are two bad ways to approach it.

One bad way is to say,

“An archaeologist gave a date, therefore it cannot possibly be questioned.”

Human scholarship can be wrong.

The other bad way is to say,

“Scholars disagree over some dates, therefore any date I want is equally good.”

That does not follow either.

Uncertainty is not permission to invent certainty.

So when we discuss Joseph and the pyramids, we can say this honestly.

The Bible gives us no direct connection between Joseph’s storehouses and the Giza pyramids.

The physical design of the Great Pyramid is not well suited to storing huge amounts of grain.

Genesis describes distributed storage in cities.

And the conventional Egyptian chronology places the Great Pyramid significantly earlier than Joseph under most proposed Biblical chronologies.

Taken together, that makes the Joseph-granary identification very difficult to defend.

But let’s not throw Joseph out of Egypt just because the pyramid theory fails.

That is another mistake people make.

Sometimes a Christian theory gets attached to the Bible.

Then somebody disproves the theory and people think they disproved the Bible.

No.

If the pyramids were not Joseph's granaries, Genesis 41 still says exactly what it always said.

Joseph stored grain.

Egypt survived the famine.

God used Joseph to preserve life.

The Bible did not fail.

A theory failed.

Those are not the same thing.

Now let's ask what ancient Egyptian texts themselves contribute.

One of the most important collections is called the Pyramid Texts.

These writings appear in royal pyramids later than the Great Pyramid.

They contain religious rituals, prayers and statements concerned with the dead king, his protection and his transition into the afterlife according to Egyptian religion.

That matters because it tells us how Egyptians themselves connected pyramids with kingship, death and religion.

It does not prove that every single pyramid had exactly the same function in exactly the same way.

But it is much stronger evidence than a theory invented thousands of years later with no Egyptian document supporting it.

Then there are later Coffin Texts and what is commonly called the Book of the Dead.

These show a continuing Egyptian concern with death, the afterlife, divine judgment, protection and the journey beyond this life.

And I want you to notice something important here.

Egypt was an extraordinarily religious civilization.

The pyramids were not built in a spiritual vacuum.

The Egyptians had gods.

They had priests.

They had temples.

They had beliefs about death.

They had beliefs about the king.

They had beliefs about eternity.

And the Bible repeatedly confronts Egypt not merely as a political power but as a nation filled with false gods.

In Exodus 12:12 God says,

“And against all the gods of Egypt I will execute judgment: I am the LORD.”

That is one of the most important Biblical statements about Egypt.

When Moses confronts Pharaoh, this is not merely a dispute between two political leaders.

It is a confrontation between the LORD and the false gods of Egypt.

The Nile had religious significance.

The sun had religious significance.

Animals had religious significance.

Pharaoh himself stood within a religious system of divine kingship.

So if the pyramids were royal funerary monuments associated with beliefs about the king's afterlife, that fits very naturally within what we know about Egyptian religion.

And Scripture tells us where that religion ultimately stood.

It stood under the judgment of the true God.

Now let's talk about ancient writers outside the Bible.

This is where we need another rule.

Ancient does not mean inspired.

Herodotus wrote about Egypt and the pyramids.

Other Greek and Roman writers wrote about them.

Later Jewish writers discussed Egyptian history.

Christian travelers and writers passed along traditions.

Arabic writers preserved still more traditions, some claiming the pyramids were built before the Flood or were designed to preserve knowledge through a coming catastrophe.

Those writings are historically interesting.

Sometimes they may preserve genuine traditions.

Sometimes they repeat legends.

Sometimes they mix fact and folklore together.

How do we use them?

We ask questions.

How close was this writer to the event?

Where did the writer get the information?

Does the writer claim to have seen something personally or merely heard a story?

Do independent sources say the same thing?

Does archaeology support it?

Does it contradict known facts?

And most importantly for us,

Does it contradict Scripture?

If it contradicts Scripture, Scripture wins.

If Scripture is silent, then we may investigate without pretending that our conclusion carries Biblical authority.

There is great freedom in that.

You do not have to be afraid of ancient history.

You do not have to be afraid of archaeology.

You do not have to be afraid of a new discovery.

Truth cannot overthrow truth.

If something is genuinely true, it will not ultimately contradict what God has genuinely revealed.

Sometimes our interpretation of Scripture needs correction.

Sometimes an archaeological interpretation needs correction.

Sometimes both sides need more evidence.

But truth itself is not afraid of investigation.

That is why we call this Reason Together.

Isaiah 1:18 says,

“Come now, and let us reason together, saith the LORD.”

God did not give us minds so we could turn them off when somebody asks a difficult question.

He gave us minds so we could bring every thought into submission to truth.

Now, what about aliens?

I was almost tempted not to include them.

But if you preach a sermon called “What are Pyramids?” somebody is going to ask.

So here is the answer.

Does the Bible describe angels?

Yes.

Does the Bible describe fallen angels?

Yes.

Does the Bible describe spiritual beings interacting with human history?

Yes.

Does the Bible describe extraterrestrials arriving in spacecraft to design Egyptian pyramids?

No.

And once again, the argument usually begins with an insult to ancient people.

“They could not have done this.”

Why not?

Because we would find it difficult to do it the same way today?

That does not prove they could not do it.

The Smithsonian has noted evidence that Egyptian workers had tools such as copper chisels, drills and saws and that abrasive material such as sand could assist in working harder stone.

Archaeology has uncovered worker settlements and evidence of organized labor around Giza.

We may still debate exactly how every block moved from quarry to final position.

But “we do not know every step” is not evidence for extraterrestrials.

And there is something almost backwards about the alien theory.

People will look at human beings, who Scripture says were created in the image of God, and say,

“They could never have done that.”

Then they will invent beings for whom they have no direct evidence and say,

“They must have done it.”

The Bible gives a much higher view of humanity than that.

Human beings are fallen, yes.

But human beings are also creative, intelligent and capable of extraordinary accomplishments.

Now I want to ask another question.

Could pyramids have served more than one purpose?

Certainly.

We sometimes think in categories that ancient people may not have separated.

A pyramid could be a tomb and a religious monument.

It could be a royal memorial and a political statement.

It could proclaim the power of Pharaoh and express beliefs about the afterlife.

Its alignment could carry symbolic or astronomical significance without making the building an observatory.

Its geometry could carry religious meaning without making it a generator.

Its size could demonstrate the organizational power of the state while still functioning within a funerary complex.

So we do not need to force every pyramid into one sentence such as,

“It was only a grave.”

The evidence suggests a broader royal and religious complex.

But again, multiple purposes do not mean unlimited purposes.

A church building can be used for worship, teaching, fellowship, counseling and community gatherings.

That does not mean it is secretly an airport.

Multiple functions still require evidence.

Now, there is a larger Biblical lesson hiding inside this whole discussion.

And I think this may be more important than the pyramids themselves.

What do you do when the Bible does not answer the exact question you are asking?

There are three common mistakes.

The first mistake is saying,

“If the Bible does not mention it, it cannot be true.”

That is not correct.

The Bible never tells me the name of every Pharaoh.

It never gives me a complete map of ancient Egypt.

It never tells me how every Egyptian tool worked.

It never lists every king, every city, every temple or every battle.

The Bible is completely true, but it is not an encyclopedia of every fact that exists.

So Biblical silence does not make something false.

The second mistake is the opposite.

“If something could fit somewhere into the Bible, then the Bible teaches it.”

No.

Joseph had storehouses.

Pyramids are in Egypt.

Those two facts do not create a verse saying Joseph stored grain in pyramids.

Giants existed.

Pyramids are large.

Those two facts do not create a verse saying giants built pyramids.

Angels exist.

Pyramids are mysterious.

Those facts do not create a verse saying angels designed them.

The third mistake is saying,

“Experts disagree about one part, therefore every theory is equally good.”

No.

There are degrees of evidence.

There are strong conclusions, weak conclusions and unsupported conclusions.

We should be willing to say so.

Sometimes people think faith requires absolute certainty about every historical detail.

It does not.

Faith requires confidence in what God has said.

There is nothing unspiritual about saying,

“I do not know.”

Those may be three of the most intellectually honest words a Christian can say.

I do not know exactly how every stone of the Great Pyramid was positioned.

I do not know the purpose of every passage inside it.

I do not know whether every accepted date in Egyptian chronology will remain exactly where scholars currently place it.

I do not know what discoveries are still buried beneath the sands of Egypt.

But I do know what Genesis 41 says.

Joseph stored grain.

I do know what Genesis 6 says.

Giants existed.

I do know what Genesis 11 says.

Ancient humanity was capable of enormous organized projects.

I do know what Exodus says.

Egypt worshipped false gods and the LORD judged them.

And I do know that nowhere does Scripture identify the Great Pyramid as Joseph's granary, a giant's construction project or an electrical generator.

So where does that leave us?

It leaves us with a strong historical case that Egyptian pyramids were royal monuments intimately connected with kingship, burial and religion.

It leaves open questions about particular architectural features and construction techniques.

It leaves room to study ancient traditions.

It leaves room to question chronologies carefully.

It leaves room for archaeology to discover things we did not know yesterday.

But it does not leave room for us to call speculation Scripture.

And maybe that is the point I want you to carry home today.

Do not be afraid of questions.

Bring your questions.

Open your Bible.

Reason through the evidence.

But keep your categories straight.

Say,

“The Bible says this.”

Then say,

“History suggests this.”

Then say,

“This is a possibility.”

Then say,

“This is speculation.”

Do not collapse all four statements into one.

That is how bad doctrine begins.

That is how legends become “Bible facts.”

That is how people eventually become disappointed with Scripture because somebody promised them Scripture said something it never said.

We do the Bible no favors by exaggerating it.

The Word of God does not need our embellishment.

Proverbs 30:5 says,

“Every word of God is pure: he is a shield unto them that put their trust in him.”

Then verse 6 warns,

“Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

That verse belongs in a study about pyramids.

It belongs in a study about prophecy.

It belongs in a study about creation.

It belongs in a study about angels.

It belongs in a study about anything where we are tempted to turn an interesting idea into a Biblical statement.

“Add thou not unto his words.”

Now let’s bring this back to Joseph for a moment.

Joseph’s real story is actually far greater than the pyramid theory.

Think about what Genesis tells us.

A young man is hated by his brothers.

He is sold into slavery.

He is falsely accused.

He is imprisoned.

He is forgotten.

And then in one day God takes him from the prison to the palace.

God gives him wisdom to understand Pharaoh’s dream.

God gives him a plan that preserves an entire nation.

And through that famine, God preserves Jacob’s family.

Through that family comes Israel.

Through Israel comes the promised line.

And ultimately through that line comes Jesus Christ.

Do you see how much greater that is than saying,

“Joseph built a pyramid”?

The wonder of Joseph is not that he may have designed a famous monument.

The wonder is that God used a rejected son to preserve life.

And that itself points us forward.

Joseph was rejected by his brothers.

Jesus “came unto his own, and his own received him not.”

Joseph was brought low and then exalted.

Christ humbled Himself and was highly exalted.

Joseph became the means by which starving people received bread.

Jesus said in John 6:35,

"I am the bread of life: he that cometh to me shall never hunger."

The pyramids may be impressive.

But they are stone.

They cannot save anybody.

Whatever Pharaoh hoped to accomplish for eternity through monuments, chambers, rituals and prayers, those stones could not purchase eternal life.

No pyramid can conquer death.

No tomb can guarantee resurrection.

No king can build himself a staircase to heaven.

And that may be the most important contrast in the entire study.

Egypt built monuments for kings who died.

Christianity proclaims a King who walked out of His tomb.

Pharaohs surrounded themselves with objects for the afterlife.

Jesus Christ needed nothing placed in His tomb because He was not staying there.

The Gospel does not say that we construct our way into eternity.

It says Christ came down to us.

He lived the sinless life we could not live.

He died the death we deserved to die.

He was buried.

And on the third day He rose again.

You can build the largest monument on earth and still die.

You can have your name carved into stone and still stand before God.

You can have wealth, power, servants and a kingdom and still discover that none of them can redeem your soul.

Psalm 49 says,

"They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him."

That is true for Pharaoh.

It is true for kings.

It is true for presidents.

It is true for pastors.

It is true for me.

It is true for you.

We do not need a pyramid.

We need a Savior.

And if you are here today and you have never trusted Jesus Christ as your Savior, I want you to understand that salvation is not found in what you build for God.

It is found in what Christ has already done for you.

Romans 3:23 says,

“For all have sinned, and come short of the glory of God.”

Romans 6:23 says,

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Romans 10:9 says,

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

And verse 13 says,

“For whosoever shall call upon the name of the Lord shall be saved.”

If you have never done that, you can call on Him today.

You do not have to repeat magic words.

You do not earn salvation by a prayer.

But you can express to God the faith that is in your heart.

You might pray something like this.

Lord Jesus,

I know that I am a sinner.

I know that I cannot save myself.

I believe that You died on the cross for my sins.

I believe that You were buried and that You rose again.

I place my faith in You alone.

Forgive me.

Save me.

Be my Lord and Savior.

Thank You for the gift of eternal life.

Amen.

If you prayed that and meant it, please talk with me after the service.

I would love to sit down with you, open the Bible and show you what God says about the decision you have made.

And for those of us who already know Christ, here is your challenge this week.

When somebody sends you a video claiming that the Bible proves some astonishing historical theory, do not immediately share it just because it sounds Biblical.

Open the Bible first.

Find the verse.

Read the passage around it.

Ask what it actually says.

Then ask what has been added.

You may discover that the theory is possible.

You may discover that it is unlikely.

You may discover that it is wrong.

Or you may simply discover that we do not know.

And that is okay.

You can share this study with somebody who loves mysteries, archaeology or ancient history.

You do not have to begin by telling them they are wrong.

Ask them,

“What evidence would convince you?”

Ask them,

“Where does the Bible actually say that?”

Ask them,

“What is the difference between an ancient tradition and an inspired text?”

Ask them,

“If one explanation has unanswered questions, does that prove the alternative?”

Those questions can open a conversation rather than close one.

Because the purpose is not to win an argument about stone buildings.

The purpose is to teach people how to seek truth.

And ultimately, truth leads us back to the One who said,

“I am the way, the truth, and the life.”

So what are pyramids?

They are extraordinary monuments from an extraordinary ancient civilization.

The strongest evidence connects the Egyptian pyramids with kingship, burial and religion.

Joseph really did store enormous quantities of grain, but Scripture never says he stored it in pyramids.

Giants really did exist according to Scripture, but Scripture never says they built the pyramids.

Ancient people really were capable of astonishing engineering, so mystery does not require aliens.

And the power-plant theory may collect interesting observations, but interesting observations are not the same thing as demonstrated electrical generation.

There are things we know.

There are things we can reasonably conclude.

There are things that remain possible.

And there are things that remain speculation.

The wise Christian learns the difference.

And when we do not know, we do not have to be embarrassed.

We simply say,

“The Bible does not tell us.”

Then we keep studying.

Because our faith is not built on solving every mystery of Egypt.

Our faith is built on Jesus Christ.

The pyramids have stood for thousands of years.

But one day every monument of man will be gone.

Isaiah 40:8 says,

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

Stone wears away.

Kingdoms fall.

Chronologies get revised.

Theories come and go.

But the Word of God stands forever.

Let’s pray.

Father, thank You for giving us minds that can ask questions and a Bible that gives us truth.

Teach us to love truth more than we love a clever theory.

Keep us from adding to Your Word.

Give us humility where we do not know and confidence where You have spoken.

Thank You for the testimony of history and archaeology where they help us understand the ancient world.

But above all, thank You for Jesus Christ.

Thank You that eternal life does not depend upon monuments, human achievement or earthly power.

Thank You that salvation is Your gift through Your Son.

Help us this week to be people who bring questions, open our Bibles and reason together through Your Word.

In Jesus’ name,

Amen.

Before you go, remember that the Reason Together Café is open.

Grab a cup of coffee.

Ask another question.

Continue the conversation.

And if somebody came to mind during today’s study, share this with them.

Maybe they believe Joseph built the pyramids.

Maybe they are fascinated by giants.

Maybe they have watched documentaries about ancient power systems.

Do not send it to them as a weapon.

Send it as an invitation.

“Here is something interesting. Let’s look at it together.”

That is what Reason Together Church is about.

Bring your questions.

Open your Bible.

Let’s Reason Together the Word of God.

Aloha Nui Loa.

REASON TOGETHER STUDIES

PASTOR'S COMMENTARY

WHAT ARE PYRAMIDS?

Tombs, Granaries, Power Plants, Giants or Something Else?

Genesis 4:17–22; 11:1–9; 41:33–57; Exodus 1:8–14 KJV

And now nothing will be restrained from them, which they have imagined to do. Genesis 11:6

Dr. Thomas W. Hawksley

Pastor & Teacher

Commentary in Brief

CENTRAL CONCLUSION Scripture never identifies the Egyptian pyramids, never calls them Joseph's storehouses, never attributes them to giants and never describes them as power-generating structures. The Bible does, however, give a strong framework for evaluating all four claims. Joseph unquestionably organized massive grain storage. Giants unquestionably appear in the Biblical record. Early humanity is portrayed as technologically and organizationally capable. Egypt was a major civilization repeatedly encountered by the people of God. None of those facts permits us to attach a specific pyramid theory to a verse that does not make the connection.

The strongest direct evidence for the great Egyptian pyramids comes from Egypt itself. Pyramid complexes are associated with kingship, mortuary ritual and the afterlife. Later Old Kingdom pyramids contain the Pyramid Texts, a body of royal funerary literature concerned with the dead king's transition beyond death. That evidence does not answer every engineering question and does not require the claim that every architectural feature had only one purpose. It does, however, make a royal and mortuary explanation substantially better supported than the modern granary, giant-builder or electrical-generator theories.

The Joseph-granary tradition deserves more respect than a dismissive joke because it is genuinely old. Christians in late antiquity and the Middle Ages did identify the pyramids with Joseph's storehouses. But the tradition is later than Genesis and is not found in the Biblical text. Genesis 41 describes food being gathered and laid up "in the cities," apparently in a distributed storage system tied to local agricultural production. The enormous solid mass and limited internal volume of the famous pyramids also make them highly inefficient grain warehouses.

The giant theory must be handled with equal care. A Christian has no reason to deny Biblical giants simply because modern culture finds them uncomfortable. Genesis 6:4, the Anakim, the Rephaim, Og and Goliath belong to the Biblical record. Yet Scripture never connects those people with Egyptian pyramid construction. Believing one Biblical statement does not authorize attaching it to an unrelated historical mystery.

The controlling pastoral principle is therefore simple: say what Scripture says, investigate what history can illuminate and label speculation honestly. The study is not designed to make the pyramids less mysterious. It is designed to keep mystery from becoming a substitute for evidence.

1. The Title and the Question Behind It

"What are Pyramids?" is intentionally broader than "Who built the pyramids?" because the study must examine both identity and purpose. The public conversation usually begins with competing claims: tombs, granaries, power plants, giant-built monuments, pre-Flood structures or extraterrestrial technology. The commentary should not begin by selecting a favorite theory. It should begin by asking what kind of evidence would be required to establish each claim.

The deeper question is methodological: how should a Bible-believing Christian reason when Scripture intersects an ancient civilization but does not explain a particular monument? This is

exactly the kind of question Reason Together Studies is designed to address. Biblical authority does not require pretending the Bible contains details it does not contain.

2. The Bible Speaks Often About Egypt but Never Names the Pyramids

Egypt is woven deeply into Biblical history. Abraham travels there. Joseph is sold there and rises to authority there. Jacob's family settles there. Israel is enslaved there. Moses confronts Pharaoh there. Egyptian rulers and alliances reappear later in the Old Testament. Yet none of these passages identifies a pyramid or explains the purpose of one.

That silence matters in two directions. It prevents the skeptic from claiming that Scripture is disproved because it does not discuss the pyramids. The Bible never claims to be an architectural catalogue of Egypt. It also prevents the believer from saying, "The Bible teaches that Joseph built the pyramids," because no Biblical sentence says that.

A useful preaching rule is: Biblical silence creates room for investigation, not room for invention.

3. What Genesis 41 Actually Says About Joseph's Storage Program

Genesis 41 describes a national emergency plan of extraordinary scale. Joseph interprets Pharaoh's dreams as seven years of great plenty followed by seven years of famine. He recommends administrative preparation, collection and preservation of food during the years of abundance.

Genesis 41:48 KJV says, "And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same." The geographical detail is important. Food from the field surrounding each city is stored in that city. The verse naturally describes distributed storage rather than one monumental national silo.

Genesis 41:49 emphasizes the scale: "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." The text therefore gives no reason to minimize Joseph's administrative achievement. Massive storage is Biblical. Pyramid storage is not stated.

4. "Storehouses" and the Danger of Reading a Modern Picture into the Text

English readers can easily hear the word "storehouse" and imagine one enormous building. The Genesis narrative does not require that image. Agricultural societies normally preserve food in many storage facilities, and the statement that grain was laid up in the cities points in that direction.

Even where translations use "storehouses" in describing the opening of supplies during the famine, the narrative does not supply shape, dimensions or monumental form. Nothing in the passage connects the storage system with royal tomb architecture. The responsible statement is therefore that Joseph administered storage facilities whose precise archaeological identification remains uncertain.

5. The Ancient Joseph's Granaries Tradition

The identification of pyramids as "Joseph's granaries" is not merely a recent social-media invention. It appears in Christian travel traditions of late antiquity and becomes familiar in medieval Europe. That fact deserves to be preserved because it explains why the claim has survived so long.

But age of a tradition is not the same thing as proximity to the event. A fourth-century or medieval identification still comes many centuries after the age in which Joseph would have lived. It can demonstrate what later Christians believed about the monuments. It cannot by itself demonstrate what the builders intended.

This distinction is pastorally useful: a tradition can be old, sincere and interesting while still being historically mistaken.

6. Why the Great Pyramids Are Poorly Designed as Grain Bins

The famous pyramids are overwhelmingly composed of solid masonry. Their accessible chambers and passages represent only a small fraction of their total internal volume. That design is the opposite of what an efficient bulk-storage facility normally requires.

Grain storage benefits from large usable cavities, manageable loading and unloading, ventilation, pest control and convenient access. Narrow ascending or descending passages, sealed chambers and enormous amounts of solid stone would make the pyramids extraordinarily expensive storage containers for relatively little grain.

This physical observation is not the theological reason the Joseph theory fails. The theological reason is that Scripture never makes the identification. The architectural inefficiency simply gives historical support to the same caution.

7. The Conventional Tomb Explanation

The standard archaeological interpretation understands Egyptian pyramids as royal monuments closely connected with burial, kingship and mortuary religion. That conclusion is not based on one isolated assumption. It comes from the wider pyramid complex: associated temples, causeways, subsidiary burials, royal names, mortuary practices and later pyramid inscriptions.

The word "tomb" can sometimes sound too simple, as though the entire structure were merely a stone box for a corpse. Egyptian royal burial was religious, political and symbolic. A pyramid could function as a burial monument while also proclaiming kingship, cosmic order, dynastic legitimacy and religious expectations about the afterlife.

Therefore the commentary should avoid the false choice that if a pyramid had symbolic, astronomical or political meaning it could not also be funerary.

8. The Pyramid Texts

The Pyramid Texts are among the most important ancient sources for this study. They appear in pyramids of later Old Kingdom rulers and consist of ritual utterances concerned with the deceased king, divine protection, ascent, transformation and life after death.

They do not appear inside the Great Pyramid of Khufu, so they must not be used as though they were inscriptions written on Khufu's chamber walls. Their importance is broader. They show that the pyramid tradition itself became explicitly connected with royal mortuary theology within ancient Egypt.

That is far stronger evidence for how Egyptians understood pyramids than a theory first proposed thousands of years later without supporting Egyptian documentation.

9. The Absence of a Mummy in the Great Pyramid

One common objection to the tomb interpretation is that no intact mummy of Khufu was found inside the Great Pyramid. The observation is true as far as the known discovery record goes, but the conclusion "therefore it was never a tomb" does not necessarily follow.

Ancient Egyptian tombs were robbed extensively. Valuable grave goods made royal burials obvious targets. An empty or disturbed burial chamber cannot by itself establish that no burial ever occurred there.

The correct teaching posture is to acknowledge the absence without allowing absence of a surviving body to carry more evidentiary weight than it can bear.

10. The Sarcophagus and Internal Chambers

The granite coffer in the King's Chamber is one of the features supporting a funerary interpretation. Whether every internal feature can be explained with certainty is a separate question. The existence of unanswered architectural questions should be admitted rather than hidden.

This is an important reasoning lesson. A theory can be the best-supported explanation without explaining every detail. Historical conclusions are often comparative: which explanation accounts for the greatest amount of evidence with the fewest unsupported assumptions?

11. Were the Pyramids Power Plants?

The power-plant theory usually begins with real observations: granite contains quartz, some chambers display unusual acoustic properties, water exists in the broader geological setting and the pyramid exhibits impressive precision. The weakness occurs when observations are converted into a functioning electrical system without demonstrating the required mechanism.

To establish an ancient electrical power station, one would expect evidence not merely of potentially conductive or resonant materials but of generation, control, transmission and use.

Where are the devices? Where are the distribution systems? Where are the Egyptian texts describing the process? What load was powered? How was the current collected and transmitted?

Without those links, the theory remains speculation rather than demonstrated technology.

12. Advanced Ancient Engineering Is Not the Same as Electricity

A Christian does not need to defend the intelligence of the ancient world by accepting every lost-technology theory. Ancient Egyptians plainly possessed sophisticated surveying, stoneworking, logistics, administration and architectural knowledge.

The Bible itself makes intellectual condescension toward ancient humanity difficult. Genesis does not begin with generations of barely functional people waiting for modern science to make them intelligent. It presents organized cities, animal husbandry, music, metallurgy and major construction very early in human history.

13. Genesis 4 and Early Human Capability

Genesis 4:17 records city building. Genesis 4:20–22 describes specialization in livestock, musical culture and metalworking. Tubalcain is “an instructor of every artificer in brass and iron.” Whatever chronology one adopts for technological development, the theological portrait is clear: early humanity is creative, organized and technically capable.

This means the argument “ancient people could not have built it, therefore something nonhuman must have” is not a Biblical argument. Scripture gives no basis for assuming ancient humans were intellectually inferior to modern humans.

14. Babel Is More Relevant Than Many Pyramid Theories

Genesis 11 may be the most important Biblical passage for framing ancient monumental construction. Humanity acts collectively, organizes a major building project and develops a construction technology suited to the available environment.

Genesis 11:6 KJV records the LORD saying, “Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.” The verse should not be turned into a technical claim about specific Egyptian engineering. It does establish that Scripture takes early human cooperative capability seriously.

After the confusion of languages and dispersion, human communities did not become blank slates. They carried knowledge, skills and cultural memories with them. That observation provides a far more natural Biblical framework for advanced ancient civilizations than the assumption that every great monument needs a supernatural construction crew.

15. Did Giants Build the Pyramids?

The giant theory must begin by refusing two opposite mistakes. The first is to deny Biblical giants because modern readers are uncomfortable with them. The second is to use the existence of Biblical giants as an all-purpose explanation for large ancient structures.

Genesis 6:4 says, "There were giants in the earth in those days." Later Scripture names the Anakim and Rephaim and describes unusually large individuals such as Og and Goliath. Those texts are part of the Biblical record and should be treated seriously.

But no passage says the giants migrated to Egypt to construct pyramids. No inspired writer identifies a pyramid workforce as Nephilim, Anakim or Rephaim. Therefore "giants existed" is Biblical; "giants built the pyramids" is an added theory.

16. Nephilim, Genesis 6 and the Limits of the Connection

Genesis 6 is one of the most debated passages in the Old Testament. Interpretations of the "sons of God," "daughters of men" and Nephilim differ among conservative interpreters. The pyramid study does not need to settle every aspect of that debate.

Even if one adopts the interpretation that Genesis 6 describes supernatural beings producing giant offspring, an additional chain of evidence would still be required to connect those beings with Egyptian monuments. The existence of one extraordinary Biblical phenomenon does not prove its involvement in an unrelated archaeological question.

17. Were the Pyramids Built Before the Flood?

Some alternative theories move the pyramids into the pre-Flood world and portray them as surviving repositories of ancient knowledge. Scripture never identifies any Egyptian pyramid as antediluvian. Genesis also never names a surviving pre-Flood city, tower or monument after the Flood.

A pre-Flood pyramid theory therefore carries a substantial burden of proof. It must establish a date independently, explain the structure's survival and reconcile that scenario with Egyptian archaeological context. "The Bible does not say it did not happen" is not evidence that it did happen.

18. The Flood and Claims of Preserved Ancient Knowledge

Later traditions sometimes tell of monuments built before a great flood to preserve astronomy, science or sacred knowledge. Such traditions are historically interesting because flood memories appear in multiple ancient cultures.

But a Christian should distinguish a cultural memory that may echo a real event from a reliable historical description of a specific monument. Similarity to the Biblical Flood does not make every detail of every flood legend true.

19. Egyptian Chronology and the Joseph Question

Conventional Egyptian chronology places the great Giza pyramids in the Old Kingdom, centuries before most proposed dates for Joseph. If that broad chronology is correct, the Great Pyramid was already ancient by Joseph's lifetime.

Biblical chronology and Egyptian chronology contain debated details, and responsible scholarship may question specific dates or synchronisms. But uncertainty at the margins does not mean all dates become equally possible. To move Joseph into the pyramid-building age requires a coherent reconstruction of dynasties, archaeological layers and Biblical chronology, not simply a declaration that conventional chronology might contain errors.

20. Israelite Slaves and the Pyramids

Popular imagery frequently places Hebrew slaves dragging pyramid stones. Exodus itself does not say that. Exodus 1:11 says the Egyptians "built for Pharaoh treasure cities, Pithom and Raamses." The text explicitly connects Israelite forced labor with building activity, but it names cities rather than pyramids.

The sermon and commentary should therefore avoid using familiar movie imagery as though it were a Biblical verse. Israel's bondage in Egypt is Biblical. Israelite construction labor is Biblical. Israelite construction of the Great Pyramid is not stated.

21. Who Built the Pyramids According to Archaeology?

Archaeological evidence points toward organized Egyptian labor forces, including skilled workers, administrators and support systems. Worker settlements, food provision and occupational organization fit a national construction project directed by the Egyptian state.

This does not require romanticizing ancient labor conditions. Large royal projects could involve compulsory service, taxation in labor and harsh working conditions. The point is narrower: evidence for organized human labor makes a giant or extraterrestrial workforce unnecessary.

22. Herodotus and the Value of Later Ancient Witnesses

Herodotus wrote many centuries after the great Giza pyramids were constructed. His account therefore cannot be treated as an eyewitness construction diary. Yet he remains valuable because he records traditions circulating in the ancient world much closer to Egypt's civilization than modern speculation.

Ancient writers should be weighed rather than either worshiped or dismissed. Ask when the writer lived, what sources he could access, whether he distinguishes report from observation and whether independent evidence supports his claims.

23. Egyptian Sources Should Receive Special Weight

When investigating Egyptian monuments, Egyptian inscriptions, archaeological context and material culture deserve special attention because they arise from the civilization that created and used the structures.

This does not mean Egyptian royal claims are infallible. Ancient rulers engaged in propaganda, omitted defeats and celebrated themselves. It does mean that a contemporary or near-contemporary Egyptian source begins with a stronger historical claim than a modern theory that lacks ancient attestation.

24. Josephus and Jewish Historical Tradition

Ancient Jewish writers can be useful for understanding how later Jews remembered Biblical history and interacted with surrounding traditions. Josephus is particularly important in many historical studies because he retells Biblical events for a Greco-Roman audience and sometimes preserves material not found in the Biblical text.

But Josephus is not inspired Scripture. When he adds a detail, the detail may be historically valuable, debatable or mistaken. The same claims discipline applied to Christian tradition must be applied to Jewish historical tradition.

25. Arabic and Medieval Pyramid Traditions

Later Arabic literature contains elaborate pyramid stories involving pre-Flood kings, preserved sciences, treasures and astronomical knowledge. These traditions are fascinating evidence for how the pyramids were understood after ancient Egyptian religion had disappeared.

They are not direct testimony from the Old Kingdom builders. The historical distance is enormous. Their proper use is comparative: they show the growth of legends around monuments whose original cultural explanations had become difficult for later peoples to recover.

26. Ancient Does Not Automatically Mean Accurate

The word “ancient” can create an impression of authority. But a story recorded a thousand years after an event is still a late source even if it is ancient from our perspective.

The better hierarchy asks: How close is the source to the event? Is it independent? Does it have access to earlier records? Is the claim corroborated archaeologically? Does the source have an obvious ideological purpose? This method allows the church to appreciate ancient texts without turning them into a second Bible.

27. What About Aliens?

Although not necessary to the core title, extraterrestrial claims belong in the commentary because they are among the most common popular explanations for ancient monumental architecture. The

argument normally begins from human incapacity: ancient people supposedly could not quarry, move, align or stack such stones.

The Biblical record gives no evidence that extraterrestrial civilizations designed Egyptian monuments. Angels and fallen spiritual beings are Biblical categories, but Scripture never identifies them as pyramid architects. Substituting “alien” for an unexplained engineering detail simply moves the question rather than solving it.

28. Could a Pyramid Have More Than One Purpose?

Yes. This is an important corrective to overly rigid debates. An ancient monument could be funerary, religious, political, astronomical and symbolic at the same time. A modern cathedral can be a worship space, architectural statement, burial site, historical memorial and civic landmark without those functions canceling one another.

Therefore accepting a mortuary purpose does not require denying that the pyramid's orientation, geometry or visual symbolism carried additional significance. The evidence must be evaluated feature by feature.

29. Precision Does Not Prove a Hidden Technology

The precision of Egyptian surveying and construction is one of the legitimate marvels of the pyramids. It should be allowed to remain impressive. But precision by itself does not identify the tools or power source used to achieve it.

This principle applies broadly in archaeology: an effect establishes that a capability existed, but not automatically which proposed mechanism produced it. Multiple engineering methods can sometimes yield the same result.

30. The Bible Does Not Need a Pyramid Theory to Be True

This may be the most important apologetic caution in the entire study. Christians sometimes feel pressure to attach spectacular archaeological claims to Scripture because they believe doing so will strengthen faith. In practice, weak claims can do the opposite.

If a believer is told that the Bible proves Joseph built the pyramids and later discovers that the verse never says it, the problem was not Scripture. The problem was the claim made on Scripture's behalf.

The Bible is strong enough to be allowed to say exactly what it says.

31. The Bible Also Does Not Require Us to Fear Unanswered Questions

Admitting “we do not know” is not a retreat from faith. It is often the most accurate statement available. Scripture itself leaves many historical details unexplained because those details are not necessary to the inspired purpose of the text.

A mature Biblical worldview distinguishes revelation from curiosity. Curiosity is good. Research is good. Archaeology is good. But none of those requires certainty where evidence remains incomplete.

32. Claims Discipline for the Joseph Theory

High confidence: Joseph organized enormous grain collection and storage throughout Egypt during the seven years of plenty.

High confidence: Genesis 41 places stored food in cities and links the food to the fields surrounding those cities.

High confidence: Scripture never calls Joseph's storehouses pyramids.

Moderate-to-high historical confidence: the famous monumental pyramids are poorly suited to efficient bulk grain storage and belong archaeologically to royal pyramid complexes.

Historical fact: later Christian tradition did identify pyramids as Joseph's granaries. That tradition should be labeled later tradition, not Biblical teaching.

33. Claims Discipline for the Giant Theory

High confidence: the Bible describes giants and giant peoples.

High confidence: the Bible never connects Biblical giants with Egyptian pyramid construction.

Possible but unproved: later legends about giants building enormous monuments may preserve cultural memories about unusually large people or may simply arise from the human tendency to explain massive ruins by imagining massive builders.

Rejected as a sermon claim: “The pyramids are so large that only giants could have built them.” Human organization and engineering are sufficient categories to explain monumental construction.

34. Claims Discipline for the Power-Plant Theory

High confidence: the pyramids incorporate materials with interesting physical properties and display impressive geometry and acoustics.

High confidence: those observations alone do not demonstrate electrical generation.

Low/speculative confidence: proposals that chambers, water, quartz and geometry formed a working power system. No complete demonstrated generation-to-use chain has been established.

Rejected as a Biblical claim: Scripture nowhere identifies Egypt's pyramids as energy devices.

35. Claims Discipline for the Tomb Explanation

High confidence: Egyptian pyramid complexes are closely associated with kingship, burial and mortuary religion.

High confidence: later royal pyramids contain explicit mortuary texts.

Moderate-to-high confidence: the Great Pyramid was constructed as part of this royal funerary tradition even though an intact royal mummy was not recovered from it.

Open questions remain about the precise function of individual passages, shafts, chambers and construction methods. Those questions do not erase the larger archaeological context.

36. The Pastoral Value of Saying “Possible,” “Probable” and “Certain”

This study offers an opportunity to teach the congregation a vocabulary of evidence. “Certain” should be reserved for what the text or evidence establishes directly. “Probable” identifies the best-supported explanation when some uncertainty remains. “Possible” means a claim has not been ruled out but lacks sufficient evidence for confidence.

The categories are not signs of weak faith. They are tools of truthful speech. Proverbs repeatedly values honest weights and measures; intellectual honesty is another form of refusing false weights.

37. Scripture First, Evidence Second, Speculation Labeled

The order matters. Scripture supplies the authoritative theological framework. Historical and archaeological evidence can illuminate the ancient setting. Speculation may suggest questions worth testing. Problems arise when the order is reversed and a modern theory is used to force a new meaning into the Biblical text.

The goal is neither “Bible only, therefore history does not matter” nor “archaeology decides what Scripture is allowed to mean.” It is disciplined integration in which each source is allowed to speak within its proper authority.

38. Recommended Pastoral Guardrails

Keep the sermon from becoming a conspiracy-theory catalogue. The unusual theories are useful because they sharpen the reasoning process, not because every possibility deserves equal time or equal credibility.

Do not mock listeners who have heard or believed one of the alternative explanations. Many of the claims begin with genuine unanswered questions. Correct the evidentiary leap rather than ridiculing curiosity.

Do not make Egyptian archaeology a test of salvation or orthodoxy. A person may disagree about chronology, construction methods or secondary functions without denying the Gospel.

Do not present later ancient literature as inspired. Cite it as historical testimony, then return to Scripture as the controlling authority.

39. The Theological Lesson from Babel

The sermon can legitimately use Babel to challenge the modern assumption that people closer to the beginning of human history must have been intellectually primitive. The verse does not explain Egyptian masonry techniques, but it does reveal God's own assessment of unified human ingenuity.

This provides a positive Biblical alternative to sensational explanations. Human beings made in the image of God possess creativity, reasoning ability and the capacity for extraordinary cooperation. Sin distorts those gifts but does not erase them.

40. The Greater Lesson: Do Not Add to the Text

The pyramid question finally becomes a hermeneutics lesson. A claim can be compatible with the Bible without being taught by the Bible. That distinction protects doctrine, preaching and apologetics.

The church should be willing to say: Joseph stored grain, but Genesis does not identify the buildings. Giants existed, but Scripture does not make them pyramid builders. Ancient humans were capable, but Genesis does not provide a construction manual. Egypt practiced elaborate mortuary religion, but the Bible does not pause to explain its monuments.

That kind of restraint is not less Biblical. It is more Biblical because it refuses to put words in God's mouth.

41. Final Commentary Conclusion

The best-supported answer to "What are Pyramids?" is that the great Egyptian pyramids were monumental royal structures deeply connected with kingship, burial and Egyptian beliefs about the afterlife. They may also have carried political, astronomical and symbolic functions. Their engineering remains astonishing and some details remain debated.

Joseph's grain-storage system is unquestionably Biblical, but identifying the pyramids with that system goes beyond Scripture and conflicts with the physical design and conventional chronology of the monuments. Biblical giants are real within the Biblical record, but no Biblical text makes

them pyramid builders. The power-plant theory identifies intriguing physical features but lacks the evidence necessary to demonstrate an electrical-generation system.

The lasting ministry conclusion is therefore methodological as much as historical: the Bible does not answer every question we can ask about the ancient world, but it teaches us how to tell the truth while asking them. We may investigate boldly, compare sources carefully and remain fascinated by what we do not know without pretending speculation is revelation.

42. Principal Biblical Texts for Teaching and Further Study

- Genesis 4:17–22 - early city building, specialization, music and metallurgy.
- Genesis 6:1–4 - Nephilim/giants and the interpretive limits of connecting them to later monuments.
- Genesis 11:1–9 - Babel, organized construction and early human capability.
- Genesis 41:33–57 - Joseph's national grain-storage and famine-relief program.
- Exodus 1:8–14 - Israelite forced labor and the named building projects of Pithom and Raamses.
- Numbers 13:28–33; Deuteronomy 3:11; 1 Samuel 17 - later Biblical witnesses concerning unusually large peoples and individuals.

43. Final Pastoral Summary

The congregation should leave this study with more than an opinion about Egypt. They should leave with a method. Open the Bible first. Ask exactly what it says. Ask what it does not say. Then examine historical sources according to their age, proximity and evidence. Distinguish possibility from probability and probability from certainty. Where the evidence stops, stop with it.

That is not a failure to answer the question. It is what it means to reason together through the Word of God.