

# **Paper 7. Bible Story**

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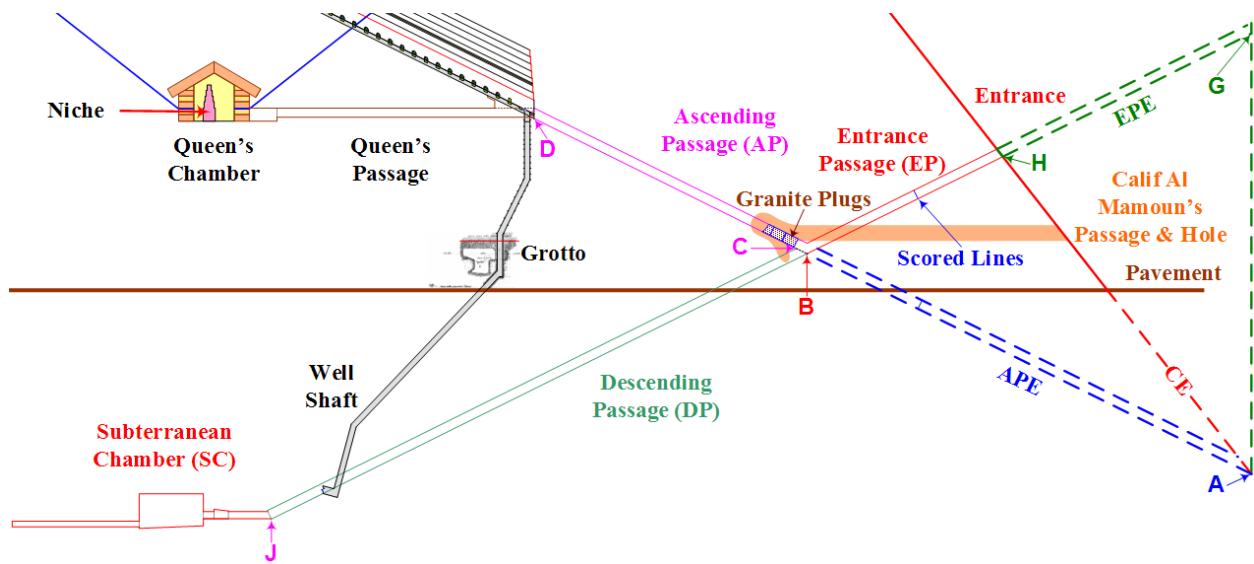
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## 7. Bible Story

It has been shown in "Paper 4. The Exterior" and, "Paper 5. Passage Reconstruction", that the Great Pyramid conforms to a design which permits many of its dimensions to be determined from mathematical equations based on M Circles. Using the timescale, which is also defined by a mathematical equation, it is possible to convert points within the Pyramid, such as those with a single letter in the figure below, to dates. Many of the dates fall on Holy days or historically eventful days that can reasonably be interpreted to conform to Bible chronology.

This section takes the chronology generated by the earlier Papers and compares it to the narrative found in the Bible. The following figure shows the lower passages and first upper passage, which is the Ascending Passage.



The dashed lines to the right-hand side define non-existent, but quantifiable passages, which aided in reconstructing the equations of the other passage lengths. They are referred to as "virtual" pathways or passages. The dashed passage, labeled EPE, is the upward extension of the sloping floor of the Entrance Passage (EP). Its endpoint G is vertically above point A, which is the junction of the downward extension of the Ascending Passage (APE) and the downward extension of the Casing (CE). The length GB is the same as AB by symmetry since all passage angles have the same magnitude even though they are ascending or descending.

### The Bible Story in the Great Pyramid

The Bible story portrayed by the Pyramid starts at Genesis 3 and ends at Revelation 20. In Genesis, the serpent beguiles Eve into eating the fruit of the tree of the knowledge of good and evil, and she gave some of the fruit to Adam, who ate it too. Since God had commanded them not to eat of this tree, they had sinned, and God initiated a plan that would ultimately lead to the redemption of that sin. The Pyramid begins to parallel the narrative of the Bible at this time, which is point G. Initially, time flows down at the passage angle via the EPE, EP, and DP, as discussed in "Paper 6. Chronology".

Starting at point G, which represents 04:57, Monday, 18th March 4080 BC, souls travel down the EPE, arriving at point H, which represents 17:49 on Thursday, 23rd September 2661 BC. The Pyramid and the virtual floor of the EPE become real after this point.

The virtual passage, EPE, between G and H, and the first 235" of the EP symbolizes the period from the sin of Adam to the Flood at 18:21, on Saturday, 22nd April 2424 BC. Genesis 6 tells how man multiplied on the face of the earth and became corrupt and violent, and God determined to destroy them. However, Noah found grace in the eyes of God, and he, his wife, his three sons, and their wives built an ark. These eight people were saved when the Flood came and wiped out everyone else, and the animals too.

The details of the Entrance, Descending, and Ascending Passages are shown in the Figure below.

Point H, at the top of the EP/DP Figure, is the junction of the casing of the north face and the floor of the EP. At this time, the first 124.2" of the EP are missing. The green shaded area, to the bottom of this Figure, is the area occupied by the overlap of all three passages, EP, DP, and AP. The Figure was drawn from Smyth's data adjusted to fit the theoretical lengths.

The AP Figure was drawn by digitally tracing from [maragioglio\\_piramidi\\_4tav.pdf](#). As for the EP/DP Figure, the green area at the top, from B to C, is the overlap of all three passages. Floor, wall, and roof details are unavailable around the Granite Plugs. The four Girdle Stones are shaded light blue. Maragioglio and Rinaldi number these in the reverse order to the Edgars, and this Figure adopts the Edgars labeling.

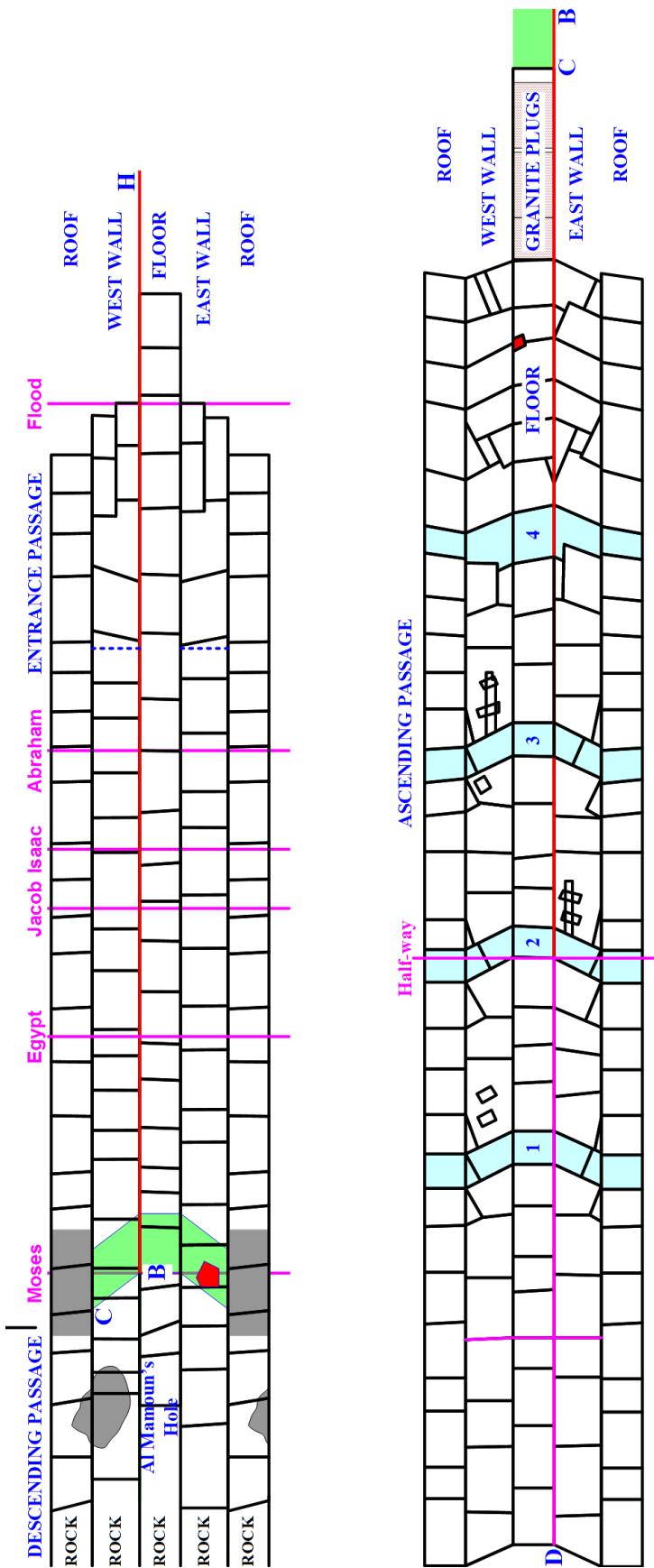
If you wish to reuse the Figures, the following data may be useful:

- The red line, HB in the EP/DP Figure, was drawn with a length of 1110.9034"
- The magenta line, BD in the AP Figure, was drawn with a length of 1547.3464"
- The floors and ceilings were drawn with a width of 41.214"
- The walls were drawn with a height of 47.6655".

A test was conducted to determine if there are any matches between the Bible Story and the details of the passage joints. A few events were drawn, in magenta, at the correct distances along the passages. It can be seen that the Flood matches the wall joints, on both sides, and Abraham's birth matches a floor joint, both to within less than 0.5". However, Issac's birth, Jacob's birth, Jacob's move to Egypt, and Moses' birth were not aligned with any floor, wall, or roof joint.

The south end of the second Girdle Stone in the Ascending Passage aligns with the halfway point of the chronology to within 0.5". However, no events align with the lower or upper joints of the other Girdle Stones.

Therefore, no conclusion can be drawn, at this stage, regarding the intended alignment of Biblical events with the joints of the passage stones or whether equations exist that define such alignments.



Note that there is an irregular pentagon, colored red in the drawing, on the east wall at the point where the three passages overlap. There is also a small stone, colored red in the drawing, on the floor at the north end of the Ascending Passage. These two features are discussed later in this Paper.

The Scored Lines are shown as two, blue, dashed lines in the EP, 481.347" down from the Entrance, which represents 06:24, Thursday, 16th May 2176 BC. Although these chiseled lines contribute to defining the height of the small step going into the King's Chamber, they do not appear to be significant in any other way. However, this date is close to 2170 BC, which, according to [Ancient-Wisdom.com](http://Ancient-Wisdom.com), is when the passage pointed to Alpha Draconis at its lower culmination. [Ancient-Wisdom.com](http://Ancient-Wisdom.com) is an excellent site for details and discussions of the features and histories of the Giza pyramids and other ancient constructions.

God's plan for redemption included the creation of a people called Israel to whom he would give the Promised land and His law. To this end, God selected Abraham and Sarah as progenitors of Israel because they were in a direct line of descendants from Adam through Noah and because of **Genesis 26:5 (KJV)**

<sup>5</sup> Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

God's promise to Abraham is found in **Genesis 26:4 (KJV)**

<sup>4</sup> And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

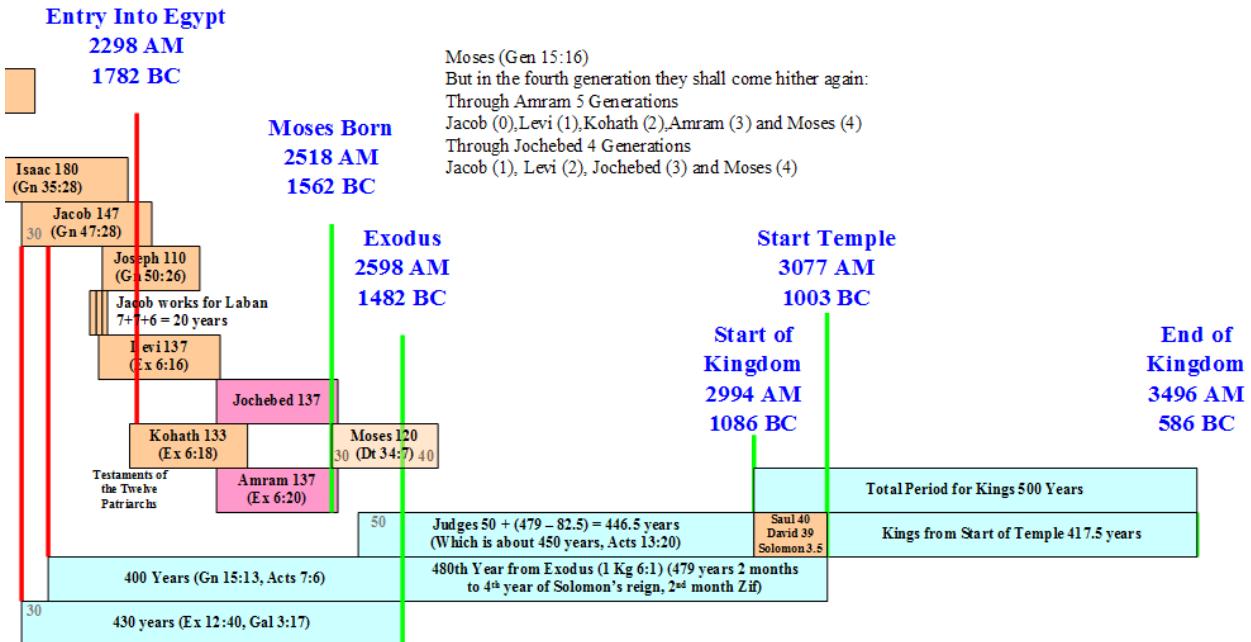
These people are the nation Israel from whom would come the Savior Jesus Christ, who did bless the nations of the earth.

Abraham was born in 2072 BC and Sarah in 2082 BC. Isaac was born to them in 1982 BC, and he married Rebekah in 1932 BC. The Bible does not provide details of the month and day of the above events. However, it was shown in Paper 5 that Jacob, and his twin brother Esau, were born 430 years, to the day, before the Exodus, so they were born on 16th May 1912 BC.

Esau was born first, and the birthright was his. However, he later sold this to Jacob, and Rebekah helped Jacob obtain his father's blessing, which should have gone to Esau. To avoid his brother's wrath and find a wife, Jacob left home and headed to Padanaram, where his uncle lived. Here he met Rachel, his uncle Laban's daughter, and worked seven years for her to be his wife. Laban tricked him into marrying Rachel's sister Leah, so Jacob worked another seven years for Laban. Also, the two daughters each had a handmaid, and as was the custom in those days, Jacob had children by all four women ending up with twelve sons and one daughter. The sons became the fathers of the twelve tribes of Israel.

In 1782 BC, when Jacob was 130, he was forced to move to Egypt because seven years of drought had begun. He entered Egypt, and seventy members of his family accompanied him or were already in Egypt, Genesis 46:5-27 (KJV). There he found his son Joseph was still alive and in a position of power. Jacob and his family were given a land in which to live, and over the next 300 years, they grew into a nation of over 600,000 men older than twenty, and their families.

During these three hundred years, Moses was born, which takes us to the next point of interest, point B, which is the junction of the EP and AP floors. The Pyramid chronology shows this to be Moses' 20<sup>th</sup> birthday, 05:45, Saturday, 29th March 1542 BC, which corresponds to the 6<sup>th</sup> day of Adar that year. The pathways split at this point with the DP continuing to decline, and the AP begins rising. The AP thereby indicates a turning point in God's plan, because Moses was twenty, and he was eligible to fight for his nation Israel. The following Figure shows the Pyramid chronology from Jacob's birth to the end of the Kingdom of Israel.



The AP is a virtual path for about 60 years at this point because it passes through the air to the roof of the DP at point C. Here the Pyramid chronology shows that Moses broke the first two tablets of the Law at 23:35, on Friday, 24th August 1482 BC. The history of Israel continues up the real floor of the AP under the Granite Blocks.

Since God's plan is intended to bring redemption to the world, how did the Old Testament elders obtain it? Hebrews 11 tells us that they could see the promises from afar off and received redemption through their faith, just as we do today: **Hebrews 11:1-13 (KJV)**

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup> For by it the elders obtained a good report.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

<sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

<sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an

ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

<sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

<sup>10</sup> For he looked for a city which hath foundations, whose builder and maker *is* God.

<sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

<sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

In Appendix 7-1, it is deduced that the Granite Plugs symbolize God's law, which He gave to the Israelites just after the Exodus. Merriam Webster Online Dictionary defines granite as:

*2: unyielding firmness or endurance*

Physically it is not possible to pass the Granite Plugs, so individually the Israelites and all others have to continue down the Descending Passage. However, the one-dimensional Timeline can pass between the bottom of the Plugs and the AP floor. So Israel was given the Law and was required to implement it by God through Moses. The Law comprises commandments, punishments, and sacrifices. Violation of a command is a sin which can bring about an immediate punishment, as in the case of theft, but the wages of sin is death, Romans 6:23, and this required an animal sacrifice as defined by the Law that God gave to Moses. However, **Galatians 3:24-25 (KJV)** says:

<sup>24</sup> Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

The incident when King David committed adultery with Bathsheba serves to understand how redemption worked under the Law. Remember that at this time, Jesus had not sacrificed himself for our sins. The whole story of this incident and its ramifications are found in 2 Samuel 11-12. David lost the respect of his people for committing adultery with Bathsheba, who became pregnant. David deliberately sent her husband, Uriah, to the front lines in the war, which resulted in his death. David then took Bathsheba for his wife, all of which greatly displeased God.

**Psalm 51:1-19 (KJV) below** shows us how this worked. In the Psalm, David prays for remission of his sins in this matter, which he confesses fully. David prayed after Nathan the prophet came to him after he had gone in to Bathsheba.

<sup>1</sup> Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

<sup>2</sup> Wash me throughly from mine iniquity, and cleanse me from my sin.

<sup>3</sup> For I acknowledge my transgressions: and my sin *is* ever before me.

<sup>4</sup> Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

<sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me.

<sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

<sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

<sup>8</sup> Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

<sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities.

<sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me.

<sup>12</sup> Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

<sup>13</sup> *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

<sup>14</sup> Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

<sup>15</sup> O Lord, open thou my lips; and my mouth shall shew forth thy praise.

<sup>16</sup> For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

<sup>17</sup> The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

<sup>18</sup> Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

<sup>19</sup> Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

David did not try to hide the fact that he had committed grievous sins such as adultery and murder. He recognized that he had to acknowledge all the ramifications of his sin and be truly repentant so that he could obtain God's forgiveness. He knows that "**The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise**". He received both punishment and forgiveness.

The Law teaches us to understand our sin so that we can fully confess it, to have a truly contrite heart, and not just think that Jesus' sacrifice is enough in itself. David knew that a burnt offering did not delight God, verse 16, and like Noah and Abraham before him, he saw the promises from afar off and had faith.

In sequence, the Ascending Passage symbolizes the Israelites from Moses to the Exodus, their conquest of the Promised Land, the division of the land among the twelve tribes, and then the period of the Judges. The united and divided Kingdoms of Israel followed this for 500 years, which is discussed in detail in "Paper 9, King's Chronology". Then, in 586 BC, the Israelites were expelled from the land because of their continual backsliding, and though they were allowed to return and build a new Temple, their possession of the land was hardly fulfilling since God did not grace the second Temple with his presence.

Finally, as told to Satan in Genesis 3:15, and as promised to David in 2 Samuel 7:16, Jesus, the Redeemer of Israel, was born. He led a sinless life, was crucified, and made the ultimate sacrifice through which we now obtain salvation if we make a full confession and have a contrite heart like David. Jesus' ministry was completed when the Holy Spirit came upon the apostles, which is

represented by the south end of the fourth corbel on the north wall of the Grand Gallery, which represents 08:22, Sunday, 28th May 30.

### **Salvation Through Faith Demonstrated by the Pyramid**

Salvation was never to be obtained by the sacrifice of animals but by faith in Jesus, who was a "promise afar off", Hebrews 10 and 11:1-13.

**Hebrews 11:13 (KJV)** tells us that:

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Those who lived before Jesus knew they would be awoken from the dead, **Daniel 12:1-2 (KJV)**

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Before Jesus, the only known features inside the Pyramid were the Entrance Passage, the Descending Passage, and the Subterranean System. The Pyramid was then closed up at some unknown time. The next time we hear of the interior was in 832 when Al Mamoun breached it, and from that time, the upper passages and chambers have been known, including the Well Shaft.

So in Old Testament times, the righteous and unrighteous continued down the Entrance Passage and then the Descending Passage. Soon, there were no more joints between the blocks as the Descending Passage enters the bedrock beneath the Pyramid. Instead, there is just a seemingly ever descending passage with just a few fissures, until they came to the northern Subterranean Passage. Proceeding along this passage, they came to the Recess.

When reconstructing the theoretical length of the passages in Paper 5 it was noted that the dimensions of the roof and walls of the Recess were ill-defined primarily because the finish of the roof was very uneven. As a result, attention was drawn to the floor, and it was determined that changing the measurement standard to Remens was more appropriate for the Subterranean System. This nature of the Recess also leads to interpreting it as the grave, which is Hell, i.e., Sheol or Hades, in the Bible. The walls and floor are cut smooth, but the roof is irregular, like dirt thrown on a body in the grave. Like a grave, the Recess is located underground.

Therefore, the Recess symbolizes the death of both the righteous and unrighteous, and they would sleep here and "know not any thing". **Ecclesiastes 9:5 (KJV)**

<sup>5</sup> For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

while awaiting the resurrection, **Daniel 12:1-2 (KJV)**

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

The Pyramid's description of the resurrection from the grave will be continued later.

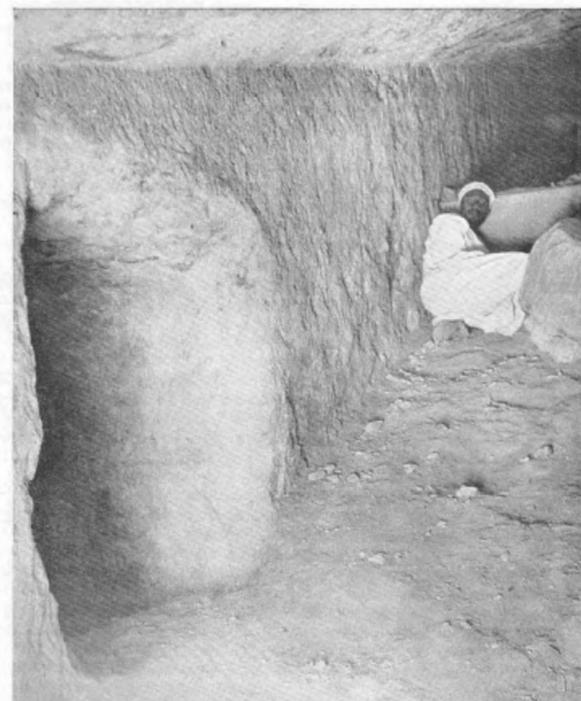
Jesus was the first fruits of the resurrection, 1 Corinthians 15:20, and He opened the way to salvation. However, before Him, there were no known Pyramid features that spoke of this. It is the upper reaches of the Pyramid that symbolize these promises.

Al Mamoun opened the upper reaches by digging round the Granite Plugs. The plugs represent the Law and physically prevent people from ascending that passage. So how does the Pyramid symbolize salvation through faith? The Well Shaft provides the answer.

It is contended herein that the Well Shaft was dug down to its present level by the Pyramid builders, and then a small shaft was driven in the direction of the Descending Passage. This shaft was to act as an inducement to treasure seekers to dig further east. They would have quickly come upon the Descending Passage initially, thinking that it led to a treasure chamber. The left-hand photograph below shows that there were two phases to the digging of this passage.



*The lower end of the WELL-SHAFT of the Great Pyramid of Gizeh; showing the opening of the little passage which leads westward from the Descending Passage to the Shaft.*



*The mouth of the little passage which leads to the lower end of the WELL-SHAFT of the Great Pyramid of Gizeh, as it appears in the west wall of the Descending Passage; showing Jusah reclining against the debris-retaining board; and on the east (right) side, Mr. Covington's granite block with the two drill-holes.*

The rear section with the smoother roof was dug first by the Pyramid builders, and then the section in the foreground was dug about 3500 years later, probably by treasure seekers. The right-hand photograph shows the final result, which looks like the mouth burst open from behind.

The rounding of the sides of the mouth could have been caused by trying to lever blocks out from the Descending Passage. However, the top is also rounded, and it is too close to the roof for levers to have been used. If this small passage had been dug from the front, it would have been horizontal and also at right angles to the Descending Passage. Instead, it noticeably slopes downward and to the northwest, indicating it was dug from behind with little guidance.

The indication is that the bulk of the rock-cut portion of the Well Shaft would have been made at the same time as the Descending Passage before the Pyramid masonry was constructed. It would have been easier to employ surveying devices for precision cutting of both passages with no Pyramid in the way. However, a small passage to the Descending Passage was left to treasure seekers to finish so that the Well Shaft was guaranteed to remain hidden.

It was Jesus' crucifixion, which provided salvation because he voluntarily laid down His sinless life to redeem us because we are sinners who deserve death. When Jesus died on the cross, Matthew reports that some strange events occurred, **Matthew 27:50-54 (KJV)**

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost.

<sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose,

<sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

<sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Firstly it should be noted that the completion of the lower Well Shaft passage to the Descending Passage symbolizes the rending of the veil in the Temple from verse 51. The veil separated the Holy of Holies, or the Sanctuary, where God's presence appeared. Once a year, on the Day of Atonement, the High Priest was permitted to enter to offer the blood of the sacrifice to God. When the veil was rent, it opened the way to resurrection and heaven, which is symbolized by the unveiling of the lower Well Shaft, providing visibility of the upper reaches of the Pyramid.

It was God who resurrected Jesus **Acts 2:23-24 (KJV)**

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

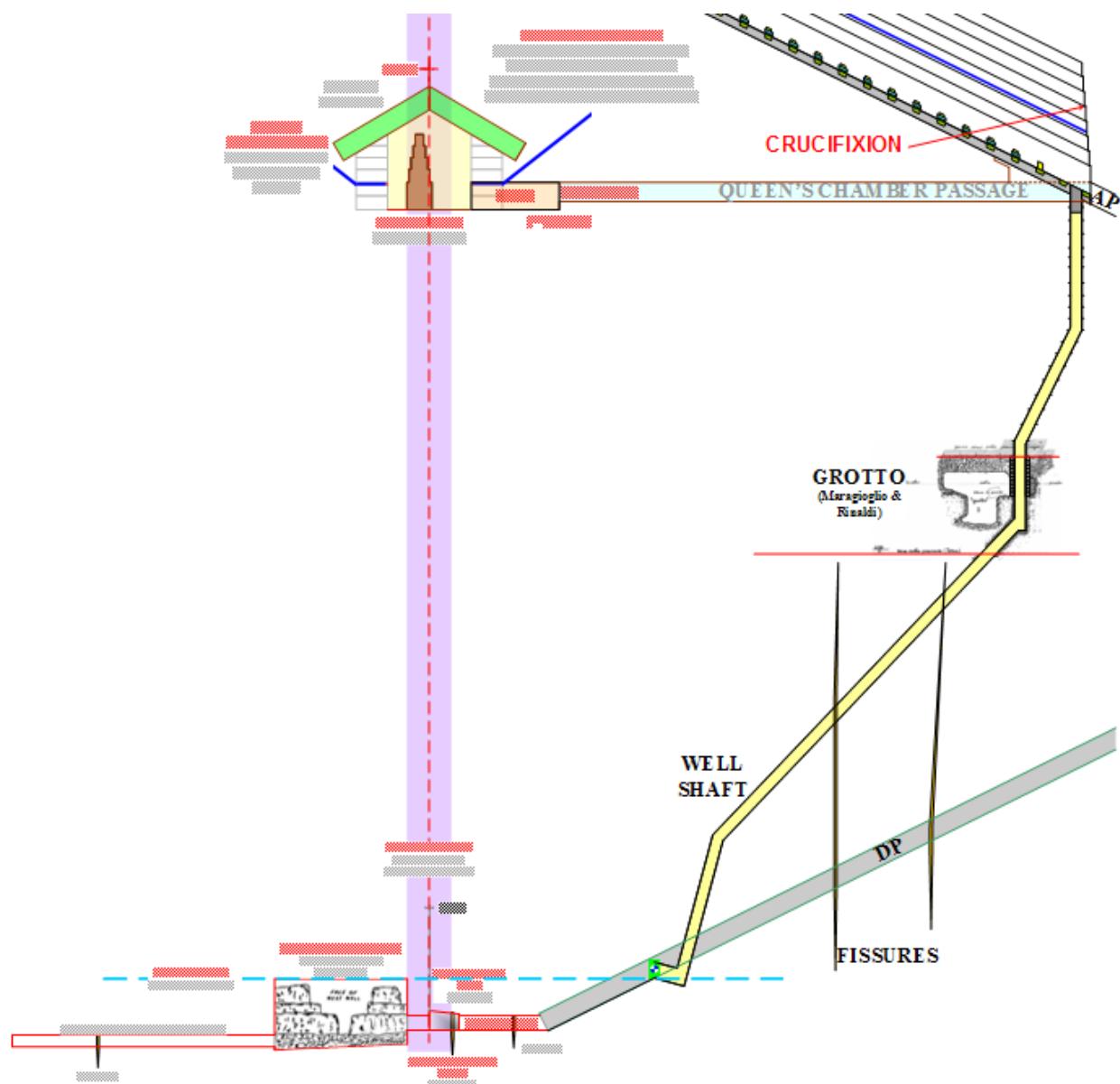
<sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Moreover, it was God who opened the way for all resurrections because the way to heaven was now, symbolically, open via the Well Shaft. It can be reasoned that the earthquake in verse 51 above symbolically opened the Well Shaft just as, in reality, it opened the graves in verse 52.

The bodies which rose from the graves, verse 53, are excluded from this discussion at this time.

So in 832, the opening of the lower mouth of the Well Shaft made the upper features visible, and it is these which show how the promise of salvation through faith is depicted by the Pyramid.

The Figure below is a detailed view of the features of the Pyramid from just above the Queen's Chamber to just below the Subterranean System. The primary features are labeled with large, legible text. The smaller, illegible text will be revealed in later Figures. The Figure shows the pathway from the lower entrance of the Well Shaft to both the Subterranean System and the Queen's Chamber. There are two points to note in this Figure for future reference, which is the vertical purple stripe from top to bottom, overlaid by a dashed red line. These are the area under the Capstone of the Pyramid and also its central east-to-west vertical plane. As noted in Paper 3, the Capstone symbolizes Jesus, who is responsible for Judgment and Resurrection.

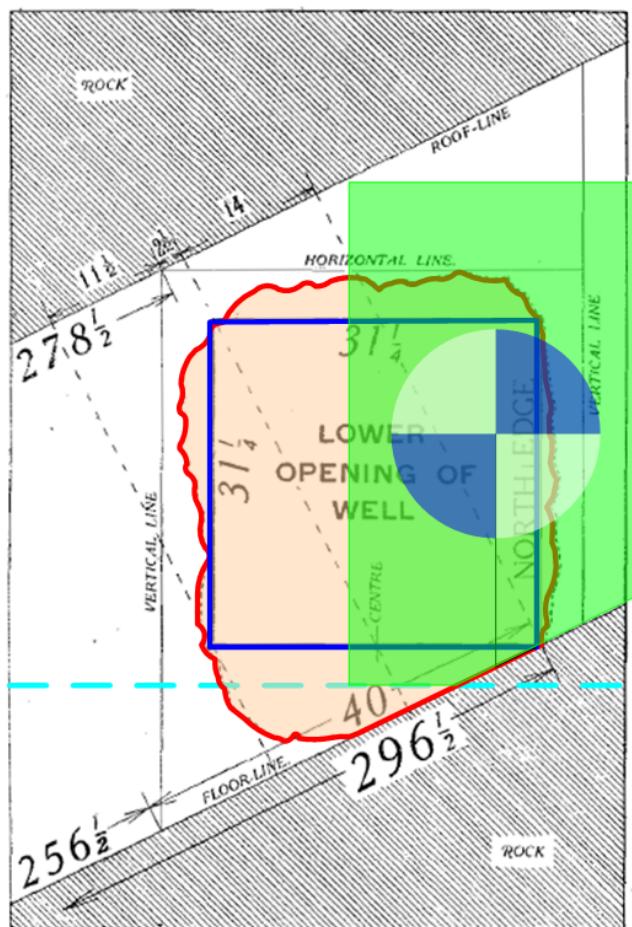


## The Last Line

When reconstructing the interior of the Subterranean System, it was noted that the RCS Base Angle arc length defined the roof level of the Subterranean Chamber and a horizontal line at that level passed at or below the lower opening of Well Shaft. The Figure above, and below, show a dashed, light blue line that defines this level.

Shown in gray is the original Figure below from the Edgars. They were at pains to measure the lower mouth of the Well Shaft as precisely as possible. The irregular outline of the mouth is shown by the light red area surrounded by the solid red line. The dark blue square is the entrance as speculated by the Edgars, and the green area is possibly the intended entrance as speculated herein. Remember that the mouth was dug out from behind, so it is unlikely to be accurately located within the Descending Passage. Nor is that necessary because the mathematically derived blue and white fiducial, which is the reference point for the lower end of the Well Shaft, falls within both the existing and intended mouths.

It is the relationship between the mouth of the Well Shaft and the dashed blue line that is important.



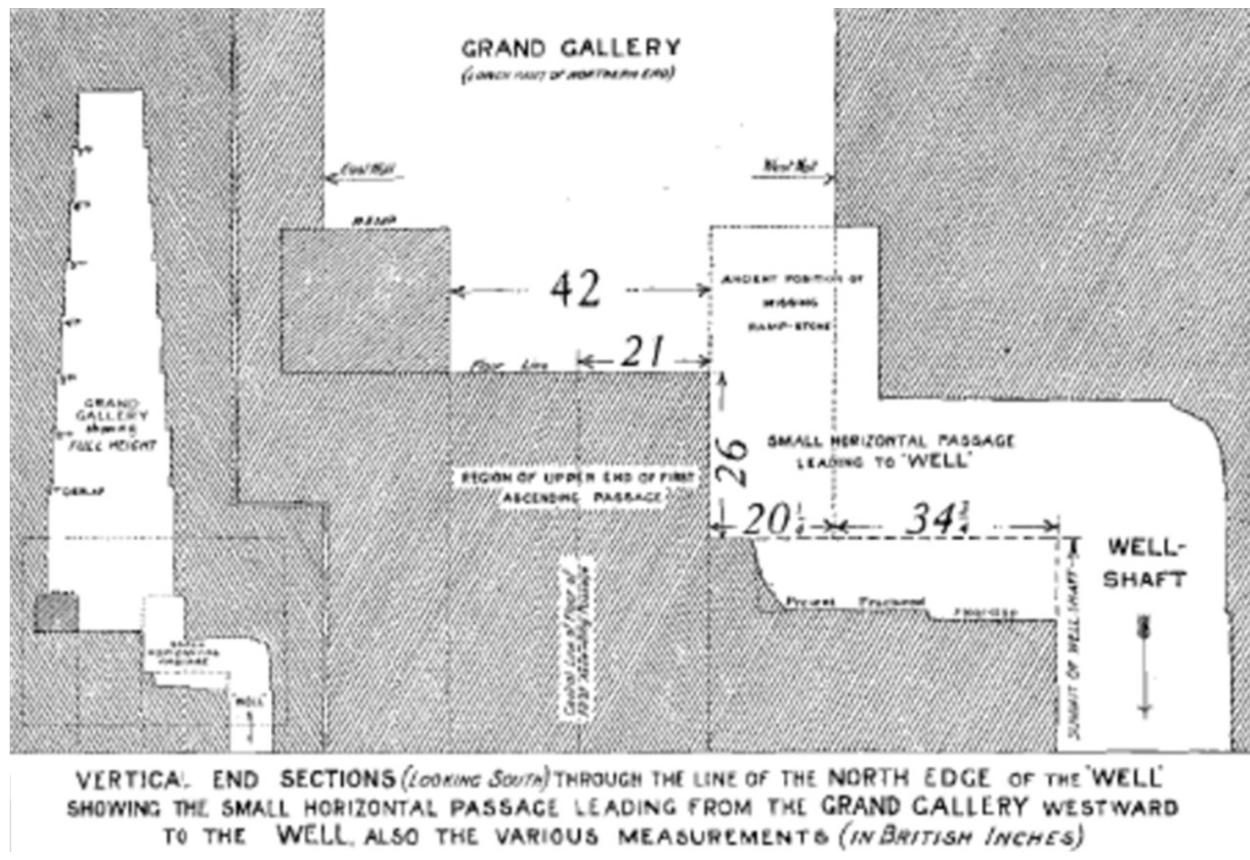
There is an underlying assumption that time proceeds along the passages from north to south. There is no way out of the Entrance and Descending Passages until the Well Shaft is reached since the Ascending Passage is blocked by the Granite Plugs. Al Mamoun's Hole can not be used as a by-pass since it is not part of the design. When the dashed, light blue line is reached, there is now a choice to continue down the slippery slope of the Descending Passage, which eventually leads to the grave or step aside into the mouth of the Well Shaft.

The Well Shaft is narrower than the Descending Passage, but the path to redemption and eternal life lies that way: **Matthew 7:13-14 (KJV)**

<sup>13</sup> Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in therat:

<sup>14</sup> Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

The Well Shaft will take you out of the downward rush of the Descending Passage. There is a hard journey to obtain the upper reaches of the Pyramid. Symbolically, you will have to put your whole being into the task, and you will need help along the way, but it will be worth it. Eventually, you will reach the north end of the Grand Gallery on your hands and knees, bloodied, bruised, and dirty. Taking this path requires faith, but salvation lies this way. The Edgars Figure below shows the top end of the Well Shaft, and how one must crawl on hands and knees along the short passage from the Well Shaft to the Grand Gallery.



At this point, I am reminded of John in **Revelation 1:10 (KJV)**

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

In response to this great voice, one will turn to the left, and see the north end of the Grand Gallery and be reminded of Jesus' ministry and His sacrifice symbolized by the south end of the fourth corbel.

So symbolically, the whole purpose of the Well Shaft is to bring one from the sinful nature of Adam, represented by the Descending Passage, on one's knees, to the feet of Jesus and the salvation He offers represented by the north end of the Grand Gallery. Very clearly, the Well Shaft is a significant component of the Pyramid, by being at its heart and by providing the path to salvation. It is the very reason the Pyramid was built. Remember that the mathematics show that the positions of the ends of the Well Shaft are intentional.

John is introduced here because, as will be shown later, the Grand Gallery and the King's Chamber System symbolize the Book of the Revelation of Jesus Christ. Please take it to mind for now that the seven corbelled vaults of the upper parts of the Grand Gallery represent the seven churches of the Book of Revelation. With this knowledge, we can understand what happens to the righteous and unrighteous and how resurrection and everlasting life is obtained.

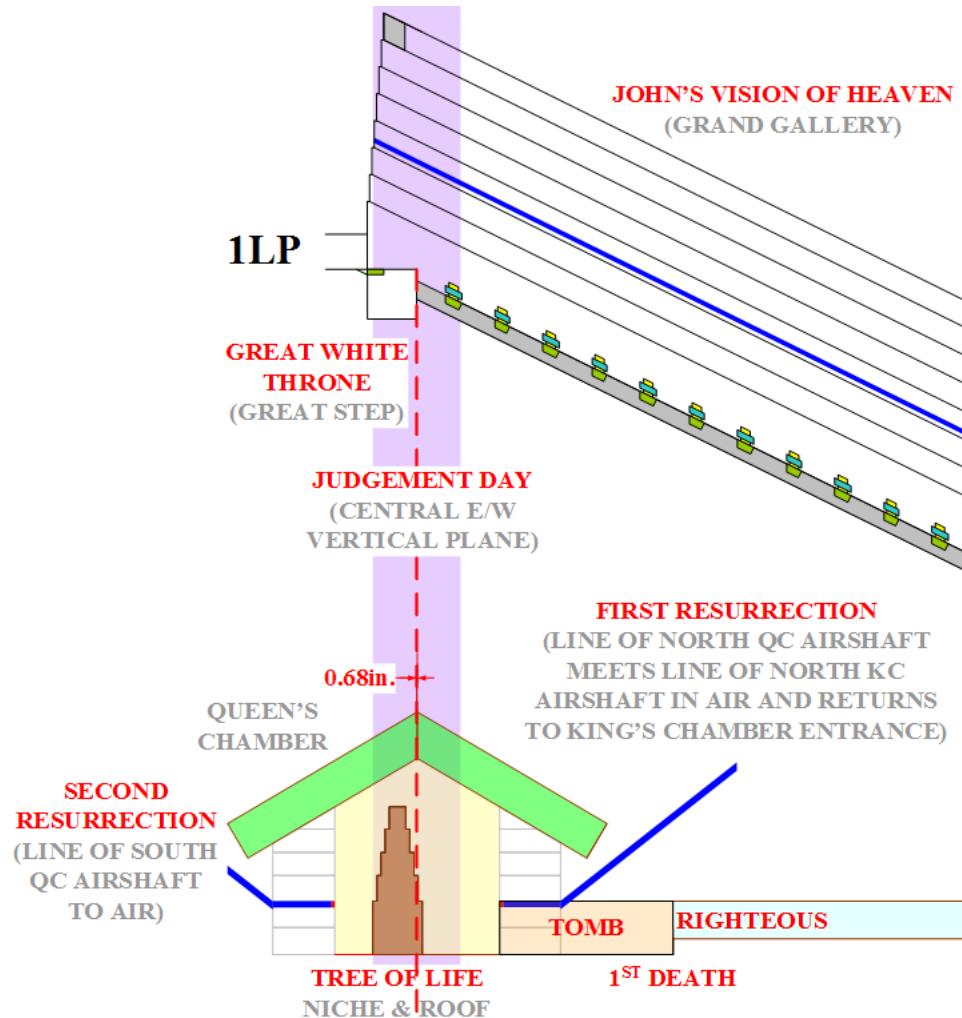
For now, it is important to understand that John sees a vision of heaven and the throne of God in **Revelation 4:2 (KJV)**

<sup>2</sup> And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

The throne is represented by the Great Step, and the riser of the step is aligned with the central vertical east-to-west plane of the Pyramid. It should also be noted that the east-to-west centerline of the Queen's Chamber is north of the central vertical east-to-west plane by 0.68" and the south end of the Recess in the Subterranean System is 0.75" north of that plane. These dimensions are derived mathematically, as described in "Paper 5. Passage Reconstruction". In that Paper, it is shown why it was determined that the centerline of the Queen's Chamber was not intended to align with the central east-to-west central vertical plane. The following shows why the Pyramid was designed this way.

The Figure below shows the relationship between the Queen's Chamber and the Great White Throne in the Grand Gallery. Features identified with red text indicate symbolisms, whereas the gray text represents the common identification of the Pyramid features.

The Great White Throne is represented by the Great Step. The riser or east-to-west face of the Great Step represents 16:08, Thursday, 13th March 1845, which is the true start of the Millennium since this is where the horizontal part of the Timeline begins for the King's Chamber System. The period ends at 05:47, Sunday, 20th April 2921.



In terms of 2Pe 3:8, "one day is with the Lord as a thousand years", the Great Step, starts the last day, which is the final Millennium, and also represents Judgment Day. It is possible then to understand the relationship between the center of the Queen's Chamber to the riser of the Great Step. Other features in the Figure below will be described as the theory is explained.

Climbing out of the Well Shaft, the righteous can only continue down the Queen's Chamber Passage because the first 200" of the Grand Gallery floor is not present. It is assumed that the Ramps at the sides of the Grand Gallery cannot be used for traveling since the pathway through the Grand Gallery runs along the floor. One has to continue along the Queen's Chamber Passage.  $Y_s * 77/3 * \tan P = 1307.18"$ , inches until one comes to a step-down, which is about one cubit in height and which represents the first death for the righteous. ( $Y_s = 5$  cubits and  $P$  is the Passage angle). Notice that the walls, floor, and roof of the high part of the Queen's Chamber Passage are all smooth representing a tomb, like that in which Jesus was buried, rather than a grave.

Note that the height of the walls in the Queen's Chamber is  $Y_s * 77/43 = 184.50"$  and the height of the apex of the roof is  $Y_s * 77/16 * \tan P = 245.10"$ . The Queen's Chamber itself is eleven cubits deep and is formed by seven planes, which are four walls, one floor, and two roofs. When

multiplied,  $7 \times 11 = 77$ . Why this preponderance of the number 77 in and leading up to the Queen's Chamber?

The answer is found in Luke 3:23-38 where there are 77 generations from Adam to Jesus, [Livius](#). From this comes the understanding that all these generations can pass this way. The 77 generations could not pass up the Ascending Passage because of the Granite Plugs, which represent the Law since the Well Shaft was not open at that time. Hence, though the Law was their schoolmaster to bring them to Jesus, they had to learn faith, so they too had to come up the Well Shaft to the promise of Jesus who, at that time, was yet to come. So, 77 tells us that people from the generations from Adam, up to and including Jesus' generation can also be saved.

Symbolically Jesus' life took place in the descending passages as did that of any man. He died and was buried in the Recess because the way for resurrection was not open at that time. For this reason, it is said that Jesus descended into hell, which is Sheol, Hades, or the grave. Since he was sinless, God resurrected him on the third day, and He ascended into Heaven, which is represented by the vaults in the Grand Gallery. Symbolically the way to resurrection was opened when the veil in the Temple was torn in two, and the short passage from the DP to the Well Shaft was opened.

Jesus' death is also symbolized on the timeline by the south end of the fourth Corbel at the north end of the Grand Gallery, which is just before the top end of the Well Shaft.

From the top of the Well Shaft, He proceeded to the next part of the Queen's Chamber Passage and passed into the Queen's Chamber.

The Queen's Chamber symbolizes Paradise, but as will be seen, it is limited to the north-eastern half of the Queen's Chamber, as shown below.

On the last day John says there will be a resurrection for the righteous, [John 6:40 \(KJV\)](#)

<sup>40</sup> [And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.](#)

And also for the unrighteous [John 12:47-48 \(KJV\)](#)

<sup>47</sup> [And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.](#)

<sup>48</sup> [He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.](#)

and these two judgments occur in front of the white throne, [Revelation 20:11-15 \(KJV\)](#)

<sup>11</sup> [And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.](#)

<sup>12</sup> [And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is \*the book of life\*: and the dead were judged out of those things which were written in the books, according to their works.](#)

<sup>13</sup> [And the sea gave up the dead which were in it; and death and hell delivered up the dead which](#)

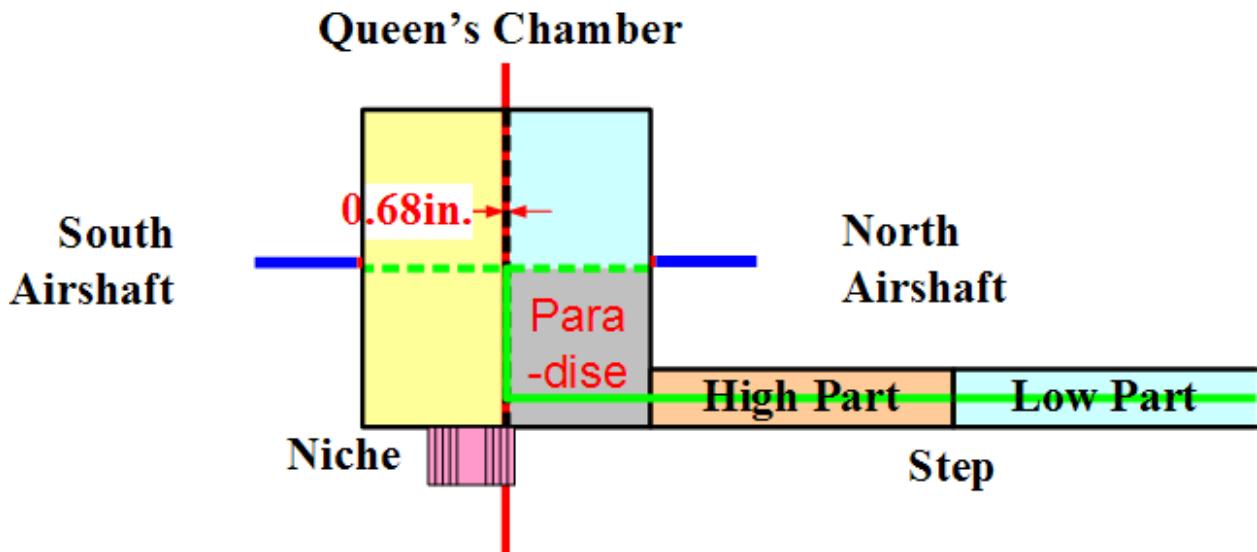
were in them: and they were judged every man according to their works.

<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.

<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

In the Figure above, it can be seen that the red dashed line represents Judgment Day since it is aligned with the riser of the Great White Throne, which is the Great Step

In the Figure below, the solid red line in the background is the central east/west plane of the Pyramid, which is also the plane of the riser of the Great Step. The Great Step is mathematically 0.68" south of the east/west centerline of the Queen's Chamber, dashed black line, which is the ridgeline of its roof. The solid green line is the Queen's Chamber pathway, which begins at the north end of the Grand Gallery, but this is not shown. It turns right at the ridgeline, and then its length expires at the dashed green line, which is the north-to-south centerline of the Queen's Chamber.



The significance of this is that the pathway was not intended to go south of the riser of the Great Step, the solid red line, and it was not intended to go west of the central north/south axis of the Queen's Chamber, which is the dashed green line. When this point is reached, the soul has to halt and then wait for either the first or second resurrection to occur. These are the triggers that allow the soul to move either to the north Air Shaft for the first resurrection or the south Air Shaft for the second.

The interpretation is as follows:

The righteous complete their lives in the low part of the Queen's Chamber Passage and die at the step down at the beginning of the high part. Even the righteous must suffer this death, which is the first death because all have sinned as **Romans 6:23 (KJV)** says:

<sup>23</sup> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Although it looks more like a tomb, this part also represents the grave. Before Jesus' resurrection, the righteous dead would sleep in the Recess, waiting to be resurrected, and "know not any thing".

The Air Shafts in the Queen's Chamber represent resurrection. Originally, the lower Air Shafts were unknown, but in 1872 Waynman Dixon discovered them in the north and south walls. The outer ends are still unknown even though robots have been sent up them to explore. Please look closely at the figure above at the blue Air Shafts and note that the small areas at the end of each one, next to the Queen's Chamber, are shaded red. These areas are those chiseled out by Dixon to reveal the Air Shafts. These Air Shafts were built into the Pyramid in such a way that no one knew they were there. Dixon deduced their presence, detected an air draught with a candle, and chiseled through 4" of stone to find them. A corruptible body cannot pass through the Air Shafts as they are 8" square. However, an incorruptible, resurrected body, such as Jesus' can pass through such things like the walls of a tomb, **Matthew 28:1-6 (KJV)**

<sup>1</sup> In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

<sup>2</sup> And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

<sup>3</sup> His countenance was like lightning, and his raiment white as snow:

<sup>4</sup> And for fear of him the keepers did shake, and became as dead *men*.

<sup>5</sup> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

<sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Notice that Jesus' body had to have left the tomb before the stone was rolled back by the earthquake since the two Mary's did not see it there. The human keepers were still there, so Jesus' body had not been taken before the earthquake; otherwise, they would have been reporting that fact. After Jesus was resurrected the Bible tells us he appeared amid the Apostles when the door to the room was locked, **John 20:26 (KJV)**

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

So, though the Air Shafts could not be seen by mortals, the resurrected would have no problem finding and using them, which is why they needed no visible beginning or end. However, for the sake of analysis by mortals, their presence needs to be known, and Waynman Dixon was given the task of revealing them. As will be seen, the Air Shafts in the King's Chamber have a similar meaning allowing for movement of resurrected souls.

Another indication that they are intended to symbolize resurrection is that they are approximately 8" square. [meaning-of-numbers-in-bible](#)

*It is the symbol of Resurrection and Regeneration. In Bible numerology, 8 means new beginning; it denotes "a new order or creation, and man's true 'born again' event when he is resurrected from the dead into eternal life."*

Please see the link above for more details.

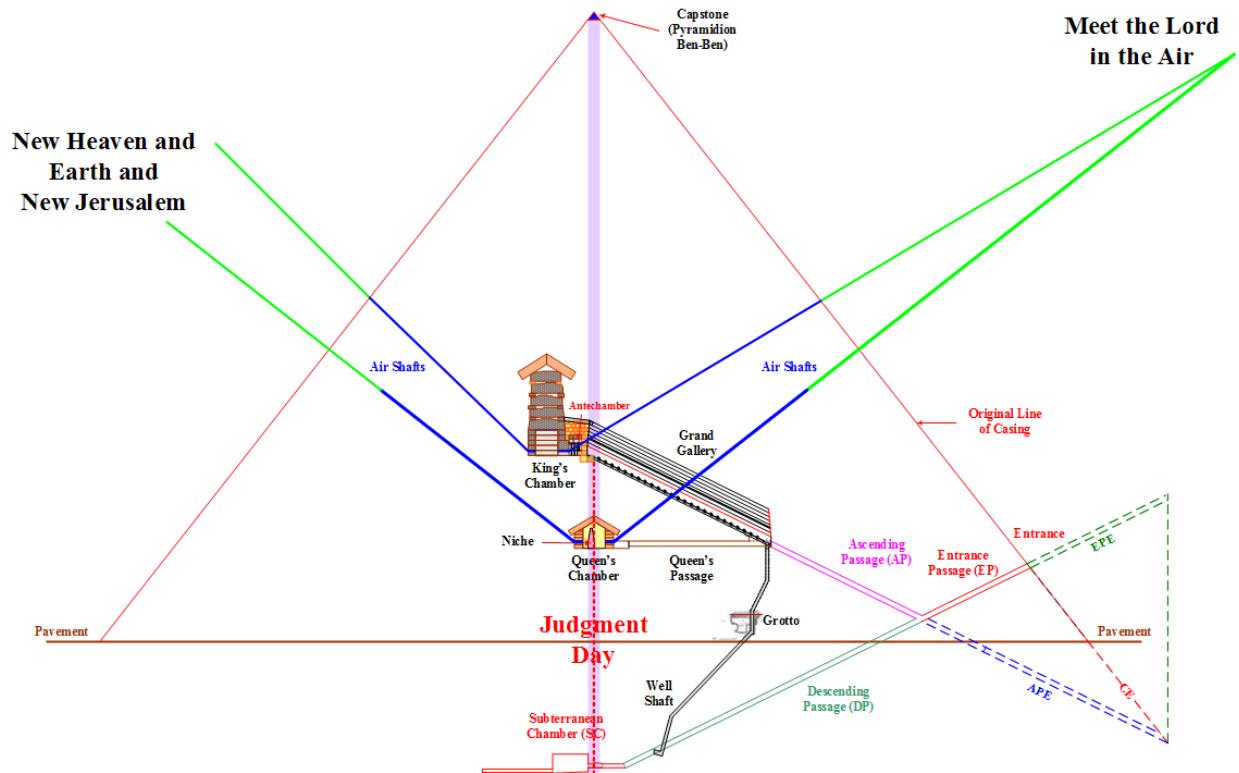
Note that the Tree of Life is symbolically present in the Queen's Chamber, second Figure above, where the niche, shaded in brown above is the trunk, and the canopy is the green gabled roof. The Tree of Life is to be found in paradise **Revelation 2:7 (KJV)**

**7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

So symbolically, Paradise is to be found in the Queen's Chamber. Note also that the trunk is divided into five segments, denoting the grace of God. Also, the Tree of Life will provide eternal life to those being resurrected because **Genesis 3:22 (KJV)** shows us that is its purpose

**22** And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

The following Figure shows how the four Air Shafts interact with each other. The Air Shafts, two from the QC, and two from the KC are shown in blue, and the extensions of the line of each are shown in green.



In the above Figure, the extended line of the lower north Air Shaft intersects the extended line of the upper north Air Shaft at a point labeled "Meet the Lord in the Air". Souls in the first resurrection take this pathway, moving upward from the Queen's Chamber to a point in the air. The point is taken to be where they meet the Lord. Shortly after that, they travel with Him back to the King's Chamber, as discussed below. This is the first resurrection.

In the following, St. Paul is saying that, at the second coming of the Lord, the dead in Christ will rise first, followed by those who are still alive, and then they too will be caught up to meet Him in the Air. So this is referring to the first resurrection which is, therefore, the second coming, as stated in verse 16 of **1 Thessalonians 4:13-18 (KJV)**

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

<sup>18</sup> Wherefore comfort one another with these words.

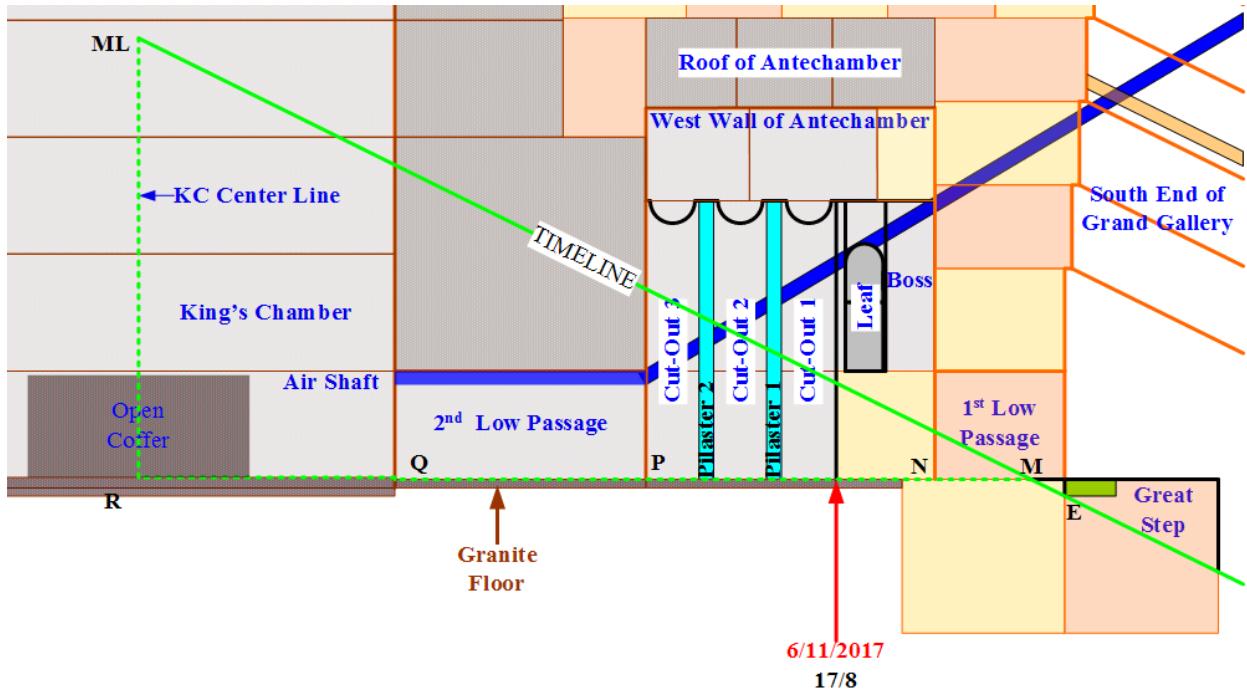
These souls must be the same as those above since the first resurrection occurs at the second coming, as shown by **Revelation 20:4-8 (KJV)**:

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

<sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Since these souls live and reign with Christ a thousand years, they must return to earth with Jesus shortly after meeting Him in the air. The following Figure shows that the return path to the Pyramid leads to the entrance to the King's Chamber, which was shown in "6 Chronology" to be the date that Satan is bound and cast into the Bottomless Pit, 19:30, Wednesday, 23rd April 2217. This point is where they should return to "live and reign" with Jesus because that is where His kingdom begins.



In the Figure above, the solid dark blue channel is the north Air Shaft of the King's Chamber, which, in this view, can be seen to enter the King's Chamber in line with its entrance from the 2<sup>nd</sup> Low Passage. The mouth of the shaft is 8" wide and 5.5" high, which indicates resurrection and grace.

The number of souls in the first resurrection is defined by **Revelation 7:4 (KJV)**

<sup>4</sup> And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

and being the first fruits unto God and the lamb these hundred and forty and four thousand must be part of the first resurrection as seen in **Revelation 14:1-5 (KJV)**

<sup>1</sup> And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

<sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

<sup>3</sup> And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

<sup>4</sup> These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

<sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

and in **Revelation 6:9-11 (KJV)**, it can be seen that these souls, who are under the altar and who were slain for the word of God, cried with a loud voice for vengeance. However, they were told that they should rest for a little season until their number was fulfilled.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

<sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

<sup>11</sup> And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

## The Second Resurrection

### Revelation 20:5 (KJV):

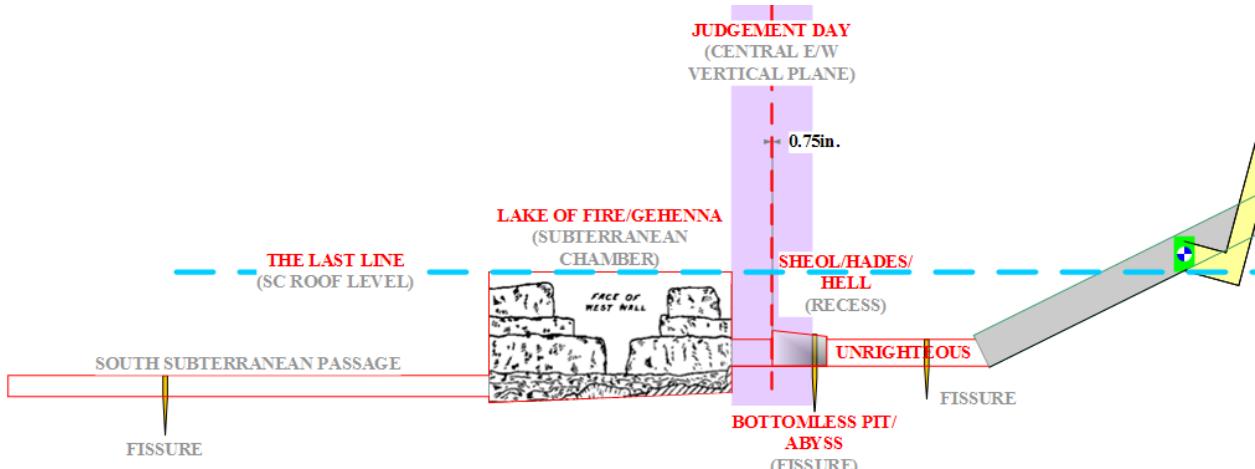
<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

The righteous will be in the tomb, sleeping until they hear the call from Jesus to arise. They will move from the Tomb to the Queen's Chamber, and having received their judgment, they will be given eternal life from the Tree of Life and pass up the south Air Shaft in the Queen's Chamber to Heaven outside of the Pyramid. Those who were in the first resurrection will then leave the Kingdom and pass up the southern Air Shaft in the King's Chamber, also to Heaven. The time and date will be 05:47, Sunday, 20th April 2921, which it has been pointed out is the first day of a week during the Festival of Unleavened Bread and is, therefore, the day of the Wave Sheaf and the 2891th anniversary of the day of the year when Christ became the first fruits of the resurrected. At that time, the 7000-years of God's plan will have completed successfully.

For the unrighteous, a different fate awaits. Having crossed the blue line previously described, they come to the north end of the Recess, which is the first death for the unrighteous. Their body turns back to dust in the grave, and their spirits return to God, **Ecclesiastes 12:7 (KJV)**

<sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The Figure below shows how the Pyramid depicts the fate of the unrighteous. The Last Line is dashed light blue. The Recess is the grave. The vertical red dashed line represents Judgment Day as before, and the Subterranean Chamber represents the Lake of Fire, which is Gehenna, and it is 0.75" south of the south end of the Recess. No matter when in history the unrighteous soul died, they will have to wait until they hear Jesus call on Judgment Day to awake.



After they have been judged, they will be cast into the Lake of Fire and be subject to the second death as we are told in **Revelation 20:11-15 (KJV)** that

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.

<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

At this point, it can be seen that the purple vertical stripe in the above, and other figures, defines a span of activities which lie under the Capstone, and which are judgments for the resurrections. Since Jesus is responsible for these judgments, then the Capstone symbolizes Jesus. Bible verses such as **Acts 4:10-12 (KJV)** substantiate this

<sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

<sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner.

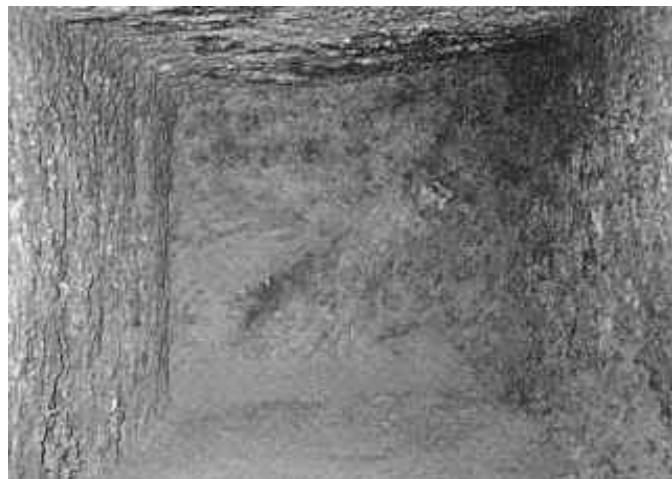
<sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The False Prophet and the Beast had already been cast into the Lake of Fire, Revelation 19:20, and now Satan, Death, Hell, and all those judged as unrighteous end up there on Judgement Day. In the following photograph of the Subterranean Chamber, it is possible to imagine a lake and flames.



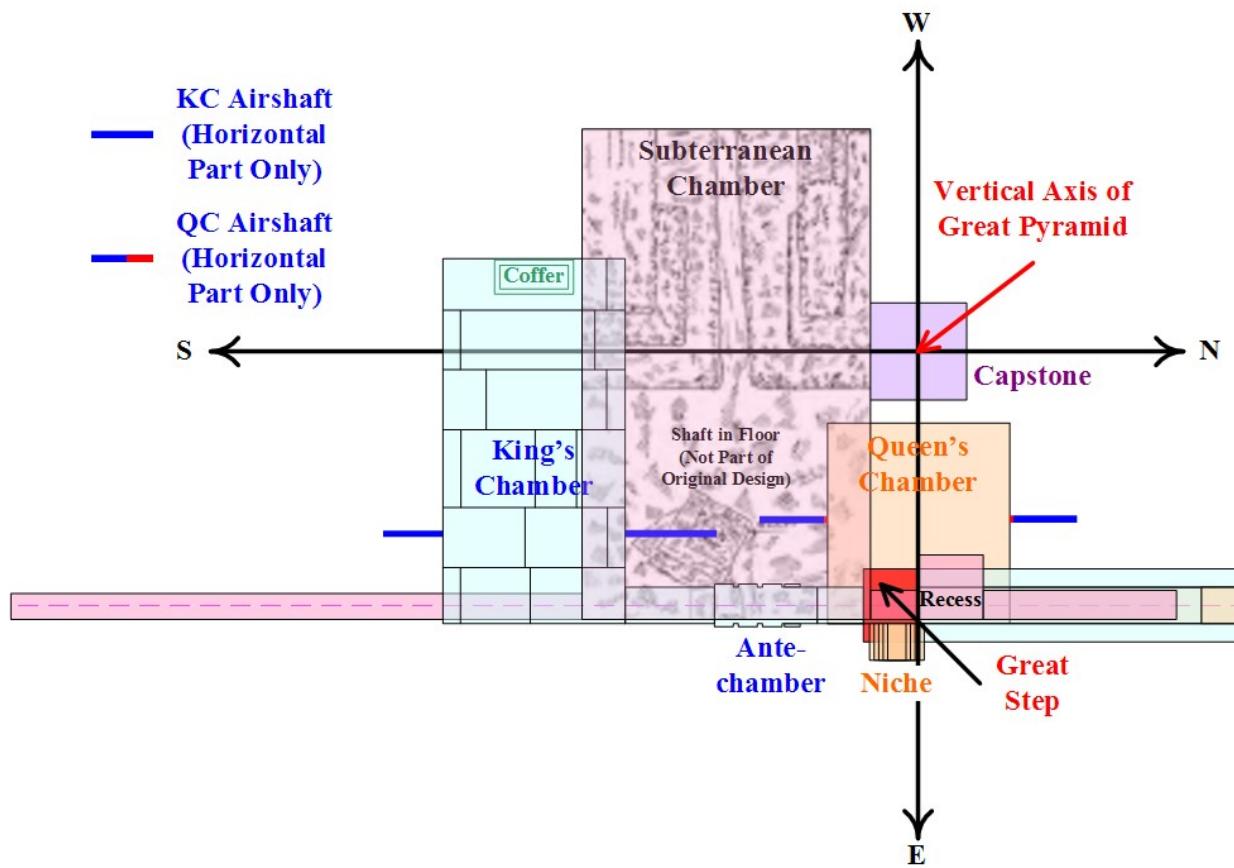
Please note that by Vyse's observation, the shaft in the floor of the Subterranean Chamber is not part of the design of the Pyramid. It was dug within the last 200 years, and herein is ignored. There is a natural fissure in the Recess which can be taken as the Bottomless Pit, or the Abyss, as it is more correctly located in terms of the Bible since it is the deepest part of hell.

Being cast into the Lake of Fire leads to the second death. Time will sweep those in the Lake into the southern Subterranean Passage, which terminates after a while. In other words, everyone who passes that way runs out of time and eventually ceases to exist.



**The End of God's Plan (South End of The Southern Subterranean Passage)**

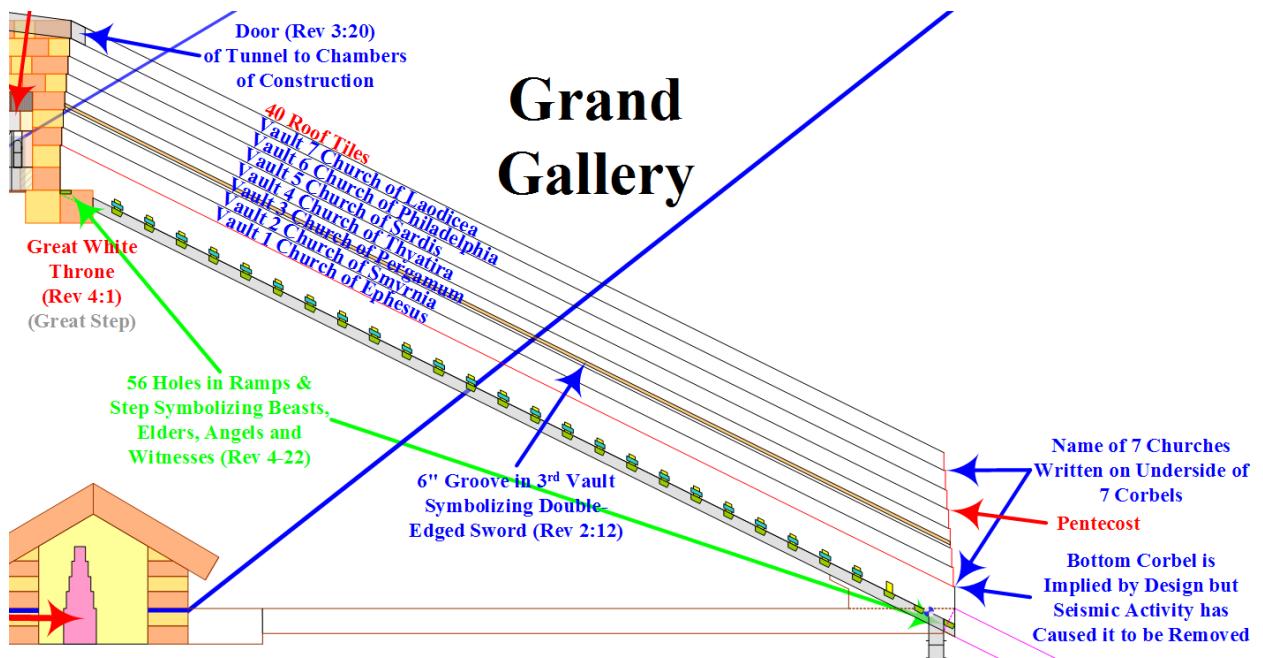
The Figure below is a top view of the Pyramid to show the relationships between the chambers.



## The Grand Gallery, King's Chamber System and The Book of Revelation

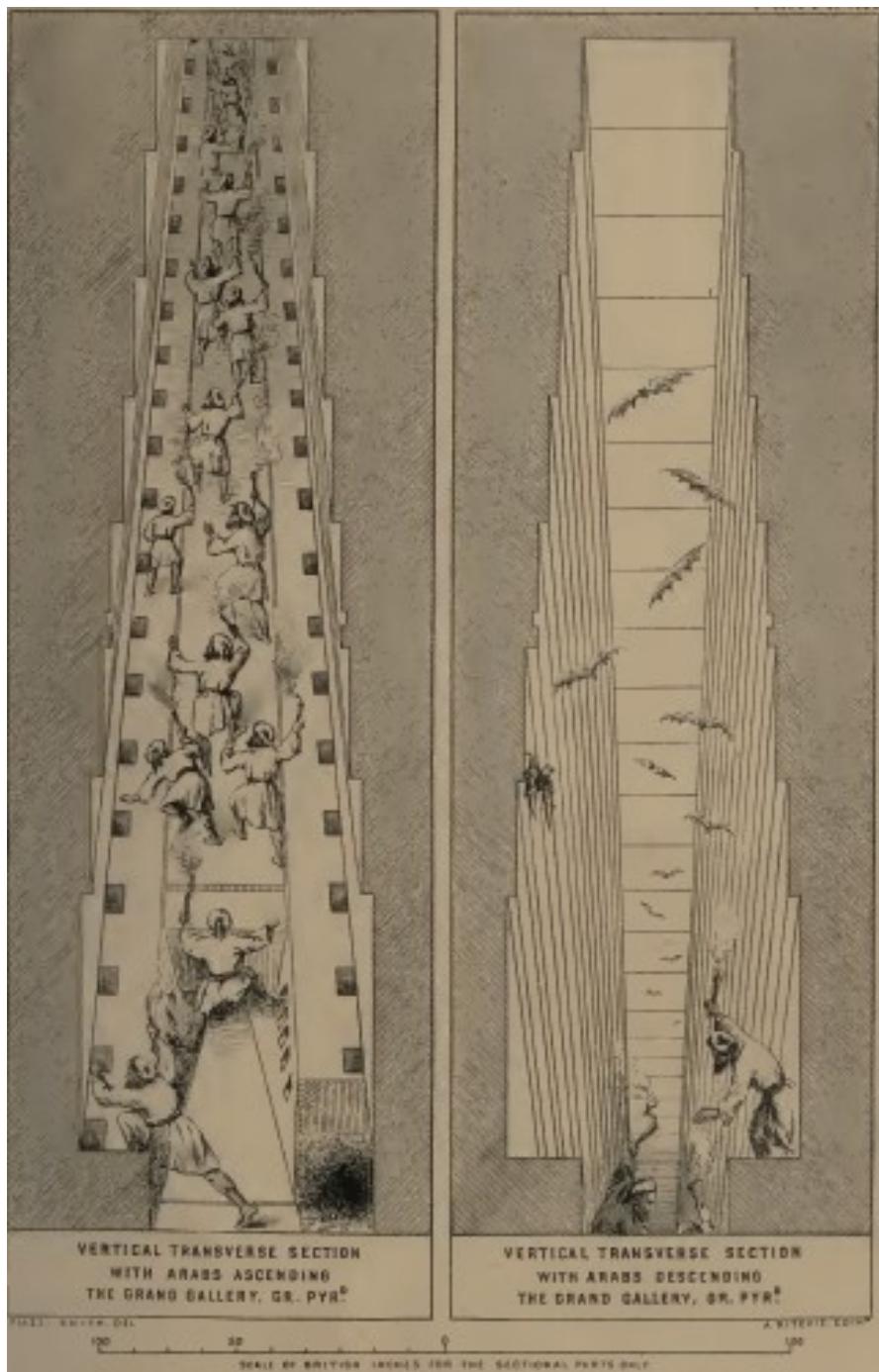
There are 22 chapters in the Book of Revelation, and the first 16 can be mapped to the Grand Gallery in the Pyramid in a relatively straight forward manner. The remaining six are mapped onto the passages and chambers of the King's Chamber System, although, as already seen, many chapters also influence the lower reaches of the Pyramid.

It is necessary to have a clear picture of the Grand Gallery to understand the mapping process, which is described below. The Figure below shows the Grand Gallery and its relationship with the Queen's and King's Chambers. The notes are explained in due course.



The mathematically derived length of the Grand Gallery is 1884.518". Dividing this length by the timescale value of 0.99320082"/year, it can be seen that the length of the Grand Gallery represents 1897.4 years from the south end of the Ascending Passage to the north end of the 1<sup>st</sup> Low Passage. By the mathematical theory, the Grand Gallery rises at an angle of 26° 18' 09.73".

The east-to-west cross-section of the Grand Gallery is shown from two perspectives in the Figure below, which is from Smyth's book "Our Inheritance in The Great Pyramid". The perspective of the left Figure is from the north end of the Grand Gallery looking up, and the right is from the south end looking down. The bats in the right-hand image were a fact of life when Smyth visited the Pyramid. The illustrator, A. Ritchie, has drawn the cross-section in both views as the outline of each drawing. In both cases, the cross-section shows nine distinct areas.

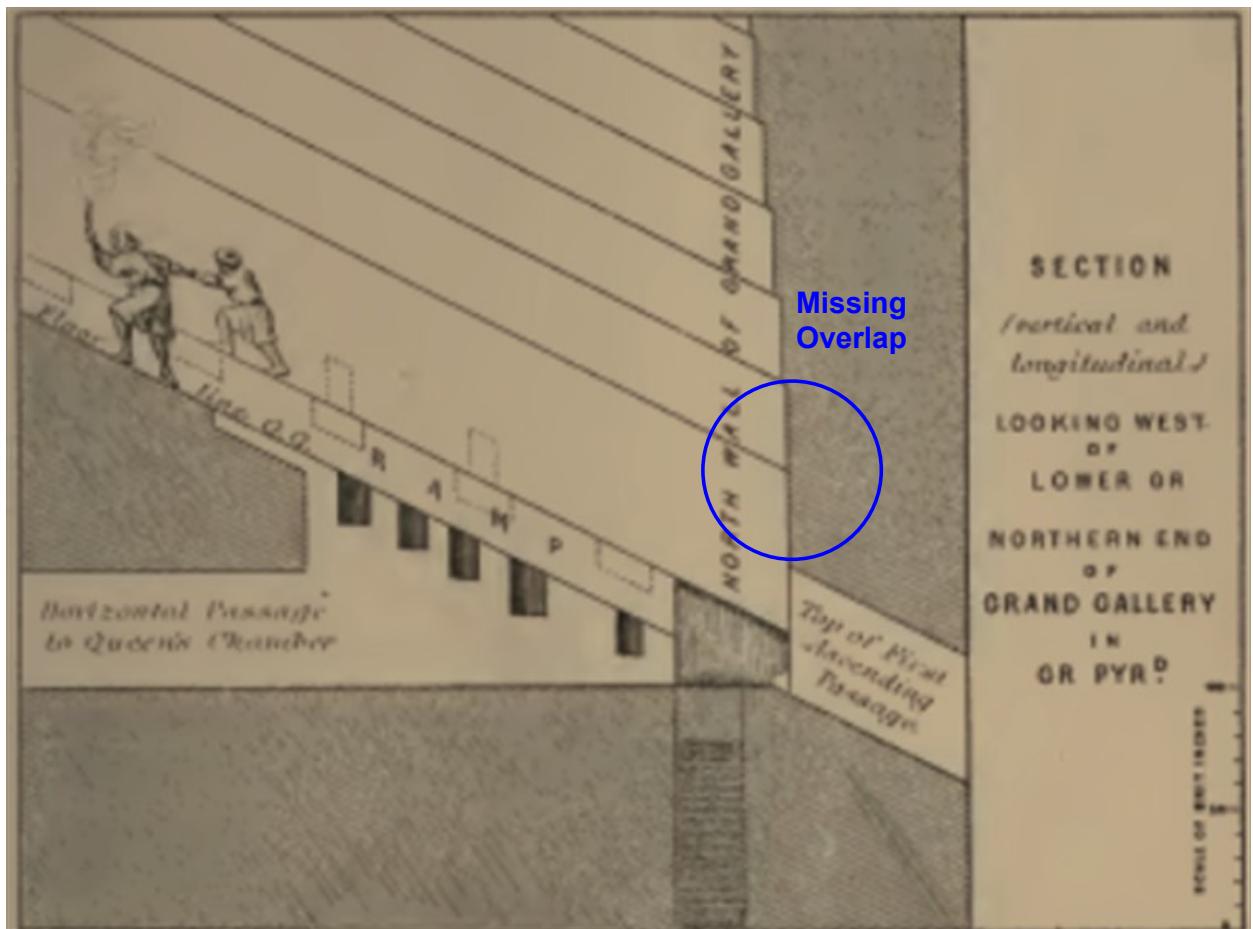


The lowest area, between the ramps, is 41.2" wide, 2RC. There are two ramps on either side of the Floor, which are rectangular and occupy the bottom corners of the Grand Gallery. These ramps are about 20.6", 1RC, wide, and perpendicular to the slope of the floor; they are also about 20.6". The largest area is across the tops of the Ramps, which herein is called the Hall. Its width is about 82.4", 4RC, and its height is about 92".

As can be seen, each ramp has rectangular holes cut in them. The holes vary in depth from about 7" to 12" and are 6" to 7" wide. The horizontal length of each hole is one of two dimensions, either approximately 20.6", 1RC, or 23.3" ( $1\text{cb}/\cos(p)$ ). Roughly speaking, the horizontal length of a long hole equals the sloping length of a short hole.

There are 28 holes along each Ramp, but the bottom hole on the west side has been severely damaged. There are two other holes in the SE and SW corners of the Great Step for a total of 56.

Smyth's image below, of what he calls the Dugout, shows that many of the holes have stones set into the walls of the Grand Gallery. The North two on either side and those on the Great Step are the exceptions. Fifty have stones set into the wall above them.



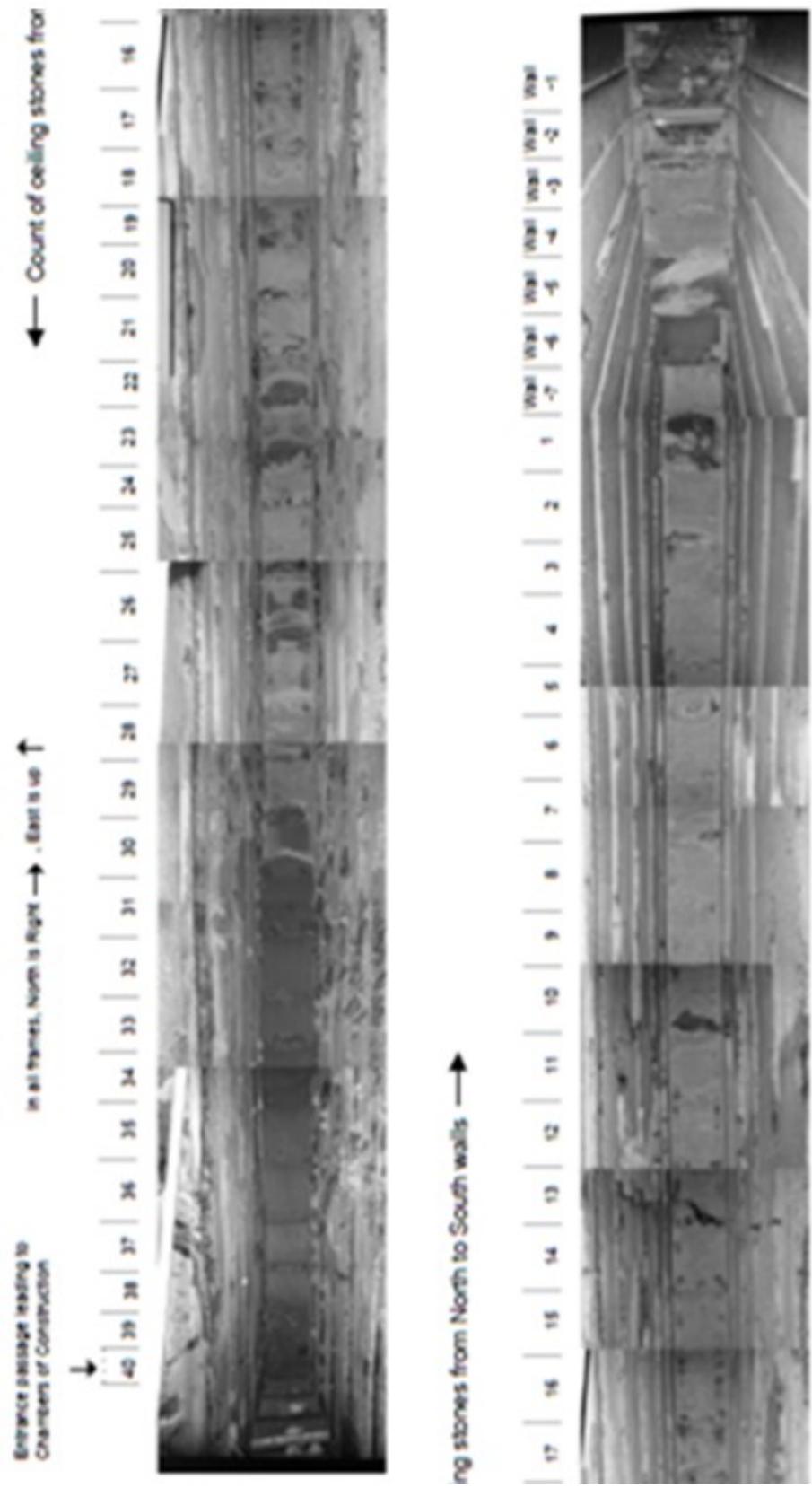
Also shown in the image above are holes cut into the walls of the start of the entrance to the Low Passage to the Queen's Chamber. This area is the Dugout. These are on both sides, and it has been suggested that these were intended to hold beams that supported a stone bridge that stretched from just above the lower entrance to the Grand Gallery to just below the feet of the rightmost person shown in the image. This stone would have completely blocked off access to the Queen's Chamber passage and may also have acted to hide it. Many stones were reported to have been found in the Ascending passage by Al Mamoun's crew when they forced entry into the

upper Passages and Chambers of the Pyramid though they have long since been removed, they may have been evidence of the beams and stone.

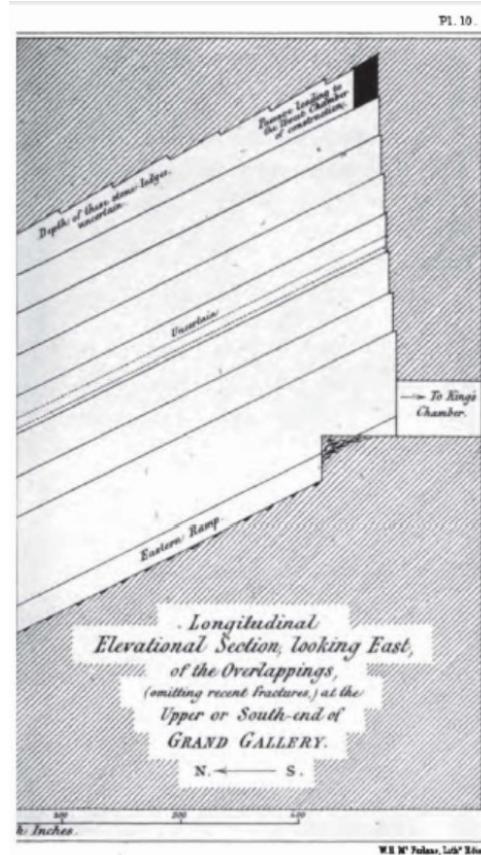
The image above also shows that the corbels, or overlaps, are present along the entire length and width of the Grand Gallery. At the north wall, the lowest of these overlaps, the first above the entrance, is not shown in the image because it does not exist in this day and age. It is conjectured that, though it was part of the original design, the seismic activity would have pushed the stones above the Ascending Passage into the Grand Gallery, forcing the overlap to be eliminated. Certainly, Petrie's measurements of the seven ascending overlaps indicate that the lower two overlapping stones of the North wall of the Grand Gallery have been moved out of place.

As seen in the cross-section Figure above there are seven other areas, or vaults, above the Hall and each one overlaps the one below it by about 3", 1RC/7, on either side until at the roof the width of the Grand Gallery is reduced to about 41.2", 2RC, which is the same as the floor. These Vaults are numbered from one to seven, with one being the lowest and widest. Note that in both the left and right cross-section Figures above, there is a small groove cut into the sidewalls of the Grand Gallery in the third vault. These grooves are approximately 5.3" above the overlap, 6.1" high, and 0.7" deep.

The Grand Gallery is roofed above the 7<sup>th</sup> Vault with forty stones laid in an overlapping, or ratchet fashion. The Bible Students of Oregon provided me with the following photograph of the roof to clarify that there are forty stones and not the thirty of Vyse, or the 36 of Smyth and Maragioglio & Rinaldi. I am grateful to them for this. I have taken the liberty of dividing it into two parts for greater clarity.



The form of this ratchet is shown in the Image below from Smyth (LWGPII between, p88/89).



The image above also shows a small door at the top (South) end of the 7<sup>th</sup> Vault, which leads via a small Passage to the Chambers of Construction above the King's Chamber. The grooves in the walls of the 3<sup>rd</sup> Vault can also be seen more clearly in this image.

Having acquainted ourselves with the features of the Grand Gallery, we can proceed to map the Book of Revelations onto them. In the following, one or more verses from Revelation are presented, followed by a description of how they map to the Grand Gallery. The following warning from **Revelation 22:18-19 (KJV)** is observed:

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

<sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

The intent of the mapping is not to add to or take away from Revelations in any way but to demonstrate that the Pyramid is the witness referred to in Isaiah 19:19-20.

In proceeding with the mapping, it should be stated that the timeline, which passes along the floor of the Hall, has a different symbolism to the features which we find above the floor. These

may or may not be directly related to the timeline but should be considered to occur sometime, or even all the time, throughout the period represented by the floor of the Grand Gallery.

### Revelation 1:1-8 (KJV)

<sup>1</sup> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

<sup>2</sup> Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

<sup>3</sup> Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

<sup>6</sup> And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

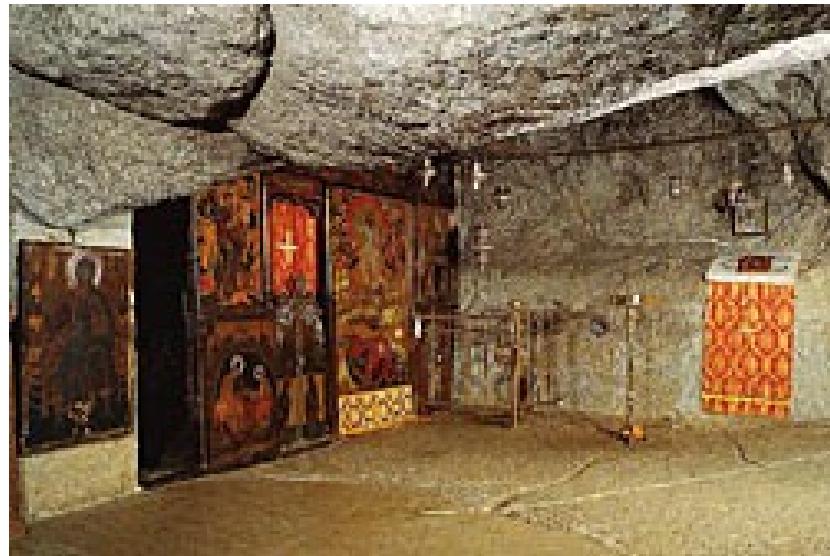
<sup>7</sup> Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.<sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

These verses are the introduction to The Revelation of Jesus Christ to John. It is written to the seven churches in Asia and concerns things which must shortly come to pass. **Revelation 1:9 (KJV)**

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

John declares himself to be in Patmos, which is the first verse that can be mapped directly to the Pyramid. "Paper 3. Pyramidology" shows that the rhumb line bearing east of north from the Pyramid to Bethlehem is the same angle as the slope of the passages,  $26^\circ 18' 10''$ . Patmos is also on a similar Great Circle bearing west of north also at the slope of the passages. Great Circle bearings are used for air or sea travel. As Patmos is an island, it can only be reached by one of these two methods.

John lived in a cave on Patmos at the end of his life, and besides its entrance, representing the upper end of the Well Shaft, the cave had three cracks in the ceiling, which represent the Ascending Passage, the Grand Gallery and the Passage to the Queen's Chamber. The following photograph shows the cave which is enshrined on Patmos as John's cave. Whether or not this is the actual cave, three cracks can be seen in the ceiling.

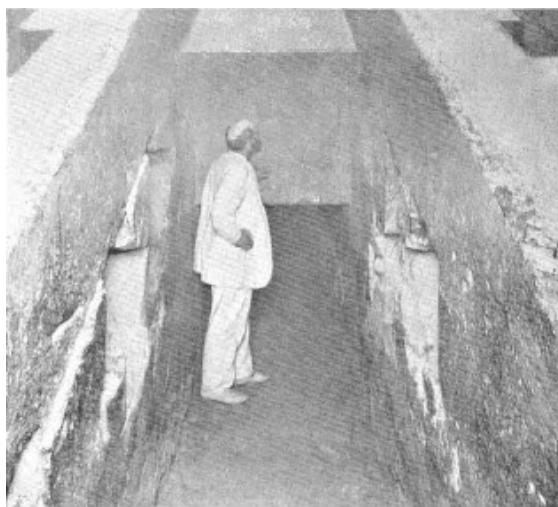


### **Revelation 1:10-11 (KJV)**

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

<sup>11</sup> Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Please imagine John facing down the Passageway to the Queen's Chamber with his back toward the North Wall of the Grand Gallery.



John hears the voice behind him and turns toward the North Wall and from the description in the following verses would see, in Grand Gallery terms, something like this: **Revelation 1:12-19 (KJV)**

<sup>12</sup> And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

<sup>13</sup> And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

<sup>14</sup> His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

<sup>15</sup> And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

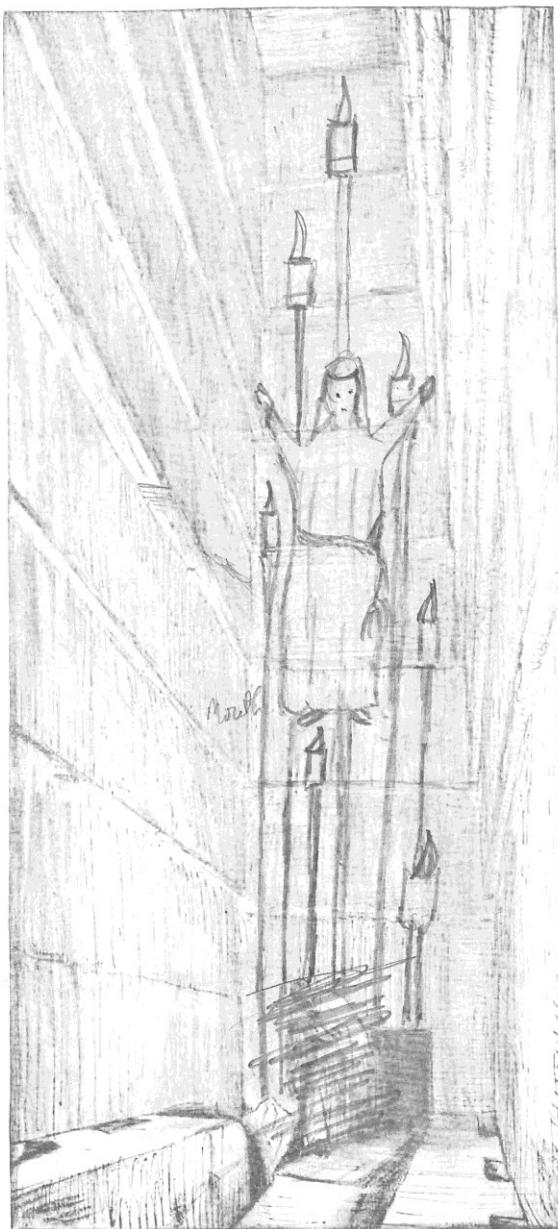
<sup>16</sup> And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

<sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

<sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

<sup>19</sup> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Thus in turning and seeing Jesus, John is looking right at the very point where the Crucifixion is represented by the Grand Gallery. Having decided in the Descending Passage to seek out the upper chambers, and having put our whole being into the task, we reach this point on our hands and knees, bloodied, bruised and dirty and this is what one will see just as John did:



*The north end of the GRAND GALLERY of the Great Pyramid of Gizeh: showing the full height of the north wall.*

### **Revelation 1:20 (KJV)**

<sup>20</sup> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The seven stars are the angels of the seven churches, which are represented by the seven candlesticks. In the mapping, the seven vaults represent the seven churches, so each candlestick is drawn in the Figure above so that it illuminates one face on the North Wall. Jesus is drawn in the midst of the seven candlesticks. **Revelation 2:1-7 (KJV)**

<sup>1</sup> Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

<sup>2</sup> I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

<sup>3</sup> And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

<sup>4</sup> Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

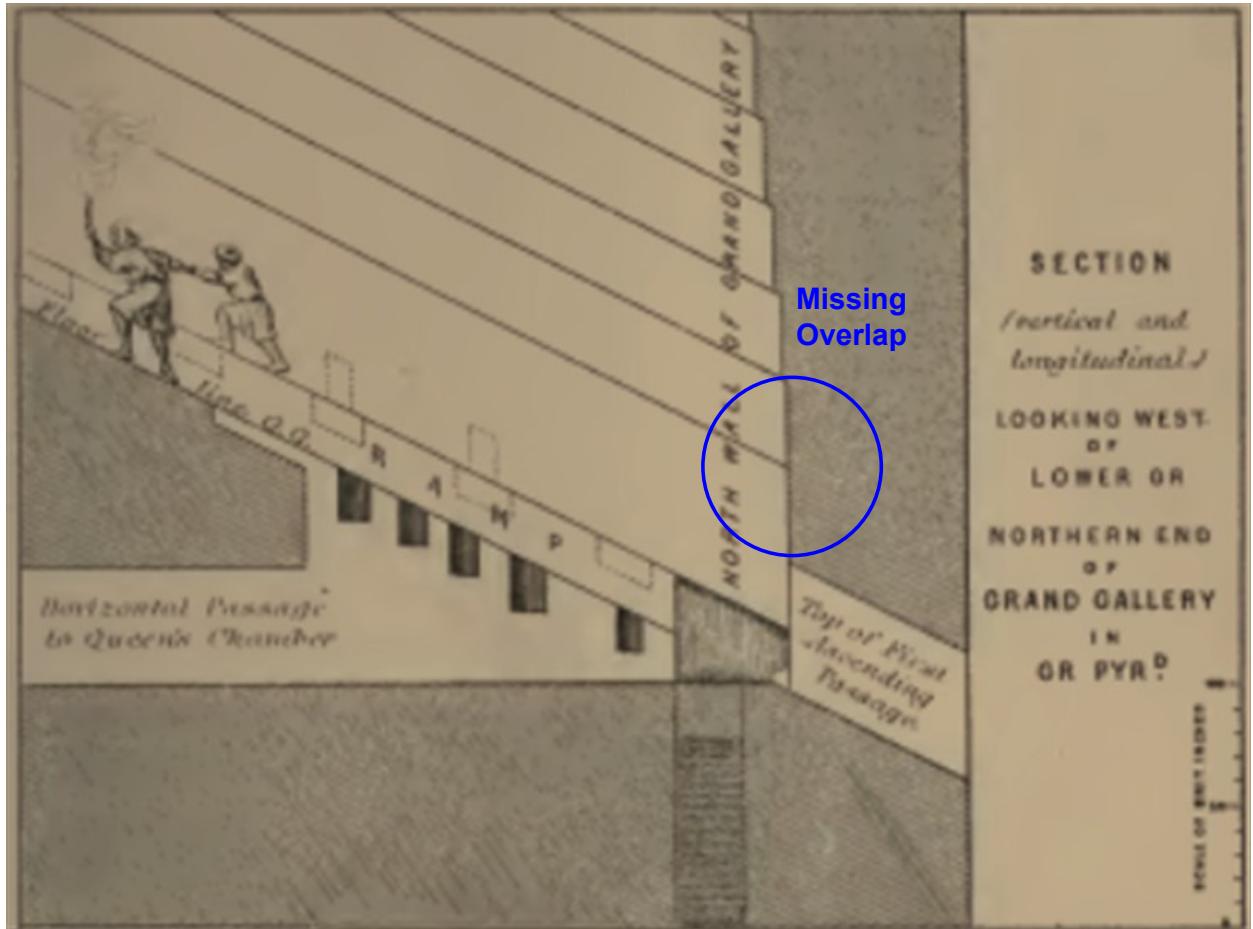
<sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

<sup>6</sup> But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The first and lowest vault in the Grand Gallery is thus identified as the church of Ephesus. Note the threat to remove Ephesus' candlestick out of place unless they repent. If the overlap on the North Wall of each Vault with the one below has the name of the church on it, then we can speculate that because the first overlap on the North Wall is now missing that Ephesus' name (candlestick) has been removed because they did not repent. Hence the reason for the movement of the corbels subsequent to the construction of the Pyramid. Quite possibly, the design included a hard stop on the stonework above the entrance into the Grand Gallery so that the overlap would reduce as close as possible to 0". Petrie, P53 reports 0.1".

Also, note that each Vault overlaps the one below, which can be viewed as referring to "To him that overcometh", which is a recurring theme of each of the letters to the seven churches.



### Revelation 2:8-11 (KJV)

<sup>8</sup> And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

<sup>9</sup> I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

<sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

<sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The second Vault represents the church of Smyrna and overlaps or overcomes the one below.

### Revelation 2:12-17 (KJV)

<sup>12</sup> And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

<sup>13</sup> I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>14</sup> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

<sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

<sup>16</sup> Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

The third Vault represents the church of Pergamos. Note that the third Vault has a groove cut into both walls along the length of the Grand Gallery, and this is seen as symbolizing the two-edged sword of the letter to this church. This feature of the Grand Gallery has hitherto been unexplained. Also, note the "overcoming" theme represented by the overlap.

### **Revelation 2:18-29 (KJV)**

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

<sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

<sup>20</sup> Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

<sup>21</sup> And I gave her space to repent of her fornication; and she repented not.

<sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

<sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

<sup>25</sup> But that which ye have *already* hold fast till I come.

<sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

<sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

<sup>28</sup> And I will give him the morning star.

<sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

The fourth Vault represents the church of Thyatira. Note again the overlap representing the theme of overcoming.

### **Revelation 3:1-6 (KJV)**

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

<sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

<sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

<sup>4</sup> Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

<sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

<sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

The fifth Vault represents the church of Sardis. Note again the overlap representing the theme of overcoming.

### **Revelation 3:7-13 (KJV)**

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

<sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

<sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

<sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

<sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

The sixth Vault represents the church of Philadelphia. Note again the overlap representing the theme of overcoming. There is a door mentioned in this letter, which is addressed in the discussion of the letter to the Laodiceans below.

### **Revelation 3:14-22 (KJV)**

<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

<sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

<sup>16</sup> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

<sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

<sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

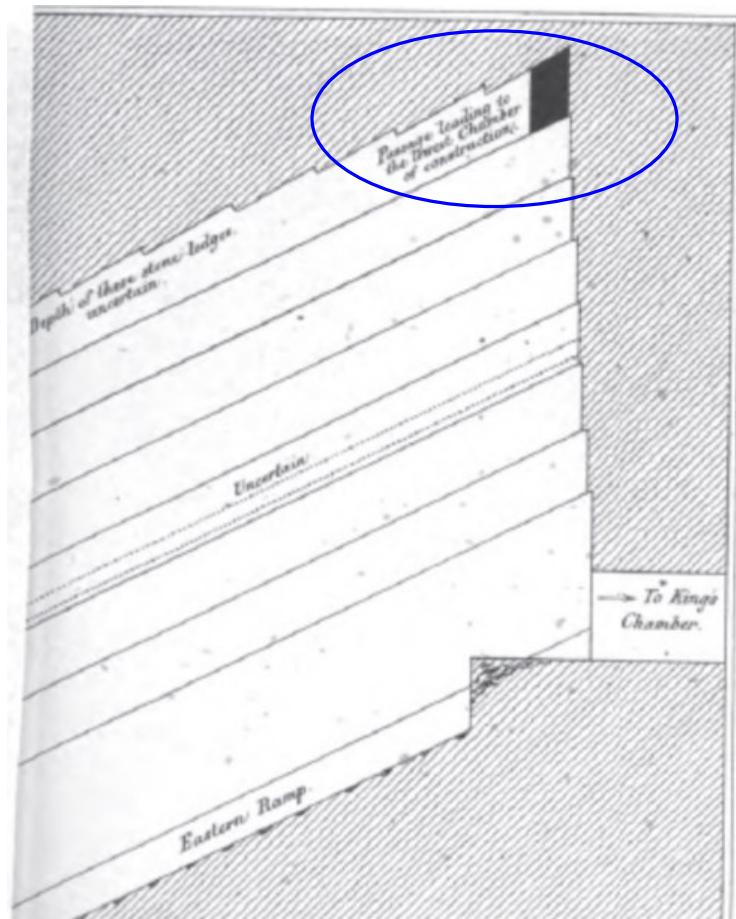
<sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent.

<sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

<sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

The seventh Vault represents the church of the Laodiceans. Note once again the continuing theme of overlapping or overcoming. Also, the seventh Vault is the one that has the small door of the Passage to the Chambers of Construction in it. This door is shown by Smyth to occupy the entire height of the seventh Vault at the top southeast corner of the Grand Gallery. It is seen as being a small part of, and accessible from, the sixth Vault, which is the church of Philadelphia. It is, therefore, representative of verse 8 "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."



## Revelation 4:1-11 (KJV)

<sup>1</sup> After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

<sup>2</sup> And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

<sup>3</sup> And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

<sup>4</sup> And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

<sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

<sup>6</sup> And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

<sup>7</sup> And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

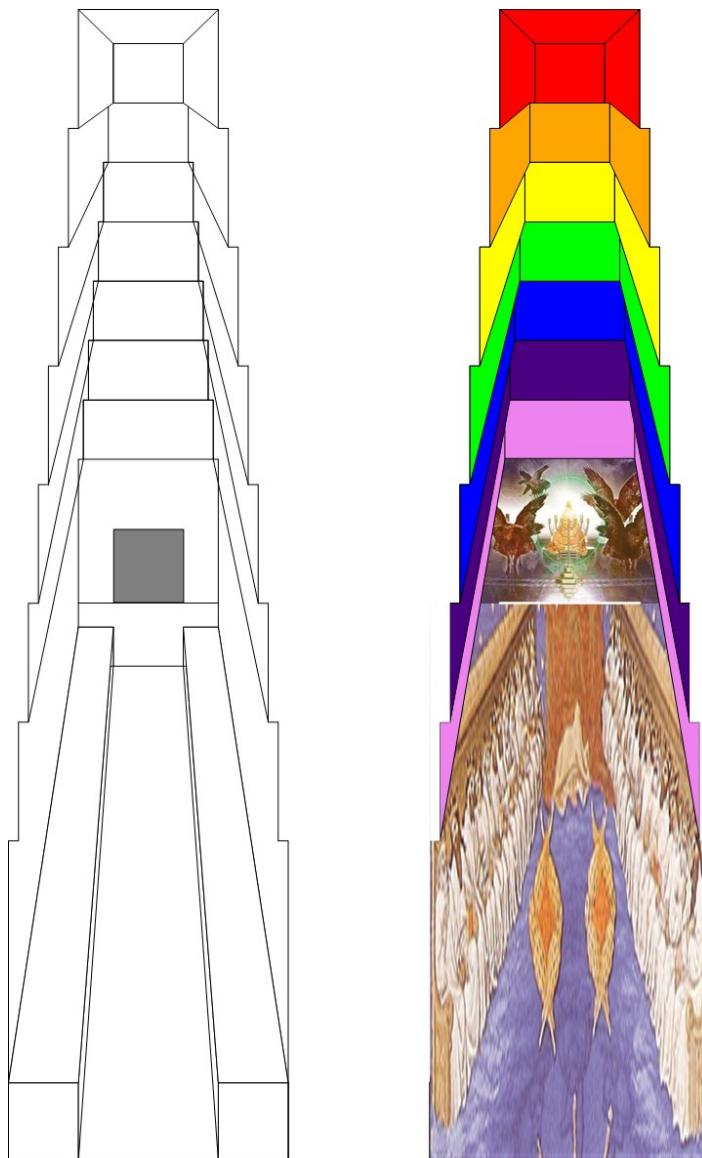
<sup>8</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

In the mapping, John now turns round and looks upward, and he sees a sight similar to the colored image on the right-hand side below. The left-hand image is provided to show an unadorned perspective view of the GG to provide a reference.



The small dark gray square in the middle of the lefthand Figure above is the entrance to the King's Chamber and its Passages. It is the open door that John sees in 4:1. His only direction to go is up. The Throne (of God) is the Great Step. God sits on the Throne that is like a Jasper and a Sardine Stone. If the seven Vaults are each given a color of the rainbow, from red to violet, it can be seen that the effect would be to place a rainbow around the Throne. "In sight like an emerald" is difficult to imagine because it is not clear if it is the color or shape of an Emerald that is being referred to here. However, under certain lighting conditions, as shown in the photograph below of the second door of the Airshaft of the Queen's Chamber, limestone can take on an emerald color.



The Ramp Holes with backing stones represent the seats in which the 24 Elders sat.

### **Revelation 4:5-11 (KJV)**

<sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.  
<sup>6</sup> And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.  
<sup>7</sup> And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.  
<sup>8</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.  
<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,  
<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,  
<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

It can be seen that the Vaults spread out like rays and which can represent the lightnings and hence the thunderings, but the seven lamps are not features of the Grand Gallery and will have to be imagined as shown in the image above. The sea of glass, like unto crystal, is represented by the floor and sidewalls of the Hall and by the Vaults being made of limestone.

The four Beasts are in the "midst of the Throne", represented by the two holes in the Great Step, which do not have backing stones. They are also "round about the Throne" which would be the two holes at the North end of the Grand Gallery, which also do not have backing stones and which are opposite each other on the east and west sides.

### **Revelation 5:1-14 (KJV)**

<sup>1</sup> And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

<sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

<sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

<sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

<sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

<sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne.

<sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

<sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

<sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

<sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

<sup>14</sup> And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

The Lamb is in the midst of the Throne, which has already been identified as the Great Step. The ratcheting Roof tiles of the Grand Gallery represent the Book as they look like the long edges of the pages of an open book. These pages represent the various trumpets, woes, and plagues that occur between chapters 6 and 16. The photograph below shows the pages of an opened book.



The roof stones represent the three books found in Revelation chapters 4 to 16, which are the Book with Seven Seals, Th Little Book of the Seven Thunders, which John eats, and the Book of Life.

The Table below counts the number of people described in Revelation chapters 4 to 16 who appear in heaven since that is where John is in these chapters. The list is highlighted in red, for Beasts, Elders, Angels, and Arch-Angels. The list is highlighted in blue for those who can exist in heaven and earth, such as Jesus, John, and the Two Witnesses. The total of these is 56, which matches the number of holes in the Ramps on either side of the Grand Gallery floor and the Great Step. John can exist in heaven since he is "in the spirit," and the two witnesses can also exist in earth and heaven. Jesus existed on earth but is now in heaven.

Ch.	Vs.	Event	Type	Quantity	Location
<b>4</b>	1	John	John	<b>1</b>	Earth
	1	Door Opened	Door	1	Heaven
	1	Heard voice (Jesus)	Jesus	<b>1</b>	Earth
	2	Throne set	Throne	1	Heaven
	3	God on throne	God	1	Heaven
	3	Rainbow	Rainbow	1	Heaven
	4	Seats and elders	Elders	<b>24</b>	Heaven
	5	Lamps	Lamps	7	Heaven
	6	Beasts	Beasts	<b>4</b>	Heaven
<b>5</b>	1	Book with seven seals	Book	1	Heaven
	2	Strong angel	Angel	<b>1</b>	Heaven
	5	Lion of Judah (Jesus)	Jesus	Duplicate	Heaven
	6	Lamb (Jesus)	Jesus	Duplicate	Heaven
	11	Voice of many angels	Voices	>100000000	Heaven
<b>6</b>	1	1st seal White horse	Rider	1	Earth
	4	2nd seal red horse	Rider	1	Earth
	5	3rd seal black horse	Rider	1	Earth
	6	Voice in the midst of 4 beasts	Voice	1	Heaven
	7	4th seal pale horse	Rider	1	Earth
	9	5th seal souls under the altar	Souls	144000?	Heaven
	12	6th seal great earthquake	Men	Unstated	Earth
<b>7</b>	1	Four angels at four corners of the earth	Angels	4	Earth
	2	Another angel ascending	Angel	1	Earth
	3-4	Servants of God	Men	144000	Heaven
	9-12	Great multitude	Men	Unstated	Heaven
<b>8</b>	1	7th seal silence for a half-hour			
	2	Seven angels given seven trumpets	Angels	<b>7</b>	Heaven
	3	Another angel stood at the altar	Angel	<b>1</b>	Heaven
	7	1st trumpet			Earth
	8	2nd trumpet			Earth
	10	3rd trumpet star fell	Star	1	Earth
	12	4th trumpet			Earth
	13	An angel declares three woes	Angel	<b>1</b>	Heaven
<b>9</b>	1	5th trumpet (1st woe) Star with key	Star	1	Heaven
	13	6th trumpet - loose four angels	Angels	4	Earth
<b>10</b>	1	Another mighty angel clothed	Angel	1	Earth
	2	Angel has the little book of 7 thunders	Book	1	Heaven
	3	Seven thunders uttered their voices	Thunders	7	Earth
	4-11	John seals and eats the little book	Book	1	Heaven
<b>11</b>	1-2	John measures temple and worshippers			

Ch.	Vs.	Event	Type	Quantity	Location
	3-	Two witnesses on Earth & then Heaven	Witnesses	2	Heaven
	13	Earthquake and 7000 slain	Men	7000	Earth
	14	2nd woe is passed and the third cometh			
	15	7th trumpet - great voices in Heaven			
12	1	Wonder 1 - Woman clothed	Woman	1	Earth
	3	Wonder 2 - Red dragon	Dragon	1	Earth
	4	Tail cast one-third part of stars to Earth	Stars	Unstated	Earth
	5	Brought forth Jesus	Jesus	1	Duplicate
	7	War in heaven Michael	Archangel	1	Heaven
13	1	Beast rises from the sea with seven heads	Beast	1	Earth
	2	The dragon gave beast his power	Dragon	1	Earth
	9	Book of life	Book	1	Heaven
	11-18	Another beast coming up from the earth	Beast	666	Earth
14	1	Lamb on Mount Sion	Lamb	1	Earth
	1	Servants of God	Servants	144000	Earth
	2	Voice from heaven	Voice	1	Heaven
	6	Another angel	Angel	1	Heaven
	8	Another angel	Angel	1	Heaven
	9	Third angel	Angel	1	Heaven
	13	Voice from heaven	Voice	1	Heaven
	14	Son of Man	Jesus	Duplicate	Heaven
	15	Another angel came from the temple	Angel	1	Heaven
	17	Another angel came from the temple	Angel	1	Heaven
	18	Another angel came from the altar	Angel	1	Heaven
15	1	Seven angels with seven plagues	Angels	7	Heaven
16	2	1st vial	Vial	1	Earth
	3	2nd vial	Vial	1	Earth
	4	3rd vial	Vial	1	Earth
	8	4th vial	Vial	1	Earth
	10	5th vial	Vial	1	Earth
	12	6th vial	Vial	1	Earth
	13	Three unclean spirits like frogs	Spirits	3	Earth
	17	7th vial - IT IS DONE	Vial	1	Earth
17	3	John leaves heaven for the wilderness			
				56	0

The holes in the ramps and the Great Step have characteristics that allow the people in the above table to be grouped and assigned to specific holes, as shown by the table below.

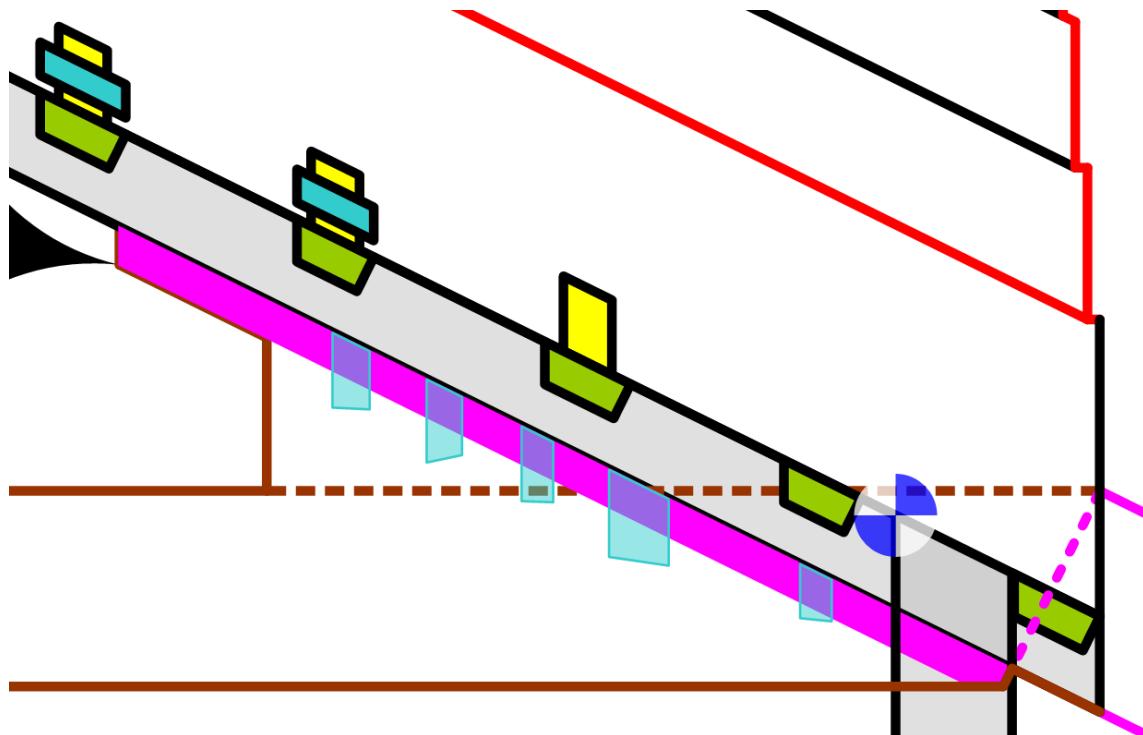
The holes are colored-coded in the Table based on their type, which is explained by the Figure below. The lowest holes are numbered 55 on the east and 56 on the west. These are entirely

below the brown dashed line of the roof of the Queen's Chamber Passage and are considered the only two that represent earth-based people such as John and Jesus before his death. These are long holes without any backing stones or sloping chisel marks.

The next two holes are short, and their top surfaces are mostly in heaven. As they have no backing stones and chisel marks, they also match the two holes in the southern corners of the Great Step, so these four holes, 1, 2, 53, and 54, are assigned to the four Beasts around the Throne.

The next two holes have backing stones inset behind them, which are represented by the vertical yellow oblong, but it does not have sloping chisel marks. These two holes, 51 and 52, are assigned to the Two Witnesses.

Eight holes have been assigned, and there are 48 remaining. These have both vertical stone inserts and sloping chisel marks represented by the sloping dark blue parallelogram and are alternately short and long. The 24 long holes are assigned to the Elders and the 24 short holes to the Angels, as shown in the following Table. These assignments could be reversed.



As an aside, the Figure above also shows the components of the bridge, which are believed to be the long, sloping magenta bridge and the five transparent light blue holes beneath it which occur on both sides of the Dugout. It is thought that the holes carried beams to support the bridge, but the small bottom hole does not look big enough for that purpose.

East	Occupant	Location	Occupant	West	Hole Size	Back Style
Hole 1	Beast	Heaven	Beast	Hole 2	Short	None
Throne	<b>Jesus</b>	<b>GOD</b>		Throne		
Hole 3	Elder 1	Heaven	Elder 2	Hole 4	Long	Both
Hole 5	Angel 1	Heaven	Angel 2	Hole 6	Short	Both
Hole 7	Elder 3	Heaven	Elder 4	Hole 8	Long	Both
Hole 9	Angel 3	Heaven	Angel 4	Hole 10	Short	Both
Hole 11	Elder 5	Heaven	Elder 6	Hole 12	Long	Both
Hole 13	Angel 5	Heaven	Angel 6	Hole 14	Short	Both
Hole 15	Elder 7	Heaven	Elder 8	Hole 16	Long	Both
Hole 17	Angel 7	Heaven	Angel 8	Hole 18	Short	Both
Hole 19	Elder 9	Heaven	Elder 10	Hole 20	Long	Both
Hole 21	Angel 9	Heaven	Angel 10	Hole 22	Short	Both
Hole 23	Elder 11	Heaven	Elder 12	Hole 24	Long	Both
Hole 25	Angel 11	Heaven	Angel 12	Hole 26	Short	Both
Hole 27	Elder 13	Heaven	Elder 14	Hole 28	Long	Both
Hole 29	Angel 13	Heaven	Angel 14	Hole 30	Short	Both
Hole 31	Elder 15	Heaven	Elder 16	Hole 32	Long	Both
Hole 33	Angel 15	Heaven	Angel 16	Hole 34	Short	Both
Hole 35	Elder 17	Heaven	Elder 18	Hole 36	Long	Both
Hole 37	Angel 17	Heaven	Angel 18	Hole 38	Short	Both
Hole 39	Elder 19	Heaven	Elder 20	Hole 40	Long	Both
Hole 41	Angel 19	Heaven	Angel 20	Hole 42	Short	Both
Hole 43	Elder 21	Heaven	Elder 22	Hole 44	Long	Both
Hole 45	Angel 21	Heaven	Angel 22	Hole 46	Short	Both
Hole 47	Elder 23	Heaven	Elder 24	Hole 48	Long	Both
Hole 49	Angel 23	Heaven	Angel 24	Hole 50	Short	Both
Hole 51	Witness 1	Heaven & Earth	Witness 2	Hole 52	Long	Vertical
Hole 53	Beast 3	Heaven	Beast 4	Hole 54	Short	None
Hole 55	John	Earth	<b>Jesus</b>	Hole 56	Long	None

It is important to note that mapping the Grand Gallery to the book of Revelation is for those events or features that are described in chapters one through sixteen. Also, it is important to note that John is only in Heaven from chapter four to sixteen. So the events described in these chapters start during but may end before or after the period defined by the Grand Gallery as described below. The period begins sometime after John moves to Patmos and finishes at the end of the 1<sup>st</sup> Low Passage, which is 27th March 1973, and this is discussed below.

The events that occur start in chapter six and include, but are not limited to, the following:

Ch.	Vs.	Event
<b>4</b>	<b>1</b>	<b>John enters Heaven</b>
<b>6</b>	1	1st seal White horse
	4	2nd seal red horse
	5	3rd seal black horse
	7	4th seal pale horse
	9	5th seal souls under the altar
	12	6th seal great earthquake
<b>8</b>	<b>1</b>	<b>7th seal silence for a half-hour</b>
	7	1st trumpet
	8	2nd trumpet
	10	3rd trumpet star fell
	12	4th trumpet
<b>9</b>	<b>1</b>	<b>5th trumpet (1st woe) Star with key</b>
	13	6th trumpet (2nd woe)- loose four angels
	3	Seven thunders uttered their voices
	3:13	Two witnesses on Earth & then Heaven
	13	Earthquake and 7000 slain
	15	7th trumpet (3rd woe) - voices in Heaven
<b>12</b>	<b>1</b>	<b>Wonder 1 - Woman clothed</b>
	3	Wonder 2 - Red dragon
<b>13</b>	<b>1</b>	<b>Beast rises from the sea with seven heads</b>
	11-18	Another beast coming up from the earth
<b>14</b>	<b>1</b>	<b>Lamb on Mount Sion</b>
<b>15</b>	<b>1</b>	<b>Seven angels with seven plagues</b>
<b>16</b>	<b>2</b>	<b>1st vial</b>
	3	2nd vial
	4	3rd vial
	8	4th vial
	10	5th vial
	12	6th vial
	13	Three unclean spirits like frogs
	17	7th vial - IT IS DONE
<b>17</b>	<b>3</b>	<b>John leaves heaven for the wilderness</b>

To explain why events start in the Grand gallery but continue beyond it, please consider the following. The sixth trumpet in Revelation 9:13-19 describes a plague which kills a third part of men, about 200,000,000 people, **Revelation 9:16-19 (KJV)**

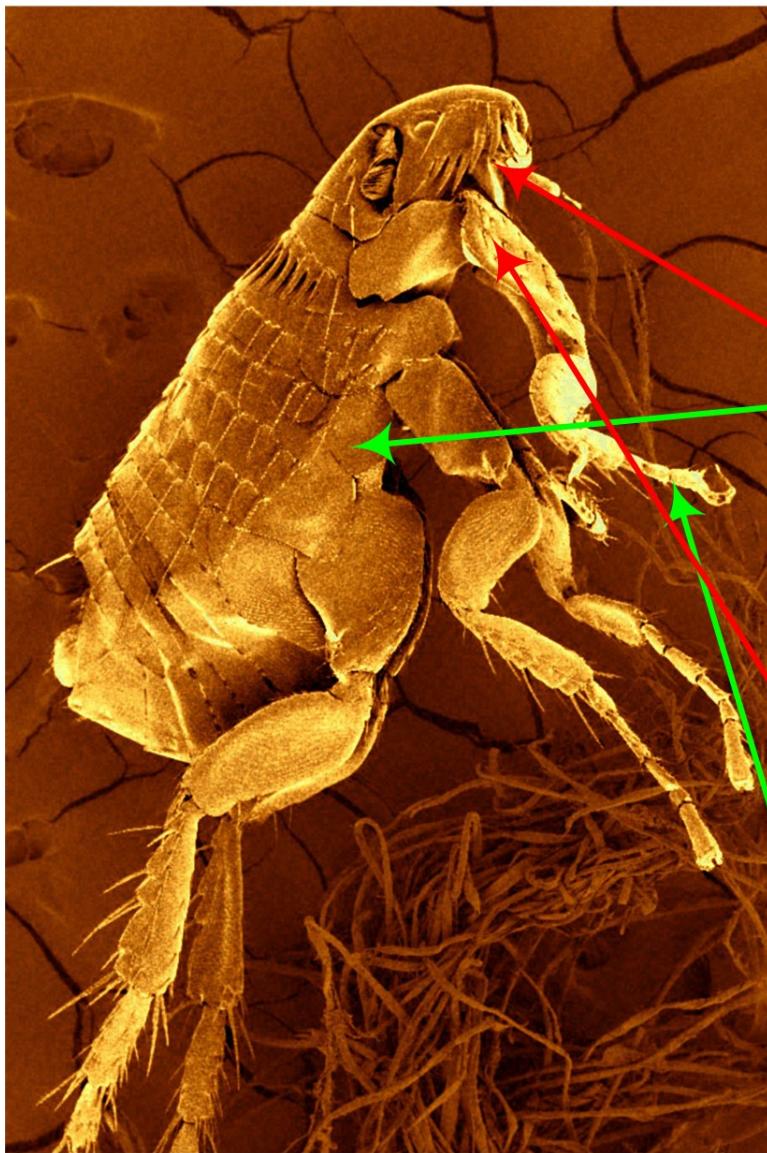
<sup>16</sup> And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

<sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

<sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

<sup>19</sup> For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

Below is an electron-microscope photograph of a rat flea that matches the description of the horses above. The [Rat Flea](#) (*Xenopsylla cheopsis*) was the transmission vector of the bubonic plague bacteria (*Yersinia pestis*) that caused the death of millions of victims in the Middle Ages. The picture is annotated. The article that describes the bubonic plague and how many were killed can be found at [Black Death](#).



#### Revelation 9:16-19 (KJV)

<sup>16</sup> And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

<sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

<sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

<sup>19</sup> For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

Notice that in this picture, the flea has four legs and is rearing like a horse. The tail, which is like a serpent, comes out of its mouth, and it does hurt when one is bitten. The flea has breastplates, like Jacinth, which is a reddish-orange variety of zircon, and a head like a lion. The Wikipedia article gives different estimates of the death toll, from 75 to 200 million, per verse 16. The article also says that 30% to 60% of Europe's population was killed by the Plague.

This interpretation is another indication that the time of the end is associated with the Computer age. This picture would not have been possible without the technology we have today.

The Black Death originated in China in 1334 and spread along the trade route to Europe. It has recurred frequently, and the latest reported, according to CDC, was in 1970 in Africa and Madagascar. There are news reports that rat infestation among the homeless in Los Angeles and San Francisco may cause it to reappear once more, August 2019, which demonstrates that though the disease began during the period defined by the Grand Gallery, it has lasted beyond that.

### **The End of the Grand Gallery**

The 1<sup>st</sup> Seal, Revelation 6:1, is presumed to be the first event. The final event depicted by the Grand Gallery is the seventh vial or bowl in **Revelation 16:17-21 (KJV)**

<sup>17</sup> And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

<sup>18</sup> And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

<sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

<sup>20</sup> And every island fled away, and the mountains were not found.

<sup>21</sup> And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The first thing to note is that 16:17 says "IT IS DONE," which is what the mapping indicates, i.e., the Grand Gallery is "DONE" at this point.

Revelation 16:18 follows on with "voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great". The voices are the shouts of men in battle, the thunders are the firing of bullets and shells, the lightning is the flash of the firing and the shells exploding, and the earthquake symbolizes the upheaval of all the people embroiled in the greatest war the world had seen up to that time.

### **Revelation 16:19 (KJV)**

<sup>19</sup> And the great city was divided into three parts,..."

As described earlier, Jerusalem was liberated before the end of this war on 9th December 1917, as indicated by the southern end of the first virtual corbel. The [Mandate for Palestine \(Wiki\)](#), or

the British Mandate, began a few years later and was formally in force between 29 September 1923 and 15 May 1948. The Wikipedia article says:

*In Palestine, the Balfour Declaration's "national home for the Jewish people" was to be established alongside the Palestinian Arabs, who composed the vast majority of the local population; this requirement, amongst others, was not to apply to the separate Arab Emirate to be established in Transjordan. The British controlled Palestine for almost three decades, overseeing a succession of protests, riots and revolts between the Jewish and Palestinian Arab communities. On 29 November 1947, the United Nations Partition Plan for Palestine was passed, envisaging the creation of separate Jewish and Arab states operating under economic union with Jerusalem being transferred to UN trusteeship. Two weeks later, Colonial Secretary Arthur Creech Jones announced that the British Mandate would terminate on 15 May 1948. On the last day of the Mandate, the creation of the State of Israel was proclaimed, and the 1948 Arab–Israeli War began.*

So Palestine and Jerusalem were split into three administrations, Britain, the Arabs, and the Jews.

### **Revelation 16:19 (KJV)**

<sup>19</sup> ... and the cities of the nations fell: ...

#### [Aftermath of World War I \(Wiki\)](#)

*The Aftermath of World War I saw drastic political, cultural, economic, and social change across Eurasia (Europe and Asia), Africa, and even in areas outside those that were directly involved. Four empires collapsed due to the war, old countries were abolished, new ones were formed, boundaries were redrawn, international organizations were established, and many new and old ideologies took a firm hold in people's minds.*

### **Revelation 16:19 (KJV)**

<sup>19</sup> ... and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

As will be seen shortly, Babylon came into God's mind to give her His wrath.

### **Revelation 16:20 (KJV)**

<sup>20</sup> And every island fled away, and the mountains were not found.

In the Bible, mountains can symbolize empires and islands, nations. The Wikipedia article above shows how these "fled away" or "were not found". At this point, the height of the Grand Gallery, symbolizing mountains, significantly diminishes in seven steps, or corbels, symbolizing islands.

### **Revelation 16:21 (KJV)**

<sup>21</sup> And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Paper 6 shows that this verse refers to the 100 lb bombs dropped by aircraft, both of which were used for the first time in WWI.

So the start of the Book of seven seals indicates the beginning of the Grand Gallery, and the seventh vial indicates the end.

## Armageddon

### Revelation 16:13-16 (KJV)

<sup>13</sup> And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

<sup>14</sup> For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup> Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

In Revelation, the battle of Armageddon, from Hebrew: הַר מְגִידּוֹ Har Megiddo, occurs before the end of chapter 16, and there was a [Battle of Megiddo \(Wiki\)](#) that was fought between 19<sup>th</sup> and 25<sup>th</sup> September 1918. Wiki says:

*Its name, which has been described as "perhaps misleading"[3] since very limited fighting took place near Tel Megiddo,[4] was chosen by Allenby for its biblical and symbolic resonance.[4]*

None-the-less the Pyramid requires a battle to occur at Armageddon close to the end of the Grand Gallery, and one such battle did occur a little way into the period of the 1<sup>st</sup> Low Passage. The battle required kings to be present, which can be considered to be represented by their armies, and as such, Germany, the Ottomans, the British, and the Anzacs were there.

The three unclean spirits like frogs did not disappear from the world at that time, and we will see them reappear in the Antechamber.

## The 1<sup>st</sup> Low Passage

The 1<sup>st</sup> Low Passage separates the Grand Gallery and the Antechamber, and Paper 6 shows that there is much tribulation occurring in this passage such as WWI, the Liberation of Jerusalem, and the battle of Armageddon, all relate to chapter 16. After that, in terms of Israel and Jerusalem, it can be seen that the Israelis became a nation and fought several major wars up to the Yom Kippur War in October 1973, which is about six months after the end of the period of the 1<sup>st</sup> Low Passage. During this period, it is also seen that major international financial considerations creep in like the Stock Market crash of 1929 and the Great Depression, and the resurgence of markets in 1973, which are more related to Babylon. See Paper 6. The 1<sup>st</sup> low Passage can, therefore, be interpreted as a transition from Revelation chapter 16 to 17.

## The Judgment of Babylon

John leaves Heaven at this time and is carried to the wilderness by one of the angels, which had one of the seven vials to see the judgment of the great whore that sitteth upon many waters.

Here he sees a woman sit upon a scarlet colored beast having seven heads and ten horns,  
**Revelation 17:5 (KJV)**

<sup>5</sup> And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

The Pyramid symbolizes the woman sitting on the beast at the entrance to the Antechamber by one granite stone sitting on another, which collectively is called the Leaf, as shown in the photograph below.



**The Woman Sitting on a Scarlet Colored Beast  
(Southside of the Leaf in the Antechamber)**

The Leaf could be viewed as a dilemma because it is constructed of granite, which is a stone that the Pyramid uses to indicate endurance, strength, and protection, which are attributes of God and not ones associated with a whore. However, we know that Satan and his ministers can appear as Angels of Light, **2 Corinthians 11:13-15 (KJV)**

<sup>13</sup> For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

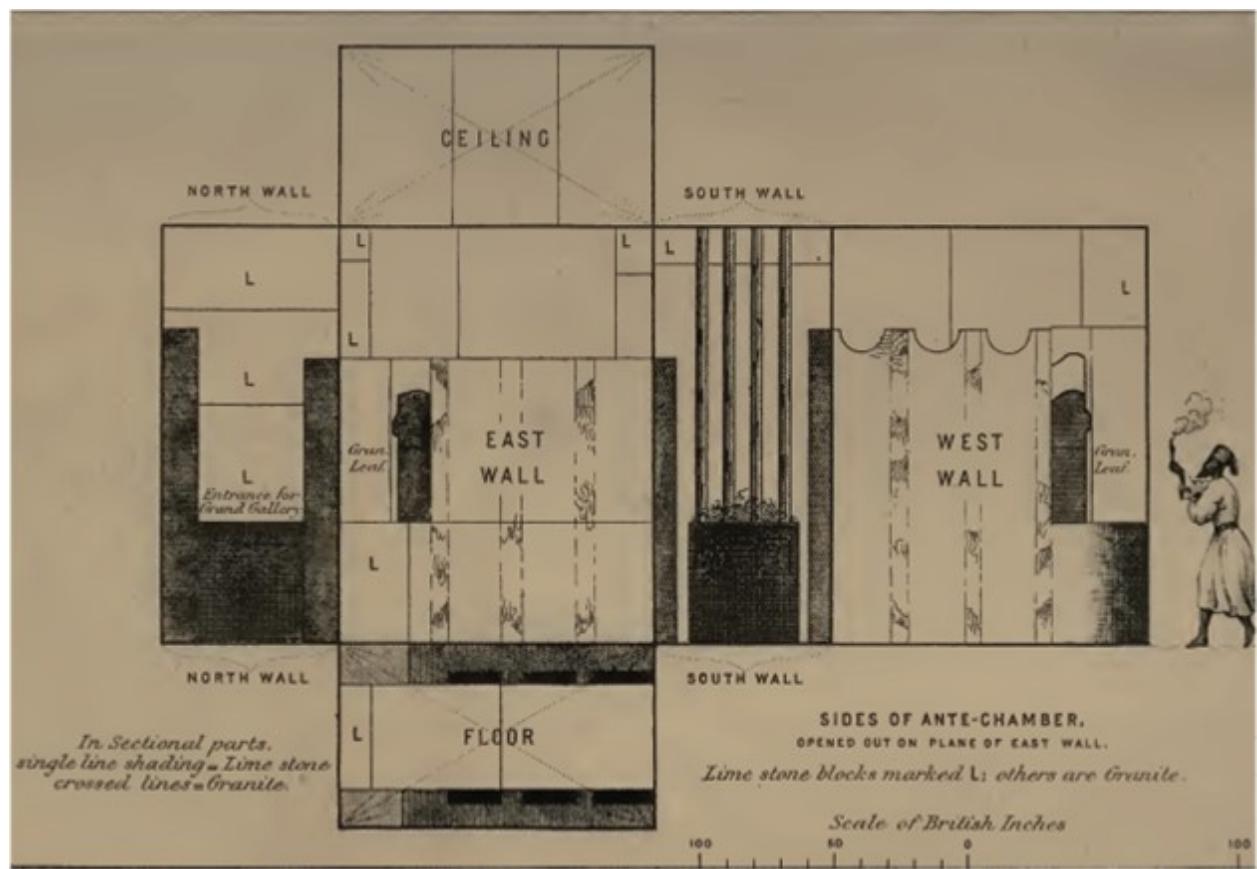
<sup>14</sup> And no marvel; for Satan himself is transformed into an angel of light.

<sup>15</sup> Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

The whore of Babylon is one of Satan's ministers so can appear God-like even to the elect,  
**Matthew 24:24 (KJV)**

<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

The Pyramid symbolizes these attributes as follows. The Antechamber is not wholly constructed of granite, as shown by Smyth's Figure below. The blocks labeled "L" are limestone, whereas the remainder is granite. Entry is from the north, and it can be seen that apart from the roof, there is a ring of limestone blocks on the floor and walls. There are also two limestone blocks at the south end of the chamber up high, one on the east wall and the other on the south wall.



Also, Petrie criticizes the workmanship in this chamber as follows: Petrie (P49)

*The E. wall has the granite by the side of the leaf wavy and winding, and bulbous at the base, projecting 1.4. On the wainscot block at the S. end of this wall, which is all in one with the S. end of the chamber, are two conjoined deep scores or scrapes nearly vertical, much like the beginning of a regular groove; their distance from the S. wall is 3.6 to 7.2 at 90, and 2.6 to 6.4 at 52 from floor, where they end; they are .48 deep at maximum. The S. wall has all up the E. side of it, over the wainscot, a projection, just equal in width to the wainscot, and varying in thickness*

*from .31 at top to 1.7 halfway down, and thence fading off down to the top of the wainscot. On the W. side of the S. wall the granite has been daubed over for 2 to 6 inches in breadth, with a thin coat of cement; this, at 1 inch from the side is .35 thick; also at 13 from the W. side is a slight sinking of the granite, from .34 to .60 in-depth, all quite ill-defined. The W. wall has the top of the granite wainscot uneven, rising toward the front, and there sinking suddenly .35 at 1.4 from the front edge. The southern of the three semicircular hollows on the top of this wainscot (see Pl. xii.)<sup>10</sup> has the granite defective at the back of it, and is backed with rough limestone there. The southernmost stone over the wainscot is dressed very flat and true, but rough, + or – .03. The next block has a raised edge to it on the S. side (figured by Prof. Smyth), and along the base of it, which consists of granite left rough, not dressed away in finishing; about 4 inches wide, and .4 projection along the lower edge of the block; and 2 wide and 1.2 maximum projection at the side. The other edges of this block were marked out by saw-cuts in the granite, about .2 deep, to guide the workmen in dressing the face.*

Petrie points out these flaws as bad workmanship, but there is a specific need, identified above, to make the granite features of the Antechamber appear to be intentionally flawed so that the "elect" are not deceived.

**It is concluded that the granite in the Antechamber represents a period when events occurring therein are under the control of "An Angel of Light".**

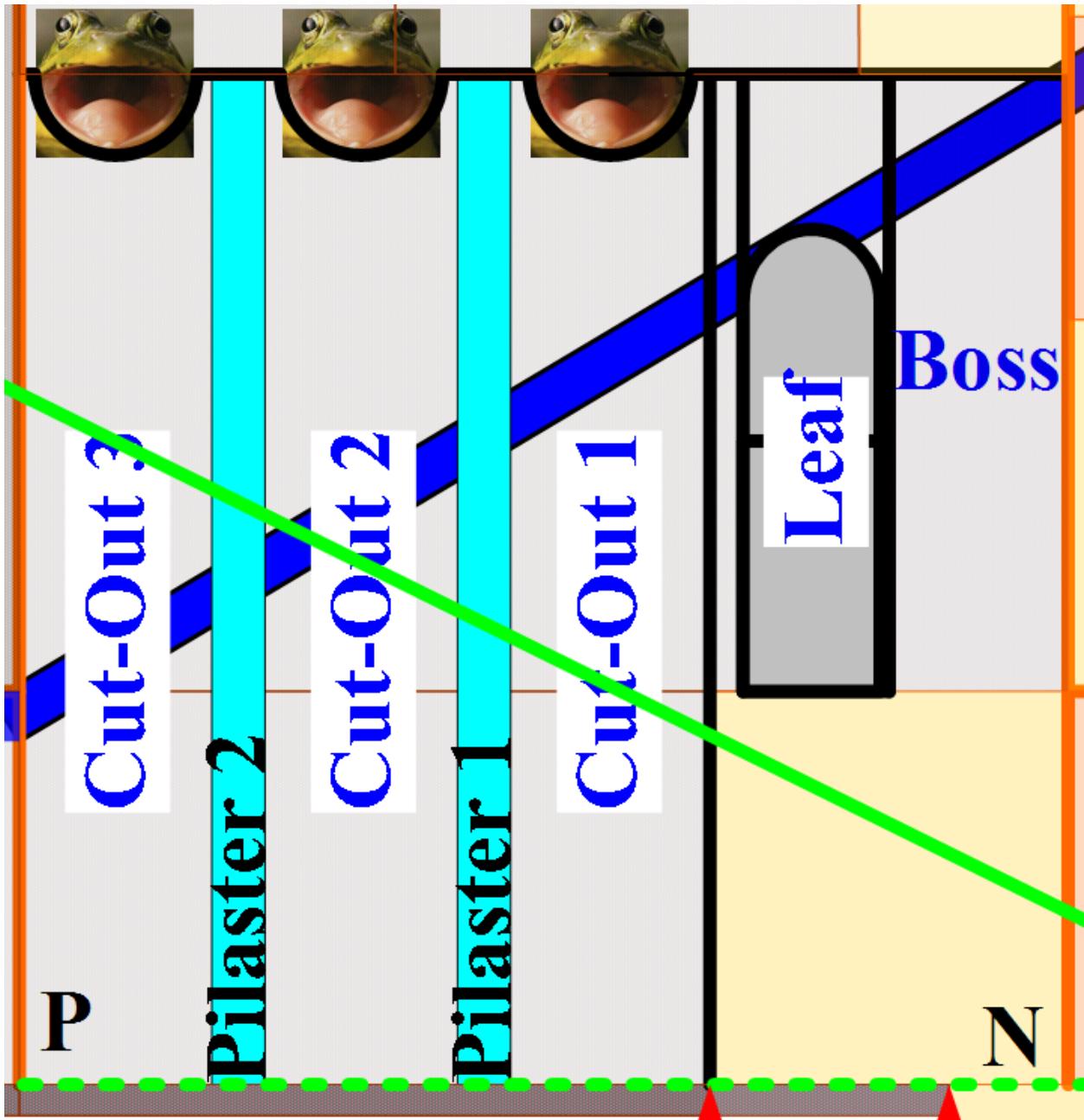
### **Unclean Spirits**

As was seen the three unclean spirits brought kings to the battle of Armageddon as we saw in **Revelation 16:13-14 (KJV)**

<sup>13</sup> And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

<sup>14</sup> For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

They were not destroyed at that time so their influence continues into the Antechamber and this is symbolized by the three semi-circles in the west wall, at the top of the Wainscott, appearing like the mouths of three frogs as shown in the Figure below:



Furthermore, the chamber included, or purports to have included, three granite portcullises which are no longer present. They fit in the three cut-outs shown in the Figure above. The Granite Plugs in the Ascending Passage denoted the Law, which represents restraint. **Here in the Antechamber, it can be concluded that restraint has been removed.** It is repeated three times, so we can expect to see the removal of all restraint along the timeline here. The timeline indicates we are about two years into the first portcullis period, which is about 2017 to 2042. It can be considered that this is a prophecy since many events occurring in the world today are becoming more and more unrestrained, one of which is increasing attacks on Christianity.

The Timeline of the 1<sup>st</sup> Low Passage, the Antechamber and the 2<sup>nd</sup> Low Passage was created in Paper 6. The south end of the 2<sup>nd</sup> Low Passage represents the chaining and casting of Satan into

the pit until the end of the thousand years and the Pyramid time and date for this 19:30, Wednesday, 23rd April 2217. This event is described in **Revelation 20:1-3 (KJV)**

- <sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
- <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
- <sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

### Period Of Revelation 17 to 20

The Antechamber and 2<sup>nd</sup> Low Passage are mapped to Revelation 17:3 to 20:3. Details of the mapping with dates are provided in the Table below.

Location in Pyramid	Date	God's Holy Day
<b>Begin 1<sup>st</sup> Low Passage</b>	20th Aug 1914	None – approx. start of WWI
<b>End 1<sup>st</sup> Virtual Corbel</b>	9th Dec 1917	Liberation of Jerusalem
<b>End 2<sup>nd</sup> Virtual Corbel</b>	31st Mar 1921	End of 6000 years
<b>Begin Antechamber</b>	27 <sup>th</sup> Mar 1973	None
<b>Begin Granite Floor</b>	4th Feb 1988	Tu Bi'Shvat (New Year for Trees) Influence of Satan Begins
<b>End Antechamber</b>	26 <sup>th</sup> Oct 2103	Day after the 8 <sup>th</sup> day of Feast of Tabernacles
<b>End 2<sup>nd</sup> Low Passage</b>	23rd Apr 2217	3698th anniversary of Exodus (43x43x2)

### The Great Tribulation

Some Christians believe that the great tribulation will last for seven years because they have split Daniel's 70<sup>th</sup> week from the first 69 weeks and have moved it to the end times. The Pyramid does not support this argument since Jesus' crucifixion occurs halfway through the last week, and the seventy weeks then ran out in AD 33. See Paper 6. This Paper also shows that during the period of the 1<sup>st</sup> Low Passage, 1914 to 1973, there was significant tribulation. The 2<sup>nd</sup> Low Passage is the same height as the 1<sup>st</sup>, so more tribulation should be expected during the period 2103 to 2217, which is 114 years. It is about twice as long as the 1<sup>st</sup> Low Passage. **It is concluded that the 2<sup>nd</sup> Low Passage represents the great tribulation of Matthew 24:21-22 (KJV)**

<sup>21</sup> For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24:21 makes it clear that there will be no greater tribulation than this and so mapping it to the 2<sup>nd</sup> Low Passage is appropriate as it too is the last tribulation depicted by the Pyramid.

## Mapping Revelation to the 1<sup>st</sup> Low Passage, the Antechamber and the 2<sup>nd</sup> Low Passage

A short history of Babylon is given in Revelation 17 to show her roots. The judgment and fall of Babylon take place in Revelation 18. The impact of the fall is financial and commercial and most likely is symbolized by the date represented by the end of the Antechamber. Babylon will be consumed by fire in one hour, which, prophetically speaking, is 1/24<sup>th</sup> of a year, or about 15 days, and this has not yet happened. However, she will have a violent end like a millstone cast into the sea and will completely cease to exist.

The following paragraph is speculative:

*This fall is likely to begin just before the Great Tribulation begins on 26<sup>th</sup> October 2103 at the end of the Antechamber. An asteroid, symbolized by the millstone of Revelation 18:21, will destroy a large area of the world about 15 days before the above date, which would be 11<sup>th</sup> October 2103. The Feast of Trumpets is the first day of the seventh month, 3<sup>rd</sup> October 2103. The Day of Atonement is the tenth day of the seventh month, 13<sup>th</sup> October 2103, 2 days after the 11<sup>th</sup>. It would not be surprising if the Day of Atonement in 2103 saw an asteroid crash into the earth.*

Irrespective of the speculation, the fall of Babylon is symbolized by the drop from the roof level of the Antechamber, 149.5" to the roof level of the 2<sup>nd</sup> Low Passage, 43.6". At this point, everything that we now take for granted in society, in particular, the basic necessities of life, will become increasingly hard to come by. Revelation 18:9-20 foretells this.

Although **Revelation 6:6 (KJV)** would have referred to conditions prevailing in Jerusalem in AD 70, maybe it also applies to this time, indicating that commodities will be hard to obtain:

<sup>6</sup> And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The removal of the evil of Babylon is celebrated in heaven and then the marriage of the lamb occurs, **Revelation 19:7-9 (KJV)**

<sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

<sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

<sup>9</sup> And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

The collapse of the financial system and the total lack of restraint caused by the missing Portcullises will cause devastation in the world. There will be much famine as farmers cannot borrow money to produce food. Hunger will cause anarchy to ensue and wars will flourish. The greatest period of tribulation the world has seen will begin and last for the period of the 2<sup>nd</sup> low Passage, AD 2103 to AD 2217.

Sometime during this period, the Lamb returns on a white horse with his armies, who by their dress appear to be his bride, and these are they who met the "Lord in the air". **Revelation 19:11-21 (KJV)** tells the story of what happens during the 2<sup>nd</sup> Low Passage:

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

<sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

<sup>13</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

<sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

<sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

<sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

<sup>18</sup> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

<sup>20</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

<sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Notice that the Beast and the False Prophet were cast alive into the Lake of Fire which leaves the Dragon, who is Satan, still unchained. However, this is immediately put right in **Revelation 20:1-3 (KJV)**

<sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

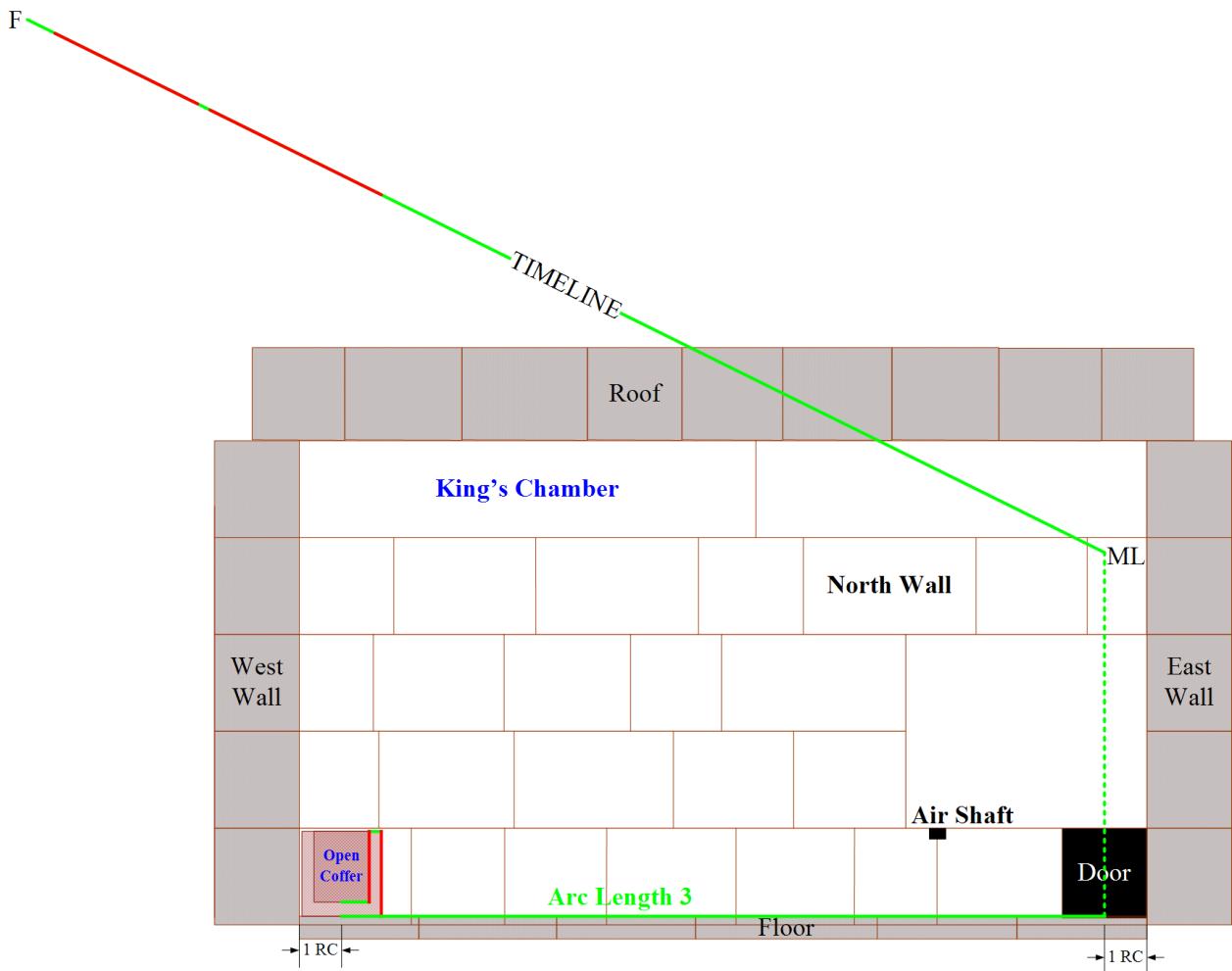
<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The end of the 2<sup>nd</sup> Low Passage is reached at this point, 23<sup>rd</sup> April 2217, and the Dragon is bound and cast into the Bottomless Pit. Jesus and his armies enter into the Kingdom on earth for the remaining years of the Millennium.

From this point, there are few Pyramid markers in the Kingdom on Earth period. The first occurs when the midpoint of the king's Chamber is reached on 13th January 2333. As shown in Paper 6, this occurs 2300 years after Daniel's 70 weeks ended in AD 33. At this point, the Sanctuary is cleansed and the timeline takes a right turn to the west after 6413 years in a southerly direction.

The last part of Paper 6 is copied here because there are no differences.

The following diagram shows how the timeline traverses the King's Chamber System from the south looking north. The Timeline, in solid green, enters at point ML from the previous diagram showing the view looking west through the King's Chamber. The Timeline continues rising, passing through the two red sections corresponding to the projections of the vertical walls of the open Coffer. Finally, the Timeline finishes at point F.



Continuing along the Timeline, we pass over the centerline of the Pyramid on 3rd May 2541 and come to the foot of the east wall of the Open Coffer on 11th December 2727. Neither of these dates is recognized as major or minor Holy days.

Note that there is no lid on the Coffer and whether there ever was one is not known. At the top of the east wall of the Coffer, the date 3rd August 2821, which is the fourteenth day of the fifth

Hebrew month, is reached, which is the date before the minor Jewish festival Tu B'Av on the fifteenth.

[Wikipedia Tu B'Av](#) says *According to the Mishna, Tu B'Av was a joyous holiday in the days of the Temple in Jerusalem, marking the beginning of the grape harvest. Yom Kippur marked the end of the grape harvest.*

Which brings to mind **Isaiah 18:5-7 (KJV)**, which describes the return of God's people:

<sup>5</sup> For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

<sup>6</sup> They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

<sup>7</sup> In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

In passing, please note that Isaiah 18, of course, precedes Isaiah 19, which defines the Great Pyramid and where it is located, and this was discussed in "1 Introduction".

It can be seen that the top outside edge of the Open Coffer symbolizes the gathering or harvesting of God's people to the events that will transpire after this date.

The inside top edge of the Coffer indicates the date 15th March 2828, which is the seventh day of the twelfth Hebrew month the day of the year during which Moses died. There has to be a time for Satan's "Little Season" and another for the Judgment of the Great White Throne before the end of God's Plan. There are but two periods left at this point, which are the inside wall of the Coffer and half the floor to the center. So, the inside top edge of the Coffer marks the beginning of Satan's "Little Season", which is symbolized by the inside face of the Coffer. Its period is from 15th March 2828 to 30th March 2906, about the length of life of a typical man in these days, about 78 years. The end date is the fourteenth day of the thirteenth month, which is Purim when the Jews celebrate being saved from Haman in Esther's time. **Revelation 20:7-9 (KJV)** reveals what is to happen during Satan's "Little Season".

<sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison,

<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

<sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Satan gathers the nations together to battle the saints at Jerusalem but is devoured by fire from God out of heaven. It is quite apt that this period begins with a symbol of the death of God's

people, i.e., Moses' death foretelling a forthcoming battle under God's protection, and ends with a symbol of salvation from God, i.e., Purim.

The final date of God's Plan, 20th April 2921, is represented by the center of the Coffer. It will be the day during the Feast of Unleavened Bread when the first fruits of the wheat harvest were waved by the priest before Jehovah as commanded in **Leviticus 23:11 (KJV)**

<sup>11</sup> And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

As can be seen in the table on page 62, the start of 1921 is 31st March 2921, and the Feast of Unleavened Bread begins fifteen days later on Monday, 14th April 2921. The center of the Coffer indicates the date Sunday, 20th April 2921, which is the first day of the week after the Sabbath that occurs during the feast. It is, therefore, the "morrow after the Sabbath", per verse 11 above that makes it the Wave Sheaf or First Fruits day. This is the day of the year AD 30, in which Jesus became the first fruit of the resurrection.

Jesus was crucified on the day before the beginning of the Feast of Unleavened Bread, which, as always, began on the 15<sup>th</sup> day of the first Hebrew month. Jesus was crucified on Friday, 7<sup>th</sup> April, in the late afternoon and buried that same day, which is, therefore, the first day of his death. The second day was Saturday 8<sup>th</sup> April, which was the Sabbath and also the start of the Feast of Unleavened Bread, and so the next day, 9<sup>th</sup> April, was the third day of His death upon which He rose from the dead. Since it was the "morrow after the Sabbath", He is considered to be the first fruits of the resurrection. The equivalent day in 1921 is, therefore the 20<sup>th</sup> April which is the date indicated by the center of the Coffer and it, therefore, represents the fruits of the final resurrection, and the end of God's Plan where all those who were to be resurrected have been resurrected, **Revelation 20:11-15 (KJV)**

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.

<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

## Summary

The accurate reconstruction of the internal passageways of the Great Pyramid, through mathematical equations, has led to the creation of a Timeline which has been shown matches Bible Chronology. The Timeline covered the complete Bible story from Adam's loss of eternal

life to the eventual recovery of that for all those found in the Book of Life. The use of Holy days, where possible, and details of the passages such as the missing stones in the EP and the seven corbels at the beginning of the GG identified the symbolism of specific features,

It is seen that the Timeline started at point G, outside of the Pyramid, but on the line of the floor of the EP. At this point, Adam lost eternal life the day after Tu BiShavat, and everything ran downhill until Moses' 20<sup>th</sup> birthday when God's plan provided an upward path, which led to the Exodus of his people and the giving of the law. From the beginning, God's people disobeyed Him, and Moses broke the tablets of the law. Eventually, the Israelites entered the Promised Land, but through their backsliding, God later expelled them for seven times.

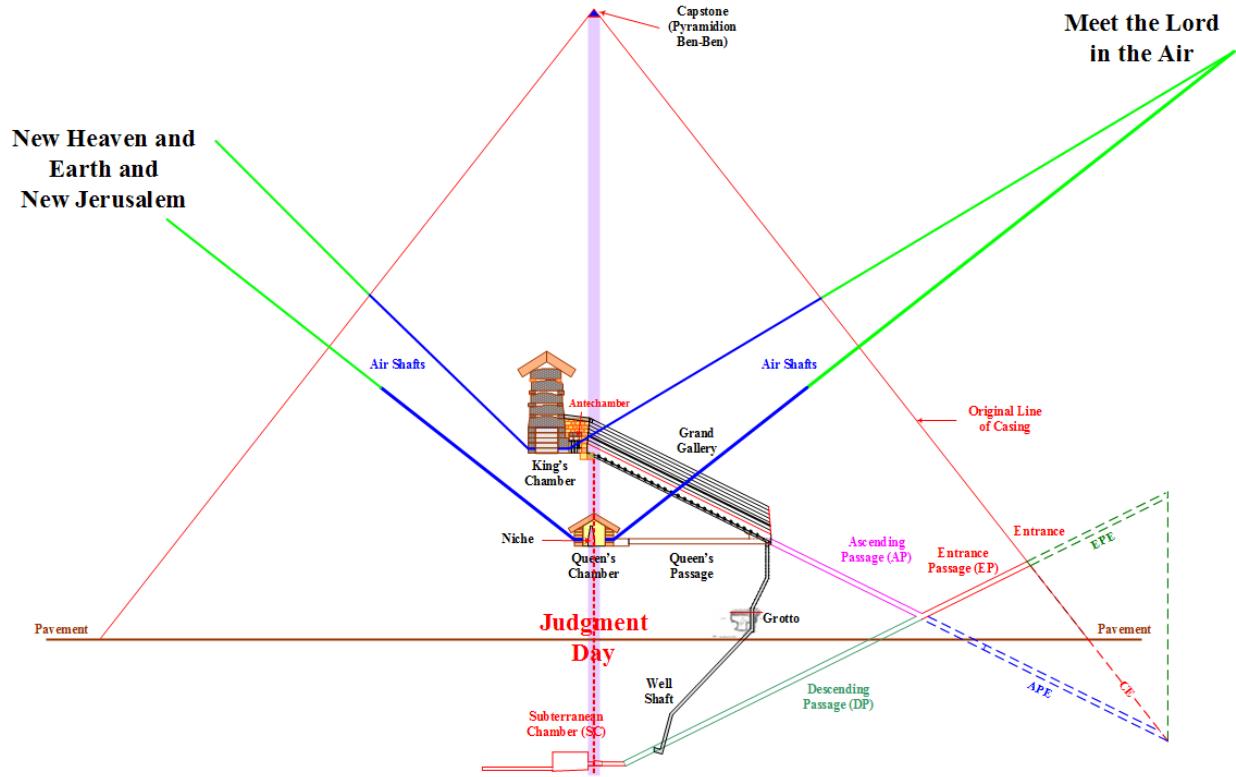
During the 2520 years of the seven times punishment, God sent His only begotten Son Jesus to provide salvation from sin because the law could not do this. The seven corbels at the north end of the GG represent Daniel's seventieth week, and the south end of the fourth of these corbels indicate the date of Pentecost on May 28th AD 30. At the end of the seven times punishment, on 9th December 1917, God restored Jerusalem to His people who are identified as the British, and their kindred, and, as a result, they are identified as the lost sheep of the Hosue of Israel.

Very soon after the liberation of Jerusalem, the tenure of the Promised Land passed to the Jews by the Balfour Declaration, which brings us up to the present time, 2019. We can see some of the events that the future holds, especially the entrance into the Kingdom on April 23<sup>rd</sup>, 2217, followed by the cleansing of the Sanctuary and the resurrection to eternal life.

The Pyramid provides these indications along its Timeline most accurately, and the original hypothesis is proven using all the exact matches between the Pyramid passages and Bible chronology.

## **Revelation Chapters 21 and 22**

Chapter 21 deals with the new heaven, new earth because the first ones have passed away. Chapter 22 deals with New Jerusalem. These two chapters, therefore, deal with events that are external to the Pyramid because they are the next phase after God's Plan is completed. For this reason, the King's Chamber and the Queen's Chamber both have an Airshaft that allows all those who have been resurrected to move onto the next phase after God's Plan has completed. The Figure below shows these two shafts exiting the Pyramid to a "new" area on the other side of the Pyramid to where God's plan began. The new area symbolizes the new heaven, new earth, and New Jerusalem.



## Appendix 7-1 Granite and the Granite Plugs

### Introduction

Granite is used in four locations in the Pyramid. The first of these is the Granite Plugs wedged into the north, or bottom, end of the Ascending Passage, the second is in the Antechamber which is mostly encased in granite; the third, completely encased in granite, is the 2<sup>nd</sup> Low Passage, and the fourth is the King's Chamber which is also completely encased. Also, there are a variety of Granite Blocks at various points throughout the Pyramid, which appear to be one Cubit thick.

The purpose of this Appendix is twofold. Firstly, where were the Granite Blocks initially located? Secondly, to speculate on how the Granite Plugs were revealed at the beginning of the Ascending Passage and what the future might hold for them.

### Granite Blocks

The Edgars mentioned finding five pieces of granite in the Pyramid, which are summarized by Maragioglio and Rinaldi, page 136, below. I have taken the liberty of numbering each piece and adding comments and graphics.

*A total of five granite fragments have been found in the subterranean chambers and passages of the Cheops pyramid. We repeat here a short description of them:*

1. *one was found by Petrie in the descending corridor (D) just a few decimetres before the point where this corridor penetrates into the rocky core. This fragment has three dressed faces (the Edgars say five) and shows signs of one hole;*

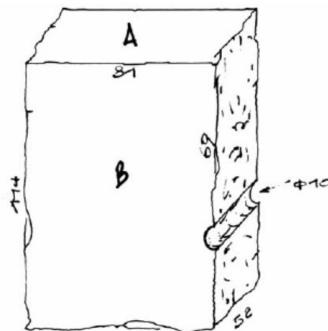


FIG. 6 BLOCCO DIGRANITO TROVATO DA PETRIE PRESSO  
LA BRECCIA DI AL MAMUN

*Le facce A, quella B e la faccia opposta ad essa sono  
originarie e levigate*

[Petrie's granite block is 45" x 32" x 20.6" and the hole is 27" down one edge from the worked face - MC].

2. *Mr. Covington found one in corridor (D) just before the lower opening of the service shaft: it shows signs of two holes;*

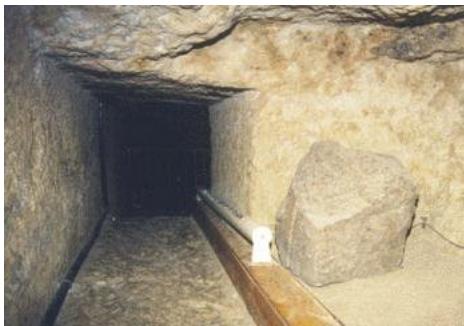


[This stone is now in the Pit - MC]

3. *one was found by the Edgars in the same corridor: it is rather small and does not show any particulars of interest;*

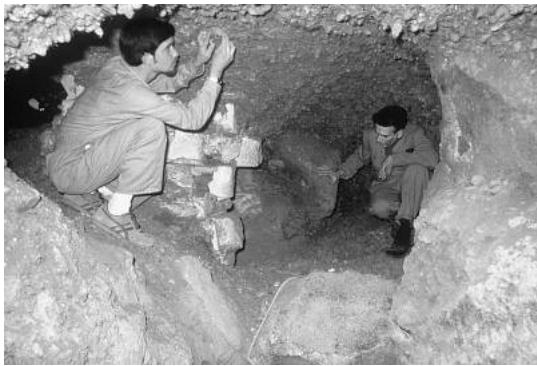
[Present whereabouts unknown! - MC]

4. *one was found by the Edgars in the small unfinished recess (K): it has dressed faces but no signs of holes;*



[MC]

5. *one was found in the «grotto » (U) but evidently at one time it was in the upper part of the service shaft as Capt. Caviglia saw it there: it has two dressed faces and shows signs of two holes.*



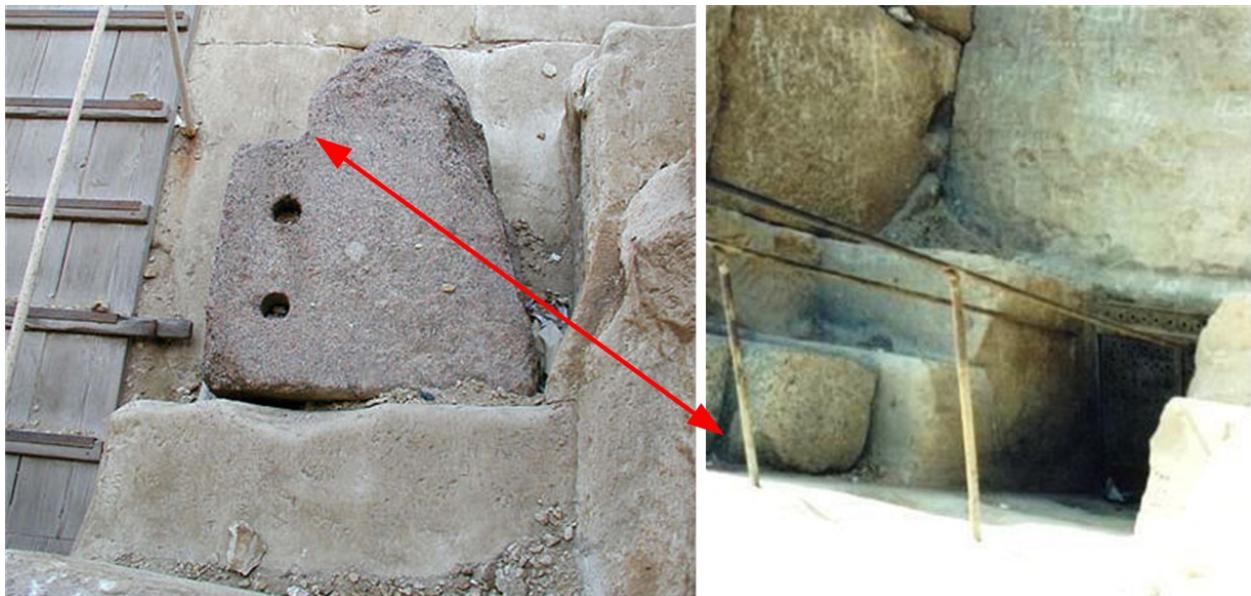
[MC]

*Only the block found by Prof. Petrie has been measured thus giving an exact idea of what it is like. The photographs and descriptions by the Edgar brothers of the other fragments are*

*completely insufficient. The fragment found in the « grotto » certainly came from the upper part of the funerary apartments and as it shows traces of holes we think it made part of one of the portcullises. Nothing for certain can be said about the others but as two of them also show traces of holes perhaps they too made part of the portcullises.*

*In fact, it is to be noted that no demolished granite masonry existed in the pyramid except a small part of the crypt pavement and perhaps some element in the portcullis chamber or the uppermost plug-block of corridor (A) which was shortened. The granite fragments without traces of holes in them might have come from these damaged parts.*

6. There is a sixth granite block outside the beginning of the Entrance Passage, as shown in the two photos below. The red arrowed line indicates the same point of the block on both photos. The block standing upright against the wall in the right-hand photo below is likely Granite Block 1, which has been moved here from the Descending Passage.



I agree with Maragioglio and Rinaldi that these Granite Blocks were part of the three portcullis system, and they were initially located in the Antechamber. There would have been three stones, with four holes each for ropes, as indicated by grooves in the south wall of the Antechamber. The stones would have been less than 48" wide and more than 48" tall and about 21" thick. A total of twelve holes would have been required, and up to eight are accounted for by the above blocks. Some of these may be the same broken hole found in two different blocks. Without measuring them, they all appear to be of the required thickness, 20.6", so that they fit into the cut-outs in the Antechamber.

Block 6 above can be taken as a part type for a portcullis block with 2 ½ partial rope holes out of the four required. The other 1 ½ holes could be stone 2 or 5 or some other stone that is now lost. Petrie's Block 1 does not entirely conform to the Portcullis type because its longest edge, with one partial hole, ought to have all four holes, as it is 45" long, and would fit across the cutouts of the Antechamber. This edge only has one partial hole.

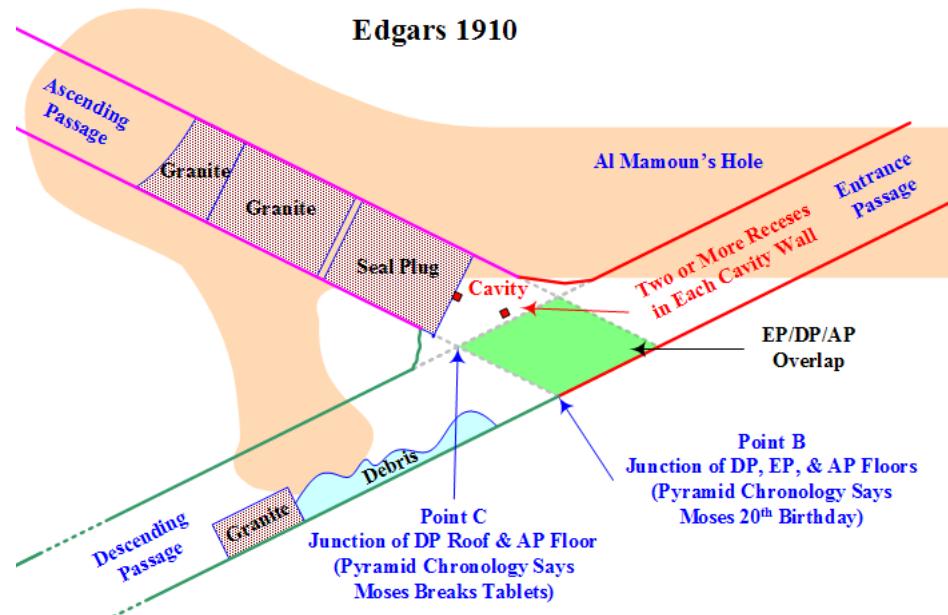
If this were a Portcullis stone, it would have to be removed from a pair of cut-outs in the Antechamber by raising it as much as 5 Royal Cubits, turning it around, and then lowering it to the floor to remove it. Any other way would cause it to jam in the cut-outs as its diagonal length is 50", and the cut-outs are 48", wall to wall. For it to end up in the DP, it would have had to fall from Al Mamoun's Hole as it was being taken out. To leave it where it is, after all the hard work to get it that far, is somewhat unthinkable, but at 1.3 tons, it may have been impossible to unjam it and lift it upward in the small spaces of the passages. This thought presumes that the Pyramid entrance was not open at the time; otherwise, it could have been pulled out that way.

Petrie (P13) opines:

*What if it came out of the grooves in the Antechamber, and was placed like the granite leaf across that chamber? The grooves are an inch wider, it is true; but then the groove of the leaf is an inch wider than the leaf. If it was then in this least unlikely place, what could be the use of a 4-inch hole right through the slab? It shows that something has been destroyed, of which we have, at present, no idea.*

### The Granite Plugs and Events Relating to Them.

The Granite Plugs are wedged into the bottom end of the Ascending Passage. The Figure below shows the disposition of the passages in 1910 when the Edgars were surveying the Pyramid:



The Granite plugs are restrained at the lower end of the AP because they and the passage narrows. The top two plugs are adjacent to each other, and there is a gap of about 4" between the second and the third and lowest plug. Ancient-wisdom.com says this gap has now closed.

Based on what the Cavity reveals, as discussed below, it is assumed that the upper passages and chambers were to remain hidden from when the Pyramid was built, 2661 BC, to when Al Mamoun discovered them in AD 832, so as not to reveal the events prophesized therein.

However, access to the descending passages and chambers was possible until the time of the Roman Empire when the Pyramid door seems to have been closed. One good reason for closing the door may have been to exclude bats, so as to reduce biological damage.

The photograph below shows details of the Cavity. The red lines are below small recesses cut into each sidewall of the Cavity. The blue lines are alongside deep scores, in the south end of the sidewalls, perpendicular to the Descending Passage. Whatever was installed here could only have been retained if it had bosses that protruded into the recesses. It was not laying firmly across the walls like a lintel. Only the lower Granite Plug could have pushed out whatever was in the cavity as there is nothing between it and the recesses that could apply the necessary force. The Granite Plug is chipped along its lower edge, indicating that it hit something, which would have been the Cavity Stones.



The push was in the direction perpendicular to the Descending Passage. Part of the top boss, or some other retention device, caused the deep scoring as the stone was pushed out and then fell.

Looking at the above photograph carefully reveals that the passage stone supporting the Granite Plug, behind the blue lines, is a Girdle Stone which encircles both the Descending and

Ascending Passages. The sidewalls of the Cavity are not part of the Descending Passage but sit on its wall stones. To install the Cavity, Stone would require that one or both of these wall stones be slid inward to engage the bosses in the recesses. A large cavity would be required to house men and levers to facilitate the sliding as these are large, heavy stones. No such cavity is known on the west side since that is where Al Mamoun's Hole exists and that was dug after the fact.

If one was to employ a cavity for men and levers, then why not just lever pre-fitted lintels across the gap under the Granite Plugs if they were never meant to be seen again. If that was the case, why use them in the first place? It is, therefore, evident that the Cavity Stone was intended to fall at a later time, whether it was installed when the Pyramid was built or after a funeral service and the Granite Plugs were meant to be seen again and therefore have a purpose.

The next question is, what was the impetus that made the Cavity Stones fall?

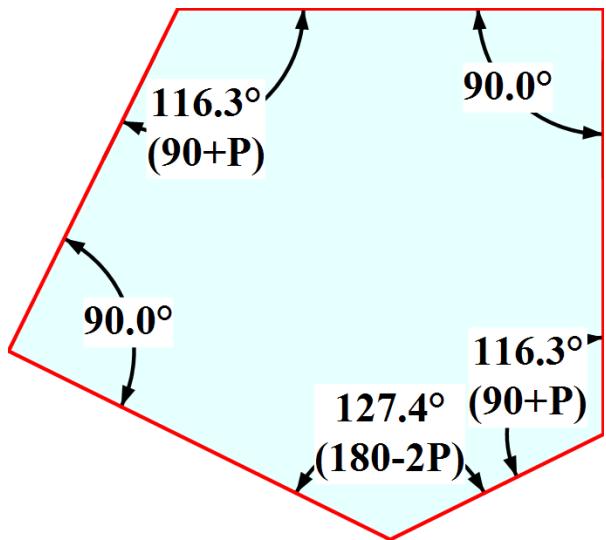
The following is a speculative answer. Firstly, given the location of the fallen stones and Pyramid chronology, it is reasonable to assume that two stones fell, not one because they symbolize the two tablets of the law, which Moses broke. The use of Granite for these stones would be the first guess as The Merriam Webster online dictionary defines it as:

*1: a very hard natural igneous rock formation of visibly crystalline texture formed essentially of quartz and orthoclase or microcline and used especially for building and for monuments*

*2: unyielding firmness or endurance the cold granite of Puritan formalism*

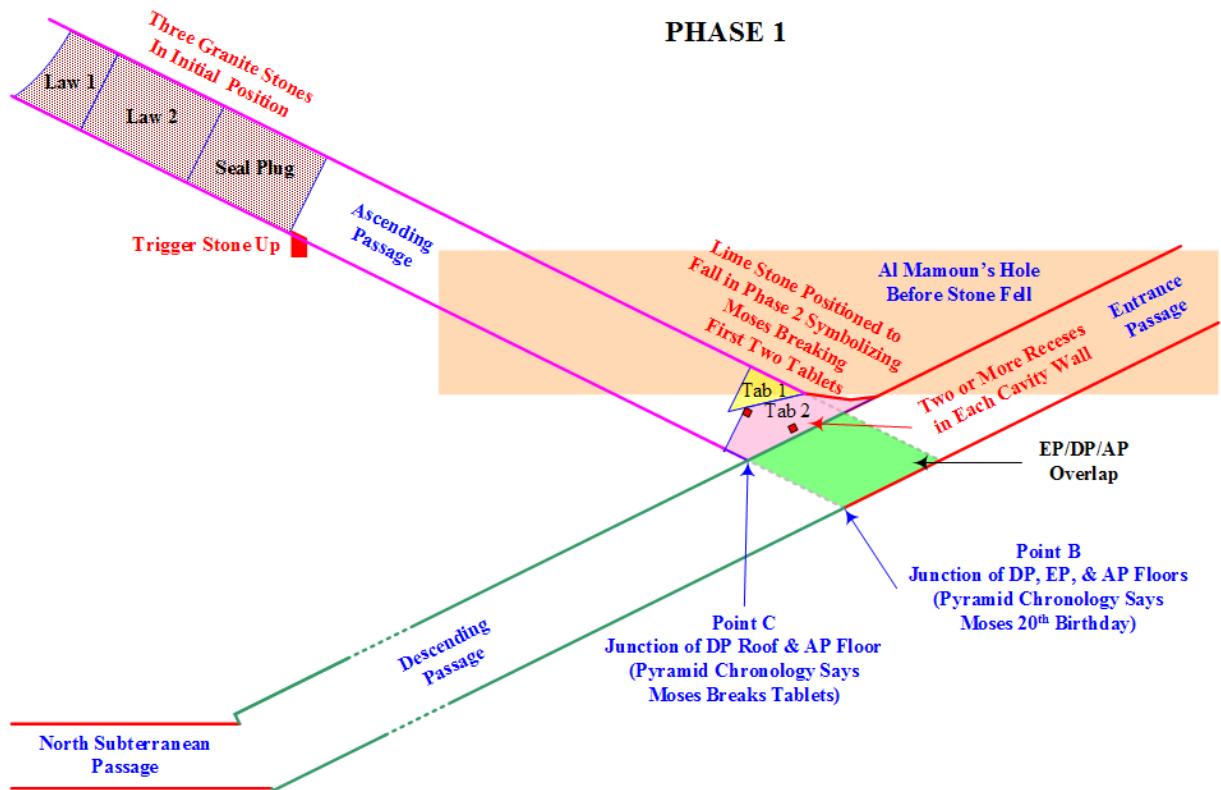
Granite Block 1 was found by Petrie just south of the bottom of the Granite Plugs. As shown above, this block does not precisely fit the type for a Portcullis Stone because it does not have multiple drill holes in it. On reflection, however, the first pair of tablets were never going to have to endure because of the behavior of the Israelites with the Golden Calf, so they were more likely made of limestone, which would break more easily when they fell. Also, limestone would have made that part of the roof indistinguishable from any other part.

The embossed mark on the east wall of the EP/DP, just below the Granite plugs, circled in green in the photograph below, might have given the location away.

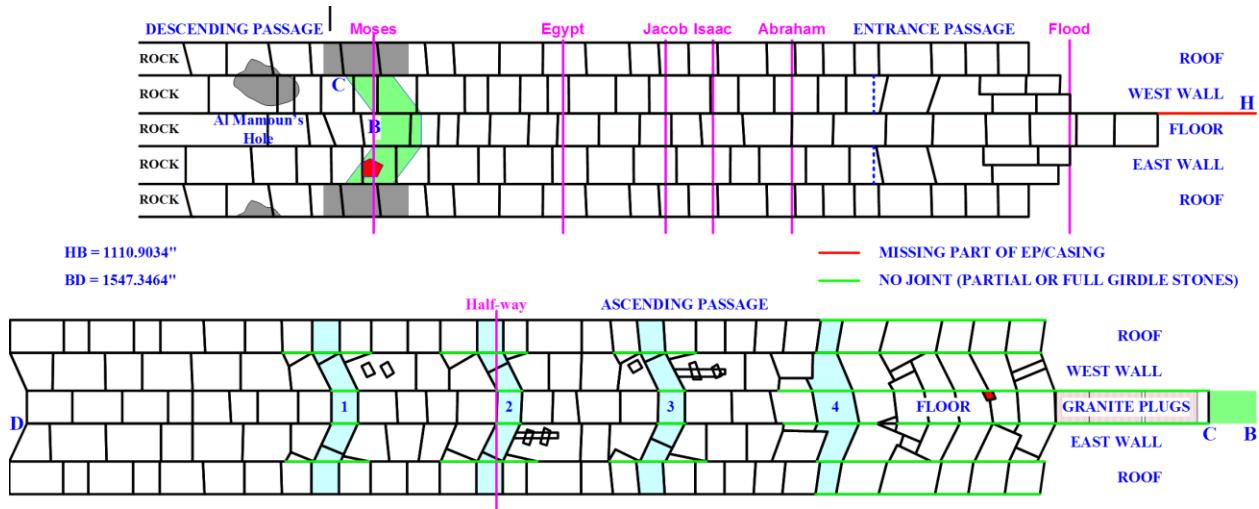


The Figure to the right shows one possible interpretation of the dimensions of this mark, but measurements of length and angles are necessary to attempt a final interpretation, but these are not available. P is the passage angle.

So what could provide the force required to shear the bosses? The method, shown in the Figure below, may have been employed. It shows the first phase, which is the “as-built” state.



Three Granite Plugs are restrained in the AP just above the Trigger Stone, which is raised a few inches above the floor for this purpose. This stone is colored red in the AP passage Figure below.



The embossed mark on the east wall of the EP/DP discussed above is shown in the EP/DP passage figures above for reference.

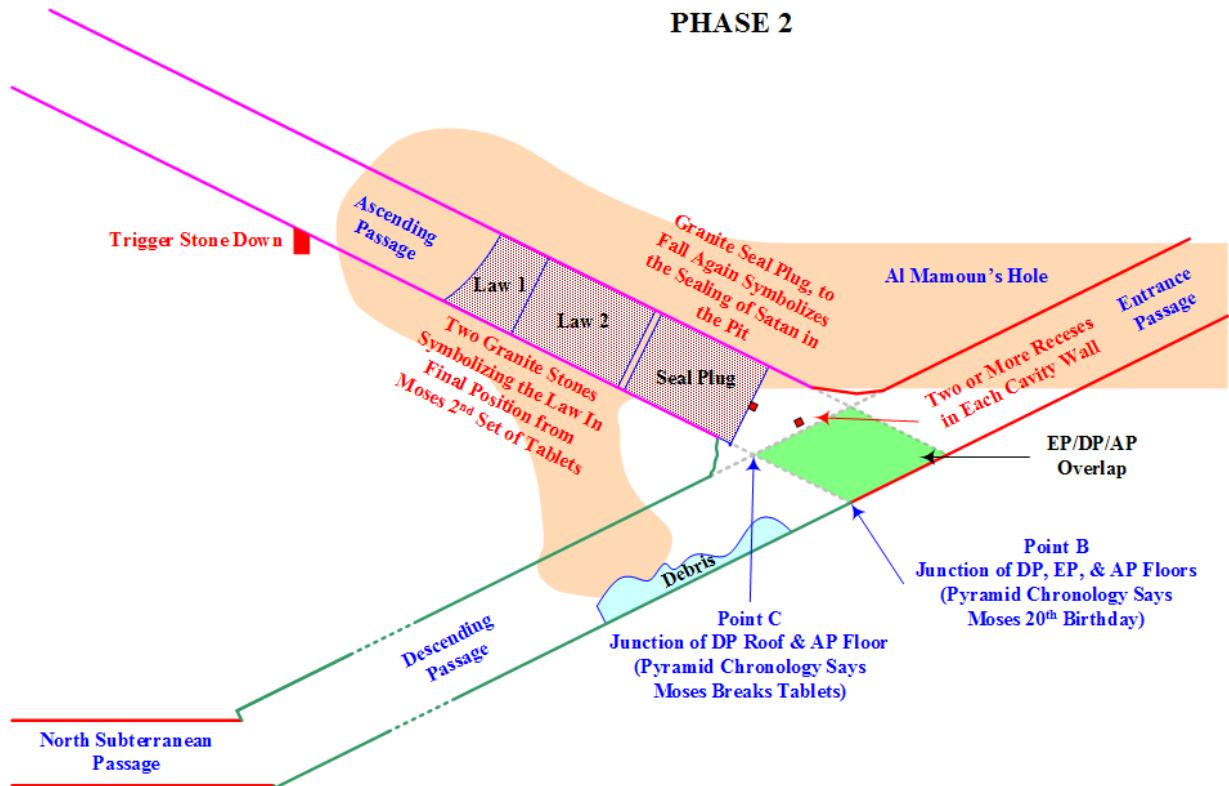
The Trigger Stone does not stretch across the passage floor as do all other stones in the EP, DP, and AP, with one exception, which is not taken into consideration because it is angled. It is about 10 feet further up the AP on the east side. The Trigger Stone is positioned across the join of two floor stones, which indicates that it was most likely intentional as it avoids cutting a hole in a single stone. As such, it was not a repair as seen in the casing where damage to a stone was removed, and a new piece was inlaid.

Smyth says that Al Mamoun's crew used vinegar to blast their tunnel, and that could provide the impetus to cause the Trigger Stone to drop, which would then have cleared the way for the three Granite Plugs to slide down the AP for about 22 feet. The crew would have retired from the area at the time of the blast, so they would not have heard the Granite Plugs slide. However, the stones in the EP would still be settling when they returned, so from those sounds, they could estimate the new direction in which to dig.

It is speculated that the Seal plug would have struck Tab(let) 1, which redirected the force, at an angle perpendicular to the EP/DP, into Tab(let) 2. The Granite Plugs would gather enough kinetic energy to shear the bosses of Tab 2, and it and Tab 1 would fall onto the EP/DP floor. The Granite Plugs came to rest because they were jammed by the narrowing of the AP at this point and the tapering of the Seal Plug.

The final state, after the falling of the Cavity Stones, is shown in Phase 2 below, which is similar to how the Edgars found it:

## PHASE 2



At first glance, it might seem like additional material was broken off the roof of the DP and also the roof of the EP, about 60" to 80" further up the passages when the stones fell. The face below the Granite Plug is chiseled, the marks can be seen in the corners, and a small amount of stone has been broken from the transverse face on the right. The Figure below shows this face and the fracture just above the magenta line.

However, toward the top of the photograph, a definite straight, chiseled line can be seen between the two blue lines either side. There is one plane above this line up to the green line and another going out of the top of the photograph. In other photographs, the larger plane has a deep score.

Regarding the joins between the planes and the sidewalls above the red lines in the Figure below, it can be seen that they are all part of one stone. Even though there is scoring present on the planes, they do appear to be an intentional feature and not the result of fractures caused by the falling of the Cavity Stones. Because of these planes, the Cavity Stone, Tab 2, has been drawn to include an extension that covers them in Phase 1 Figure above. The question is, why are they included?



It is necessary to remember that Moses broke the first two tablets and had to go back up the mountain with two more on which God re-wrote the Law to answer that question. Since we now know that these laws were to endure, the tablets on which they were written needed to be symbolized by granite. The second pair of tablets is symbolized by the top two Granite Plugs, Law 1 and Law 2, in Phase 2 drawing above, which were a pair when Petrie measured them. So what of the third Granite Plug, and why is it named the Seal Plug?

The answer to this question is that the Seal Plug will have to fall once again, this time to seal the Entrance to the Subterranean System. Why is this so?

It can be seen in Paper 7 that the Subterranean System symbolizes the Bottomless Pit, Death, Hell, and the Lake of Fire. The reason why this area needs to be sealed is found in **Revelation 20:1-3 (KJV)**

<sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

When that happens, I believe that the Seal Plug will be triggered, probably by the angel mentioned in verse 1, such that it flips over, putting its tapered end first, careens down the DP, and jams itself into the 1<sup>st</sup> Subterranean Passage. The Edgars saw a preview of this as described by them in paragraph 555 of “Great Pyramid Passages” Vol 1.

*555 This second stone now lies below the Well opening. On the day our men began to clear the debris from the Descending Passage, they had uncovered a third but smaller granite stone, which lay on the floor a little below the iron grill-door. Taking, away too much of the supporting debris, this stone began to move, and quickly gathering impetus on that steep floor, it plunged down the 200 feet or more of the passage and crashed with great force into the granite stone with the two drill-holes, knocking it to the bottom. Nevertheless, no damage was done to either of the blocks. As these two stones now prevented entrance to the Small Horizontal Passage leading to the Pit, I had them removed a few feet up the passage, and laid against the east wall, taking care so to place the larger block that the drill-holes might be readily examined by interested visitors.*

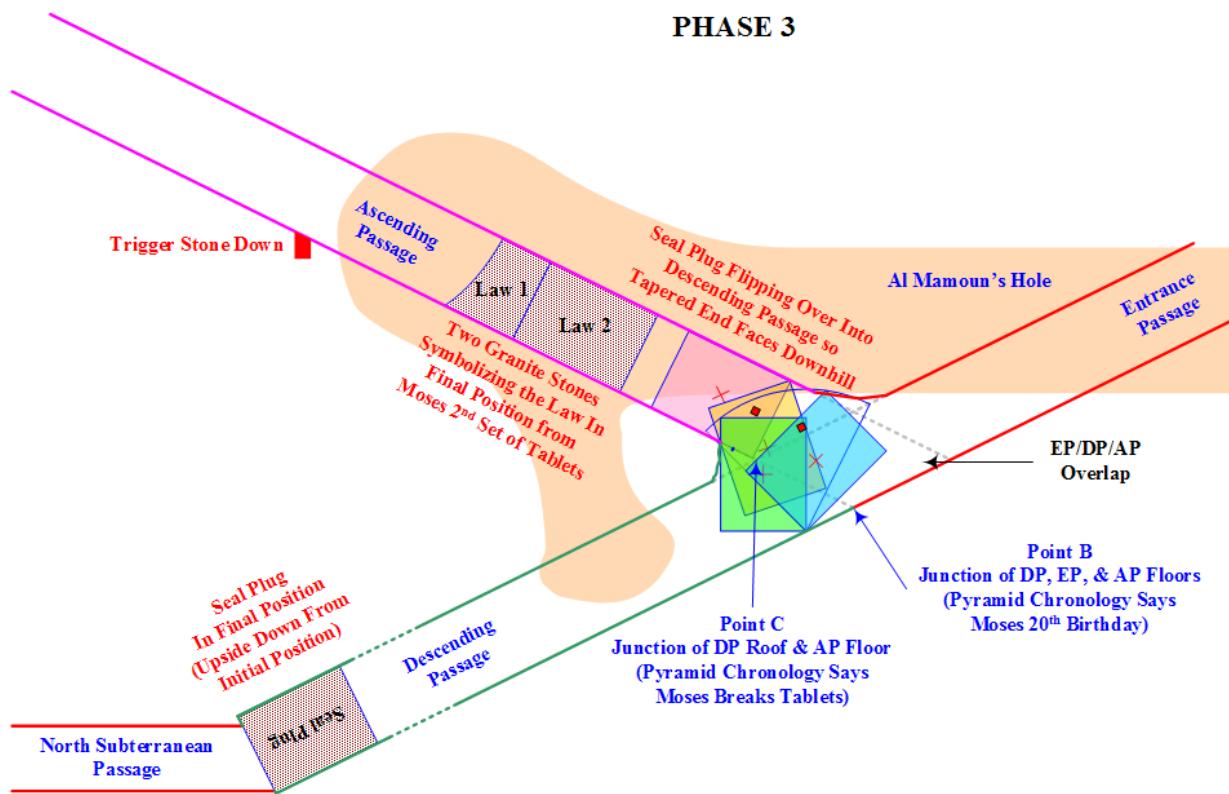
The date of this occurrence has already been determined in Paper 6, “Chronology”. It is the time and day that the Timeline exits the 2<sup>nd</sup> Low Passage and enters the King’s Chamber, 19:30, Wednesday, 23rd April 2217. Everyone's heart will feel lighter at 19:31 that day.

How this is mechanized is shown in the Figure below:

After being triggered by the angel, the Seal Plug, initially indicated by the red block, will start to move down the AP. As its center of gravity passes over the edge shown by the magenta line in the Figure above, the front edge will start to drop. However, the fall will be constrained by the upper back edge scraping the roof of the AP, which will impart angular momentum to the block, this time indicated by the yellow block. The block will eventually fall to the floor as indicated by the green block, and its bottom edge will dig into the DP floor.

The angular momentum will cause the block to continue to rotate until its bottom back edge scrapes against the first plane described above, as indicated by the blue block, which will slow down the momentum. If that area had not been chiseled back, it would stop the rotation altogether, and the block would stop where it was and jam all three passages. The blue block will

finish its rotation and hit the EP floor with minimum energy so that it does not break, and the front edge will no longer be dug into the floor. By the Edgars description above, the block will then accelerate down the DP, tapered end first, taking electrical conduits, small stones, and floorboards with it, as it weighs 5 tons. Then it will jam itself into the smaller opening at the First Subterranean Passage. At this point, God's plan will have reached a significant milestone.



God does like to move the stones of the Pyramid around to make his points.

### Granite in the Antechamber, 2<sup>nd</sup> Low Passage and King's Chamber

The Merriam Webster Dictionary definition of granite, in use herein, is repeated below:

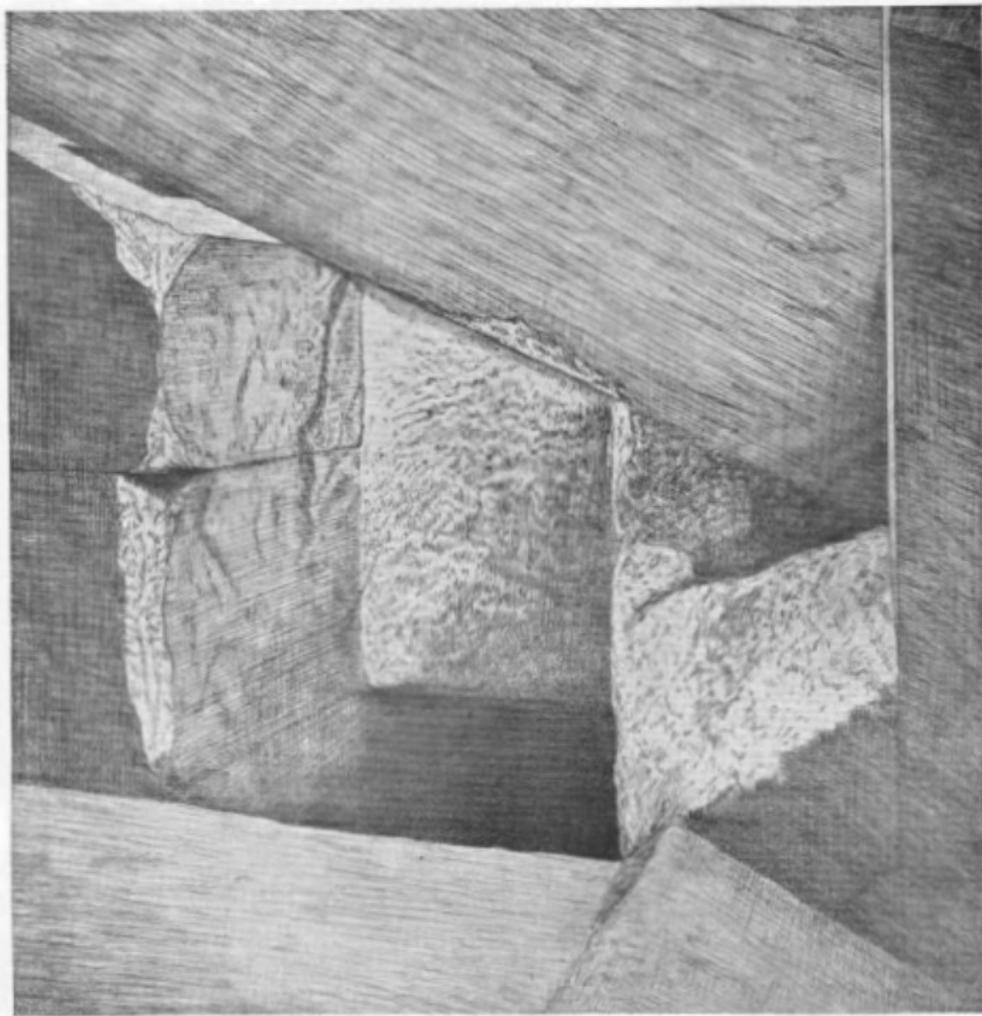
**2: unyielding firmness or endurance** *the cold granite of Puritan formalism*

The specific symbolism of granite varies depending upon where it is. In general, it associates a Pyramid feature with God. It has been shown that in the case of the Granite Plugs that the top two Plugs symbolize God's Law. The lowest Plug symbolizes the sealing of Satan in the Bottomless Pit by the Angel, who is God's representative.

The three areas above follow the general symbolism of granite, but the specific meaning in each case is dealt with in Paper 7, "Bible Story".

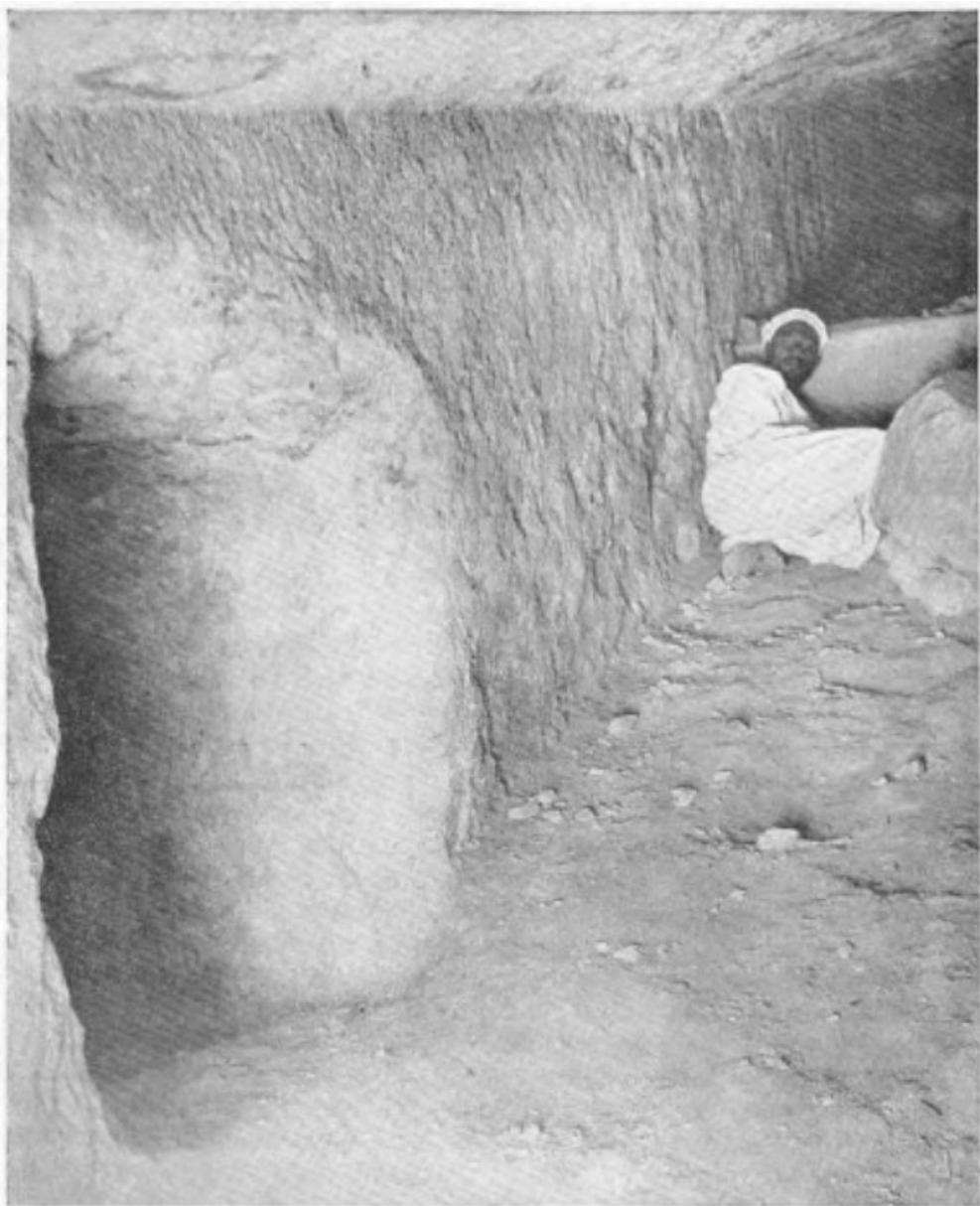
## The Well Shaft was Incomplete From the Beginning

The Edgars suggest that the Grand Gallery end of the Well Shaft appears as if it was burst open from beneath by an explosion. The following drawing, by the Edgars, seems to show that this end was damaged by something that fell on the lower side of the shaft, which easily broke the because it already had one of the 56 Ramp holes chiseled into it. Probably the granite block presently in the Grotto caused the damage. This damage is symbolic and will be discussed later.



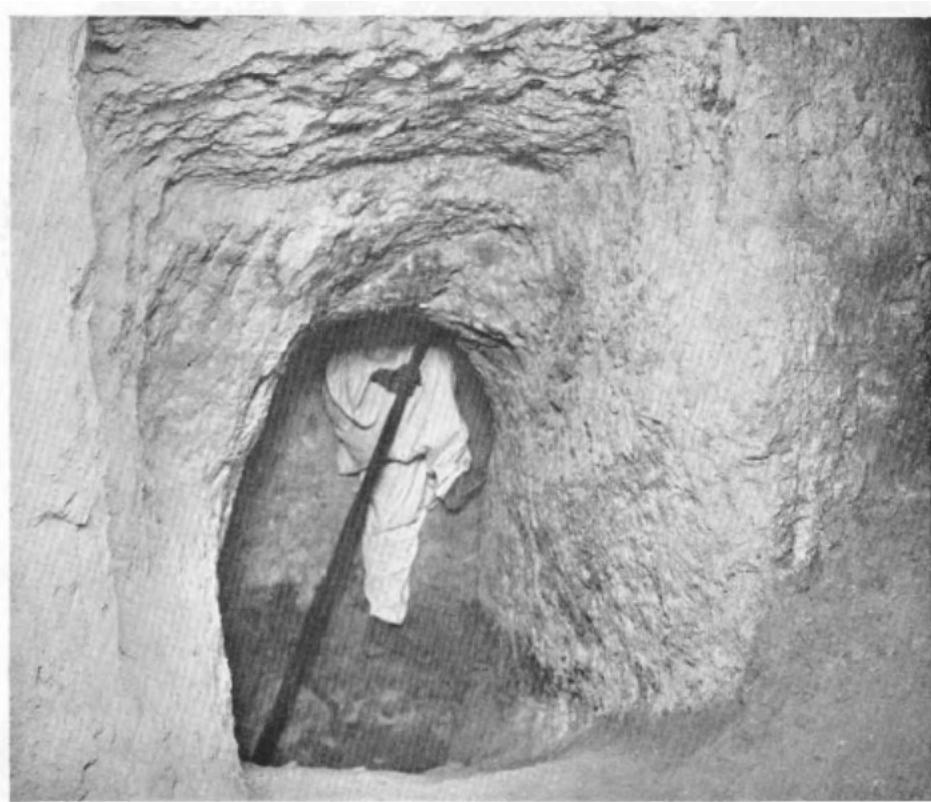
*The WELL-MOUTH in the north-west corner of the Grand Gallery of the Great Pyramid of Gizeh, from the east; showing the horizontal joint between the upper and lower portions of the square-cut-off Ramp to the south (left); the fragmentary remains of the missing Ramp-stone in the north (right) corner; and the upper end of the First Ascending Passage to the right; also part of the floor of the Horizontal Passage to the Queen's Chamber in the foreground.*

To me, it is the lower end that looks as though it has been burst from behind by an explosion, as shown by the Edgars photograph below. The edges of the mouth are all curved back, much like the splinters occurring on a piece of wood after a drill bit has burst through it. The indication is that the lower end of the Well Shaft was completed from behind rather than being camouflaged.



*The mouth of the little passage which leads to the lower end of the WELL-SHAFT of the Great Pyramid of Gizeh, as it appears in the west wall of the Descending Passage; showing Judah reclining against the debris-retaining board; and on the east (right) side, Mr. Covington's granite block with the two drill-holes.*

The above photograph and the next one provide evidence to support the fact that the lower end of the Well shaft was not completed from the DP but rather from behind by someone who had climbed down the Well Shaft from the GG. The photograph below, from the Edgars, shows two styles of texture on the roof. The indication is that they were dug at different times in history because the texture of the back part is less jagged than the front. The indication is that the back part was dug first.



*The lower end of the WELL-SHAFT of the Great Pyramid of Gizeh; showing the little passage which leads westward to the Shaft, as it appears when viewed from the opposite east wall of the Descending Passage.*