



## Back To the Bible: Time Travel In Scripture

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TIME travel isn't a foreign concept in these part, as I will direct you to my [Wizard of Trump](#) paper. Oddly enough, it didn't start out that way. The first draft was bare bones commentary on the **Mandela Effect** as it pertained to the terrorist van in Back To the Future, which just so happened to be a time travel movie, as plots are concerned. I published that one long, long ago in the spring months of **2017**, if you must know. Three years later, in the spring of **2020**, smack dab in the trenches of the planned-demic, I reworked the paper to involve **Donald Trump** as a Grand Wizard of the... *uh-hum*, ceremony, I guess you could call it. But, also, because an obvious Biff Tanen connection needed made. Fast forward another three years to the spring of **2023**, that's when I finally gave in and theorized that the Back To the Future movies *were*

in fact real time travel movies. What I mean is that the Twin Tower demolition event happened on 9/11, just as we remember it, and *then* the Back To the Future movies were made nearly two decades earlier, in the Eighties. Yes, that is what I'm suggesting. Nearly thirty years of predictive programming may in the very least point to that possibility.

[CERN's Part In This](#) is another component which mustn't be forgotten in this discussion. Here is a worthy question: Is it remotely possible that CERN was capable of sending information back to a specific moment in our past, so as to fast-forward their own technological advancements? I am suggesting the 1970's, though even the late nineteenth century is a possibility. The alternative Trump as President plotline in Back To the Future 2, which I saw in theaters as an eight-year-old, implies that my childhood memories exist within the established time loop.

Understanding why our Controllers would be interested in something like that is the easy-peasy pie slice of this investigation. For manipulation of the masses, *dub*. But then, to take it one step further, **Satan** was cast out of heaven, indicating that he was thrust *into* time. He is now bound by the very time he is imprisoned in. That couldn't be made any more clear than with his thousand years in the abyss, as per Revelation 20. A segment of time is given, by which he is shackled to it. Time is not on his side. And so, seeing as how we are currently inhabiting the short season, I'm thinking it's a total possibility that our spiritual Controllers would be attempting to manipulate the material realm into time loops so as to extend their limited run.

That's not the topic of today's exercise though. No, today I want to focus upon actual incidents within Scripture, three in total, each of which are hundreds of years removed, though all are directly overlaid upon the other. The defining difference between these three examples and whatever our Controllers are cooking up in the kitchen is that ALAHAYAM lives outside of time. He is in no way obligated to the laws of this physical realm, though our Controllers are. Supposing the life of an individual or even His-Story as a whole were one long movie, then I suppose it is safe to say that ALAHAYAM is free to intercede

with and work upon whatever frames of the film and in whatever order he so chooses. I will let you predestination vs free will representatives fret over those fine points and duke it out.



The **transfiguration** of **Yahusha HaMashiach** is the event which has my gaze. Yup, for some of you, the cogwheels are already turning. Sparks are flying. You already know where this is going. Though some of you may need a little more processing before the ‘AH-HA!’ moment arrives, so let’s hop right to it.

17 And after six days Yahusha takes Kepha, Ya’aqov, and Yochanon his brother, and brings them up into a high mountain apart, <sup>2</sup> **And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.** <sup>3</sup> And, behold, **there appeared unto them Moshe and Elyahu talking with him.** <sup>4</sup> Then answered Kepha, and said unto Yahusha, Adonai, it is good for us to be here: if you will, let us make here three tabernacles; one for thee, and one for Moshe, and one for Elyahu. <sup>5</sup> While he yet

spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved yachiyd (*Son*), in whom I am well pleased; hear ye him. <sup>6</sup> And when the Talmidiym heard it, they fell on their face, and were sore afraid. <sup>7</sup> And Yahusha came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Yahusha only.

Besorah Mattithyahu (Matthew) 17:1-8

A problem which has emerged from this scene, more like a difficult to maneuver observation, is the fact that Moshe and Eliyahu were already dead. They would have resided at present in She'ol. That is furthermore a problem since the Torah instructs in no uncertain terms that the conjuring of ruachoth is forbidden, as per Devariym (Deuteronomy) 18:10-12. Compare this scene with Sha'ul and the witch of Eyn-dor, conjuring Shemu'el from She'ol in Shemu'el Ri'shon (1 Samuel) 28, and see where that got him.

The next solution offered to us is that Eliyahu and Moshe were simply visions, unconscious visions, rather than real living, breathing beings. Wait, are we talking about holograms? We have those. *Uh-oh*, **Project Bluebeam** comes to mind. There must be something else going on. To say Yahusha was having a lively conversation with cartoons is not so dissimilar to the Modalist argument which has Mashiach praying to *himself* in the garden rather than an actual Father in heaven. *Oh sigh*. Apparently, Yahusha wasn't into two-way communication with real conscious beings, LOL. There has to be something else going on.

Also worth noting is that only Yahusha is transfigured before them. Moshe and Eliyahu simply appear. I *checked*. Marqus 9:2-8 describes the same event though we learn little to nothing of their appearance. Luqas 9:30-31 does however specifically mention that the two prophets of yore appeared in a glorified state, so, there's that. Getting back to Yahusha's transfiguration though. Mattithyahu explicitly describes his face as one which did shine as the sun. His clothing became a garment of light, though imagine having to stand face-to-face with the sun. You

couldn't. Nobody could. You'd go blind. Your face would melt right off. You'd probably evaporate into nothing within minutes, which is why nobody can look upon YAHUAHA and live. Unless they are in a glorified state, that is. And obviously, Moshe and Eliyahu were not glorified at that moment in time, as both had made She'ol their home, awaiting their resurrection from the dead.



My suggestion to you, *the reader*, is that Yahusha's transfiguration is an episode involving time travel—if that hasn't been made abundantly clear quite yet. Moshe and Eliyahu were coming face-to-face with Mashiach in his present but from centuries long past. What if I told you those two separate instances, when they visited Mashiach in the future, that is, were recorded for us by the writers of Scripture? I'm guessing the implications will be too much for many and most to deal with, and I'm including those of you who are able to accept the time travel scenario. *Mm-hmm*, there are implications. I'm simply not ready to kiss and tell quite yet. You will have to keep reading, but which of the two stories to start with, Moshe or Eliyahu? I honestly sat here for several minutes attempting to decide. Sometimes a man has to put his indecision aside and act for once in his life. Eliyahu it is, then. I'm

thinking nearly the entire chapter will need laying out for purposes of context.

19 And Ach'av told Iyzebel all that Eliyahu had done, and withal how he had slain all the prophets with the sword. <sup>2</sup> Then Iyzebel sent a messenger unto Eliyahu, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. <sup>3</sup> And when he saw that, he arose, and went for his life, and came to Be'er Sheva, which belongs to Yahudah, and left his servant there.

<sup>4</sup> But he himself went a day's journey into the wilderness and came and sat down under a juniper tree: and he requested for himself that he might die; and said,

It is enough; now, O YAHAUAHA, take away my life; for I am not better than my fathers.

<sup>5</sup> And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. <sup>6</sup> And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink and laid him down again. <sup>7</sup> And the angel of YAHAUAHA came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. <sup>8</sup> And he arose, and did eat and drink, and went in the strength of that meat **forty days** and **forty nights** unto **Chorev** the Mount of Alahayam.

<sup>9</sup> And he came thither unto a cave, and lodged there; and, behold, the word of YAHAUAHA came to him, and he said unto him, What are you doing here, Eliyahu? <sup>10</sup> And he said, I have been very jealous for YAHAUAHA Alahayam Tseva'oth for the children of Yashar'el have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and

I, even I only, am left; and they seek my life, to take it away.

<sup>11</sup> And he said, Go forth, and stand upon the mount before YAHUAHA. And behold, YAHUAHA passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before YAHUAHA; but YAHUAHA was not in the wind: and after the wind an earthquake; but YAHUAHA was not in the earthquake: <sup>12</sup> And after the earthquake a fire; but YAHUAHA was not in the fire: and **after the fire a still small voice.**

<sup>13</sup> **And it was so, when Eliyahu heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.** And behold, there came a voice unto him, and said, What are you doing here, Eliyahu?

<sup>14</sup> And he said, I have been very jealous for YAHUAHA Alahayam Tseva'oth: because the children of Yashar'el have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

<sup>15</sup> And YAHUAHA said unto him, Go, return on thy way to the wilderness of Damascus: and when you come, anoint Chaza'el to be king over Aram (*Syria*): <sup>16</sup> And Yahu the son of Nimshiy shalt thou anoint to be king over Yashar'el: and Eliysha the son of Shaphat of Avel Mecholah shall you anoint to be prophet in thy room. <sup>17</sup> And it shall come to pass, that he that escapes the sword of Chaza'el shall Yahu slay: and him that escapes from the sword of Yahu shall Eliysha slay. <sup>18</sup> **Yet I have left me seven thousand in Yashar'el, all the knees which have not bowed unto Ba'al, and every mouth which hath not kissed him.**

<sup>19</sup> So he departed thence, and found Eliysha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Eliyahu passed by him and cast his mantle upon him.

Melekiym Ri'shon (1 Kings) 19:1-19

Well, there it is. You just read it, the instance when Eliyahu stood in the presence of YAHUAHA and conversed with him. And now, you know what Yahusha HaMashiach was speaking with Eliyahu about—during the transfiguration, that is. During his earthly ministry, Yahusha had business to attend to, past and present, and it appears as though he wanted to ensure Yahu was anointed king in the place of Ach'av and Iyzebel, and that Eliysha was furthermore instituted as a Prophet under him. Supposing these two conversations did overlap, then I should point out the part where YAHUAHA assures Eliyahu concerning the number of those in Yashar'el who hadn't bowed down to Ba'al. They were on reserve. I find that particularly touching since three of his Talmidiym whom he had personally chosen were just feet away, watching the scene unfold.





Problems which may arise regard our never having been informed of Eliyahu's transformation into a glorified state, or that he even saw the Alahayam of Yashar'el face to face. So, there's that. But then there's a couple of observations which I will ask you to jot down in your investigator's notebook. Eliyahu's encounter with YAHUAHA occurred on **Chorev** the Mount of Alahayam, and only after he fasted for **40** days. Because the same can be said of Moshe. Both he and Eliyahu stood on the same Mountain. Speaking of which, here is the other account.

<sup>27</sup> And YAHUAHA said unto Moshe, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Yashar'el. <sup>28</sup> **And he was there with YAHUAHA forty days and forty nights**; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

<sup>29</sup> And it came to pass, when Moshe came down from mount Ciyvai with the two tables of testimony in Moshe's hand, **when he came down from the Mount, that Moshe knew not that the skin of his face shone while he talked with him.** <sup>30</sup> And when Aharon and all the children of Yashar'el saw Moshe, behold, the skin of his face shone; and they were afraid to come nigh him.

Shemoth (Exodus) 34: 27-30

A moment or so earlier, I had stated that Eliyahu didn't speak to YAHUAHA in a glorified state, but now we read how Moshe had no clue regarding his own transfiguration. It all came down to Aaron and the crowd which surrounded him to deliver the ghastly news. They were so terrified of his appearance that he required a paper bag, or was it a veil? Contrarily, Eliyahu had no such person to terrify. He arrived alone. Moshe hadn't the faintest clue, so why should Eliyahu?

Now that the missing case of Eliyahu's transfiguration is settled, we can know what order of business Yahusha HaMashiach had with Moshe while transfigured on the Mount. He was delivering the **Torah**, *oops*. Well, that's only slightly awkward. Was that something which is allowed to be said? I'll probably be run out of Sunday school all over again. The very Son of Alahayam, whom Christian's claim did away with the Torah, went on a weekend retreat with his buddies so as to secure his Father Command's in writing, via the lawgiver, one divine mountain portal to another. Yet one more accomplishment to chalk up to his earthly ministry. It kind of makes you wonder about passages such as *this* one.

<sup>45</sup> Do not think that I will accuse you to the Father: there is one that accuses you, even Mosheh, in whom ye trust. <sup>46</sup> **For had ye believed Moshe, ye would have believed me: for he wrote of me.** <sup>47</sup> **But if ye believe not his writings, how shall ye believe my words?**

Besorah Yochanon 5:45-47

The reason as to why a rejection of Yahusha HaMashiach is a rejection of YAHUAHA is because they're the same person. Another way of saying it is that YAHUAHA, the Alahayam of Yashar'el, *is* the Son of ALAHAYAM. There's that implication I was getting at earlier. Not the first time I've stated it either, but there's always a first for someone out there. When Yahusha told the Temple Controllers that they didn't believe Moshe because they didn't believe his words, it's because Yahusha *was* YAHUAHA who dictated those words. Could it then be said that a rejection of YAHUAHA, the Alahayam of the Old Testament, is a rejection of Yahusha? While you sit around pondering that, here is one more Scripture memory verse which comes to mind.

<sup>18</sup> No man has seen ALAHAYAM at any time; the only begotten Son, which is in the bosom of the Father, he has declared him.

Besorah Yochanon (John) 1:14-18.

Seems pretty straightforward if you ask me. The Alahayam whom Moshe and Eliyahu met with and spoke to was YAHUAHA the Son of Alahayam all along, aka Yahusha HaMashiach, which brings us back to the point of this discussion. Did he use time travel to do it?



[**UPDATE** 2/13/24: I'M not through yet. There's more. I intended to get to the other details on the last go-around but ran out of time, no pun intended. So glad it didn't collect dust in my to-do stack for three years, as is often the case. From what I can tell, there are three other notable examples of time travel in canonical Scripture. They involve Yochanon and Zakaryahu. That would be John and Zechariah in the English. When it came to Moshe, Eliyahu, and Mashiach, the implication was that Yahusha *was* YAHUAHA whom they spoke with. Today's discussion, however, may get even freakier. No, this isn't

a freakout, far from it. But then personal experience goes to show, depending upon who reads this, some may not tell the difference.

**11** And there was given me a reed like unto a rod; and the angel stood, saying; **Rise, and measure the Temple of Elohiym**, and the altar, and them that worship therein. <sup>2</sup> But the court, which is without the temple leave out, and measure it not; for it is given unto the other nations: and the holy city shall they tread under foot forty and two months.

Chazon (Revelation) 11:1-2

Well, jumping right into it, Yochanon is told to measure the Temple. The context is Revelation, which will immediately trigger someone into insinuating that I'm somehow suggesting he's time traveling to the future Zionist State, post 1948, which I'm not. A most painstakingly obvious and straightforward reading of the book has Revelation describing the destruction of Yerushalayim under Titus and Vespasian in 70AD, telling us that it was written before that event.

As the rest of you hopefully know by now, I wrote all about the fulfillment of Revelation in '[The Glorious Appearing of Yahusha HaMashiach](#)'. The same book covers why the Temple Mount is also a hoax, which is what Yochanon would apparently be measuring if he were transported to our own century. He wasn't though. To see what I'm getting at, we will have to power read through my next time travel example.

**2** I lifted up my eyes again, and looked, and behold, **a man with a measuring line in his hand**. <sup>2</sup> Then said I: Whither do you go? And he said unto me: **To measure Yerushalayim**, to see what the breadth thereof is, and what is the length thereof. <sup>3</sup> And, behold, the angel that talked with me went forth, and another angel went out to meet him. <sup>4</sup> And said unto him: Run, speak to this young man, saying: Yerushalayim shall be inhabited as towns without walls for the multitude of

men, and cattle therein. <sup>5</sup> For I, says YAHUAHA, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Zakaryahu (Zechariah) 2:1-5



Who is this man with a measuring rod which Zakaryahu sees? We are not told. Zakaryahu doesn't seem to have a clue who the man is, nor does the man in relation with the prophet. The suggestion I'm making is that Yochanon very potentially *is* that man. He has been told to measure the Temple in Yerushalayim, though he remains imprisoned at Patmos. The only achievable method is by way of vision, which is what Zakaryahu happens to have as well, a vision. They meet each other in one. Is it a perfect fit? I highlighted the part that some of you may have a problem with. Yochanon is told to measure the Temple in Yerushalayim whereas Zakaryahu sees the man measuring the city itself, hmmm. Hold that thought.

Because look at what happens next. The mystery man nabs the curiosity of the angel who is guiding Zakaryahu through the vision, so much so that he stops everything to approach him, as if something is out of sort. But then another angel plops himself down into the vision so as to apprehend the first angel. I should probably mention that measuring Yerushalayim or the Temple in the Bible is a sign of judgement. The angel who has inserted himself into the vision instructs the guiding angel to tell the mystery man all about the Yerushalayim which is still to come. He says it will be inhabited without walls, with any number of cities and fields of cattle making up its precinct. The reason being that YAHUAHA will be unto her a wall of fire round about, and a glory in her midst. From this stunning visual, we can deduce that the sinners will have little choice but to remain in the outer darkness.

That's yet another reference to New Yerushalayim and [The Hidden Wilderness](#), by the way. The thing is, Yochanon is told to measure the Temple in Revelation 11. We saw that part already. He doesn't have a vision of New Yerushalayim and the Blessed Land until Revelation 21, wherein we read the following:

<sup>2</sup> And I Yochanon saw the holy city, Renewed Yerushalayim, coming down from Elohiym out of heaven, prepared as a bride adorned for her man. <sup>3</sup> And **I heard a great voice out of heaven** saying: Behold, the Tabernacle of Elohiym is with men, and he will tabernacle with them, and they shall be his people, and Elohiym himself shall be with them, and be their Elohiym. <sup>4</sup> And Elohiym shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Chazon (Revelation) 21:2-4

I'm wondering now if Yochanon's vision of New Yerushalayim can be said to result from the angel instructing Zakaryahu's angel to sock it to him, for lack of a better phrase. Usually, I reserve any mention of a voice from heaven to be the Ruach HaQodesh, which still may be the

case. But then, if we lay Revelation 21 and Zakaryahu 2 over each other, one can easily see how the voice derives from Zakaryahu's vision guide. He is simply following orders and describing for Yochanon what is to come. I have never personally been asked, though I would imagine, measuring Yerushalayim for judgement purposes is not a pleasant task, not even for a prophet, and what Yochanon needed was a pick me up, via a broader peripheral vision. The Yerushalayim to be destroyed was not the heavenly one.

Come to think of it, the implication regarding Yochanon and Zakaryahu's cohabitating vision isn't so dissimilar from what was already put forth earlier. ALAHAYAM is outside of time. I wouldn't know the first thing about exiting the construct of time. Though if I did, I imagine plucking out multiple individuals from any number of mile-markers in His-Story and placing them into the same vision shouldn't be a problem.

But then consider *this*. Have you ever had a vision? I have. I'll speak for myself when stating I have had a multitude of them. Those aren't bragging rights. I'm just wondering if the restraints of time were not applied to those visions. Think about your own. Did anyone visit you and speak with you, and *who* was that person? How do we know our heavenly visions do not share space with the visions of others from thousands of years ago or even from some other future unwritten date? Look, ALAHAYAM is either outside of time or he isn't. I would say it's rocket science, but we all know the moon landing as well as the entire space narrative is a hoax.



SINCE we're dealing with "implications", the vision given to Yechezq'el (Ezekiel) regarding the future Temple complex presents to us another, *oh*, how do I say this, timeline complexity. More like another timeline entirely. Far as my knowledge goes, Yechezq'el's Temple was never constructed. At least, not in the reality that I currently inhabit. Certainly not on our side of the known realm. Of course, you're familiar with the drill by this point in our relationship. Jesuit written history books aren't exactly a reliable source of information. In the past, I might have suggested the Blessed Realm as the place where Yechezq'el's Temple was built during the Millennial Kingdom of Mashiach. I still stand by that. It very likely was. It's just that we mustn't forget, Yechezq'el's Temple was never a sure thing.

*Whoops*, it just now occurred to me that you may be completely lost if you haven't skimmed through two other obscure papers. [The Millennial Kingdom Already Happened: Philip K. Dick & the First Mandela Effect](#) would be the first. Give that one a read, any questions? I ask, because I am in no way promoting 'Christ consciousness,' nor am I leading in that direction. Don't sweat it. Philip K. Dick is free to



his opinion whereas I keep my own. His notion, however, that the Millennial Kingdom has happened or that it is currently happening in another dimension far removed from our own is fascinating beyond words. These are the sort of discussions I wish I could have with real people around the campfire. Instead, I am pressed to figure out why Taylor Swift is married to football and what team her boyfriend plays for. I just looked up his name on the Internet, Travis Kelce. He apparently plays for the Kansas City Chiefs. Chances are, I'll forget both of those facts within the hour.



The second is [‘The 7000-Year Timeline Deception In Light of the Mandela Effect’](#). I published the latter with little or no fanfare. Though might I suggest giving [The Lion & the Lamb: The Mandela Effect](#) a try while you’re at it. Lots of people are bemoaning the Mandela Effect. In fact, more and more normies are waking up to the Construct changes by the day, but very few seem to be appreciating what is going on. There is so much discussion on what is false and what is True and very little regarding the distinct possibility that most if not all of these changes stem from a True reality. The Lion and the Lamb is the best

example that I can give. We now live in a world where the wolf and the lamb rule the day, though for me it has always been a lion. Pick a wolf or a lion, I'm over it. As I have shown, they are both theologically sound positions, each sharing a rich textual history. And so, I'm also wondering if the two Biblical timelines, as presented in the Hebrew Masoretic and the Greek LXX, were equally separate worlds that collided together. According to the Masoretic, Mashiach arrived **4000** years after A'dam, whereas it was **5500** in the LXX. Mm-hmm, these are the things I think about late at night.

We might as well toss Yechezq'el's Temple into the discussion then. If you're uninterested, then *ob well*, I'll be content sitting here by the fire late at night, having the conversation by myself.

<sup>10</sup> You son of A'dam, show the house to the house of Yashar'el, that they may be ashamed of their iniquities: and let them measure the pattern. <sup>11</sup> **And if they be ashamed of all that they have done, show them the form of the house,** and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the Torah thereof: and write it in their sight, that they may guard the whole form therefore, and all the ordinances thereof, and do them. <sup>12</sup> This is the Torah of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the Torah of the house.

Yechezq'el (Ezekiel) 43:10-12

As I started out saying, the vision was of a future event but not a certain one. Yechezq'el's task was to present the Temple blueprints, as personally designed by YAHUAHA, and offer it to the children of Yashar'el, with the explicit condition that the Torah be upheld. If the sons of Yashar'el were convicted and therefore ashamed of their transgressions against the Torah, then the Temple's qualifications were

met. The covenant members of his generation weren't ashamed though. It appears as though most chose to stay behind in Babylon, preferring it that way, and the few who did return settled on a Temple complex far less grand. So again, it didn't happen—or did it? Before I attempt to address that question, I think it's best that I show you another conditional promise in the Bible.

<sup>27</sup> And **YAHUAHA shall scatter you among the nations**, and ye shall be left few in number among the heathen, whether YAHUAHA shall lead you. <sup>28</sup> And there ye shall serve elohiyim, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. <sup>29</sup> **But if from thence you shall seek YAHUAHA Elohayka, you shall find him**, if you seek him with all your heart and with all your soul.

Devariym (Deuteronomy) 4:27-29

Fact of the matter is, YAHUAHA says he would scatter Yashar'el amongst the nations. That part reads like a promise. It was a certainty, no questions asked. I therefore take something like that to mean every conceivable outcome would end that way, even given a plurality of parallel worlds to choose from. In the end, the wide road of existence becomes the norm. Whether living in the land or out of the land, mankind's covenant relationship with YAHUAHA trends in rebellion against his Torah. They forsake the blessing in favor of the curse.

The conditional part then follows. It says, if the person now living in his Diaspora chooses to seek YAHUAHA with all of his heart and soul, he will find him. That much is a promise. Sure, the passage addresses the individual who leaves the wide road of existence for the narrow, but I take it to imply a larger body as well, because the context is '*you*'. Not necessarily 'you' the reader, but '*you*', as in, 'You-Yashar'el'. The promise isn't that Yashar'el would return, nor is the timing of their return given. It simply says '*if*'. If they seek him out in their Diaspora, then they shall find him, are you following? Perhaps not. This may require further explanation.

Supposing we can agree that, given a plurality of worlds to choose from (each of which is a parallel reality created from our decisions), every single possible outcome would end with the Diaspora of Yashar'el, that doesn't necessarily mean that they would all transpire at the same point on the timetable. It would all depend upon varying circumstances. The same goes for the seeking part. Given the conditions, some worlds may need more time to return to YAHUAHA than others, and some theoretically will never choose him again at all. Bet you weren't expecting that. The Multiverse theory haters are rolling their eyes right about now. Be careful that they don't get stuck that way. Also, the Calvinists are preparing to hock a loogy, as if I had a choice in rejecting their predestination doctrine.

And so, getting back to my original point, the Temple of Yechezq'el. Was Yechezq'el given a vision of an actual reality or a fictional one? We're talking about a world which literally transpired for some but not for others, all based upon their choices, naturally. Perhaps the better question is why YAHUAHA would go about creating the blueprints for a building project which never had a chance of materializing to begin with. All I'm doing is speculating at this point. I really wouldn't know as this is the only reality that I inhabit. I think it's worth considering though. Just because Yechezq'el's Temple isn't a reality for us doesn't mean it never happened.