

Pyramid Paper 1 (3.2.4)

Introduction to Pyramid Prophecy

M. J. Cooper (22 December 2024)

Abstract

The "Pyramid Paper" series fits a chronology matching that of the Bible along the internal passages and chambers of the Great Pyramid at Gizeh using its dimensions and timescale. It is the first of a multi-paper study that re-evaluates earlier concepts and discovers new data and clues.

The study reverse-engineers the dimensions and timescale of the Great Pyramid by discovering equations that defined their precise values according to rules found in the Pyramid. Bible Chronology helped determine some equations in an iterative approach to fine-tune the alignment between it and Pyramid Chronology. This study used the scientific method, where each iteration resulted in an increasingly accurate understanding of the relationships under investigation.

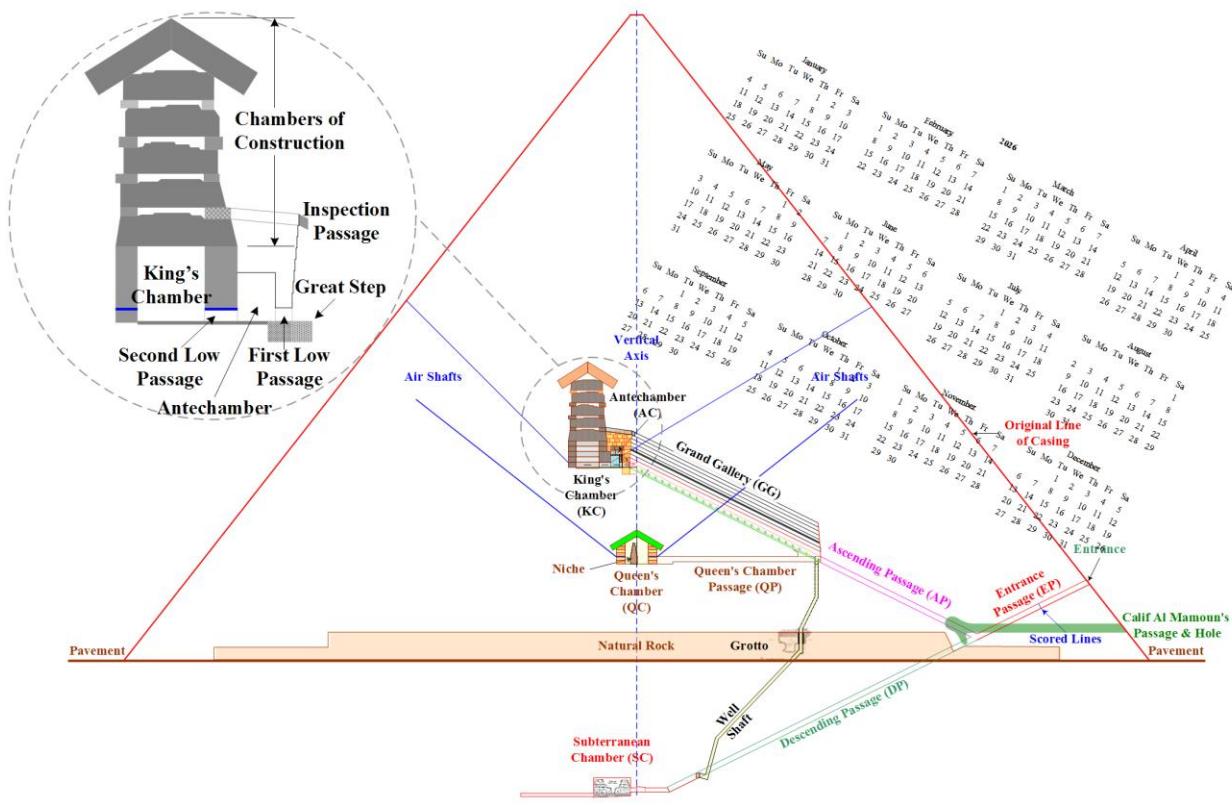
An accurate alignment of the Pyramid and Bible Chronologies was possible because the period from Adam's sin to the Exodus in the King James Version (KJV) of the Bible matches a Pyramid period of 2598 years. Many believe God's plan for redemption lasts 7000 years, and the analysis shows that the Pyramid Chronology is 7000.06 years of 365.25 days. It began at 04:57, on Monday, March 18th, 4080 BC, about 18 hours after Adam sinned at the time when he and Eve hid from God in the Garden of Eden. It ends at 18:59 on Wednesday, April 30th, 2921, the end of the first Hebrew month of that year. Among many dates, the study pinpoints Daniel's past and future prophecies.

A bonus was found whereby some dates in the Pyramid occur within one day of an appropriate Biblical Holy Day or historical date, which helps identify past and future events. For example, the date of the entrance to the King's Chamber is 19:30, on Wednesday, April 23rd, 2217, when Jesus will enter His Kingdom. However, April 23rd is St George's Day, and since he killed a dragon, the day before the entrance is when Satan, also known as the Dragon, is chained and thrown into the Pit.

Copyright © 2022 M. J. Cooper, Oregon, USA

All rights reserved. Permission to reproduce, distribute, or transmit this document, in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, is not granted without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and specific other noncommercial uses permitted by copyright law. The publisher permits downloading one electronic copy of the entire document from its website. Publisher: mikecooper@pyramidpapers.org

*Oh, ancient wonder of the world
 Thy secrets now can be unfurled.
 Long beneath your stones, they hid,
 Oh, great and mighty Pyramid.*



The Great Pyramid Passages and Chambers Represent a Calendar

The Great Pyramid at Gizeh in Egypt represents many things to many people, but the "Pyramid Papers" prove it represents a calendar based on the chronology of the Bible.

The image below is a one-year calendar. The first day of the month aligns with the appropriate day in the first week of the month. The remaining days are placed sequentially along successive rows, which are weeks, until the end of the month when the cycle repeats for the next month and so on. This arrangement is convenient because it allows us to identify weekends and other events, such as holidays and moon phases, so that we can use it as a planner. Typically, a printed month mounts to the kitchen wall and, at about one inch per day, can be seen across the room.

2026											
<u>January</u>			<u>February</u>			<u>March</u>			<u>April</u>		
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th
							1	2	3	4	5
4	5	6	7	8	9	10	8	9	10	11	12
11	12	13	14	15	16	17	15	16	17	18	19
18	19	20	21	22	23	24	22	23	24	25	26
25	26	27	28	29	30	31	29	30	31		
<u>May</u>			<u>June</u>			<u>July</u>			<u>August</u>		
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th
							1	2	3	4	5
3	4	5	6	7	8	9	7	8	9	10	11
10	11	12	13	14	15	16	14	15	16	17	18
17	18	19	20	21	22	23	21	22	23	24	25
24	25	26	27	28	29	30	28	29	30		
31											
<u>September</u>			<u>October</u>			<u>November</u>			<u>December</u>		
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th
							1	2	3	4	5
6	7	8	9	10	11	12	4	5	6	7	8
13	14	15	16	17	18	19	11	12	13	14	15
20	21	22	23	24	25	26	18	19	20	21	22
27	28	29	30				25	26	27	28	29
							29	30			

Joining each week, end to end, forms a Monthline of 28 to 31 days.

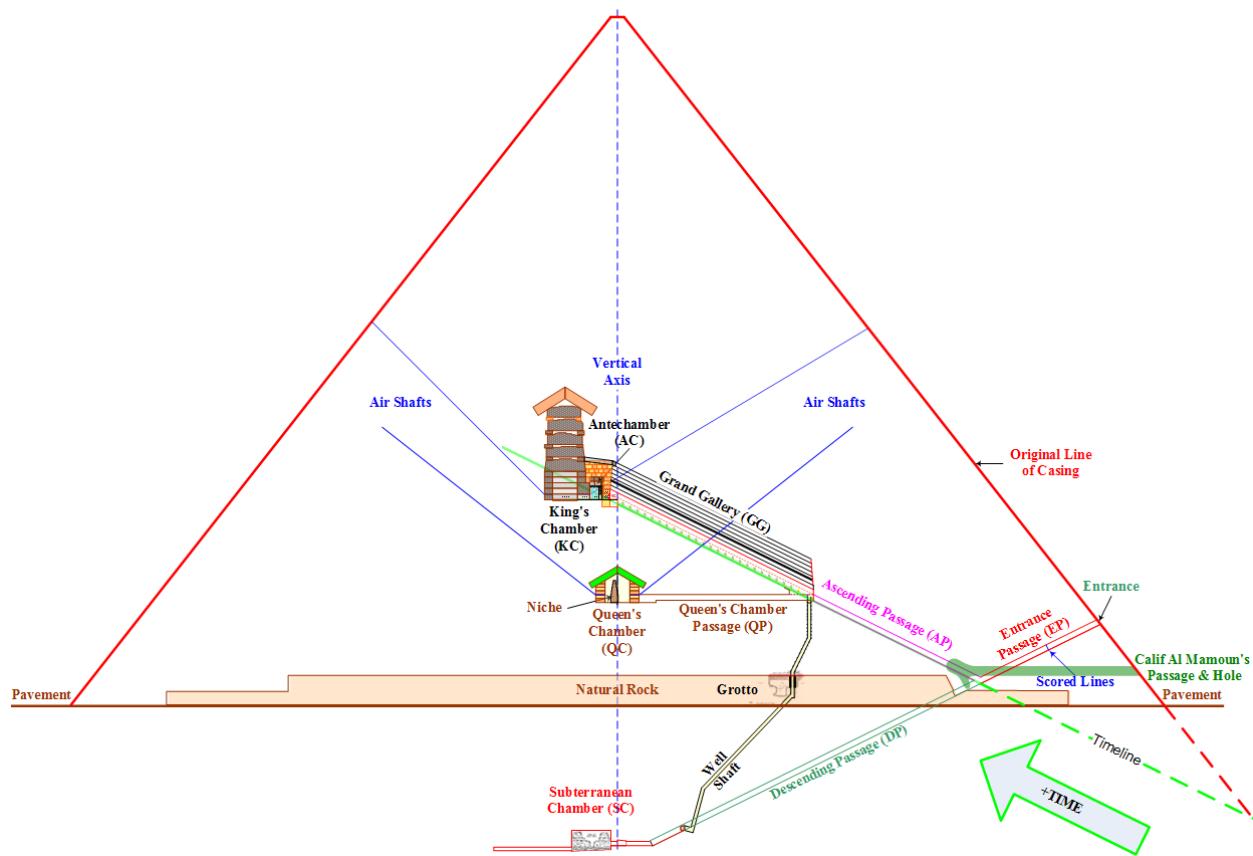
October 2026																							
Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

Similarly, twelve month lines joined end-to-end to form a Yearline of 365 or 366 days, representing one year or leap year. Many sequential Yearlines could be combined as a straight line to create any desirable period, which is how the passages and chambers of the Pyramid express a calendar.

How Does the Great Pyramid Represent a Calendar?

As shown in the figure below, the interior of the Great Pyramid comprises passages and chambers. Given a timescale, some floor dimensions can represent a Timeline, as shown in light green. Starting the Timeline at the bottom right-hand corner is explained later.

It is essential to know that modern astronomy defines the length of an astronomical century as 36525 days. So, an astronomical Yearline would be 365.25 units, where one unit represents a day. An [Astronomical Year](#) is also known as a Julian year.



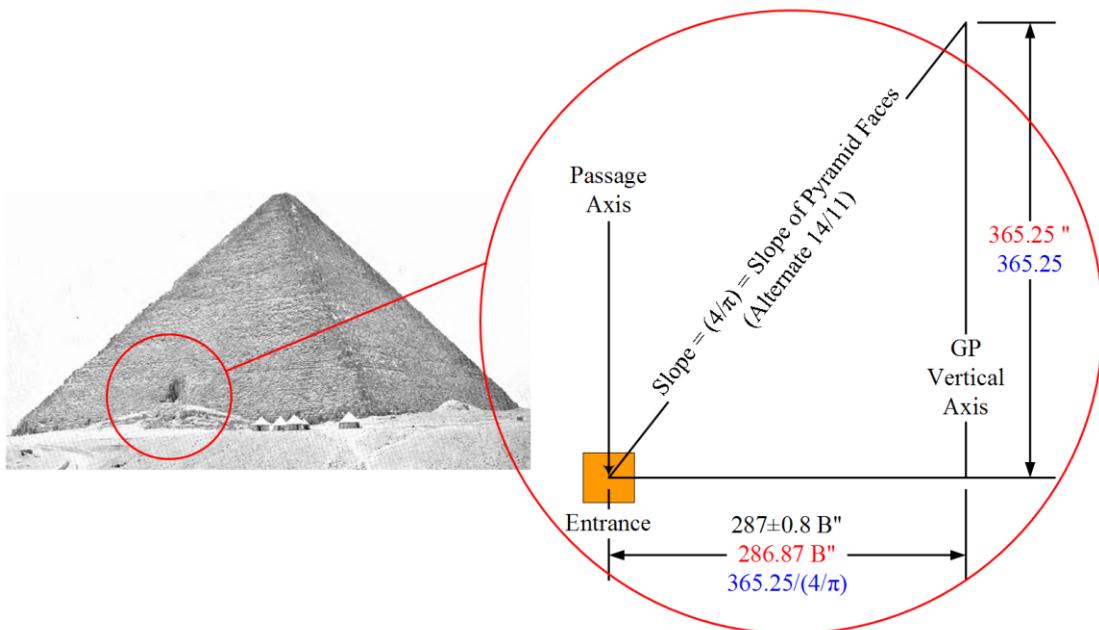
Passages, Chambers, and Timeline of the Great Pyramid at Gizeh

Sir Flinders Petrie surveyed the Pyramids and Temples on the Gizeh Plateau during 1881 and 1882. His comprehensive measurements provided most of the exterior and interior dimensions of the structures. Although others surveyed the site, notably Glen Dash in 2015, Petrie's results are frequently used today. He also surveyed Stonehenge using similar techniques and equipment in 1874, which is helpful for those who want to compare it with the Pyramid.

Many dimensions from Petrie indicate that part of the Great Pyramid passage system represents a calendar. These dimensions are mathematical equations based on 365.25, π , and

the British Inch (B"). I call it B" because it is the inch that Petrie calibrated his instruments with. It is still found in Trafalgar Square, London, and is 25.399977 mm compared with today's standard of 25.4 mm.

On the Pyramid's North Face, one dimension related to the passage and chamber system fits this category. Petrie measured the axis of the Pyramid passage and chamber system to be 287 ± 0.8 B" east of the vertical axis of the Pyramid, as shown in the figure below. The dimensions in black are the measured values. The dimensions in red are the theoretical values calculated from the equations in blue.



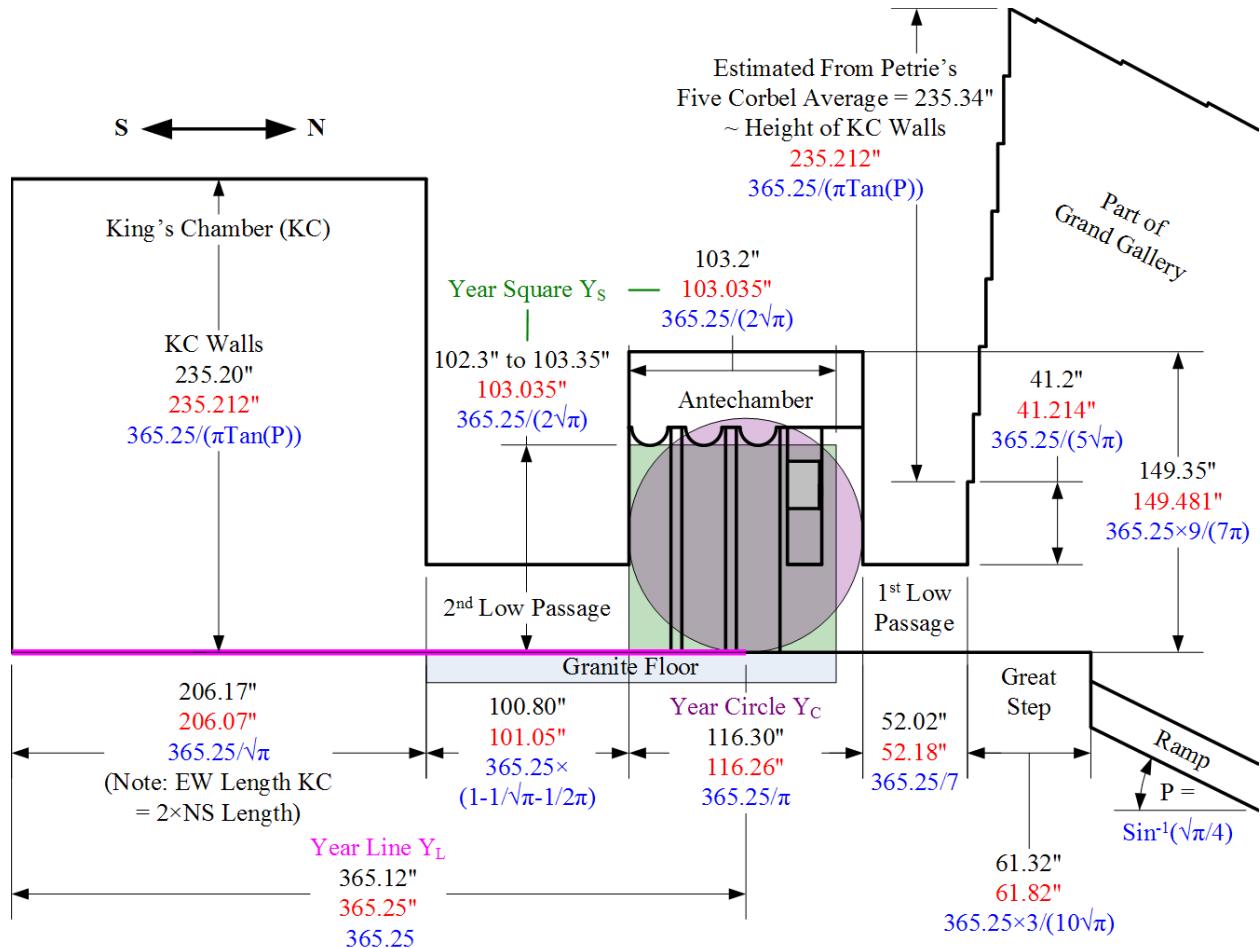
Great Pyramid Passage and Chamber Offset Dimension

Dividing 365.25 B" by the slope of the Pyramid Face, $4/\pi$ equals 286.87 B", which is within Petrie's passage offset range. If the slope is 14/11, a more accurate result is 286.98 B", but this slope value is not used in favor of slopes defined by π leading to a more consistent design approach. So, the Passage Offset is accurately defined, within 0.13 B", by using 365.25, 4, and π .

As shown in the figure below, all but a few dimensions in the King's Chamber Complex and at the south end of the Grand Gallery can also be defined using 365.25, π , whole numbers, and simple fractions. The Low Passages' height and Antechamber details don't lend themselves to being defined this way. Once again, the dimensions in black are the measured values. The dimensions in red are the theoretical values calculated from the equations in blue.

In the figure, the most significant difference between an equation and its measured value is the length of the Great Step. Petrie measured it as 61.32 B", but the result of the equation is 0.5 B"

longer at 61.82 B". Both Smyth and the Edgars illustrate that the Great Step has several significant cracks, which would have shortened its length. Since the Grand Gallery dimensions are mostly definable as Royal Cubits, the length of the Great Step was most likely 3 Royal Cubits (RC), and, as its width is 4 RC, its diagonal is 5 RC. Using this simplest of all Pythagorean triangles justifies the 3 RC length, 61.82 B", in the figure, and the difference disappears.



Occurrences of Equations Based on 365.25 B" and π in the King's Chamber Complex

Having corrected the Great Step's intended length, the next most significant difference between an equation and its measured value is 0.25 B" for the 2nd Low Passage. All other differences are less than this.

As shown in Pyramid Paper 5, Petrie considers differences of 0.3 B" acceptable when theorizing the intent of the design. Hence, the concept of using 365.25 B" and π as the basis of the King's Chamber Complex is viable and vital. In my view, there are so many 365.25 B" events in the

complex that British Inches must be part of the design of the Great Pyramid. A theory bases it on the meter, but what does a line of 9.277 meters conjure up compared with 365.25 B"?

It is clear that with a passage offset based on 365.25 B" at the North Face of the Pyramid and so many occurrences in the King's Chamber, the designer emphatically states that the pathway between them is a chronology based on years. Not only that, but the occurrence of the height of the King's Chamber walls, 235.2 B" tells us that the chronology uses the [Metonic Cycle](#) of 235 months. This cycle is the basis of many [Lunisolar Calendars](#) because it keeps years reasonably aligned with the annual positions of the Sun while synchronizing with the moon's phases by adding a month every two or three years so that each year has either 12 or 13 months. Before technology took over, farmers used calendars like this to plan their crops for the year.

Since the designer insists that part of the passage and chamber system defines a calendar, he must have provided a timescale to calculate days along the floors. This data should be between the exterior and the King's Chamber. Both are in inches, so the timeframe would be inches/year for consistency. The perimeter of the Pyramid's base in inches, divided by the number of astronomical days in a century, 36525, provides the answer.

The base's perimeter is the average base length of five surveys multiplied by 4. The surveys are from Petrie, 1881, Cole, 1925, Dorner, 1979, Lehner/Goodman, 1984 and the Glen Dash Foundation, 2015 and the average base length is 9069.0 ± 0.7 B". Therefore, the timescale is this value times 4 divided by $36525 \approx 0.9932$ B"/year. Multiplied by 25, this equals 24.83, which is very close to the median value of the Sacred Cubit that Sir Isaac Newton found in "A Dissertation upon the Sacred Cubit of the Jews and the Cubits of the Several Nations". His value was 25.68 ± 0.11 Unciae (inches) of the Roman foot, which translates to $(25.68 \pm 0.11) \times 0.967 = 24.833 \pm 0.11$ B".

Proof of the Concepts

God requires two or more witnesses to substantiate the truth. The spirit of this law applies to all situations requiring a witness. **Deuteronomy 19:15 (KJV)**

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

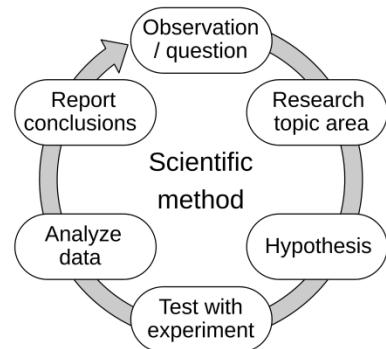
Early Pyramidology tended to rely on equating Pyramid dimensions to natural values such as π , or the number of days in a solar year, 365.24, to prove the concepts. They argued that God, the designer, knew these values before men discovered them, so they concluded that the design of the Pyramid had to be the work of the Creator.

Initially, this study used these same techniques until it became evident that the dates of many passage features were close to historical events. Tweaking the model using the Scientific Method

led to dates on the Pyramid Timeline that precisely matched biblical or historical events. The calculation of passage-related dates, initially ad-hoc, became part of the model. As a result, the impact of any decision concerning the basis of a dimension was immediately evident.

The six steps below are the [Scientific Method](#) :

1. The question became, "Can the Great Pyramid's dimensions be reverse-engineered to match biblical chronology while maintaining fidelity with the surveys"?
2. Studies of the surveys and previous approaches to answering the question were conducted.
3. In conjunction with Petrie's Inductive Metrology, the Arclength Theory was developed based on nine π -based angles in the Pyramid to define internal dimensions and the chronology.
4. Comparing the experimental results with the measurements ensured conformance with the surveys.
5. Variations were either evaluated, explained rationally, and accepted, or tweaks were made to the hypothesis.
6. Conclusions were noted, and the cycle repeated until arriving at the final results herein.



The plethora of dimensions defined by the use of 365.25 B" and π proves their use in the design of the Pyramid. However, the scientific method demands that statements such as "Dividing 365.25 B" by the slope of the Pyramid Face, $4/\pi$," or " $P = \sin^{-1}(\sqrt{\pi}/4)$ " are also proved. As far as the author can tell, no such direct proof exists. $4/\pi$ is the closest base angle to Petrie's measured angle, and $\sin^{-1}(\sqrt{\pi}/4)$ is close to Petrie's passage angle after correction for subsidence, but just saying that is not proof.

If the builders had left blueprints, the design intent would have been easy to see, but they don't exist. Or do they? The author hypothesizes that the Great Pyramid represents Bible chronology. Suppose the chronology derived from the Pyramid matches Bible chronology with significant precision. In that case, the proof exists because the Bible verifies the hypothesis, which justifies the decisions made about base angles and dimensions. However, the author considers it mandatory to reverse-engineer the Pyramid dimensions to conform to the surveys with due and fair consideration for natural disruptive events, such as earthquakes. Hopefully, the best-case accuracy of ± 2 minutes in 2000 years is acceptable.

While finalizing the Pyramid dimensions, discovering that many of the chronology dates aligned with Hebrew Holy Days added significant confidence to interpreting past and future events.

[Reverse Engineering the Dimensions of the Great Pyramid](#)

The Pyramid provides clues which aid the reverse-engineering process of both its exterior and the interior dimensions:

Reverse Engineering the Exterior of the Pyramid

As demonstrated above, the Pyramid uses British Inches to define the passage offset at its north face, so it should be no surprise that this extends to the entire exterior.

The first clue is the Ratio Clue, referring to the figure below, as follows:

Let R = the ratio of the height of the Pyramid Apex to the height of the Head = $H/H_H = BC/EC$

It was observed by computation, and only for the case where the dimensions are in inches, that when the point selected on the vertical axis is the top of the 203rd course, DE or H_{203} , the following relationships are true:

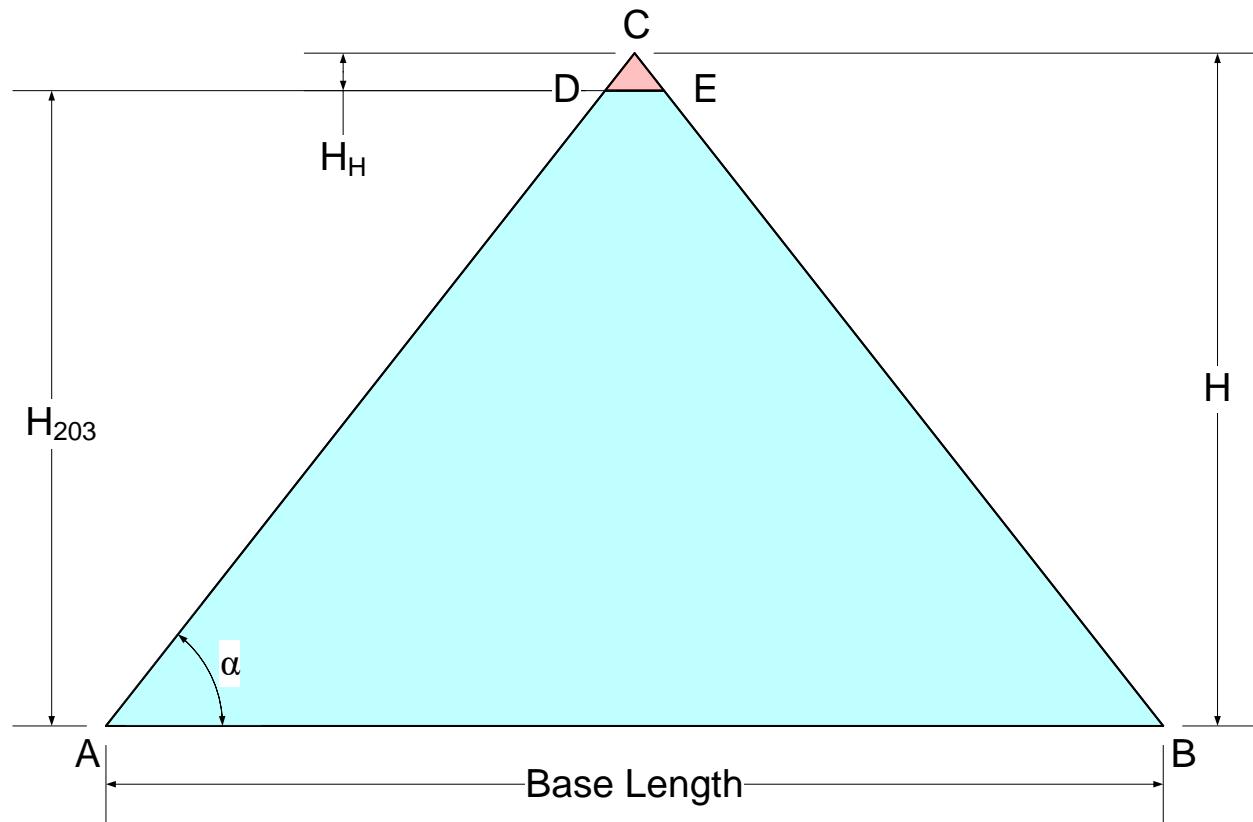
$$R^2 = H_H$$

and $R^3 = H$

so $H - H_H = H_{203} = R^3 - R^2$

therefore $R^3 - R^2 - H_{203} = 0$, a cubic equation.

First pass $R^3 - R^2 - 5451.8 = 0$ $R = 17.939\ 751\ 963\ 5872$ (Using Microsoft Maths)



The second clue uses the fact that H_{203} equals 5451.8 B", according to Petrie. $17.6^3 = 5451.776$ B", which is 5 ppm (parts per million) less than Petrie's measure.

Substituting this value into the above cubic equation yields the following:

$$R^3 - R^2 - 5451.776 = 0$$

Solving numerically using Excel Solver, for best precision $R = 17.939\ 726\ 146\ 676\ 5$ †

From above the Pyramid height, $H = R^3 = 5773.61$ B" (Within Petrie's 5776.0 ± 7.0 B")

The Base angle = $\text{TAN}^{-1}(4/\pi) = 51^\circ\ 51' 14'' = 51.8540^\circ$ (Within Petrie's $51^\circ\ 52' \pm 0^\circ\ 2'$)

So the Base length = $2 \times H \times \pi/4 = 9069.17$ B" (Within 9069 ± 0.7 B")

† The equation for R can be computed to any number of desired digits. Excel can compute a maximum of 15 digits on a typical PC, as shown.

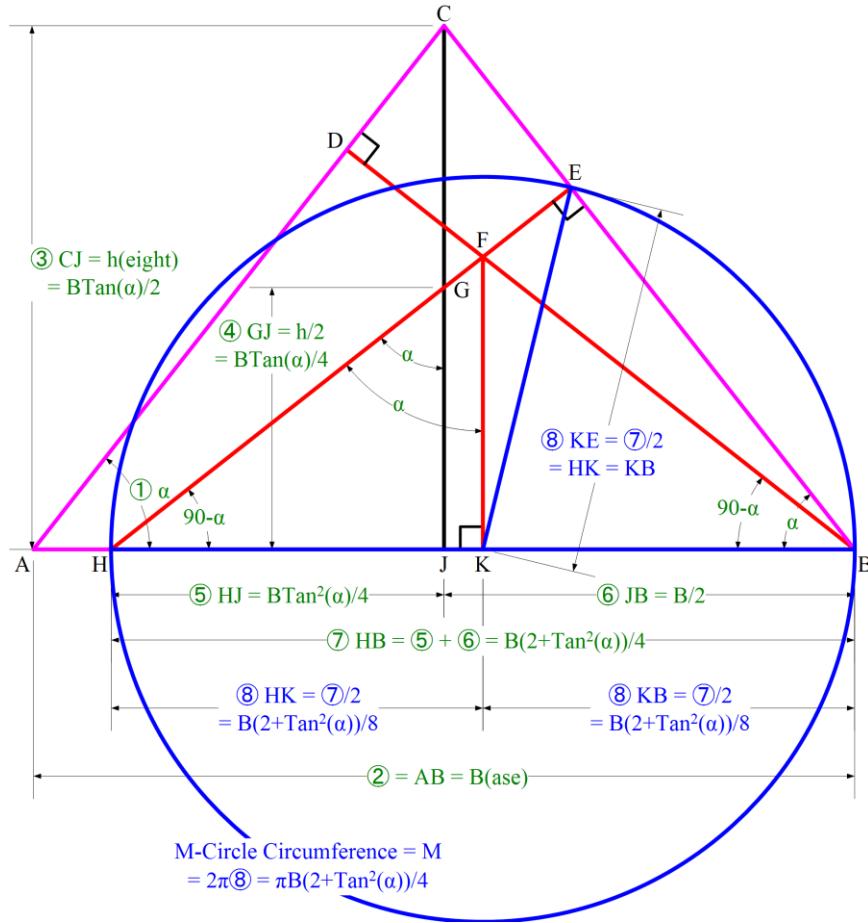
One might expect that in a monument such as the Great Pyramid, theoretical dimensions might be derived from unitary values such as the following:

1. 17.6 defines the Pyramid's height: the number of B" traversed in **one** second at a speed of **one** British mph.
2. $\pi/4$ defines the Base angle; π is the circumference of a circle with a diameter of **one** unit.
3. 365.25 days define the Pyramid Base circuit. There are 365.25 days in **one** Julian year.
4. In the equation $R^3 - R^2 - H_{203} = 0$, the coefficients of R^3 , R^2 , and H_{203} are **one**.

Reverse Engineering the Interior of the Great Pyramid

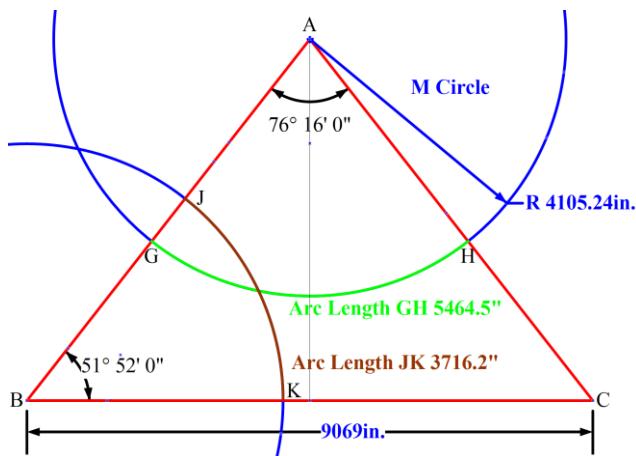
There are two primary aids to reverse engineering the Great Pyramid's interior dimensions. The first is the Arclength Theory, which depends upon the second, the M-Circle. Based on the geometry of the Pyramid, the M-Circle is like any dimension of the Pyramid and requires no justification to use it. The figure below shows how it is constructed, but the details are not provided here since they can be found in Pyramid Paper 4. However, the figure has sufficient information to understand its construction if you desire to do that here.

The circumference of the M-Circle is an important parameter because it is used in the Arclength Theory. Given the Pyramid base length is 9069.165 B" the circumference is 25793.03 B".



Construction of M-Circle

In the figure below, which uses Petrie's dimensions, the Pyramid has a partial blue and green M-Circle. Under consideration at that point in the analysis was whether the length of the green arc, GH, defines any part of the Pyramid chronology.



Basis of M Circle Arc Lengths

The circle's circumference is $2\pi R$, and the arc ratio, represented by the apex angle, $76^\circ 16'$, divided by 360, defines the arclength. The result is 5464.5 inches, which seemed familiar. It turned out that it is close to the total length of the Entrance Passage, Descending Passage, and Subterranean Passages, as seen in the table below:

Location	Length B"	Notes
Entrance Passage	1110.6	Petrie
Descending Passage	3037.5	Edgar's (More accurate than Petrie's)
First Subterranean Passage	346	Petrie
Subterranean Chamber	326	Petrie
Second Subterranean Passage	646	Petrie
Which is a total of	5466.1	Which is close to 5464.5 B"

A second arclength, derived from the Base angle, JK, is also shown in the figure above, 3716.2 B". Initially, it did not match any feature or length of the Pyramid. However, the arc lengths of nine angles, including JBK, eventually helped reverse-engineer the Passage lengths. All nine angles are defined by functions of π , as shown below. RCS is the Pyramid right cross-section, FCS is the face cross-section, and DCS is the diagonal cross-section:

AL#	Angle	Degrees °	Equation (° unless otherwise stated)
1	RCS Base	51.854	$\tan^{-1}(4/\pi)$
2	RCS Apex	76.292	$180 - 2\tan^{-1}(\pi/4)$
3	FCS Base	58.298	$\tan^{-1}(\sqrt{(16+\pi^2)}/\pi)$
4	FCS Apex	63.405	$180 - 2\tan^{-1}(\pi/\sqrt{(16+\pi^2)})$
5	DCS Base	41.997	$\tan^{-1}(4/(\pi\sqrt{2}))$
6	DCS Apex/4	96.006	$180 - 2\tan^{-1}((\pi\sqrt{2})/4)$
7	Base	90.000	$\pi/2$ radians
8	Passage	26.303	$\sin^{-1}\sqrt{\pi}/4$
9	QC Roof	30.459	$\tan^{-1}(77\sqrt{(\pi/(16-\pi))}/16-1/43)$

Using a final value of 25793 for M, based on the Pyramid height with a π Base angle, the table below shows the eventual interpretation of the lengths of these arcs:

AL #	Angle	Degs ° Theory	AL B"	Survey B"	Diff B"	Possible Relationship
1	RCS Base	51.854	-1043.3	-1056.0	12.7	Intended Level of Subterranean Chamber Roof (Excludes Subsidence)
2	RCS Apex	76.292	5466.1	5466.1	0.0	Path Length of Entrance, Descending, and Subterranean System
3	FCS Base	58.298	4176.9	4174.8	2.1	Path Length of Ascending Passage, Grand Gallery, and King's Chamber
4	FCS Apex	63.405	4542.8	4541.0	1.7	Path Length of Entrance and Ascending Passages and Grand Gallery

5	DCS Base	41.997	846.7	834.4	12.3	Intended Queen's Chamber Floor Level (Excludes Subsidence)
6	DCS Apex/4	96.006	1719.6	1719.8	0.2	North Wall of Grand Gallery to Queen's Chamber Midpoint
7	Base	90.000	6448.3	-	-	Confirms Base Angle = π angle
8	Passage	26.303	1884.5	1883.6	0.9	Corrected Length of Grand Gallery
9	QC Roof	30.459	2182.3	-	-	All Passage and Chamber Lengths are Finalized. See Pyramid Paper 4.

[Note that AL1, AL5, and AL7 define levels within the Pyramid and require additional mathematical operations to arrive at the value quoted in the table above. However, this reverse engineering approach provides the means to correct for subsidence precisely.]

Each pair of angles from the three cross-sections contain related data, as seen in the first six rows of the table above. This pairing is more than a coincidence and supports the concept of highly intelligent Pyramid design. The RCS angles of the Pyramid occupy the second and third rows, defining the dimensions of the Subterranean System and the Passages leading to it. Arclength-1 is the level of the flat roof of the Subterranean Chamber below ground. Arclength-2 is the total length of the Entrance Passage, Descending Passage, and the Subterranean System.

Similarly, Arclength-3 and Arclength-4, from the two FCS rows, contribute to defining the length of the Entrance Passage, Ascending Passage, Grand Gallery, and King's Chamber System.

Finally, the two DCS rows show that Arclength-5 defines the floor level of the Queen's Chamber. Arclength-6, divided by 4, defines the passages' length from the north wall of the Grand Gallery to the midpoint of the Queen's Chamber.

With the Base angle selected as ATAN (4/ π), Arclength-7 defines a level in the Pyramid equal to the M Circle radius below the apex, which provides support for using the π -based base angle.

Arclength-8 is the theoretical length of the sloping floor of the Grand Gallery, which Petrie measured as 1883.6 B". Correcting the Great Step to 3 RC as described earlier increases the sloping length through it from 68.40 B" to 68.96 B". Adding the latter to Petrie's measure of the Grand gallery from its north end to the face of the Great Step, 1815.5 B", results in a corrected length of 1884.46 B", just 0.04 B" short of the theoretical value.

Arclength-9 provides a final tweak to finalizing the lengths of the Entrance and Ascending Passages.

The table above shows that the Arclength Theory predicts the Subterranean Chamber Roof and Queen's Chamber floor levels at their pre-subsidence positions, about 12 B" higher than Petrie's measurements. See Pyramid Paper 5 for an analysis of the Pyramid subsidence.

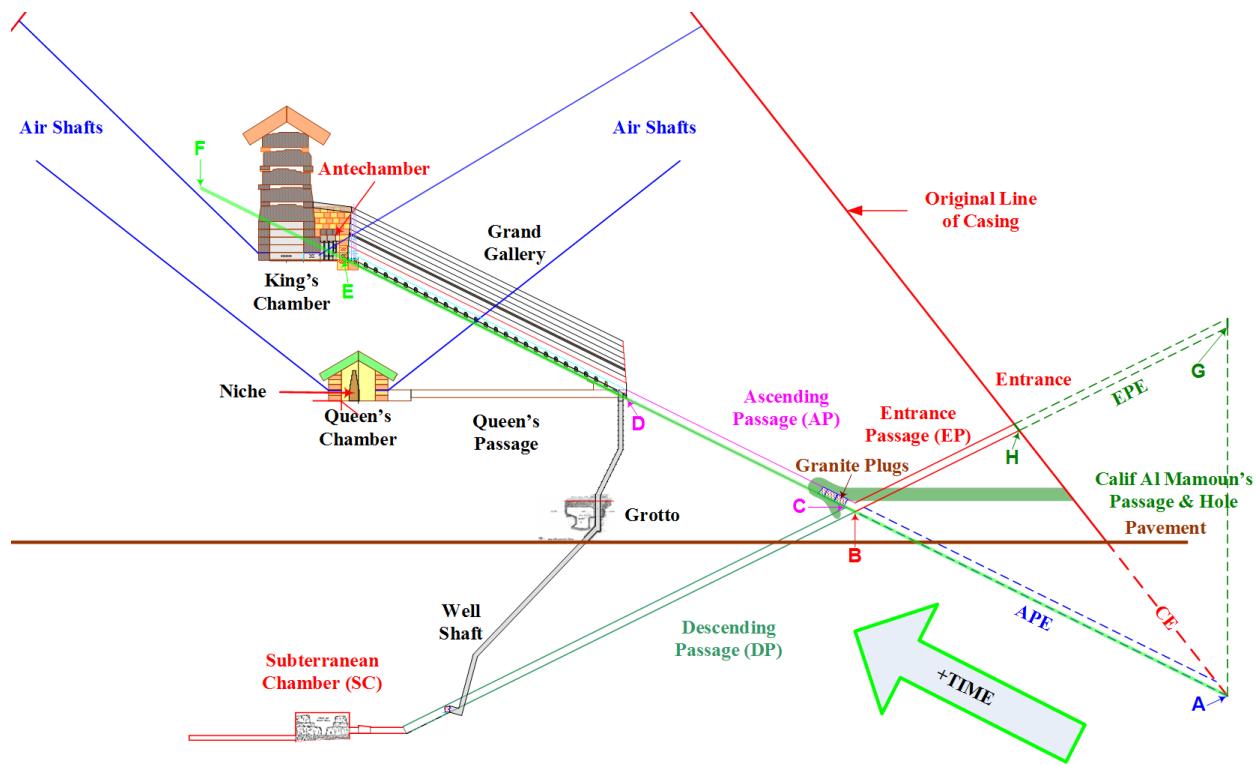
Combined with the ability to correct the Grand Gallery length to its original state, this theory is powerful as the foundation for reverse engineering the interior of the Pyramid.

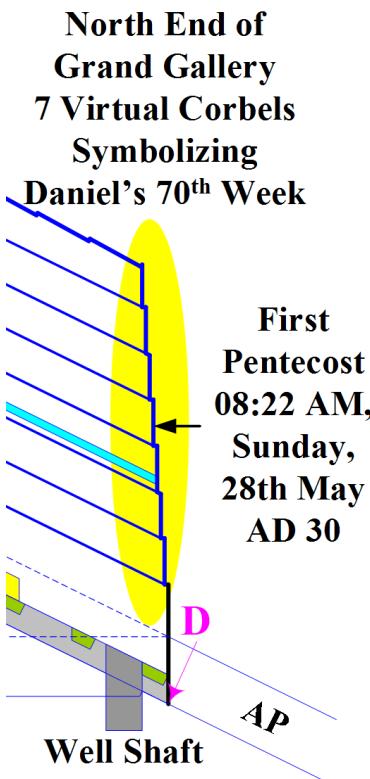
The Great Pyramid Passages Define a Chronology Matching That of the Holy Bible

The "Pyramid Papers" reveal a Timeline through the passages and chambers of the Great Pyramid at Gizeh that precisely matches the anticipated 7,000-year chronology of the Holy Bible, 18th March 4080 B.C. to 30th April A.D. 2921.

Chronology is the science of arranging events in order of occurrence. In the Bible, events occur irregularly, with months, years, or even centuries between them. At other times, they happen in a sequence of days or weeks. Stringing over 2.5 million days together in a straight line defines the chronology and meets the precision requirements of this study. 2.5 million is many days, but spreadsheets keep them in order and permit mathematical operations to explain them.

The Pyramid dimensions, available from many surveys, define its Timeline. The figure below shows a right cross-section view of the passages and chambers inside the Pyramid. The analyses illustrate the segments of the straight green Timeline, AF, and the Pyramid Chronology, which are directly comparable with the Bible's straight-line chronology. The letters A through F describe salient points along the Timeline. They are translated to dates using their distance from the origin, point A, the timescale value of the Pyramid, and adjustments from NASA.





It will be assumed for now, and explained later, that there could be seven virtual, equally overlapping corbels at the north end of the Grand Gallery upslope of point D, as shown in the figure alongside. They reveal the structure and accuracy of the Pyramid Chronology.

The south end of the fourth corbel represents 08:22 AM, Sunday, 28th May A.D. 30 on the Timeline. That day was the festival of Shavuot, 50 days after the first Sabbath during the Feast of Unleavened Bread. That Shavuot, also the first Pentecost, was when the Holy Spirit descended upon the Disciples. Peter identified the time of the event in **Acts 2:15 (KJV)**

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

Modern astronomy software puts the third hour at 8:20 AM, using the Roman variable-length days of that age. Astronomy shows that two minutes is within the standard deviation for events that day, 4 minutes and 16 seconds. So, the model can define events that occurred 2000 years ago within two minutes.

From the above date, Jesus' Crucifixion occurred on Friday, 7th April A.D. 30. The north end of the fourth corbel represents the 5th of February 27, which is probably Jesus' baptism. If so, the width of the fourth corbel defines the entire period of Jesus' ministry along the Timeline.

If each corbel represents a prophetic year, the seven corbels also symbolize the days of Daniel's seventieth week. **Daniel 9:27 (KJV)**

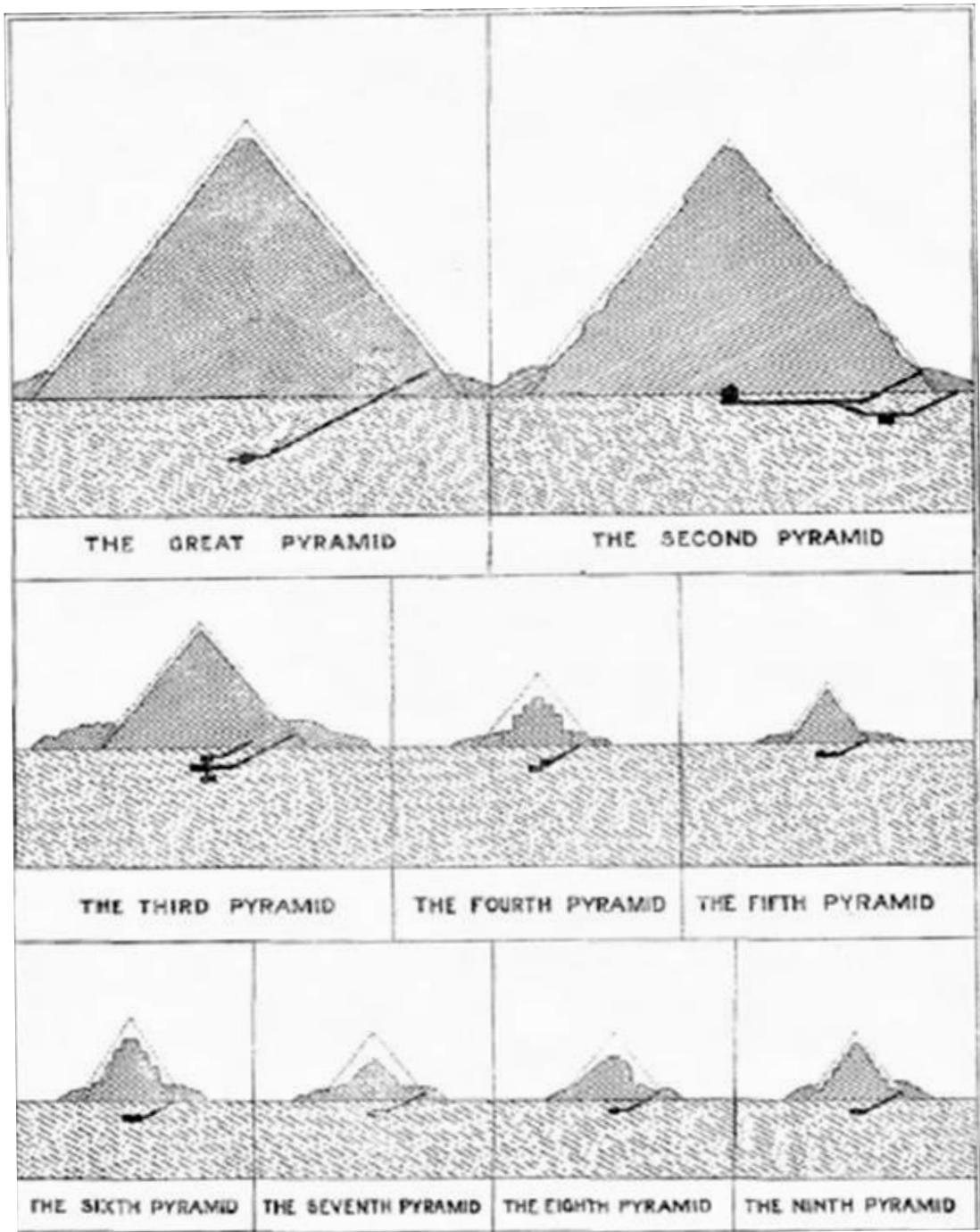
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The seven corbels represent the "one week." The fourth corbel is "the midst of the week," during which Jesus's sacrifice caused "the daily sacrifice and the oblation to cease." Jesus made the daily sacrifice obsolete, and the Temple became spiritually desolate. In A.D. 70, it was ready for the overspreading of abominations when the Romans destroyed it. Daniel's 2300-year prophecy of desolation and cleansing of the Sanctuary began at the end of the seventieth "week," Pentecost A.D. 33. The Pyramid shows that the seven days of Daniel's seventieth "week" are contiguous. The Pyramid also indicates that the seventieth "week" is contiguous with the initial sixty-nine.

In line with the above events, the "Pyramid Papers" show that the design provides a precise chronology while, at the same time, it supports the Bible narrative.

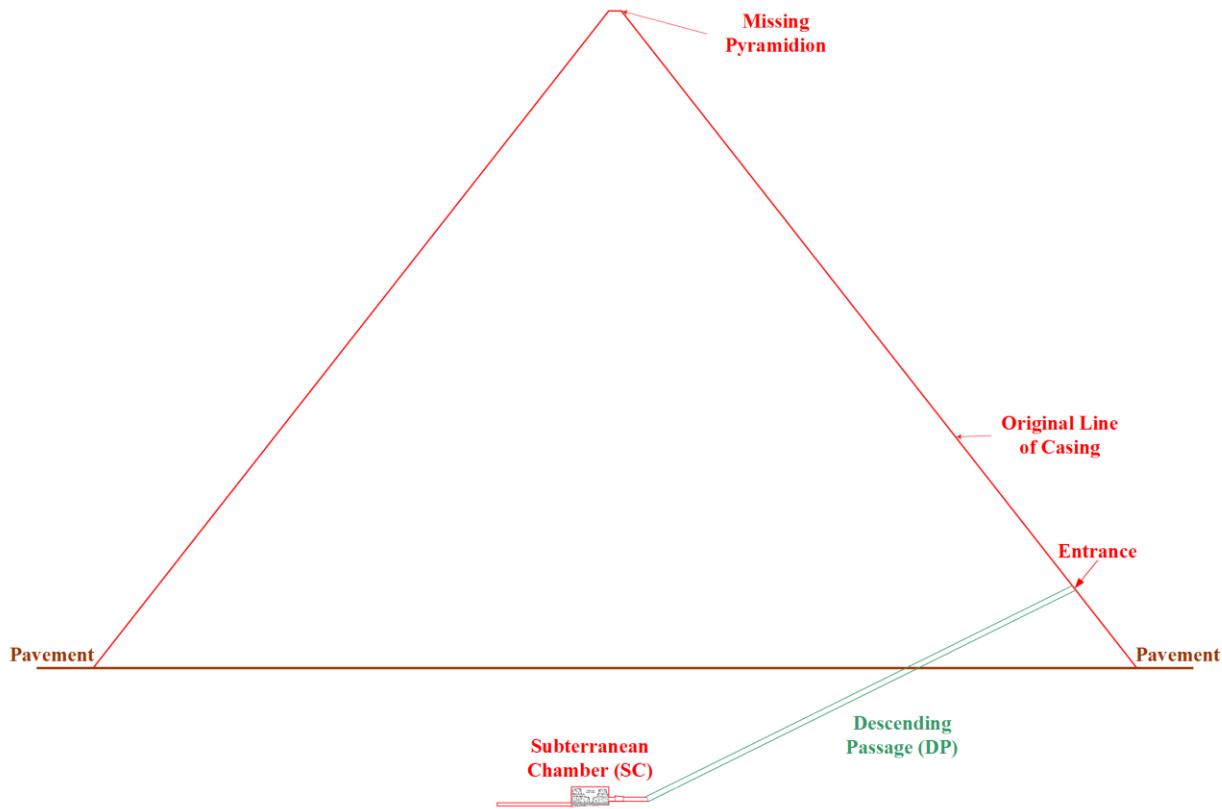
Description of the Great Pyramid

The figure below shows the fourth dynasty pyramids at Gizeh, adapted from "The Pyramid Passages and Chambers, Volume 1 (1910 edition)" by John and Morton Edgar. They contain one or more passages, starting at or near ground level, sloping down to one or more underground burial chambers. Generally, this is true of most Egyptian pyramids.



Known Right Cross Sections of the Pyramids of Gizeh Before Al Mamoun's Breach

There are few hieroglyphics in pyramids built before the late fifth dynasty and none in the Great Pyramid except for some builder's marks in the Chambers of Construction. Without hieroglyphics, determining the Pyramid's purpose requires other means, as described in these papers. Based on Petrie's data in "The Pyramids and Temples of Gizeh," the figure below shows the known configuration of the Great Pyramid of Gizeh before Al Mamoun's breach in A.D. 832:

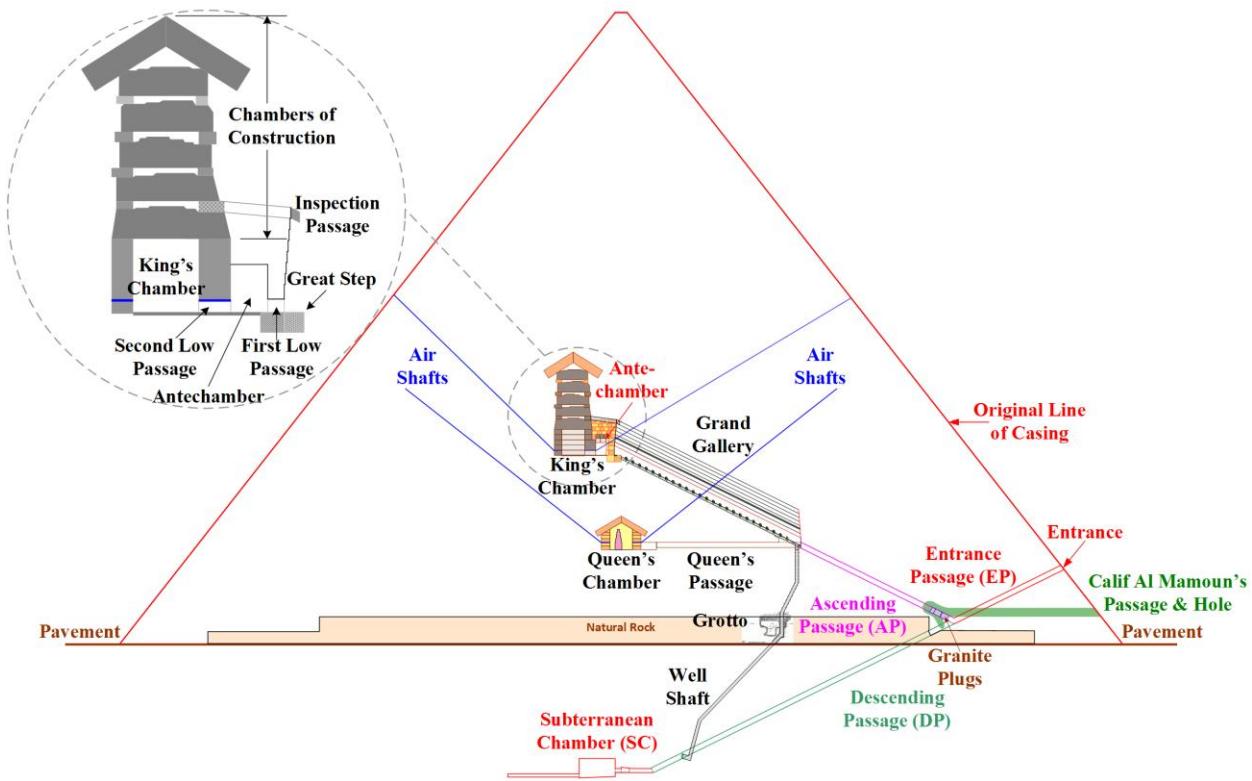


Right Cross Section of the Great Pyramid as Known Before A.D. 832

The Great Pyramid would have looked even more magnificent than today, clad with a smooth white limestone casing. As far as is known, it was incomplete because it never had a Capstone, also known as a Pyramidion or Ben Ben. There has always been a small flat plateau at its apex. An entrance on the north face leads, via the Descending Passage, to the Subterranean Chamber and associated passages about 100 feet below ground.

The upper passages and chambers, discovered by Calif Al Mamoun in A.D. 832, [Wiki Al-Mamoun](#) set the Great Pyramid apart from all other pyramids. Piazzi Smyth says a stone concealing the Ascending Passage fell from the roof to the Descending Passage floor as Al Mamoun's crew dug a new path into the Pyramid. The noise led them to the Descending Passage and the upper passages, and chambers. The figure below shows the lower and upper internal features of the Pyramid. Today's main tourist entrance is Al Mamoun's Passage. Although not

part of the original design and ignored for analytical purposes, Mamoun's Passage leads to the Descending and Ascending Passages and permits bypassing the Granite Plugs.



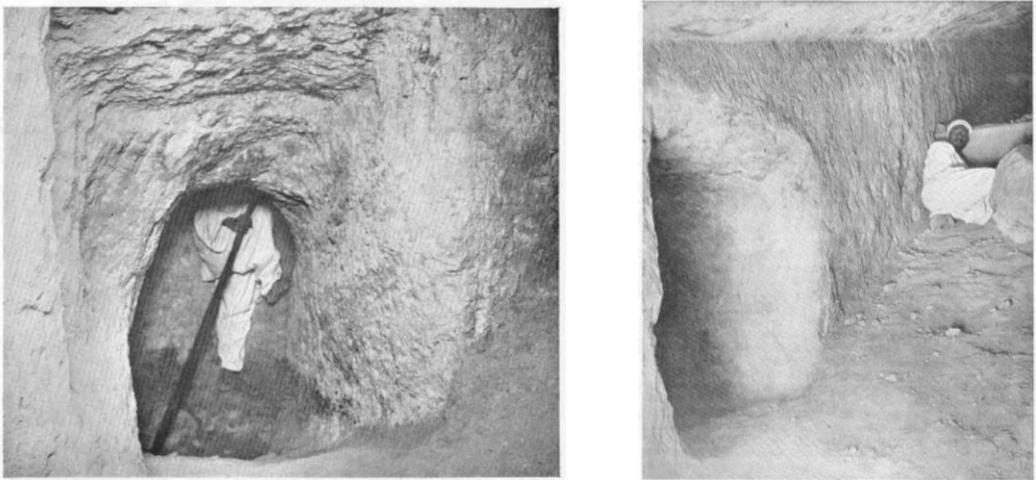
Knowledge of the Great Pyramid's Interior Greatly Increased After Al Mamoun's Breach

About 100 feet after the Entrance, the path diverges. One path continues down the Descending Passage and then horizontally to the Recess and the Subterranean Chamber. The other path, blocked by the Granite Plugs, continues up the Ascending Passage to the Grand Gallery, where the roof level increases from 4 feet to over 28 feet.

One theory is that the Granite Plugs were stored in the Grand Gallery until after Khufu's funeral and then relocated near the bottom of the Ascending Passage, presumably to hide the upper chambers. Before it fell, Smyth's "falling stone" hid the plugs from the Descending Passage, so why would they be made of attention-grabbing but hard-to-work granite? Appendix 7-1 of Paper 7 shows that Smyth's stone was built-in with the Ascending Passage and could easily fall. It, therefore, blocked the Ascending Passage, and a funeral was impossible, so there would be no need to relocate the plugs. The assumption is that the plugs were built in as the Pyramid progressed, intending that someone would discover them later. They were made of granite to force Al Mamoun to bypass them in the softer limestone, keeping them intact for further analysis.

There are two other passages at the lower end of the Grand Gallery. The first is the Well Shaft, the steepest path in the Pyramid, which is challenging to ascend. Equations define the upper and

lower ends of the Well Shaft, making it an intentional and crucial part of the Pyramid design. Paper 7 shows that the short horizontal passage at the lower end of the Well Shaft did not initially join the Descending Passage, thereby hiding the upper chambers. The left photo below indicates two construction phases, as the west and east parts have different tool marks and dimensions. In the right image, the curved edges look like a badly drilled exit hole, indicating that the Well Shaft was dug from behind to join the Descending Passage. These observations suggest that the lower end of the Well Shaft was initially unfinished and only completed after Al Mamoun's breach.



Small East-to-West Horizontal Passage at the Lower End of the Well Shaft

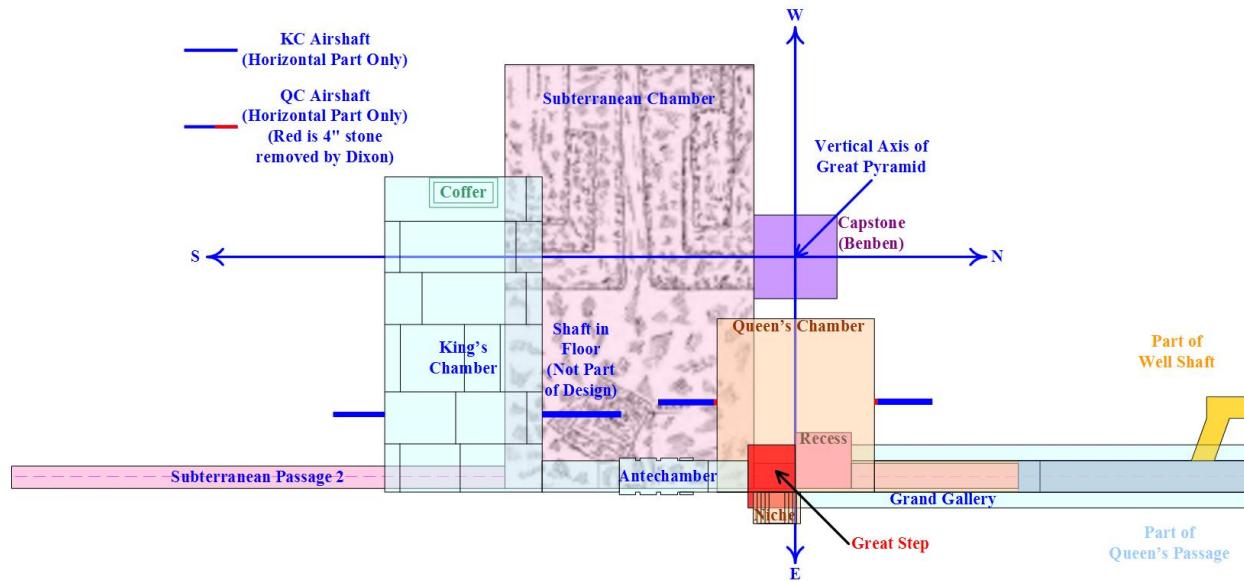
The second passage is the horizontal Queen's Passage leading to the Queen's Chamber. This chamber has a gabled roof and an interesting Niche. In A.D. 1872, Waynman Dixon searched here for air currents with a candle and discovered a pair of Airshafts. He chiseled out 4" of stone, which was hiding them from view. Rudolph Gantenbrink, who inspected all four Pyramid Airshafts with a robot, found that the upper ends of this pair finish about 50 feet short of the Casing. He questions why the builders spent so much time and resources adding the shafts, especially the hidden pair. The Pyramid Papers resolve the mysteries of the Niche and the Airshafts.

The assumption is that Al Mamoun discovered the lower ends of the Airshafts in the King's Chamber in A.D. 832. It is unknown if these Airshafts reached the outside world before the loss of the Pyramid's Casing, probably caused by an earthquake in A.D. 1301. Today, they reach the outside world and encourage airflow inside the Pyramid, reducing humidity. Rudolph Gantenbrink installed a fan and vents to enhance flow through these Airshafts.

At the upper end of the Grand Gallery, the Great Step transitions the sloping Gallery to a low horizontal passage, followed by the Antechamber, a second low passage, and the King's Chamber. Some conjecture that the Antechamber contained three granite portcullises to inhibit

entry into the King's Chamber. In support of this conjecture, appendix 7-1 shows the locations of an almost sufficient quantity of broken granite stones of the correct thickness, 1 RC, scattered around the Pyramid, which might have been the portcullises. Besides the Granite Plugs, limestone is the material of choice in all places before the Antechamber, where it transitions to all granite for the remaining passage and King's Chamber.

The top view below shows how the primary parts of the horizontal levels of the Pyramid relate to each other. The lowest comprises the Subterranean Chamber, Recess, and Passages in pink. The next level includes the Queen's Chamber and part of its passage in tan. By measurement and design, the east/west axis of the gable roof of the Queen's Chamber is slightly north of the vertical Axis of the Pyramid. The Well Shaft, in yellow, connects the Subterranean and Queen's levels, but its axis is further west than the main passages. The third level comprises the Great Step, in red, the first Low Passage, the Antechamber, the Second Low Passage, and the King's Chamber, light blue. The top level, in mauve, is the Base of the Capstone.



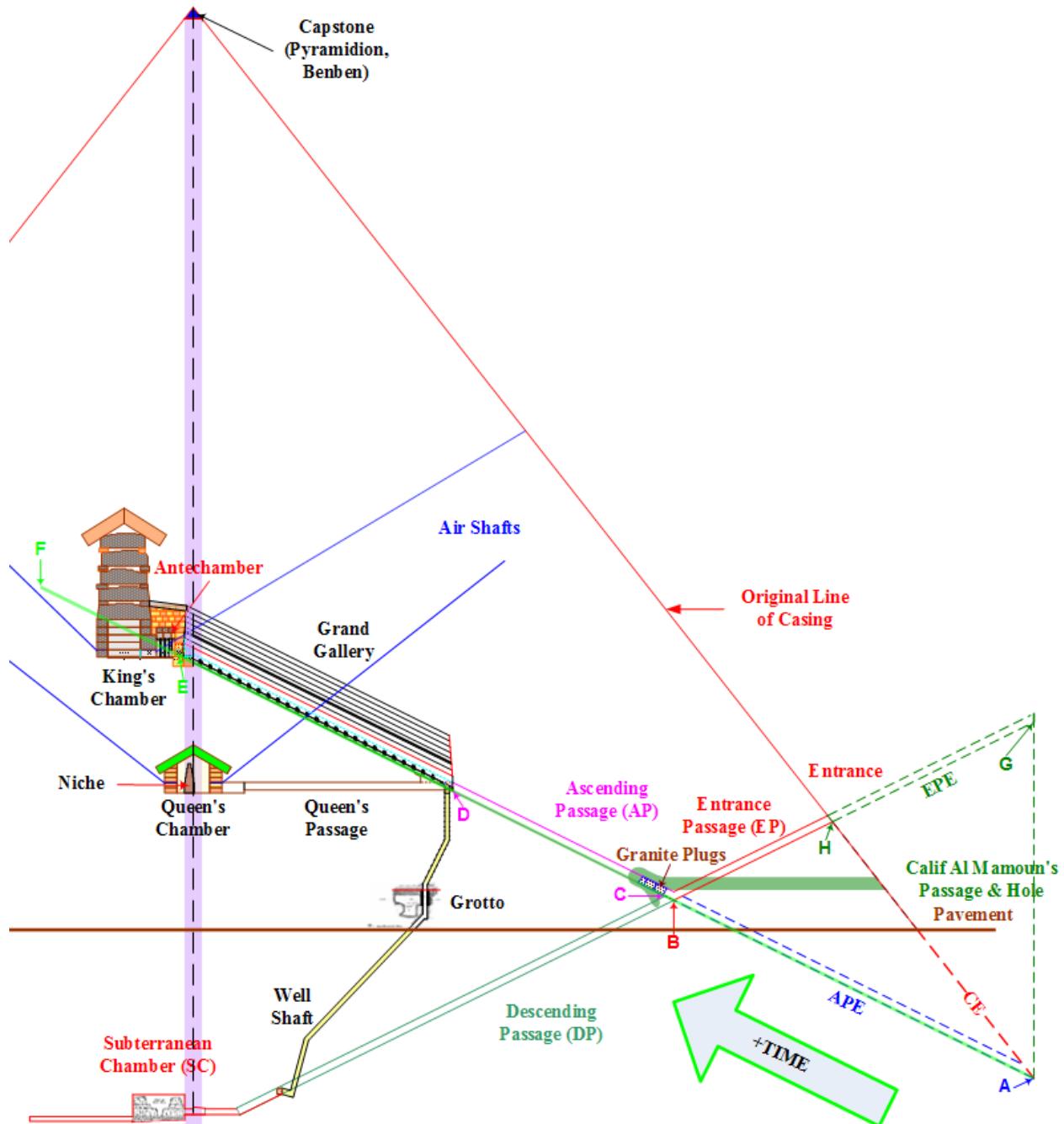
Top View of the Primary Horizontal Chambers, Passages, and Capstone of the Pyramid

Introduction to Time in the Great Pyramid

The Pyramid Papers provide full details of the Pyramid dimensions and time analyses. According to the analysis, the Pyramid's completion was in 2661 B.C., so all events defined after that were initially prophetic. Then, those events became history as real-time moved along the passages.

[Please note that [Conventional Egyptian Chronology](#) shows the fourth Egyptian dynasty lasted from 2900 B.C. to 2750 B.C. (Breasted, 1906), or 2613 – 2494 B.C. (Shaw, 2000). The Pyramid reveals a completion date of 2661 B.C. between these ranges.]

The figure below shows two logical and straightforward passage extensions. The first is APE, the Ascending Passage extended downward until its floor meets the downward extension of the Casing's original line, CE, at point A. The second extension is EPE; the Entrance Passage extended upward to point G, where its floor is vertically above point A. The up-sloping passage angle is equal in magnitude to the down-sloping angle, so length AB equals GB.



Symbolic Flow of Time in the Great Pyramid

Although both extensions are defined mathematically, they have no physical existence, so they are virtual passages. But they are crucial in determining all passage and chamber lengths.

In addition, a vertical mauve rectangle, centered around the central East-to-West vertical plane of the Pyramid, relates the base of the Benben to the Great Step, Queen's Chamber, and Recess. A dashed black line, shown in this rectangle, is the Pyramid's vertical axis. These two additions help interpret Resurrection and Judgment Day, as shown later.

[In Hebrew, Ben means "son of," so benben implies Jesus, the Son of God and the Son of Man.]

The solid green line represents the only Timeline in the Pyramid. It begins at point A and passes through points B, C, D, and E until it reaches its end at point F, the center of the Coffer in the King's Chamber. As shown above, the Timeline is a single entity, but, in reality, it turns 90 degrees to the west at the mid-line of the King's Chamber, point ML, as shown below.

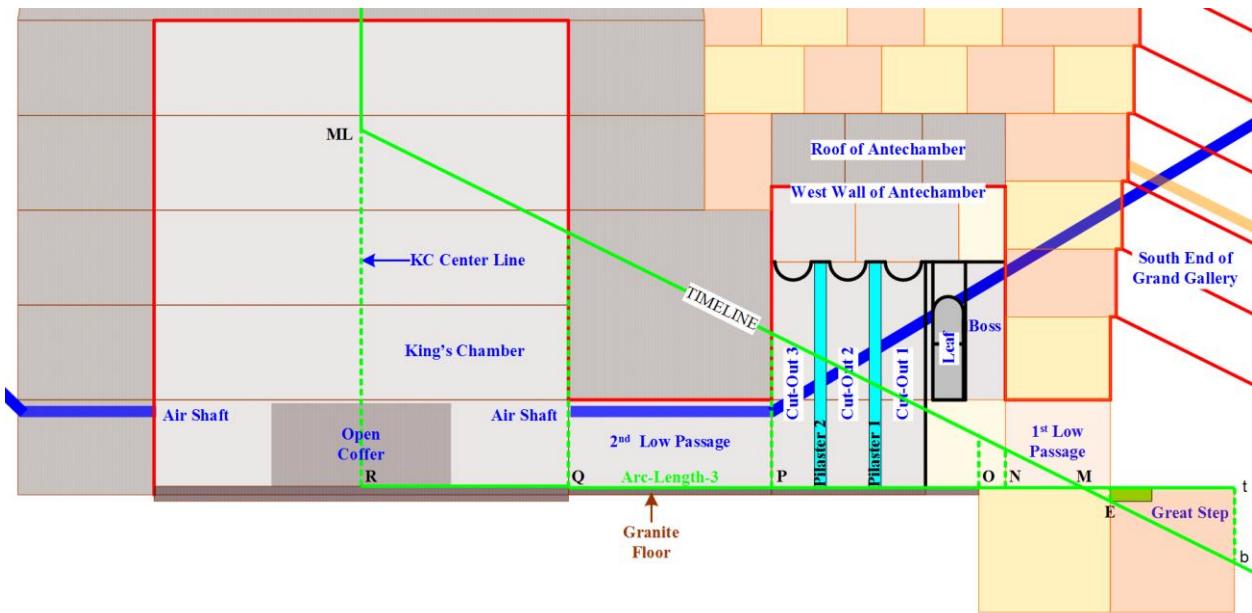
The lengths of relevant passages, chambers, and other Pyramid features representing various events project onto this line. The lengths of features sloping at the passage angle project one-to-one. Horizontal features project vertically onto the Timeline by dividing their length by the Passage Angle's cosine, and vertical features project horizontally by dividing by the Passage Angle's sine. As a result, a constant timescale is maintained along the Timeline, thereby converting sloping, horizontal, and vertical lengths to sloping dates.

Since the length of GB equals AB, and they share point B, they represent the same era. Therefore, BH's wall, floor, and roof features, such as joints, apply to BA, even though it is a virtual passage. These features continue down the Descending Passage for 250 B" past point B. Suppose passage GB and the extra 250 B" are rotated clockwise about point B so that G overlays A. The 250 B" would end just above the Granite Plugs, which might have provided chronological details in this area. Unfortunately, the joints of the Pyramid floors, walls, and roofs contain very little chronological information in any passage. At this point, the reasoning is that wall joints suggest that minor biblical events are too numerous to define.

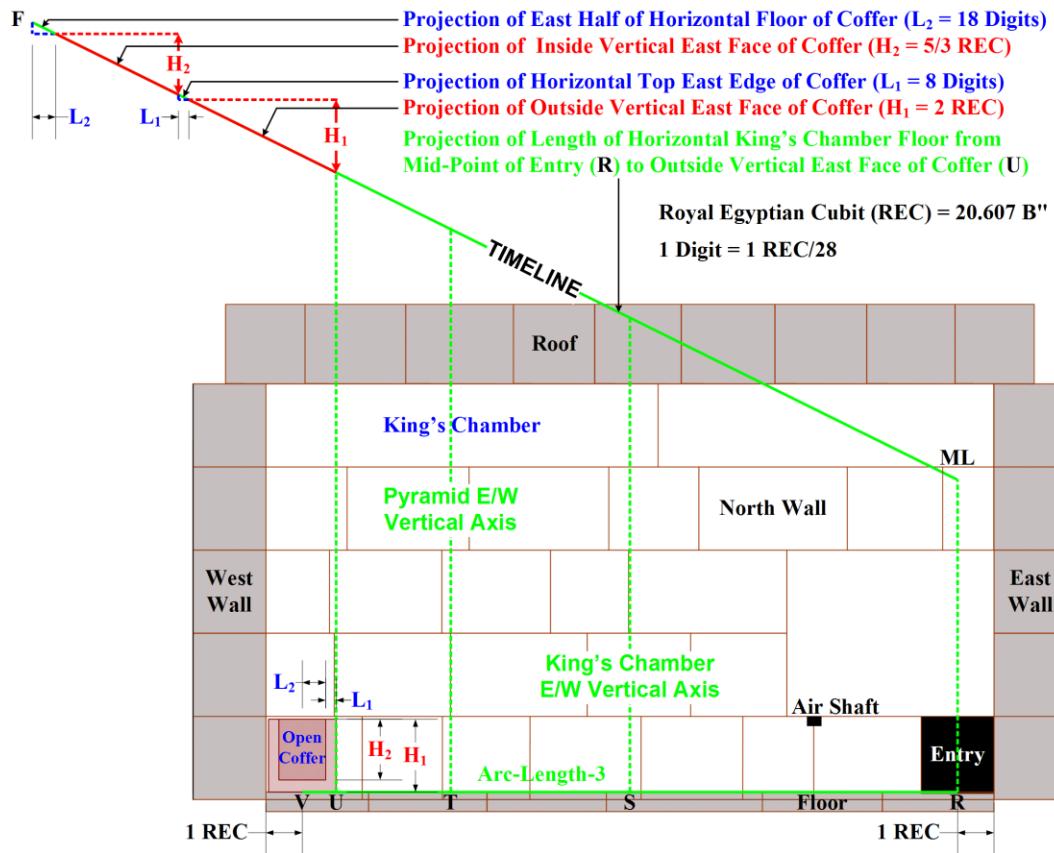
When divided by the Pyramid Timescale, 0.9932 B" per year, the period from A to F is 7000.06 Julian years of 365.25 days of 86400 seconds. The Bible does not explicitly state the length of God's Plan, but it and history suggest 7000 years.

In the figure below, the Timeline intersects the face of the Great Step at point b. It then continues through the Step as Petrie's virtual floor, defined in Petrie's section 46 (P46), to point M, where it intersects the floor of the 1st Low Passage. The green dashed lines show points t, E, M, N, O, P, Q, and R projected vertically onto the Timeline. For example, point t is the same date as point b, and point R is the same date as point ML.

(Arclength-3, in the figure below, is described later in this Paper.)



The Timeline Turns Right Into the Page at the Mid Line (ML) of the King's Chamber



The Timeline Traverses the King's Chamber to Point F After Turning West at ML

In the figure above, the vertical faces of the Coffer, H_1 , and H_2 , and the lengths of the horizontal faces, L_1 and L_2 , project onto the Timeline as solid red and green lines, respectively, adding nearly 172 years to God's Plan for a total of 7000.06 years from point A to point F.

Chronology

God says that the lights in the firmament, i.e., the sun, moon, and stars, are for signs, seasons, days, and years. **Genesis 1:14 (KJV)**

¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Based on this verse, Jean Meeus' astronomical algorithms, Excel, and Solex 12.0 software were used to calculate sunsets. Excel searched the sunsets for the first theoretical visibility of the crescent moon at the Temple Mount in Jerusalem to determine the first day of each month, from 4100 B.C. to A.D. 3000, nearly 88,000 months. The first month of the year, Abib or Nisan, begins after the Vernal Equinox. The dates here differ by up to several days from those calculated for the Jewish calendar, which uses different algorithms. All days end at sunset when the next day begins. The first visible crescent occurs about ten minutes after sunset.

After aligning the Timeline with the Pyramid, Point A is 04:57, Monday, 18th March, 4080 B.C., Shevat's 16th day of the 11th Hebrew month. The 15th day of Shevat is the Jewish Festival, Tu BiShvat, the New Year for trees. <https://reformjudaism.org/tu-bishvat-history> says:

Like Hanukkah, Tu BiShvat is a post-biblical festival instituted by the Rabbis. However, the holiday has biblical roots. The tithing system upon which it is based dates back to the Torah and its deep concern with trees, harvests, and the natural world, all of which are at the heart of Tu BiShvat. Beginning with the Tree of Knowledge of Good and Evil in the Garden of Eden all the way through to Deuteronomy's injunction against destroying fruit trees in times of war, our biblical text is replete with trees, both literal and metaphorical. Indeed, the Torah itself often is referred to as an Eitz Chayim (Tree of Life), based on a passage in the Book of Proverbs.

Since this festival relates to the Tree of Knowledge of Good and Evil and the Tree of Life, it brings to mind the Fall of Adam in Genesis 2:9-17. In turn, this triggered God's Plan to restore Man. Therefore, it is logical to commence Pyramid Chronology at that time rather than at the beginning of creation. If Adam had not sinned, there would be no reason for a restorative plan, and the Pyramid would not have been necessary. Pyramid Paper 6 discusses the 12-hour difference, in 6000 years, between the New Year for Trees and the beginning of the Pyramid Chronology.

Point F at the other end of the Timeline is the center of the open Coffer in the King's Chamber, relocated to its initial position as described in Paper 4. It represents 18:59, Wednesday, 30th April 2921, 13 minutes after astronomical software indicates sunset at the end of the Hebrew month, Nisan. Since it is within the 27 minutes of uncertainty for astronomical events that day,

the conclusion is that God's plan terminates at the precise end of that month. God's Plan ends just after the resurrection of all Men on the Day of Judgment described in Revelation 20. The Lake of Fire awaits those not found in the Book of Life, and eternal life awaits those whose names are in that book. **1 Corinthians 15:20-24 (KJV)** summarizes the whole purpose of God's Plan

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

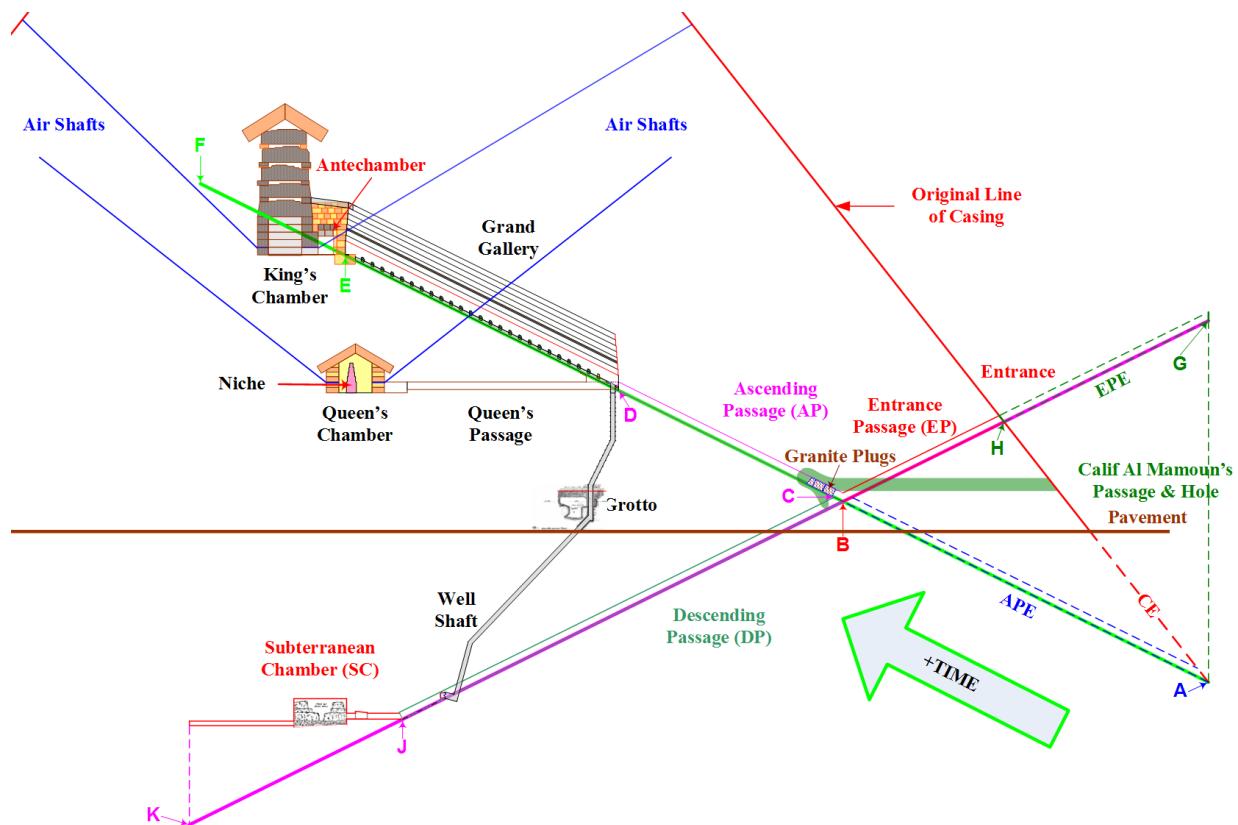
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Pyramid Chronology begins less than a day after the New Year for Trees in 4080 B.C. It ends at the last minute of the first month, Nisan in A.D. 2921, 7000.06 years later.

The Bible Story and Chronology

The Pyramid tells the Bible story beginning at point G in the figure below, where Adam lost eternal life when he sinned by eating the fruit of the Tree of the Knowledge of Good and Evil.



The Green Line, AF, Reveals the Bible Chronology in the Pyramid

Adam's sin precipitated his fall from God's grace, symbolized by the dark green dashed line GA. The primary story is the chronology related by the green line AF, also called the Timeline, reflecting precise dates from 4080 B.C. to A.D. 2921. The other lines define the framework of the Bible narrative. For example, with its negative slope, the magenta line GK expresses Man's continuing sinful nature, which began at point G. **Genesis 6:5 (KJV)**

5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Points G and A represent the same time and date, 04:57, Monday, 18th March, 4080 B.C. Point B is common to the magenta and the green lines, Saturday, 29th March 1542 B.C.

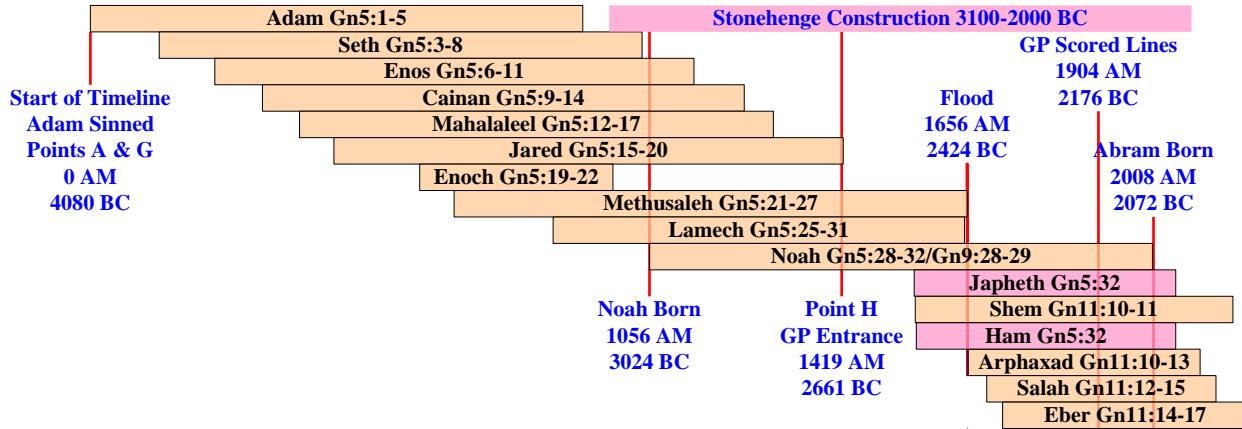
The downward-sloping magenta line from point G intersects the Pyramid Casing at point H, where it transitions from a virtual to a real line. It is conjectured that this represents the Pyramid's completion in 2661 B.C. The magenta line continues to descend from H to B, where it meets the green Timeline.

At point A, God began to prepare His people, Israel, through the bloodline from Adam to Jacob when they traveled to and resided in Egypt for 300 years.

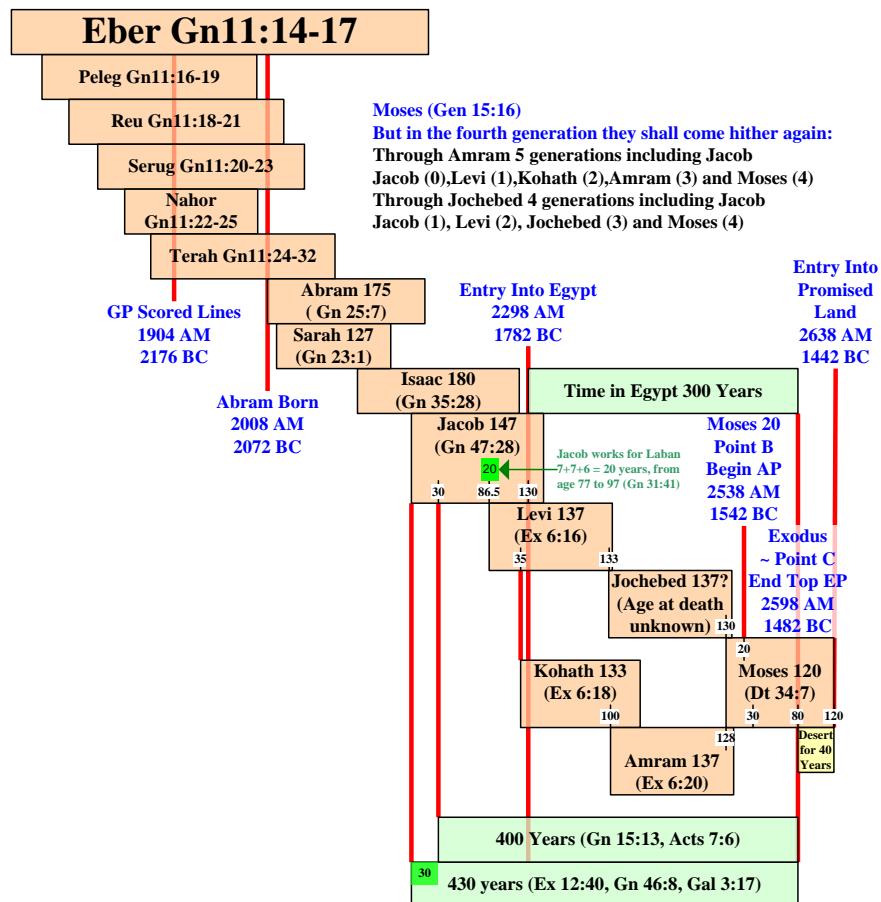
The Egyptians oppressed the Israelites, who had considerably grown in number since Jacob entered Egypt. They were ready to leave and nearly became a nation at point B. In similar studies, point B is the Exodus. In this study it is Saturday, 29th March 1542 B.C., or the 6th of Adar, and Moses's 20th birthday, sixty years before the Exodus. See Paper 6 for Moses' birthday. Like all Israelites, Moses was required to become a soldier for his nation on that birthday, an appropriate day for the Timeline to cross above the descending magenta path.

Point B to point C is a virtual pathway that passes through the air. Paper 6 shows that point C is Friday, 24th August 1482 B.C., the 11th day of Av, the fifth Hebrew month. One interpretation of the chronology immediately after the Exodus shows this day is when Moses came down from the mountain after his first sojourn of forty days. The Israelites were worshipping the Golden Calf, and Moses threw down and broke the two tablets of the law. According to Piazzi Smyth, a stone fell from the roof at point C, symbolizing the breaking of Moses' tablets.

The figure below depicts the Timeline from Adam's sin to Eber based on the KJV. The tan boxes show the bloodline, and the salmon boxes are for information. The box "Stonehenge Construction" relates this period of Bible history to secular history. The vertical red lines associated with the birth of Noah and Abram show which of the Patriarchs may have influenced them. The GP Entrance date is assumed to be the Pyramid's completion date, 237 years before the Flood. In this and the following figure, the vertical red line from the Scored Lines in the Pyramid's Entrance Passage has no relationship to any specific date in the Bible. Even though it reveals no relationships, it is shown for completeness.



The figure below depicts the Timeline from Eber to the entry into the Promised Land.



Regarding the 430 years in green, **Exodus 12:40-41 (KJV)** says:

⁴⁰ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

⁴¹ And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

However, the diagram above shows that the Israelites dwelt in Egypt for only 300 years. Jacob's age when he entered Egypt accounts for an additional 130 years. Even though Jacob was renamed Israel by God, he is counted among the children of Israel. **Genesis 46:8 (KJV)**

⁸ *And these are the names of the children of Israel, which came into Egypt, Jacob, and his sons: Reuben, Jacob's firstborn...*

This interpretation implies that the sojourning includes Jacob's and his sons' stay in Canaan and elsewhere. So, there are 430 years from Jacob's birth and 400 years from his thirtieth birthday to the Exodus. Thirty was the age of civic responsibility in Israel when Levites became priests, Jesus began His ministry, and probably an Israelite like Moses could become a judge.

Genesis 15:16 says the Israelites "shall come hither again in the fourth generation." The figure above shows two possible explanations of how this came to pass. Although the lifespan of Moses' mother, Jochebed, is not verified, one source says that she gave birth to him at age 130, after God had restored her youth and vigor. (Jochebed: Midrash and Aggadah by Tamar Kadari.) To fit the 430 years and four generations, Moses' mother, Jochebed, would have to be born when her father, Levi, was 133. Moses' father, Amram, would have to be born when his father, Kohath, was 100. According to one source, Kohath was born when Levi was 35. Both Jochebed and Amram were about 130 at Moses' birth.

Moses' great-great-great-grandfather and mother, Abraham and Sarah, laughed when God promised them a son after childbearing age (Gn 17:17, Gn 18:12). God kept His promise. Isaac was born to them when Abraham was 100. So, having children at an advanced age will happen if God requires it.

Joseph died 201 years after Jacob was born, 71 years after Jacob went to Egypt. Israel sojourned in Egypt for 300 years, so the maximum time they were in bondage was 300 minus 71 or 229 years when a king who "knew not Joseph" came to power (Ex 1:8).

By this reckoning, the Pharaoh of the Exodus was Thutmose II, followed by the female Pharaoh Hatshepsut, most likely because all the firstborn males of Egypt died in the tenth plague (Ex 11).

A separate analysis in Pyramid Paper 8, using only the Bible and Astronomy, also shows that the year of the Exodus was 1482 B.C., 2598 years after Adam's fall in 4080 B.C. Paper 8 indicates that the day of the Exodus commenced at sunset, Tuesday, 1st May 1482 B.C., which is Passover on 15th Nisan. Paper 6 and Paper 8 are two witnesses that prove the Exodus occurred in 1482 B.C.

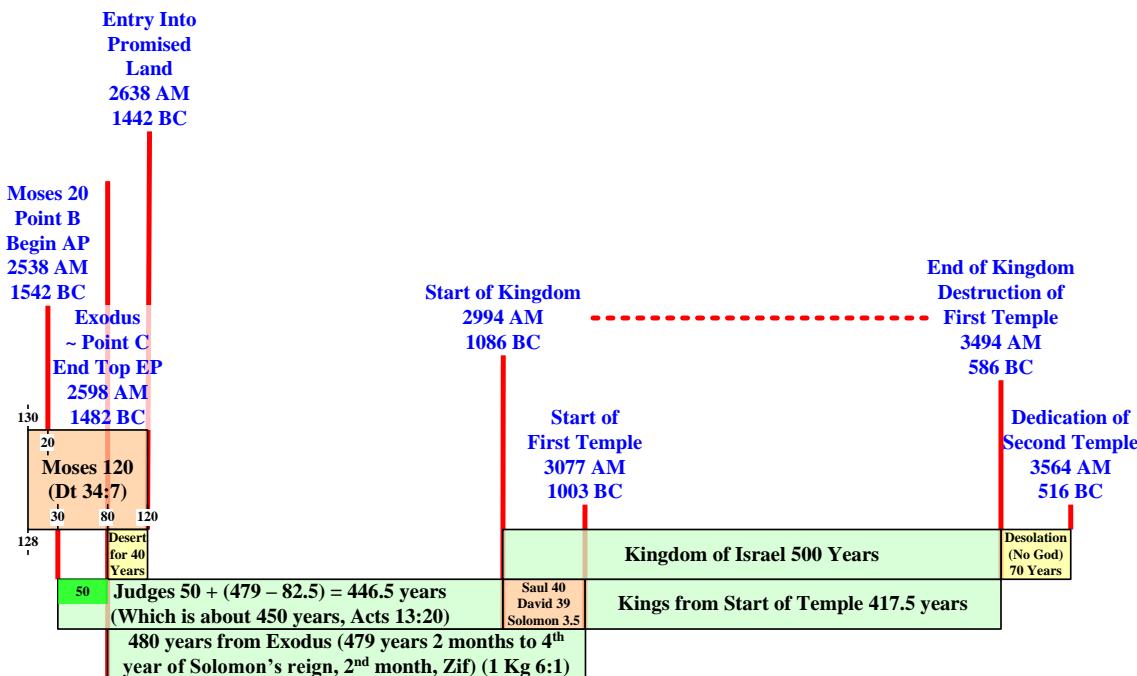
In Pyramid Paper 6, an analysis of the Masoretic Text shows 2598 years from Adam's sin to the Exodus. The Samaritan Text shows 2899 years, the Septuagint 4064, Brenton, or 4084, Thompson, and Flavius Josephus 4169 years. The Pyramid Passages, from G to C, only fit the Masoretic Text. The KJV was translated from the Masoretic Text and is the primary Bible used throughout this study.

The Granite Plugs lie on the Timeline a short way up the Ascending Passage after the Exodus. They prevent Man from taking this path because he disobeyed God's law given to him by Moses and separated himself from God. So, the Granite Plugs represent the law God gave to Moses.

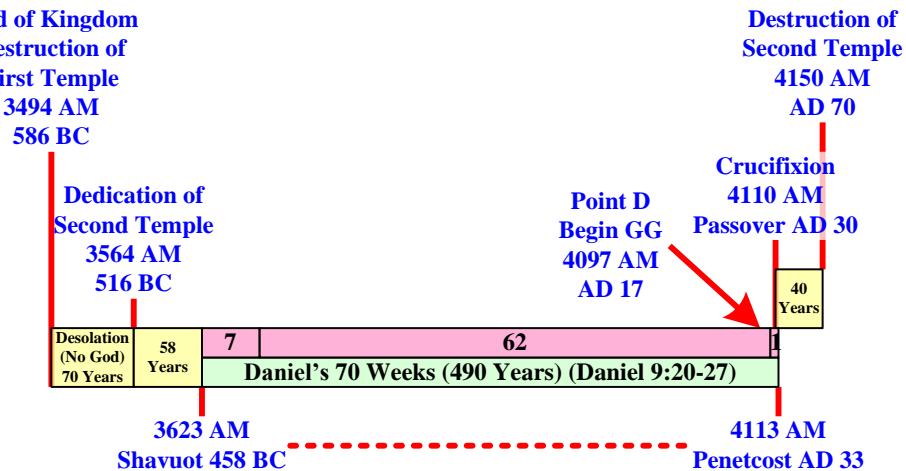
The Ascending Passage leads to the north end of the Grand Gallery. From B to C to D, the Ascending Passage represents Israel's history from the Exodus to just before Jesus' ministry. Unfortunately, no alignment between the Ascending Passage's wall joints and Biblical events was found. A possible exception is that the south end of the 2nd southernmost Girdle Stone falls within three months, 0.25 B", of the halfway point of the entire Timeline. No rationale for the "Girdle Stones" has been found so far.

The figures below show the chronology from just before the Ascending Passage, Moses' twentieth birthday, to just after the end of that passage, possibly John the Baptist's twentieth birthday. They begin on Moses' birthday and end at the second Temple's destruction in A.D. 70.

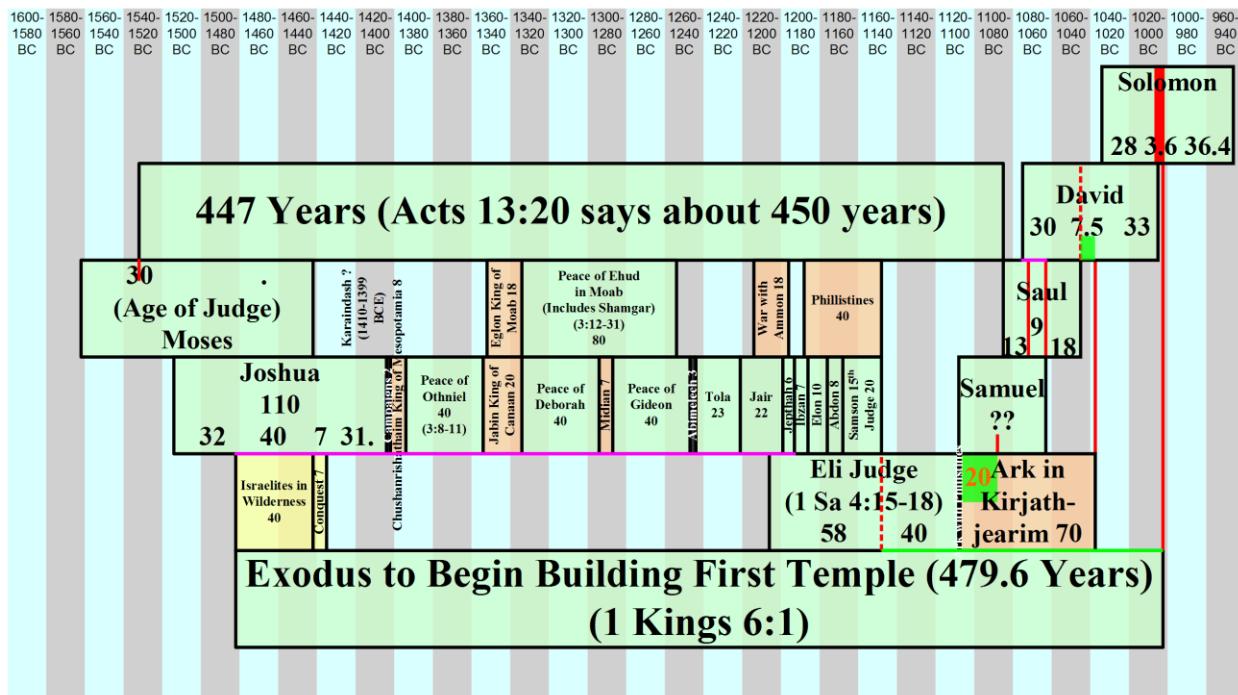
1Kg 6:1 says that Solomon began to build the first Temple in the second month of the 480th year after the Exodus. Acts 13:20 says that Israel had judges for about 450 years.



The Figure below describes the bible chronology from the end of the 70-year desolation to the Romans' destruction of the second Temple in AD 70 and the dates of Daniel's 70-week prophecy.



The figure below shows one way to fit the period of the Judges into the Pyramid chronology. The method assumes that all events described in the Book of Judges are contiguous except for the occupation of the King of Moab and the subsequent eighty years of the rest of the land, achieved by Ehud. Because these events occurred on the east bank of the River Jordan and east of the Dead Sea, they had little impact on Israel beyond Jericho. The assumption is that these events were contemporary with the judgeships of Deborah and Gideon. The figure below shows that the "about 450 years" of Acts 13:0 are 447 years. The long magenta line shows the 300 years of Jephthah as 289 years, which in this analysis begins when the Israelites left Egypt.



Possible Details of the Period of the Judges

The figure also shows that the Ark of the Covenant was in Kirjathjearim for seventy years, which helps determine the chronology from the death of Eli to when King David moved the Ark to Jerusalem in about 1038 B.C. The minimum period was about sixty-eight years, but the assumption is that seventy years is more likely since God absented Himself from Israel for that time after the destruction of the First Temple.

The Corbels on the North Wall of the Grand Gallery

The Grand Gallery comprises seven vaults delineated by overlapping corbels on three walls. The seven corbels on the east, south, and west walls project equally into the Gallery. However, the north wall only has six, as shown by the Edgar's photograph to the right.

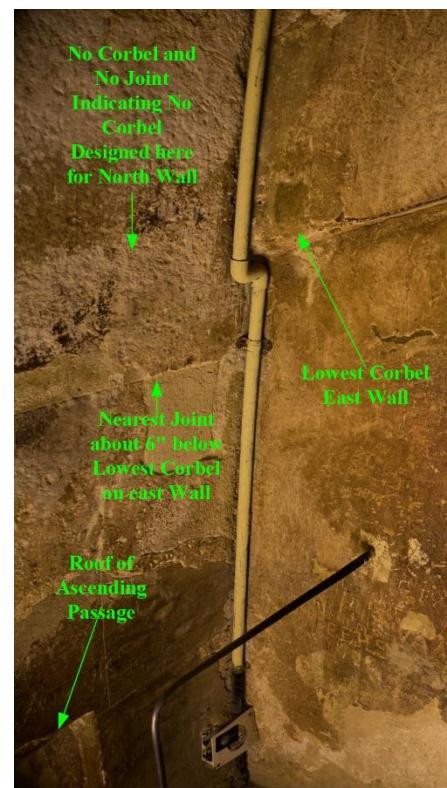
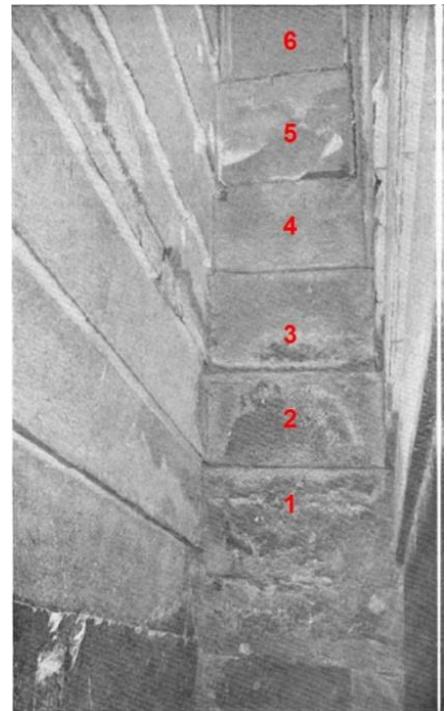
Petrie's measurements show that the corbels on all four walls project about 1 RC horizontally from the lowest walls to the roof or the Gallery. So, Inductive Metrology suggests that each corbel should project 1/7th of an RC, or one palm, over the one below.

The photograph to the right shows no joint in the stones between the lowest overlaps on the east and west walls; therefore, the design did not include a corbel at this point.

Photograph Ed Carroll: www.thegreatpyramid.com, by arrangement with Larry Pahl: <https://greatpyramid.org>
Marked up in green by the author.

It is reasonable to ask what the results would be if seven virtual corbels were assumed to be spaced evenly on the north wall and then projected onto the timeline.

The answer is the fourth corbel's south face represents 08:22 a.m., Sunday, 28th May A. D. 30 (JD 1732162.849). It is 2 minutes later than the end of the third hour of the day in Jerusalem, assuming variable-length days and hours. Since it is within the standard deviation of 4 minutes and 16 seconds for astronomical events that day, it represents the precise end of the third hour. This date is the sixth day of the third, Sivan. It is also Shavuot since it is 50 days after the first Sabbath, beginning the Feast of Unleavened Bread, on the 15th Nisan.



In **Acts 2:15-17 (KJV)**, Peter says that it was early in the day to calm those who heard the Apostles speaking in their language, and that provides an accurate time reference :

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

The conclusion is that the face of the virtual fourth northern corbel in the Pyramid represents the first Pentecost when the Holy Spirit descended upon the Apostles. Therefore, the period of the Fourth Corbel includes the Crucifixion, on Friday, 7th April A.D. 30, the 14th Nisan, the day the Passover Lamb was sacrificed.

In similar studies, point D, the junction of the Grand Gallery and Ascending Passage, represents the Crucifixion, usually during April 33. This analysis shows that point D, on the Timeline, is Saturday, 6th March A.D. 17, which may be the 20th birthday of John the Baptist. In addition, the north end of the horizontal part of the fourth corbel is 17:03, Wednesday, 5th February A.D. 27, a likely date for Jesus' baptism.

Therefore, the fourth corbel represents the entirety of Jesus' earthly ministry from Baptism to Pentecost. Since it is also the middle corbel of seven, a second conclusion is that all seven virtual corbels symbolize Daniel's 70th week.

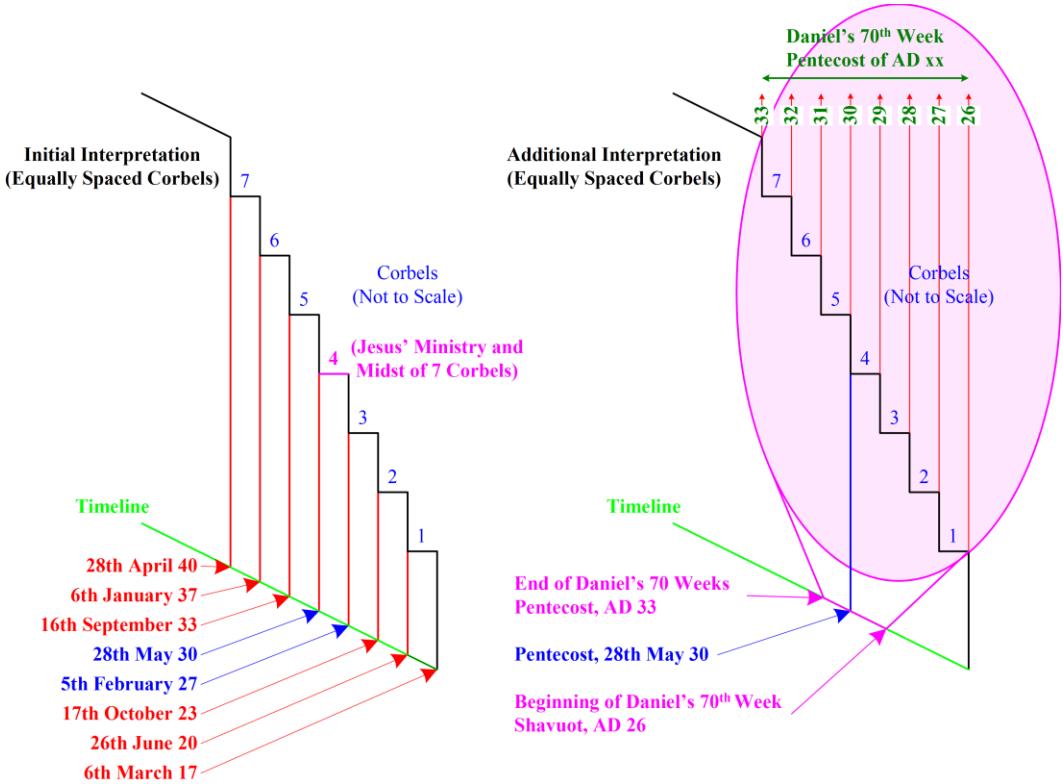
Daniel 9:25-27 (KJV)

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

The overhang of each equally overlapping corbel projects 1208 days onto the Timeline. However, there is no reason they cannot also represent a scaling of 1 corbel per year when looked at independently of the Timeline. Doing so equates the North Corbels to Daniel's seventieth week.



The left-hand side of the figure above shows the initial interpretation of equally spaced corbels on the north wall of the Grand Gallery numbered 1 to 7. The face of each corbel is projected vertically down by a red line until it meets the green Timeline, and the date is calculated. The dates in blue are relevant to Bible Chronology, Pentecost, A.D. 30, and Jesus' baptism, A.D. 27.

The right-hand side of the figure shows the second interpretation. A magenta bubble encloses the seven corbels to show them isolated from the Timeline. However, the face of the fourth corbel, Pentecost A.D. 30, attaches them to the Timeline by the vertical blue line. Each corbel represents one year, so the dates of all corbels are projected upward to the dark green line. Daniel's seventieth week, therefore, extends from Pentecost A.D. 26 to Pentecost A.D. 33, which is projected and shrunk, for reference, onto the Timeline by the magenta lines.

In the first half of Daniel's seventieth week, A.D. 27-30, Jesus confirms the covenant with many but is cut off by His Crucifixion in the "midst" of the week fifty days before the end of the fourth corbel. During the second half of the seventieth week, A.D. 30-33, Jesus' disciples confirmed the covenant with many until they began to leave Jerusalem after the stoning of Stephen. Because the seven corbels are contiguous, the Pyramid indicates that Daniel's seventieth week is undivided. Furthermore, retracing 490 years from the end of the seventh day of the seventieth week, A.D. 33, leads to the start date, aligning with Artaxerxes' seventh-year decree about Shavuot 458 B.C.

So, another conclusion is that Daniel's seventieth week is contiguous with the first 69.

The Destiny of the Righteous and Unrighteous

Understanding the nature of the body, spirit, and soul helps interpret the symbology of the Passages, Chambers, Well Shaft, and Airshafts.

God formed man from the dust of the ground and breathed into him the breath of life, and he became a living soul:

"Dust of the ground" (Man, body) + The "breath of life" (Spirit) = A "living soul" (Being)

Genesis 2:7 (KJV)

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

When a man dies, his body goes into the grave and returns to dust, and his spirit returns to God.

Ecclesiastes 12:5-7 (KJV)

5 Also when they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

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

The body goes into the grave and sleeps until the heavens are no more. **Job 14:10-12 (KJV)**

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

They stay in the dust until their resurrection. **Daniel 12:1-2 (KJV)**

1 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.

2 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.

John 5:28-29 (KJV) confirms this:

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

St. Paul also confirms that man is asleep in death. **Eph 5:14 (KJV)**

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

But not all are resurrected because Daniel 12:2 says, "...many of them." **Isaiah 26:13-14 (KJV)**

13 O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Then, man will rise again in the resurrection on the last day, **John 11:23-26 (KJV)**

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

The "Last Day" is when heaven and earth fly away, **Rev 20:11-15 (KJV)**

11 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.

12 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.

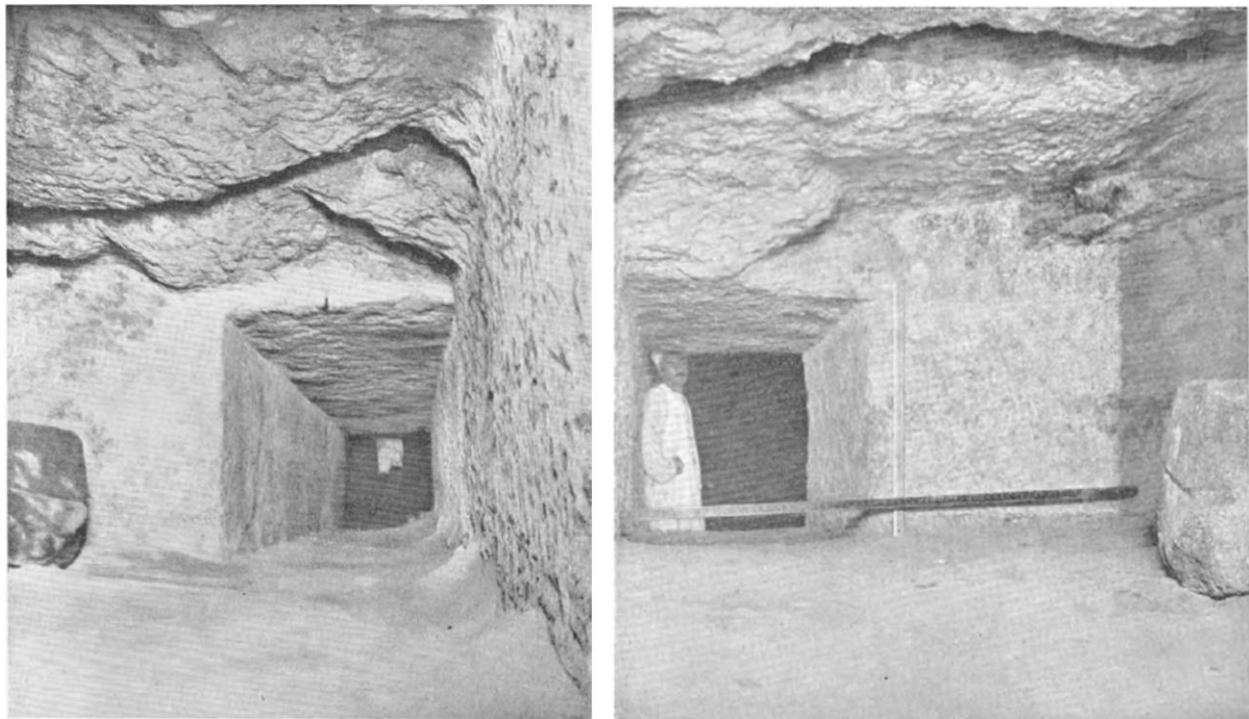
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

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

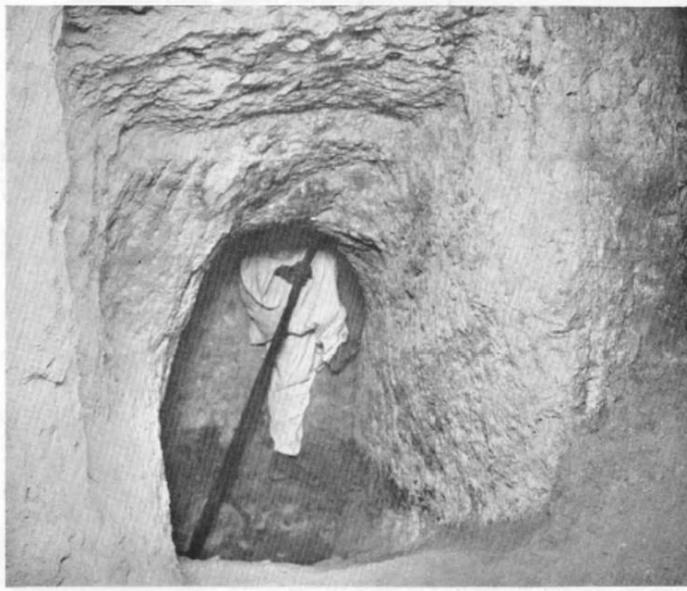
15 And whosoever was not found written in the book of life was cast into the lake of fire.

As will be seen, the New Testament defines several resurrections before the Judgment of the Great White Throne.

Continuing from point B, Man proceeds down the Descending Passage. Before the Crucifixion, the Well Shaft was hidden, and there was no path that way. The first destination beyond that was the Recess. See the figure below. Its square-cut floor, walls, and formless roof symbolize the grave, and the dirt is thrown on the body. Time ceases because the occupant is asleep, possibly awaiting resurrection.



The Recess is the Grave, Sheol, or Hades



After Jesus died, He descended into hell, or the grave, as a Man. The grave could not accept him because he was sinless and did not deserve death. As Jesus died, the veil of the Temple was rent in two:

Matthew 27:50-51 (KJV)

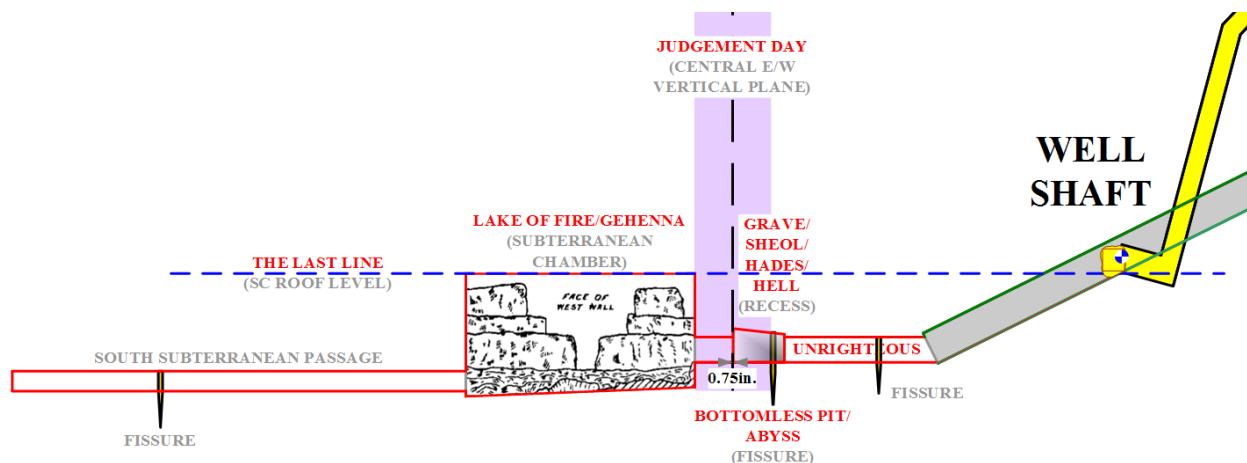
50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 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;

Whenever it occurred, the final chiseling of the east half of the small passage at the lower end of the Well Shaft signified that the "earth did quake, and the rocks rent." The completion of this passage symbolizes that "the veil of the Temple was rent in twain," opening the way to heaven, represented by the Well Shaft and upper features of the Pyramid.

We have a choice to make before reaching the lower end of the Well Shaft, as shown in the figure below by the fiducial . If we ignore Jesus' salvation, we cross the Last Line, dashed blue, and continue to the grave. The "Last Line" mathematically defines the Subterranean Chamber Roof level below the Pavement. It also passes below the lower end of the Well Shaft. There is no return after crossing the Last Line, and the names of those who do will not be in the Book of Life. On Judgment Day, represented by the vertical black dashed line, the unrighteous of the Old and New Testaments are cast into Gehenna, the Lake of Fire, symbolized by the Subterranean Chamber.

Note that the Last Line did not apply to those who entered the grave before Jesus' crucifixion because the Well Shaft was hidden then. The fate of those resurrected just after Jesus is described shortly, but those who weren't will be resurrected on Judgment Day.



The Subterranean System of the Pyramid Defines the Destiny of the Unrighteous

In the figure above, two three-tiered structures represent six entities cast into the Lake of Fire: the devil, the beast, and the false prophet, death and hell, and whosoever was not found in the Book of Life:-

Revelation 20:10 (KJV)

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night for ever and ever.

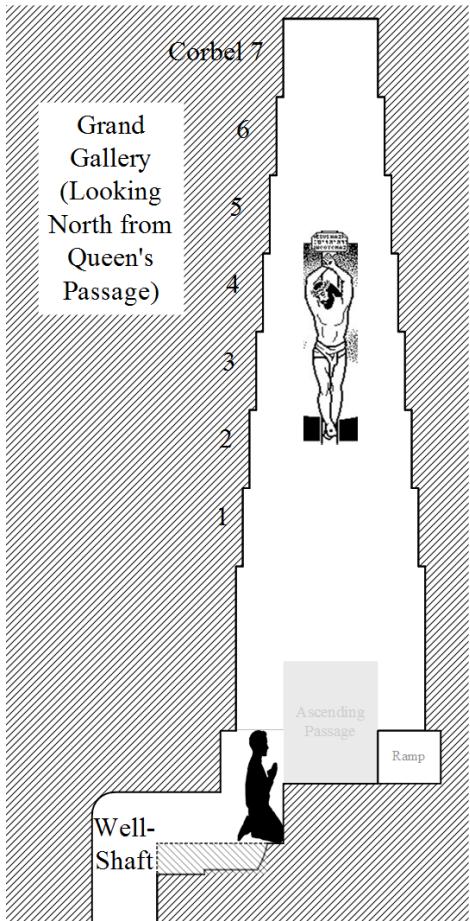
Revelation 20:14 (KJV)

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

Revelation 20:15 (KJV)

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

If a man accepts Jesus' sacrifice, he will take the "strait gate," represented by the steep, narrow Well Shaft. He will accept Jesus' crucifixion at the lower end of the Grand Gallery.



Matthew 7:13-14 (KJV)

13 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 thereat:

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

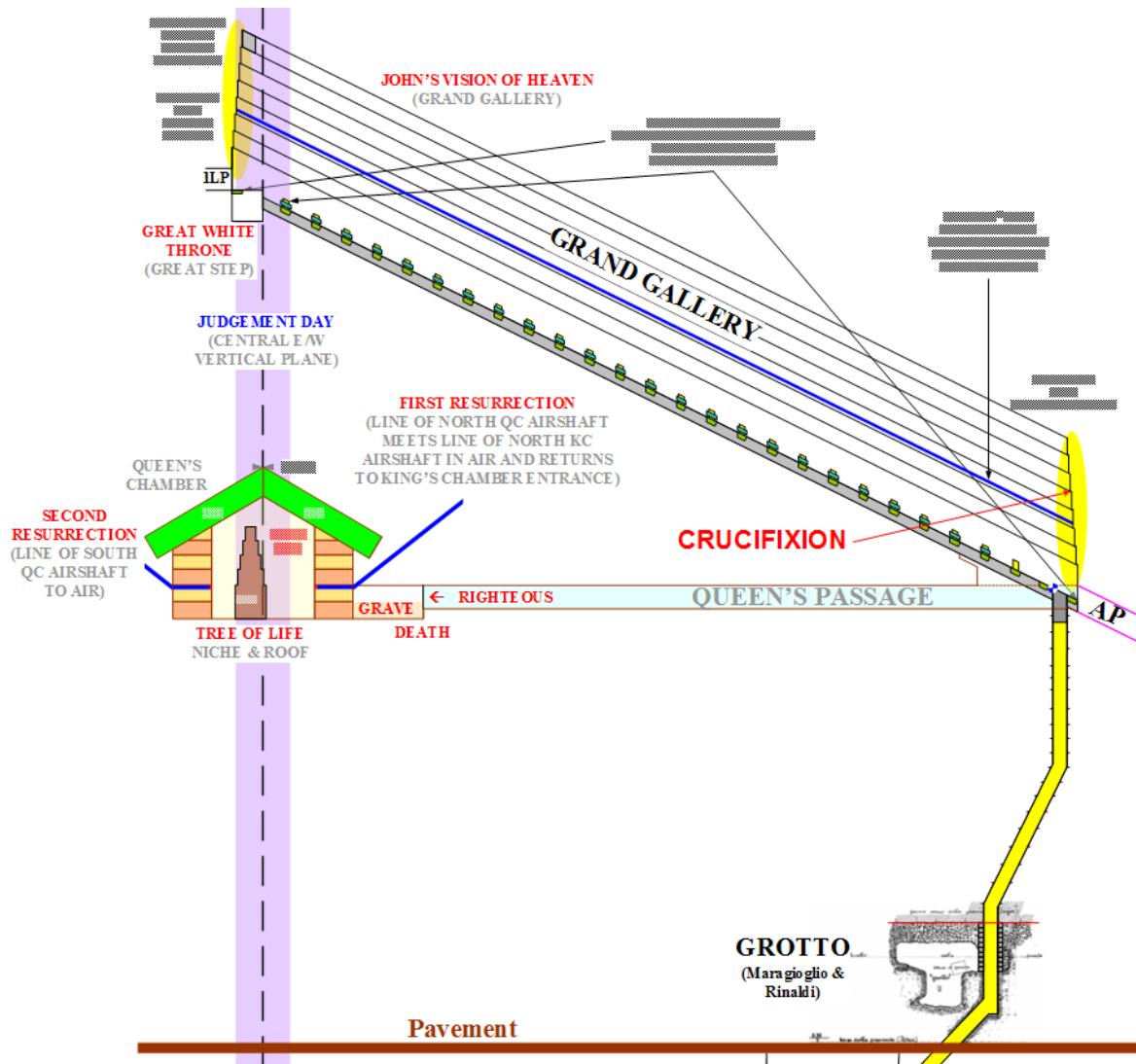
See the figure alongside and below. Initially, the floor of the short horizontal passage at the top of the Well Shaft was probably at the depth of the man's knees. Traversing it requires one to lie down. So, when climbing into the Grand Gallery, one must kneel before Jesus on the Cross, representing the confession of one's sins and acceptance of His atoning sacrifice.

The Edgars say, "*537... The floor of this small passage does not appear to be the original one. It is not all on one level, but rises abruptly in a shallow step near the Grand Gallery end. To determine the level of the original surface of the floor might now be a little difficult; probably it was flush with the upper surface of the step, but it may have been a little higher.*" The drawing alongside shows this floor restored under the man's feet.

Accepting Jesus' Redemption

In the figure below, having climbed the "strait" Well Shaft, righteous Man proceeds down the Queen's Passage and finishes his mortal life at the small step just before the Queen's Chamber. The step symbolizes "Death," but the names of those who pass this way are in the Book of Life and will be resurrected to eternal life. The taller area between the step and the Queen's Chamber resembles a tomb rather than a grave. But both provide a place for the dead to sleep.

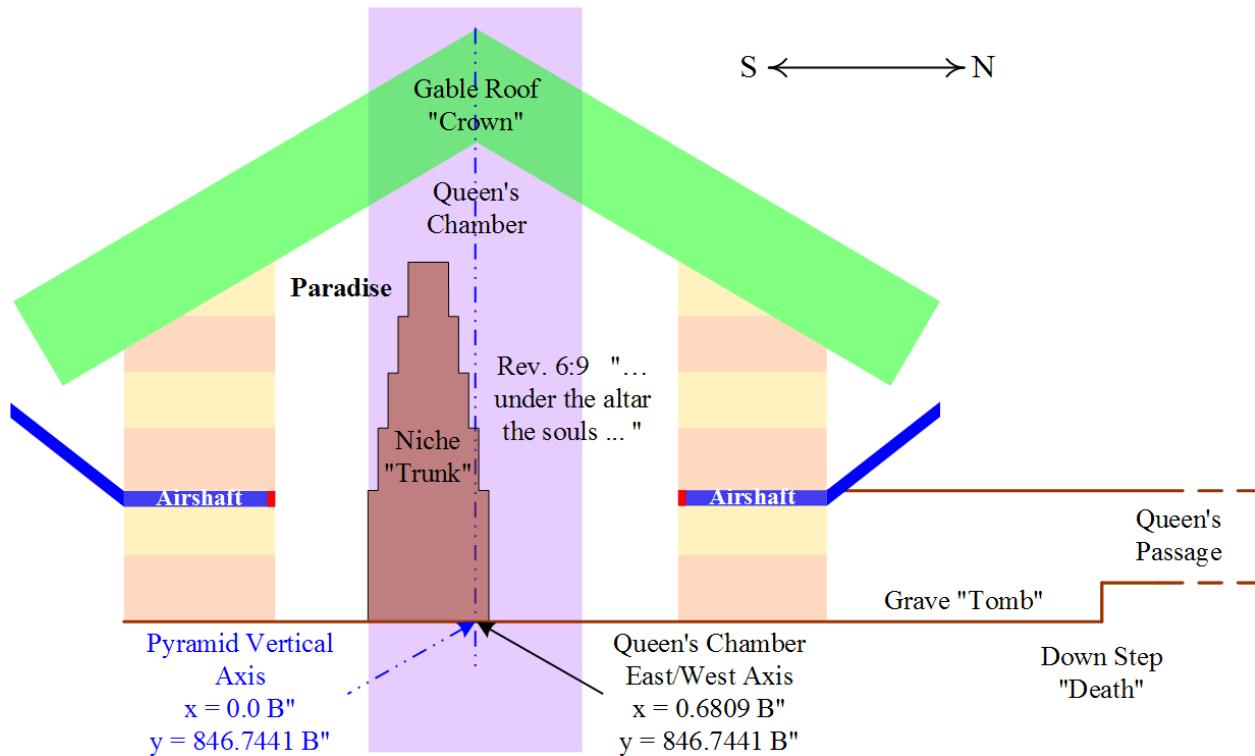
The Pyramid's vertical axis, the black dashed line, symbolizes all resurrections as it aligns with the Apex of the Pyramid and the face of the Great Step, representing the "Great White Throne. The mauve area is the same dimensions as the base of the Benben, symbolizing Jesus, the judge of the resurrection. It carries Jesus' "shout" and the "Last Trump," to those asleep in death. When corrected for Pyramid subsidence, the south wall of the Recess and the East/West axis of the Queen's Chamber are less than 0.75 B" north of the Pyramid's vertical axis. This proximity to the mauve area symbolizes that everyone in the grave will hear the "shout" and the "Last Trump."



The Tree of Life in Paradise, Symbolized by the Queen's Chamber, Provides Eternal Life

The figures above and below show that the Queen's Chamber represents the Tree of Life, where the brown Niche is the trunk, and the tree's crown is the green gabled roof. The Queen's Chamber also represents Paradise because it contains the Tree of Life. When called to their resurrection, the saints will rise from their graves or tombs, enter Paradise, and receive their resurrected bodies and eternal life through the Tree of Life. This image symbolizes that Jesus took this path as the first fruit of the resurrection. **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.



Details of Queen's Chamber (Paradise) and Passage

However, He first descended as a man to the grave, Sheol or Hell. On the third day, Jesus rose again from the dead via the now-open Well Shaft to the tomb where Nicodemus and Joseph of Arimathea had placed His body. Then, He was resurrected in Paradise and returned to the world and His disciples for forty days until he ascended into heaven via the northern Airshaft.

Forty days after his resurrection, Jesus "was taken up; and a cloud received Him out of their sight" **Acts 1:9-11 (KJV)**

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

When Jesus yielded up the Ghost, "many bodies" of the saints arose. **Matthew 27:50-53 (KJV)**

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

51 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;

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

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

These bodies must have been resurrected; otherwise, why were they raised, but not until after Jesus was resurrected?

It was not "all" of the saints but "many" that "arose," so they were a select group. Who were these bodies? The answer lies in the Queen's Passage and Chamber dimensions equations. They suggest that some would have been descendants of Adam up to Isaac and the rest from Jacob to Jesus. The following table provides the equations of these dimensions derived from this study.

Pyramid Feature	Equations (Ys = 5 RC)	Theoretical Dimension B"	Measured Dimension B"	Difference B"
Length QP Low (QPL)	Ys*77/3*tanP	1307.18	1307.00	-0.18
Length QP High (QPH)	QTL-0.95Ys-QPL	216.69	216.90	0.21
Length QC (QCL)	Ys*2	206.07	205.85	-0.22
Depth QC (QCD)	Ys*11/5	226.68	226.47	-0.21
Height QC Walls (QCWH)	Ys*77/43	184.50	184.47	-0.03
Height QC Apex (QCAH)	Ys*77/16*tanP	245.10	245.10	0.00
Height QP High (QPHH)	APH-QCF	66.96	67.44	0.48
Queen's Time Line (QTL)	DCSA/720*M	1719.63	1719.47	-0.16

These equations are explained in Paper 5, but note the four in red. They share common factors Ys, (5 RCs of 20.607 B"), 11 and 77, (7*11). The Queen's Chamber is 11 RC deep, from east to west, and comprises seven planes: the floor, the four walls, and two sloping roofs. Seven times eleven equals 77, the number of generations from God to Jesus in **Luke 3:23-38 (KJV)**.

Jesus tells Peter to forgive a brother 77 times, [what-did-Jesus-mean-by-forgiving-77-times](#), and forgiveness leads to resurrection, so 77 implies resurrection. **Matthew 18:21-22 (KJV)**

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

It is reasonable to conclude that the abundance of 77 associated with the Queen's Chamber and Passage implies that resurrection is for all saints from all generations, from Adam to Jesus. This is also true for all generations, from Jesus to the future. Symbolically, these Old Testament saints passed through the Queen's Passage and Chamber to be resurrected because they had faith, **Hebrews 11:13 (KJV)**, but please read the whole chapter.

¹³ 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.

The saints who rose at the Crucifixion can only be a select group of Israelites from the Old Testament, who, therefore, are the initial nucleus of the 144,000 in **Revelation 7:1-8 (KJV)**

¹ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

² And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

³ Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

⁴ 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.*

⁵ Of the tribe of Juda *were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

⁶ Of the tribe of Aser *were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

⁷ Of the tribe of Simeon *were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*

⁸ Of the tribe of Zabulon *were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

These saints are the first fruits unto God and to the Lamb because their resurrection began right after Jesus', for they were without fault before the throne of God. **Revelation 14:1-5 (KJV)**

¹ 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.

² 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:

³ 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.

⁴ 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.*

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

The author speculates that these saints spend their resurrected time in Paradise, training for their roles as leaders in God's Kingdom. **Revelation 20:4 (KJV)**

4 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.

The world is currently waiting for all 144,000 to die or be slain. **Revelation 6:9-11 (KJV)**

9 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:

10 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?

11 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.

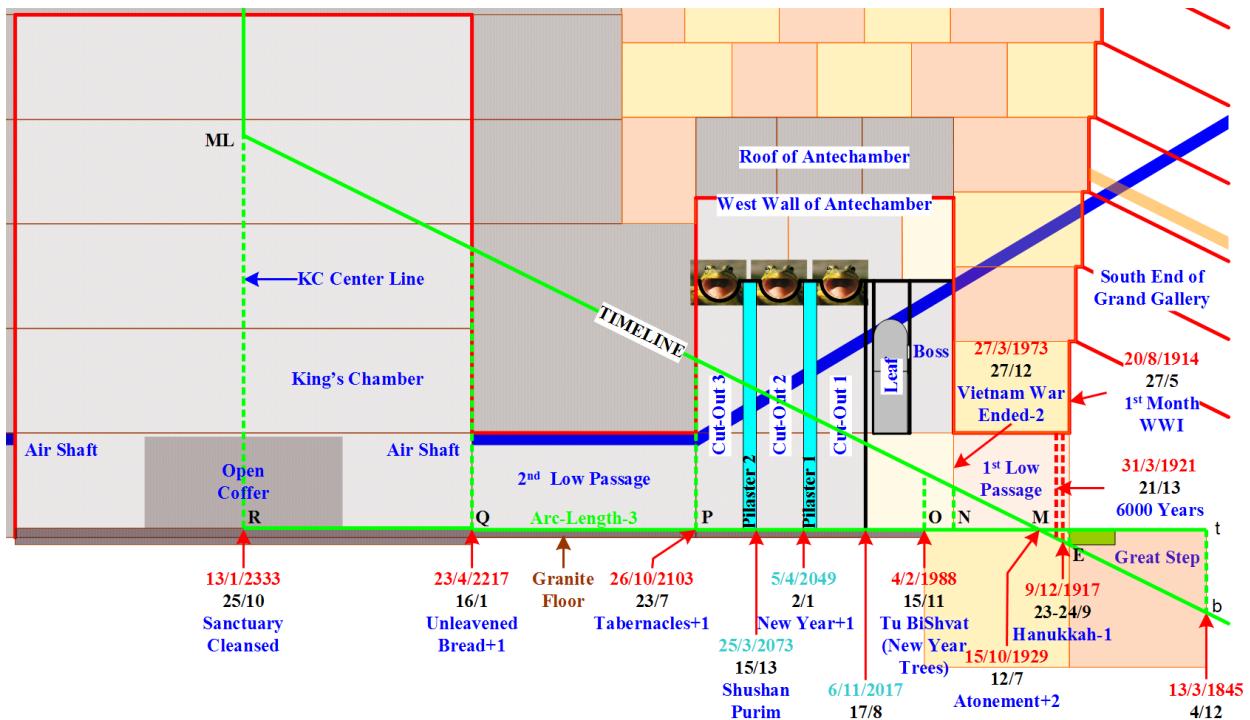
Isaiah identifies the Pyramid as an altar, so these souls are under that altar. Specifically, they are in Paradise, or St. Paul's Third Heaven, in the Queen's Chamber. **Isaiah 19:19 (KJV)**

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

When all 144,000 are dead, resurrected, and sealed, the four angels can hurt the earth, sea, and trees, so the Great Tribulation begins. The Pyramid indicates the north end of the 2nd Low Passage is the beginning of the Great Tribulation, at 11:25, Friday, 26th October 2103. This day is the 23rd of the seventh Hebrew month, Tishri, the day after the 8th and last day of the Feast of Tabernacles. The 1st of Tishri, sunset October 3rd that year, is the Feast of Trumpets, and the last trumpet, <https://www.the-wise-shall-understand.com/the-last-trump/>, will occur on the 4th of October 2103, which is still 1st of Tishri. This is likely the day the last one of the 144,000 is resurrected and sealed at the "last trump." These festivals occur at the south end of the Antechamber.

Cut-Out 1 of the Antechamber represents the current date, about 80 years from its end, as shown by the figure below.

Authors note: By Jewish reckoning, Hamas attacked Israel on the first day of the holiday, Shmini Atzeret, on October 7th, 2023. This holiday celebrates the 8th day of the Feast of Tabernacles. It is just one day in Israel, but in the Diaspora, i.e., outside of Israel, it is two days. Israel retaliated by attacking Iran on the second day of that holiday, on October 25th, 2024. Are these two events a harbinger of the Pyramid's prophecy that the Great Tribulation will commence on the second day of Shmini Atzeret on October 26th, 2103, thereby involving the whole world?



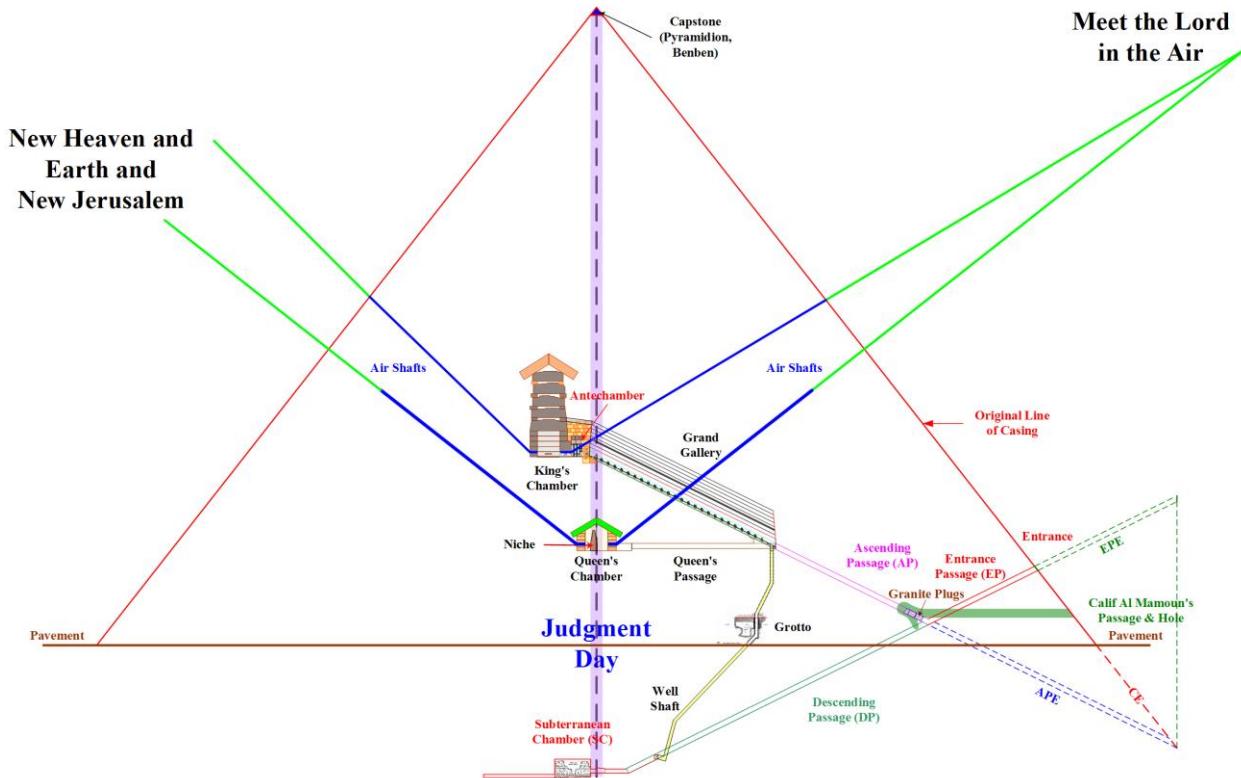
The King's Chamber, its Passages and the Antechamber Prophecy Many Tribulations

Many believe that the Great Tribulation is Daniel's seventieth week, separated from the other sixty-nine weeks to a time in the future and divided into two periods of 3 1/2 years. But the Pyramid shows that the "midst" of the seventieth week relates to the Crucifixion. The seventieth week terminated 3 1/2 years later in A.D. 33, so that is not the case. The 2nd Low Passage defines the Great Tribulation in the Pyramid, from 2103 to 2217. This period is logical because the 1st Low Passage shows 59 years of tribulation from WW1 to the end of the Vietnam War. The Great Tribulation would be more prolonged and intense. **Matthew 24:21-22 (KJV)**

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

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

The south end of the Antechamber is when Babylon falls, after which Jesus returns, as seen later. When all 144,000 are resurrected and sealed, they will meet Jesus in the air at his second coming symbolically via the northern Airshaft of the Queen's Chamber. They return with Him via the northern Airshaft to the door of the King's Chamber. The door also aligns with the end of the 2nd Low Passage, the end of the Great Tribulation, and the beginning of the Kingdom. When Jesus places his foot on Mount Zion, the 144,000 are with Him (Rev. 14:1-5). They will live and reign with Jesus in the Kingdom and judge other souls. In the figure below, the solid green lines extend the Airshafts and show where the northern pair "meet the Lord in the air" on the right.



The Airshafts Provide Pathways After the Resurrection of the Righteous

At the end of the Millennium, those living and reigning with Christ in the Kingdom will proceed via the southern Airshaft in the King's Chamber to the new Heaven, Earth, and Jerusalem. The remaining Old and New Testament Righteous are resurrected from the grave, and they join them by ascending the Queen's Chamber southern Airshaft and its green extension on Judgment Day.

During the Great Tribulation, many die. Jesus and an angel thrust in their sickles, Jesus reaping the wheat and an angel the vines, who will face the wrath of God. **Revelation 14:13-20 (KJV)**

¹³ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

¹⁴ And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the

clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

At the end of the Great Tribulation, a great multitude stands before the Throne, which Jesus harvested, **Revelation 7:9-17 (KJV)**

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

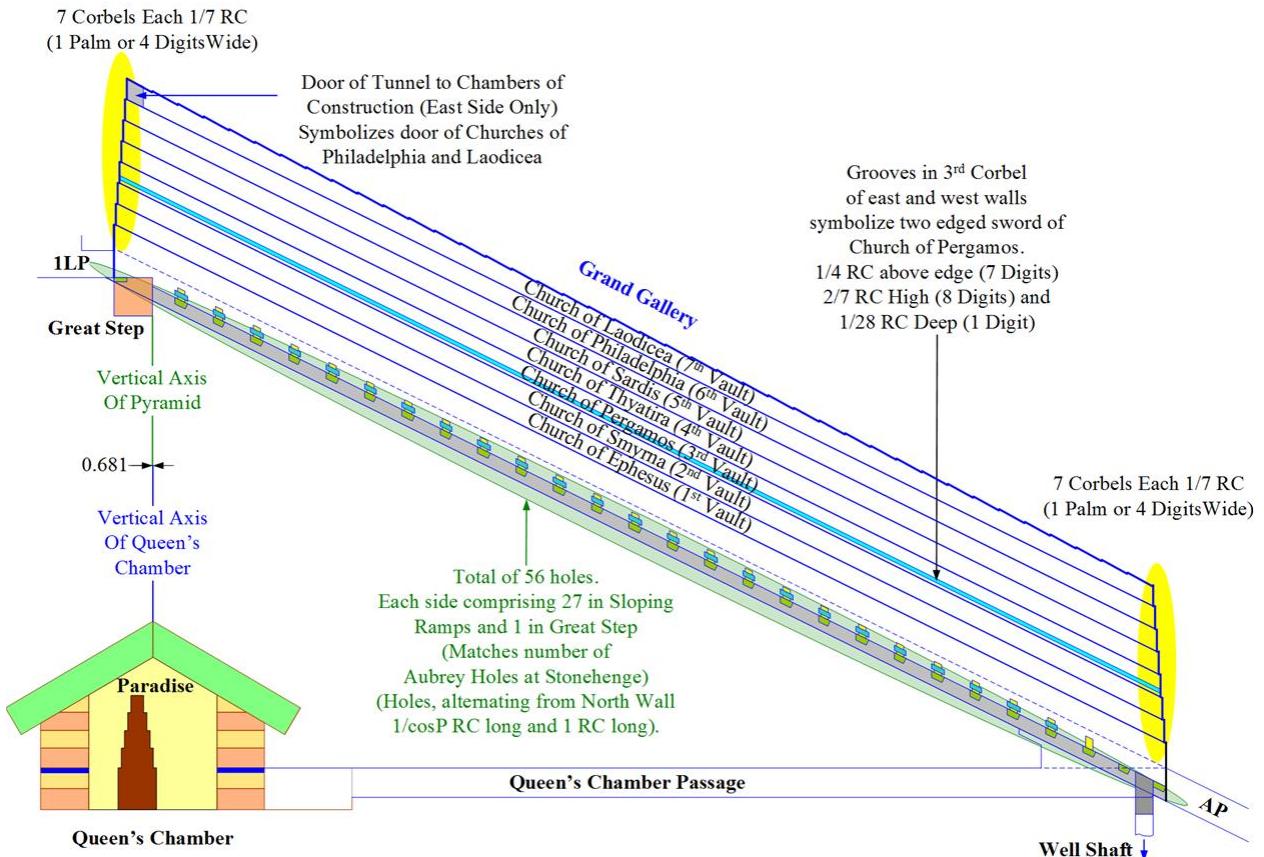
15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Grand Gallery and Beyond

The Grand Gallery also symbolizes the first sixteen chapters of the Book of Revelation. The figure below shows that the seven corbelled vaults represent the seven churches in chapters 1 to 3. There is no reason why the north wall should not also represent the seven candlesticks of Revelation chapter 1, even while representing Daniel's seventieth week and Jesus' Crucifixion.



Today, the corbel symbolizing the candlestick on the north wall of the first vault, the Church of Ephesus, does not exist and never did, symbolizing **Revelation 2:5 (KJV)**

⁵ 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.

The two long, thin grooves in both sidewalls in the third vault, the Church of Pergamos, represent the two-edged sword of **Revelation 2:12 (KJV)**

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

The door in the seventh vault, the Church of Laodicea, is also accessible to the sixth vault, the Church of Philadelphia. **Revelation 3:8 (KJV)**

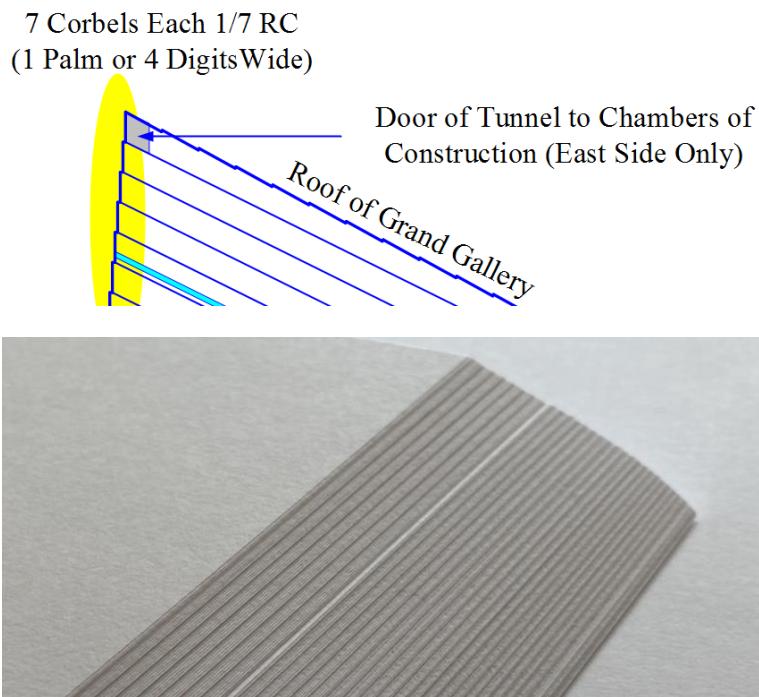
⁸ I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Revelation 3:20 (KJV) (Church of Laodicea)

²⁰ 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.

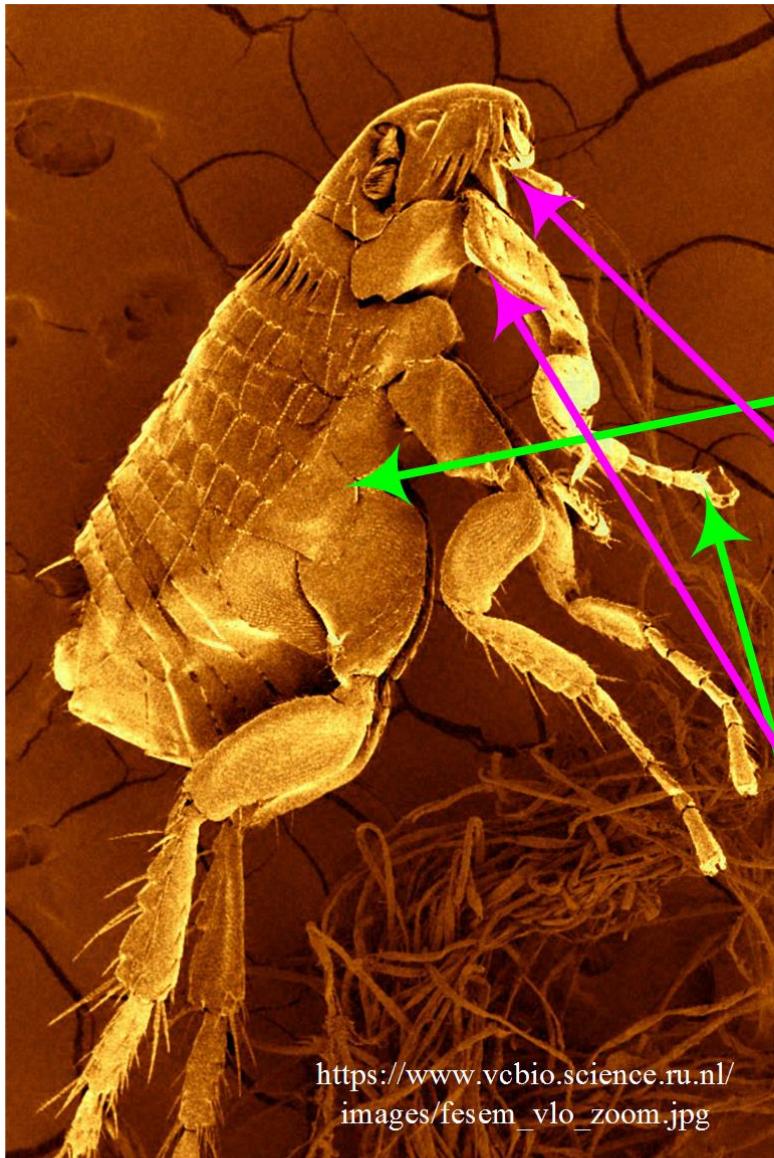
A phrase similar to "He that overcometh..." can be found in the letter to each church. Rev. 2:7, 2:11, 2:17, 2:26, 3:5, 3:12, and 3:21. The bottom of each vault has a small lip 1/7th RC wide. These lips overlap the gap between one vault and the one below, symbolizing the command to overcome. In addition, the acoustics in the Grand Gallery are remarkable, representing the statement to each church "He that hath an ear, let him hear what the Spirit saith unto the churches.". See [Ancient origins net air element](#),

The Book of Revelation refers to other books. These are the Book of Revelation, which Jesus tells John to write, Rev 1:11. There is the book sealed with seven seals, Rev 5:1, the little book of seven thunders, Rev 10:2, the Book of Life, Rev 13:8, and other unnamed books. The two images below show that the roof stones of the Grand Gallery look like the pages of an open book, where each page overlaps the one next to it. So, it symbolizes the books of Revelation.



The Grand Gallery Roof Symbolizes the Books of Revelation

A future study will evaluate if the roof stones form a montage of images. There may be photos representing all the events in Revelation, one for each roof stone. The picture below illustrates the sixth trumpet of Revelation 9:16-19. Jehovah knew this appropriately colored photo would exist to help understand these verses. First recorded in A.D. 541, the Bubonic Plague still exists worldwide but on a small scale. The summary panel in the [Wikipedia Black Death](#) article says the death toll of the fourteenth-century Bubonic plague, 1346–1353, was estimated to be 75,000,000–200,000,000. One to two-thirds of the Chinese, Middle Eastern, and European populations perished. Compare these statistics with Revelation 9:16-19.



**Electron Microscope Image of Flea
(Bubonic Plague or Black Death)**



<https://www.gemselect.com/other-info/jacinth-gems.php>

Nowadays, jacinth is considered to be golden to red-brown.

Revelation 9:16-19 (KJV)

¹⁶ And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

¹⁷ 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.

¹⁸ 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.

¹⁹ 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.

(The colors in this photo are original. They compare well with the colors below.)



Taubmans Brimstone
/ T114-6 / #B99368

R = 185, G = 147, B = 104

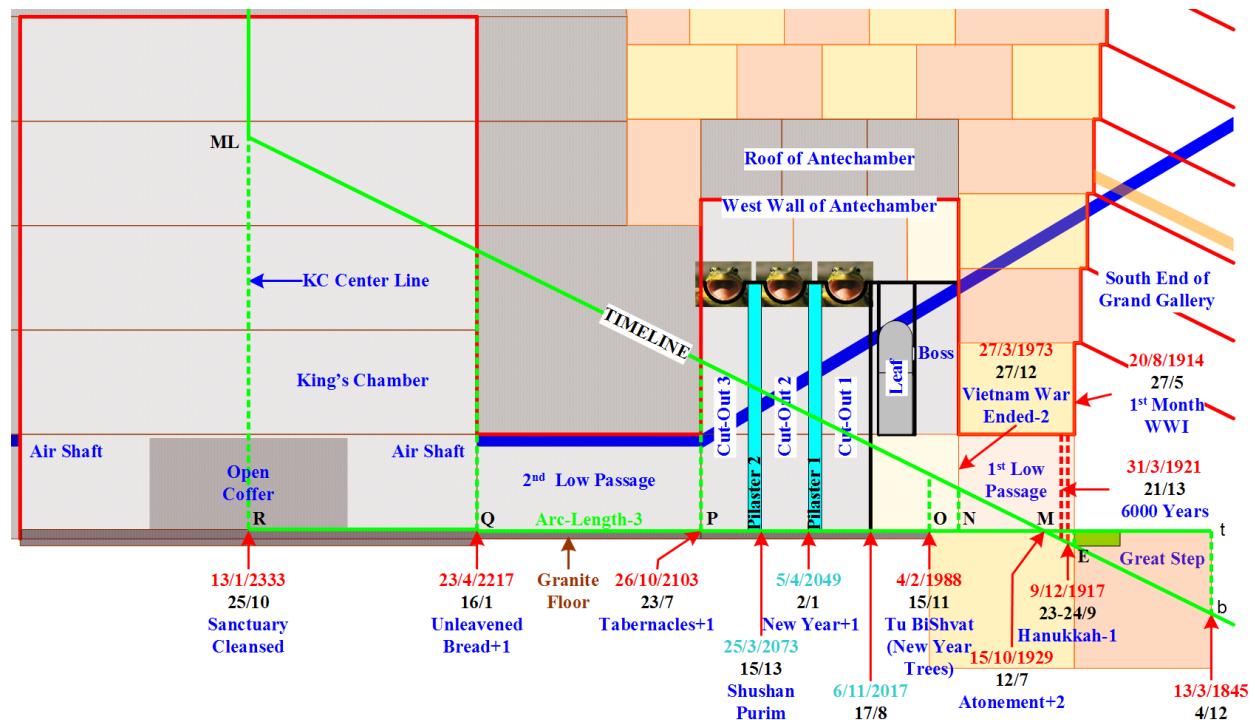


Brimstone
#FDDB2E

R = 253, G = 188, B = 46

The Millenium and the Last Six Chapters of Revelation

The Timeline continues sloping up beyond the Crucifixion at point D to the end of the Grand Gallery, point E. The date is 01:44, Thursday, 20th August 1914, the month World War I began. However, it is clear that the Timeline enters the current era when it reaches the Antechamber.



Dates of Pyramid Features Projected onto the Timeline as it Traverses the King's Chamber

The figure above shows the King's Chamber System in more detail. For example, Gregorian dates, days, months, and years are red, **23/4/2217**, or light blue. Red dates are exact, based on passage lengths defined by equations. There is less confidence in the precision of the light blue dates, as their basis is the measurements of features for which there are no equations. Hebrew days and months are in black, for example, **15/1**, and dark blue is the corresponding Holy Day, "**Unleavened Bread**," if there is one. Holy Days are associated with many of the features all along the Timeline.

The date of the Great Step is discussed later. The figure above shows two vertical dashed red lines between points E and M. They represent the first two virtual corbels' after the Grand Gallery's south end. They are virtual since only mathematical equations define them.

The date of the first virtual corbel is 17:03, Sunday, 9th December 1917, which was sunset, or the end of the day, in Jerusalem. The whole Timeline of the Pyramid was adjusted by a few hours to precisely bring about this alignment, moving Pentecost in A.D. 30 to within 2 minutes of the end of the 3rd hour, as noted earlier. Aligning the first virtual corbel's face with sunset is

the transition between two days, the 23rd and 24th of the ninth Hebrew month, Kislev. They are the two days preceding Hanukkah, 25th Kislev, which occurred on 11th December that year.

From the 9th to the 11th of December 1917, Jerusalem surrendered thrice to Britain and its allies. The official surrender of Jerusalem was on Hanukkah. However, the first full day of the city's occupation was the 24th Kislev. The prophet Haggai (Haggai 2:18) mentions this day as the foundation of the second Temple, symbolizing the liberation of Jerusalem.

[Hanukkah](#) is a Jewish festival commemorating the rededication of the Second Temple in Jerusalem at the time of the Maccabean Revolt against the Seleucid Empire.

It is appropriate that Hanukkah and the preceding full day are associated with Jerusalem's recapture and the end of Israel's "Seven Times" punishment (Lev 26).

Chiastic structures are used in the Bible to emphasize ideas. A chiasm is a repetition of similar ideas in the reverse sequence. For example, the events surrounding the destruction of Jerusalem and the First Temple and its liberation seven times later, 2520 years, form a chiasm, as shown below.

- A. In December of 604 B.C., Nebuchadnezzar successfully besieged Jerusalem, which surrendered. Thus, the "Seven Times" punishment began.
- B. In 586 B.C., Nebuzaradan, "Captain of the Guard" for King Nebuchadnezzar, destroyed Jerusalem and killed many Israelites or sent them captive to Babylon.
- C. The remaining Israelites and the prophet Jeremiah go to Egypt.
- C'. General Allenby leads the Egyptian Expeditionary Force to Palestine from Egypt. Al-Nabi, similar to Allenby, means prophet in Arabic.
- B'. General Allenby, "Captain of the Guard" for King George V, accepts the surrender of Jerusalem, walking in without any destruction and keeping it from harm.
- A'. In December of A.D. 1917, 2520 years later, the "Seven Times" punishment ended when the Gentiles were expelled.

The above figure shows that the second virtual corbel is Thursday, 31st March 1921, Julian Day (JD) 2422779.849 (UT+2:21). Adam lost eternal life on the first day of the chronology, JD 231279.707 (UT+2:21), and the difference between these dates is 2,191,500.142 days. When divided by 365.25, the result is 6000.0004 Julian years, i.e., 3.5 hours longer than 6000 years. Inductive Metrology demonstrates that, typically, architectural dimensions are simple fractions or whole numbers of the measurement standard in use. Here, the analysis shows a whole number

of millennia, demonstrating the precision of Pyramid Chronology. It provides significant support for using the overall concept of the Timeline and the dates of the two virtual corbels.

Daniel's Prophecies in the Grand Gallery

The seven corbels on the north wall of the Grand Gallery identify Daniel's seventieth week. Because seven corbels are also present on the south wall and sidewalls, it is reasonable to expect to see more of Daniel's prophecies fulfilled during the period of the Grand Gallery.

Daniel's "Thousand Three Hundred and Five and Thirty Days."

The liberation of Jerusalem, at the end of the "seven times," occurred just after the end of the Islamic year 1335, as seen in **Daniel 12:12 (KJV)**

¹² *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*



Roman	Arabic
0	٠
1	١
2	٢
3	٣
4	٤
5	٥
6	٦
7	٧
8	٨
9	٩

1917 5 Milliemes Coin

The table to the right of the image above provides proof that the Egyptian 5 Milliemes coin on the left side shows that the Islamic year ١٣٣٥, 1335, was contemporary with the Gregorian year 1917. To have come to this "day," the end of the "Seven Times" punishment, would indeed make one blessed at fulfilling one of Daniel's prophecies!

An Islamic year comprises 12 lunar months. Consequently, it counts lunar years faster than the Gregorian calendar counts solar years. The Islamic calendar began at the Hijra on the 15th of July A.D. 622 when Muhammad and his followers migrated from Mecca to Medina. The 1335th

Islamic year ended on 18th October 1917, 52 days before the liberation of Jerusalem on 9th December 1917.

[604 B.C. is considered the start of the "seven times" in this study. Interestingly, the Prophet Daniel was among the first captives taken to Babylon at the beginning of the "seven times," and God gave it to him to prophesy the end of the "seven times."]

Daniel's "Time, Times, and a Half."

Daniel 12:7 (KJV)

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

In the Bible, a "time" can be 360 years, i.e., seven times, 7×360 is 2520 years. So "time, times, and an half" equals 1260 years, which, keeping an open mind, could be Julian or Islamic.

The 1260 years of Daniel 12:7 fit in the same manner as the 1335 years. Assuming lunar years, beginning July 15th A.D. 622, the end date is 9th January A.D. 1845. 63 days before the face of the Pyramid's Great Step meets the Timeline, 13th March A.D. 1845.

There has to be a reason why the Pyramid floor changes from sloping to horizontal at the Great Step. In the 1830s, William Miller believed that the beginning of Daniel's seventy-week and 2300-year prophecies was Artaxerxes II's decree in 458/7 B.C. He computed that 22nd October 1844 was the date of Jesus' second coming and the start of the Millennium. Since 1076 years remain to the end of God's plan at the Great Step, this study associates it with the Millennium. An analysis of the length of the Millennium is provided later.

It was named the "Great Disappointment" when Jesus didn't return in A.D. 1844. Why didn't Jesus come again at the start of the Millennium in A.D. 1845? The answer lies in the parable of the ten virgins,

Matthew 25:1-13 (KJV)

1 Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Jesus did not come again in A.D. 1844 or A.D. 1845. Verse 5 implies that the bridegroom, Jesus, has tarried. However, the Pyramid says to expect Him before A.D. 2217.

Daniel's "Thousand Two Hundred and Ninety Days."

Daniel 12:8-11 (KJV)

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these things?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

In verse 8, Daniel asks when the end of these things shall be, and he is told, in verse 9, that they are closed up and sealed until the end. However, the 1290 days begin when the Daily Sacrifice "shall be taken away" and end at the setting up of the abomination of the desolation. Jesus says that the abomination occurs after his time and is set up in the Holy Place, which can only be where the Holy of Holies stood. **Matthew 24:15 (KJV)**

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mark 13:14 (KJV) is similar.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

The desolation Jesus discusses began when He sacrificed Himself for our sins. The daily sacrifices in the Temple no longer had any significance. Forty years after the Crucifixion, in A.D. 70, the Romans made the desolation physical by burning the Temple and throwing down all the stones. Adding 1290 to the crucifixion date, A.D. 30, when the need for the daily sacrifice

ceased, results in A.D. 1320. However, nothing significant occurred that year in Jerusalem. Daniel says that the daily sacrifice was "taken away," not that it "ceased." It was Nebuchadnezzar who "took away" vessels of the house of the Lord between 604 B.C. and 586 B.C.: **Daniel 1:1-2 (KJV)** (604 B.C.)

¹ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

² And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his God; and he brought the vessels into the treasure house of his God.

2 Kings 25:13-16 (KJV) (586 B.C.)

¹³ And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

¹⁴ And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

¹⁵ And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the Captain of the guard took away.

¹⁶ The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

The First Temple was rebuilt and rededicated in 516 B.C. Some of the sacrificial "vessels" were returned by Sheshbazzar, Ezra 5:14. So, though the daily sacrifice was interrupted, it did not cease. 1290 years after the above dates is A.D. 687 to A.D. 705.

The Romans destroyed the Temple again in A.D. 70, and in A.D. 135, Hadrian built a Temple to Jupiter on the Mount. He added up to 50 feet of dirt to raise the level above the old ruins that covered Herod's Temple. Constantine destroyed Hadrian's Temple in A.D. 325. He had the debris and some of the soil removed because Jupiter's Temple polluted the place where the Temple had stood. So now it is unclear exactly where Solomon's and Herod's Temples stood. Archaeological digs on the Temple Mount are not permitted to find out.

According to Norma Robertson, in [Locating Solomon's Temple](#), five theories identify the Temple's location. The Abomination is likely to be a building or monument that "stands in the Holy Place," i.e., the Holy of Holies. The completion dates of such edifices identify the best candidate for the "Abomination of Desolation." The five theories are:

1. Dome of the Spirits – Built in the 10th Century.
2. Dome of the Rock – Built between A.D. 687 and A.D. 699. (Dr. Spahic Omer Kulliyyah.)
3. Beneath the Muslim Fountain – A.D. 1193.
4. Beneath the Al Aqsa Mosque – A.D. 705. (Rebuilt 754, 780, 1033).
5. City of David – There are no candidates for the Abomination of Desolation.

The Al Aqsa Mosque, completed in A.D. 705, 1290 years after the destruction of the First Temple and the "taking away" of most of its sacrificial tools, is the best candidate for the Abomination of Desolation from the perspective of edifice completion dates. However, there is a more general reason why this Mosque should represent the Abomination.

In [Al-Aqsa Mosque Al-Haram Ash-Sharif](#), written by the Palestinian Academic Society for the Study of International Affairs, Jerusalem, page 3 begins with the following:

"Al-Aqsa Mosque

Al-Aqsa Mosque is located in the southeast corner of the Old City of Jerusalem, covering one-sixth of its area. Al-Aqsa Mosque, also referred to as Al-Haram Ash-Sharif (the Noble Sanctuary), comprises the entire area within the compound walls (a total area of 144,000 m²) - including all the mosques, prayer rooms, buildings, platforms and open courtyards located above or under the grounds - and exceeds 200 historical monuments pertaining to various Islamic eras.

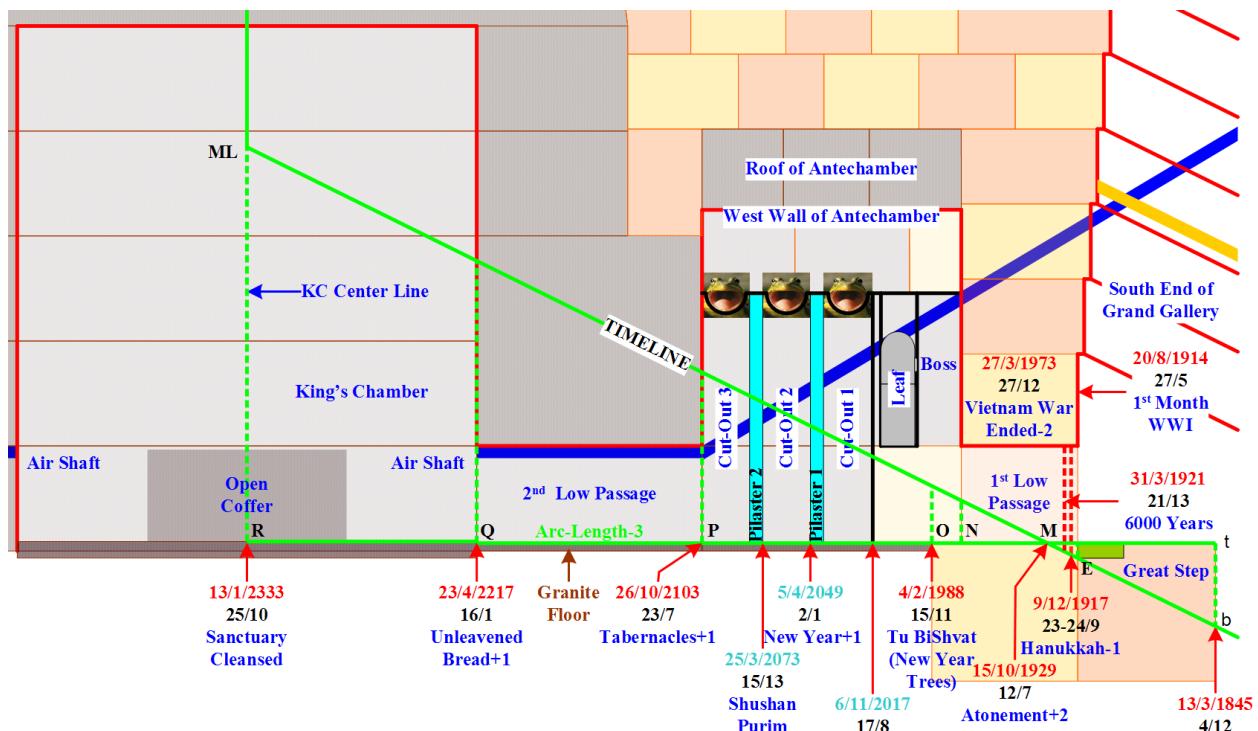
According to Islamic creed and jurisprudence, all these buildings and courtyards enjoy the same degree of sacredness since they are built on Al-Aqsa's holy grounds. This sacredness is not exclusive to the physical structures allocated for prayer, like the Dome of the Rock or Al-Qibly Mosque (the mosque with the large silver dome), or to the buildings located on the surface of Al-Aqsa's premises. Thus, a worshiper receives the same reward for praying anywhere within the Mosque including the open courtyards."

The first paragraph shows that the Al Aqsa Mosque represents all of the Temple Mount, i.e., all the buildings, monuments, and open courtyards within the walls. The second paragraph clarifies that worshipping Allah is equally sacred to Muslims everywhere on the Temple Mount. Hence, their prayers occur over the Holy of Holies, violating Yahweh's first and second commandments. God must consider this an abomination.

So, three of Daniel's prophecies in chapter 12 have one thing in common: an association with Islam. The conclusions are summarized below:

- The 1335 *lunar* years ran from the Hajra in A.D. 622 to the liberation of Jerusalem in December 1917. Since Daniel was taken captive to Babylon at the very beginning of Israel's "seven times" punishment, it is appropriate that he is the one who prophesied its end.
- The "time, times, and an half", 1260 *lunar* years, ran from the Hajra in A.D. 622 to January 1845, the beginning of the Millenium. But, the bridegroom, who is Jesus, tarried and did not come at that time. It will be A.D. 2217, when God's Kingdom comes, at the latest, before Jesus returns.
- The 1290 years ran from 586 B.C., when Nebuchadnezzar "took away" the implements used in the daily sacrifice, to the "setting up" of the Abomination of the Desolation, as symbolized by the Al Aqsa Mosque, in A.D. 705. Islam did not exist during this period, so Julian years were used.
- Daniel's 2300-year prophesy, as yet unfulfilled, is discussed later.

The King's Chamber System figure above is repeated below for convenience. Continuing along the horizontal path from the second virtual corbel, 2017 aligns with the beginning of the first Cutout in the Antechamber. This date is in light blue to indicate uncertainty due to the irregular measurements of the Antechamber. The irregularities caused by earthquakes and subsidence can cause an error in the Timeline for as much as \pm six months unless an equation exists to make it precise. It was possible to derive several sets of equations for the Antechamber dimensions. But, it was impossible to identify which set was correct, so they are colored light blue. However, it was possible to identify a single set of equations for the dimensions of the beginning and end of the Antechamber, so their corresponding dates are precise and are colored red.



Dates of the Features Projected onto the Timeline as it Traverses the King's System

At the top of the three western cutouts, the frog faces symbolize that the Antechamber is where the "three unclean spirits, like frogs..." are active from 1973 to 2103. **Revelation 16:13 (KJV)**
13 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.

The above figure shows that the beginning of the Granite Floor indicates that these spirits have been active since 4th February 1988. That day is Tu Bishvat, the New Year for trees, which, as discussed earlier, occurred twelve hours before God's Plan began because Adam sinned. Thus, the serpent who beguiled Eve comes to mind. The serpent is the Dragon, otherwise known as Satan or the Devil, **Rev 12:9**, who remains active until a short time before the Kingdom comes, symbolized by the beginning of the King's Chamber in A.D. 2217.

Because of the measurement uncertainties, there are no firm Holy Days to guide the interpretation of the rest of the Antechamber, which ends on 26th October A.D. 2103. That is the day after the 8th day of the Feast of Tabernacles in A.D. 2103, signifying the fall of Babylon. At this point, an asteroid will collide with an ocean, or the greatest war will begin. Either event will destroy the world's economic system, which will cause tribulation. **Revelation 18:21 (KJV)**

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

In this way, the greatest tribulation of all time will begin. Symbolically, Jesus returns via the northern Airshaft of the King's Chamber, representing the Kingdom's beginning. But God allowed Captain Giovanni Battista Caviglia to break into the King's Chamber northern Airshaft to symbolize that this tribulation shall be shortened for the elect's sake. So Jesus' return could be anywhere from the beginning of the 1st low Passage, 20th August 1914, to the start of the Kingdom at 19:30, on Wednesday, 23rd April 2217. As of December 2024, He has not returned.

Matthew 24:21-22 (KJV)

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

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

The Kingdom, symbolized by the King's Chamber, begins at 19:30 on Wednesday, 23rd April 2217, the end of the 2nd Low Passage, representing the end of the 114 years of the Great Tribulation. Firstly, the time is 45 minutes past the close of the previous day, the 15th day of the first Hebrew month, Nisan, and an anniversary of the Exodus. Secondly, it will be the 3698th anniversary, the factors of which are 43, 43, and 2. The Bible says that the Israelites left Egypt 430 years, factors 43, 5, and 2 after an unspecified event, **Exodus 12:40-41**, a significant anniversary. Pyramid Chronology shows that the event that began the 430 years was the birth of Jacob. A.D. 2217 will be his 4128th birthday, the factors of which are 43, 3, and 2⁵. The factor of 43 and being an anniversary of the Exodus are two witnesses that the approach taken and the assumptions made about the dimensions and equations of the Pyramid are correct.

Thirdly, the Gregorian date is April 23rd, St. George's Day. Legend has it that St. George slew a Dragon, which brings to mind **Revelation 20:1-3 (KJV)**

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

2 And he laid hold on the Dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 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.

Fourthly, within one hour after the end of the Exodus anniversary, the 2nd Low Passage ends at sunset, and the King's Chamber begins. The height increases from 43.6 B" to over 231 B", symbolizing the end of oppression, which is the Great Tribulation at that time.

These four pointers show, without a doubt, that the prince of this world, Satan, will be chained, on April 23rd, 2217, making way for King Jesus to enter His Kingdom.

After this, the Timeline turns right at the midpoint of the King's Chamber, where the date is 03:24, Friday, 13th January 2333. Note that this date is during the 2300th year after the end of Daniel's 70th week in A.D. 33 and fulfills the prophecy in **Daniel 8:13-14 (KJV)**

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The proof of this fulfillment derives from the technique used for maintaining the integrity of dates used by this analysis. A spreadsheet defines events from 4100 B.C. to A.D. 3000, which will be available later as an Excel spreadsheet. See the excerpt below. Each cell in a column represents sequential quarters of a year. Initially, this was to provide a better resolution for identifying the overlap of the reigns of the Kings of Israel. However, it can also track Sabbath years and Jubilees alongside each other. The table below shows the benefit of this approach for finding relationships that would otherwise be unnoticed:

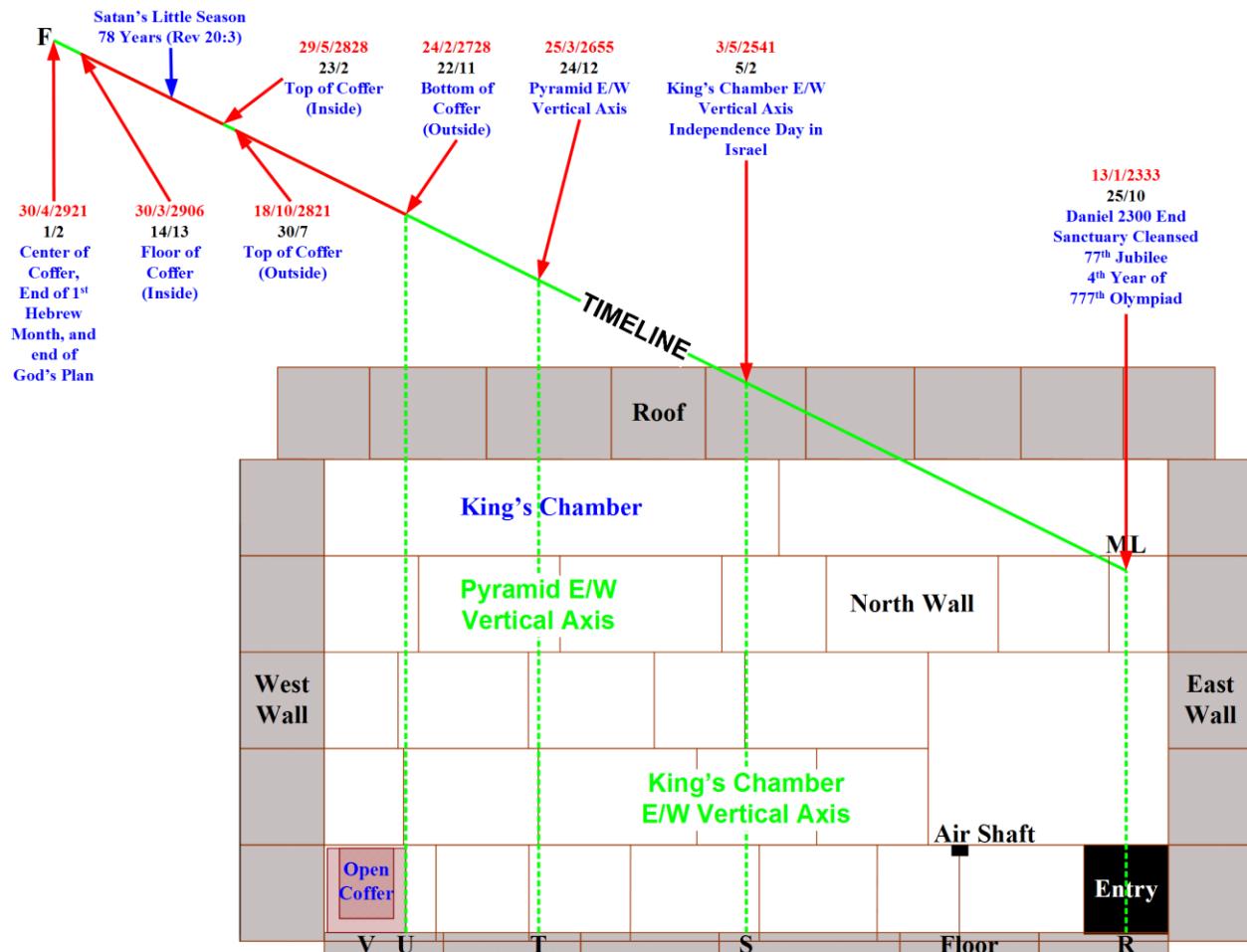
3084	Olympiad		3813		3	4-6	Dn 2300 2299		
	777		77/7/7		4	Tis - 9			
Roman	Year 3		Sab	2332	1	10-12			
AUC	3107		Ex	AD	2	Nis - 3			
3085	Olympiad		3814		3	4-6	Dn 2300 2300		
	777		78/1/1		4	Tis - 9			
Roman	Year 4		Jub 77	2333	1	10-12	13th January, 2333	25th day of 10th month	
AUC	3108		Ex	AD	2	Nis - 3			
3086	Olympiad		3815		3	4-6			
	778		78/1/2		4	Tis - 9			

In the table above, "AUC is Ab Urbe Condita," "from the founding of Rome," "Tis" is Tishri, "Nis" is Nisan, "Sab" is Sabbath, "Ex" is Exodus, "Jub" is Jubilee, and "Dn" is Daniel.

The eighth column shows the last two of Daniel's 2300 years. Tracking alongside this in the second column is the quadrennial Olympiad cycle. It aligns with Daniel's years, and his 2300th year matches the fourth year of the 777th Olympiad cycle. In the 4th column, the first three-quarters of the Israelite 77th Jubilee, in green, align with the last three quarters of Daniel's 2300th year. Also, in the fourth column, the last quarter of the seventh year of the seventh Sabbatical cycle of the seventy-seventh Jubilee cycle aligns with the first quarter of Daniel's 2300th year.

So 7, 77, and 777 are associated with the 2300th year from the end of Daniel's 70 weeks in A.D. 33. The number seven symbolizes completeness and perfection in the Bible. For example, God made the world in six stages and rested on the seventh, declaring His creation was good. Indeed, there is a completion because the Timeline moved southward for 6412 years, but that ends here, turning right toward the west, 588 years from the end of God's Plan.

So this point, A.D. 2333, is associated with Daniel through numerous repetitions of the number seven and his seventy-week prophecy, where each week is seven prophetic years. Furthermore, the date is 2300 years from the end of Daniel's seventy-week prophecy in A.D. 33, which "concerned the daily sacrifice." Hence, this point represents the "cleansing of the sanctuary" and the fulfillment of the 2300-year prophecy in Daniel 8:13-14. Cleansing the sanctuary wipes away all sin. At this point, a right-hand turn of the path toward the West leads to the end of God's plan at the center of the open coffer.



Dates of the Features Projected onto the Timeline as it Traverses the King's Chamber

The figure above shows dates along the sloping Timeline after turning right at the midpoint of the King's Chamber.

The first date, at R, is the fulfillment of Daniel's 2300-year prophecy; the last date, at point F on the Timeline, is the end of God's Plan. Point F is 780 seconds after sunset that day and falls on the first day of the second month. However, it falls within the confidence band for Astronomical events that day of 1647 seconds. So, it is reasonable to assume that God's plan ends at sunset on the last day of the first Hebrew month, Nisan, of 2921.

The King's Chamber E/W Vertical Axis is Independence Day in Israel, the 5th day of the second Hebrew month Iyar. The last five dates before the end of God's Plan come with no guidance because they don't align with Holy Days or other recognizable dates.

The inner edge of the east wall of the coffer marks the end of the Millenium, on 29th May 2828, 983 years after 1845. The inner wall of the Coffer is Satan's "little season," Rev 20:3, because it is a downward step of 78 years, ending 14th June 2906. The remaining 15 years, from the bottom of the interior east wall to the center of the Coffer, are assumed to be for the Resurrection of the Great White Throne, ending 30th April 2921.

Summary

The analysis used several Inductive Metrology methods to recover Pyramid dimensions that project onto the Timeline as dates, thereby defining a chronology. A spreadsheet calculated the theoretical beginning of each month and year. The spreadsheet used the Temple Mount in Jerusalem as the Prime Meridian rather than Greenwich. The study reveals that only the Masoretic Text of the Old Testament perfectly fits the chronology of the lower passages.

The conclusion is that the Great Pyramid witnesses God because its chronology matches the Bible's, it is prophetic, and the equations defining its dimensions match the surveys.

The Pyramid Papers (June 2022)

Pyramid Paper 1 Introduction 3-2.pdf

This Paper, Paper 1, introduces the analyses and results of reverse engineering the Pyramid.

Pyramid Paper 2 Biblical Justification 3-1.pdf

Paper 2 biblically justifies the Pyramid analysis to determine if it witnesses God.

Pyramid Paper 3 Pyramidology 2-1.pdf

Paper 3 evaluates some tenets of Pyramidology. One analysis examines the viability of Davidson's twelve-sided Pyramid. Another describes a new compass bearing from the Pyramid. A third reconstructs the probable, original number of courses in the Pyramid's core.

Pyramid Paper 4 The Exterior 2-0-1.pdf

Paper 4 presents the analyses to reverse engineer the Pyramid's exterior dimensions.

Pyramid Paper 5 Passage Reconstruction 2-0.pdf

Paper 5 presents the analyses to reverse engineer the Pyramid's interior dimensions.

Pyramid Paper 6 Chronology 2-0.pdf

Paper 6 reconstructs the Pyramid Chronology based on the reverse-engineered dimensions.

Pyramid Paper 7 Bible Story 2-0.pdf

Paper 7 matches Pyramid Chronology to the Bible narrative.

Pyramid Paper 8 The Date of the Exodus 2-0.pdf

Paper 8 presents a Biblical and astronomical analysis, witnessing the Exodus' date.

Pyramid Paper 9A King's Chronology 2-0.pdf

Paper 9A describes the changes to Thiele's chronology of the Kings of Israel necessitated by the different date of the Exodus based on this analysis.

Pyramid Paper 9B King's Chronology Table.pdf

Paper 9B is an abbreviated spreadsheet-based table of the entire Pyramid Chronology with a significant amount of detail from the period of the Kingdom of Israel.

Interactive 7000-year Calendar

A 7100-year Interactive Excel Calendar. It is 30MB.