

Besorah Kepha: The Gospel of Peter

A Commentary

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BESORAH KEPHA: The Gospel of Peter, a Commentary © 2023 Noel Joshua Hadley This book is dedicated to:

Sarah—research partner, high school sweetheart, and the mother of my children. Eric, Ira, and Rivqah.

And also, to the endurance of the set-apart ones.

Those who keep the commands of Yahuah and the testimony of Yahusha HaMashiach (Revelation 14:12)

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DEAD men *do* tell tales. Especially when they are naughty enough to be buried with the fragment of a forbidden book. It would take the bones of a no-name Egyptian monk and French archaeologist Urbain Bouriant, digging around in the modern city of Akhmim (some 60 miles north of Nag Hammadi), to bring the lost Gospel of Peter to light. The year was 1886. Besorah Kepha was the first non-canonical gospel to have been rediscovered in a post-Medieval world and interest was high. But then it was published after a several years delay, and everyone soon learned why some texts are "lost" in the first place. In one short passage consisting only of 60 surviving verses, as many as 29 variants were discovered between Kepha and the four Canonical gospels. *Oops*. Time to seal up the unsealed book, I guess.

The insult word of the day is heretical. That is what most orthodox persons will claim so as to wipe the discussion from their hands and be done with it, but I find no occasion for this sort of low intelligence potty language. If it is numerical points you are hoping to win on the Scrabble board, might I suggest you go with 'Docetism.' Yes, there is a big sounding theological word, alright. Docetism is the heterodox doctrine often fleshed out within the bodies of Gnostic texts which describes the historical and bodily existence of Yahusha HaMashiach as being a mere semblance of humanity without any true reality. Understand it's not what I'm saying. Nor am I implying that Besorah Kepha is a Docetic text. Others are making the claim, not me.

Maybe the Gnostics did believe that to be the case. More than likely only some of them, and in varying degrees. I'm under the impression that a great deal many of the early beliefs within Judeo-Christianity, all staking a claim to the mysteries of heaven, competed for dominance but then fell to the wayside (more like into the catacombs) when Rome took the reins. Everyone else did not win the day. You will tell me 'good riddance' and that the Nicene losers were heretical anyways. There is that word again. Well then, I would furthermore like to add for the consideration of the jury that His-Story is a two-way street. The early church, with its various denominational views, would gaze upon us with our vying views and recoil at the modern-day heresy. Light that pipe and smoke it, why don't you?

Already, we are not starting this commentary out on the right foot, are we? So much name-calling. That's what happens when you open up the books for a good old fashioned Bible study, particularly the unapproved ones. Though it is true that Besorah Kepha was shown the door by our Roman Catholic bouncers, it appears to have started out on somewhat good terms. Perhaps the oldest references that I can find derives from the second epistle of **Clement**, wherein we read:

² For Adonai says: You shall be as sheep in the midst of wolves. Kepha answered and said: What if the wolves shall tear in pieces the sheep? Yahusha said to Kepha: Let not the sheep fear the wolves after death. And you also fear not those that kill you, and after that have no more that they can do to you; but fear him who after you are dead, has power to cast both nephesh [soul] and body into Gey Hinnom.

Second Clement 3:2

What is particularly fascinating about Clement's quotation of Yahusha HaMashiach with Kepha is that similar quotes can be found in the synoptic gospels, namely Mattithyahu (Matthew) 10:16 and Luqas (Luke)12:4-5, but neither of them are a perfect match to the book which the writer appears to be sourcing from. More importantly, Marqus (Mark), the supposed only authoritative gospel of Kepha, is not one of them. The Scholars have long supposed Clement's reference to derive from the lost Besorah of Kepha, though I suppose it has yet to be proven. Interestingly enough, 2 Clement includes quotations which can only be found in the Gospel of Ta'om (Thomas), telling us that a great deal many of these naughty reads were readily available and publicly recited out loud in early congregations.

The next potential reference to Kepha's lost Besorah derives from **Justin Martyr**, though this one is hotly debated. Here is his quote.

"And when it is said that He changed the name of one of the apostles to Kepha; and when it is written in the memoirs of Him that this so happened, as well as that He changed the names of other two brothers, the sons of Zebedee, to Boanerges, which means sons of thunder..."

Dialogue with Trypho: 106

As you can plainly see, J.M. accredits his information regarding the name changes of Shim'on and the two brothers as having derived directly from Kepha's own memoirs. Yes, memoir. That is the actual word which Martyr uses rather than gospel. Feisty fellow. A memoir is a historical account or biography written from an individual's personal knowledge. It doesn't necessarily have to be written by the said individual, and Marqus as we all know was Kepha's main man. It does appear however as though Clement is accrediting the name of the book to its author, Kepha. Am I reading that wrong? Apparently, I am not the only one, because many others including Stephen Pidgeon of the Cepher believe he is as well.

That being said, Mattithyahu, Luqas, and Yochanon give no such reference to the name change. Only Marqus does. Specifically in Marqus 3:16-17. I won't quote it here. I am delivering a chapter and verse so that you can look it up for yourself. It is quite possible that Clement is sourcing Marqus but then again it is entirely probable that Marqus would find reason to agree with Kepha's gospel. I have already noted the 29 variants in 60 short verses though the narrative plays out very much as Marqus' Besorah does, telling us that the texts are closely related to the other.

The Besorah of Kepha was furthermore referenced by **Serapion**, Bishop of Antioch, in **190**. By **Origen** in **253**, and **Eusebius**, Bishop of Caesarea, in **300**. Big names. Seems as though Kepha's Besorah was readily available in the early years of the church, back when the conversation was still fresh and malleable. Perhaps the most interesting of references derives from **Theodoret** who, in **455**, wrote in his 'Religious History' that Kepha's Besorah was employed by the **Netseriym**. Whoomp, there it is. Believe it or not, I have just given you the most likely reason why the book was quote-unquote "lost" from the bookshelves of the world. Because it was the cherished possession of a despised and highly persecuted people group. The same individuals who kept the Torah of Yahuah and the

testimony of Yahusha HaMashiach, as per Revelation 14:12. They were enemies of the RCC, as was the Besorah which bore Kepha's name.

There is more that I can say, and in fact anxiously desire to tell, but also, if there's anything I can't stand, it's giving away the best details in an introduction when what really needs to be done is a line-for-line commentary. It's why I'm here. To take you through the process and give you the scoop. Don't thank me. Thank the no-name monk. And really, with 29 noted variants in 60 short verses, you figure there is much to be discovered. Which also just so happens to be why you arrived. One variant is too many, you will tell me, much less twenty-nine. H-E-R-E-T-I-C. Well then, you might want to grip onto that roll of toilet paper extra tight, being careful not to rip it out of the wall. Hug it if need be. Because I am about to make the most controversial claim of all. The Netseriym held within their possession a document which testified to the lying pen of the scribes, and Rome can't have that. Somebody crucified the Son of Elohiym, alright, and it wasn't who you think. With that we begin.

¹ But of the Yahudim none washed his hands, neither Herod nor one of his judges. And since they did not desire to wash, Pilate stood up.

² And then Herod the king commanded that Adonai be taken saying to them: What things I commanded you to do to him, do.

³ But Yoceph, the friend of Pilate and of Adonai, had been standing there; and knowing they were about to crucify him, he came before Pilate and requested the body of Adonai for burial.

⁴ And Pilate sent to Herod and asked for his body. And Herod said: Brother Pilate, even if no one has asked for him, we purposed to bury him, especially as the Shabbath draws near, for it is written in the Torah, that the sun should not set upon one that has been put to death.

⁵ And he delivered him to the people on the day before the Feast of Matstsah. And they took Adonai and pushed him as they ran and said: Let us drag away the Son of Elohiym, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying: Judge righteously, O King of Yashar'el.

⁶ And one of them brought a crown of thorns and put it on the head of Adonai. And others stood and spat in his eyes, and others smote his cheeks; others pricked him with a reed; and some scourged him, saying: With this honor let us honor the Son of Elohiym. ⁷ And they brought two criminals, and they crucified Adonai between them. But he held his peace, as though having no pain.

⁸ And when they had raised the cross, they wrote the title: THIS IS THE KING OF YASHAR'EL.

⁹ And having set his garments before him they parted them among them and cast lots for them.

¹⁰ And one of those criminals reproached them, saying: We for the evils that we have done have suffered this, but this man, who has become the Savior of men, what wrong has he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

¹¹ And it was noon, and darkness came over all Yahud; and they were troubled and distressed, lest the sun had set, while he as yet alive; for it is written for them, that the sun set not on him who has been put to death. And one of them said: Give him to drink gall with vinegar.

¹² And they mixed and gave him something to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down.

¹³ And Adonai cried out, saying: My power, my power, you have forsaken me. And when he had said it, he was taken up. And in that hour the veil of the Temple of Yerushalayim was rent in two.

¹⁴ And then they drew out the nails from the hands of Adonai, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was the ninth hour.

¹⁵ And the Yahudiym rejoiced and gave his body to Yoceph that he might bury it, since he had seen what good things that he had done. And he took Adonai, and rolled him in a linen cloth, and brought him to his own tomb, which was called Gan Yoceph.

¹⁶ Then the Yahudiym and the elders and the priests, perceiving what evil they had done to themselves, began to lament and say: Woe for our sins; the judgement has drawn night, and the end of Yerushalayim.

¹⁷ And I was grieved with my companions; and being wounded in mind we hid ourselves; for we were being sought for by them as criminals, and as being those wishing to set fire to the Temple. And upon all these things we fasted and sat mourning and weeping night and day until the Shabbath.

¹⁸ But the scribes and Parashiym and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying: If by his death these most mighty signs have come to pass, see how righteous he is. The elders were afraid and came to Pilate beseeching him and saying: Give us soldiers, that we may guard his sepulcher for three days, lest his Talmidiym come and steal him away, and the people suppose that he is risen from the dead and do us evil.

¹⁹ And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulcher and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulcher; and they affixed seven seals, and they pitched a tent there and guarded it.

²⁰ And early in the morning as the Shabbath was drawing on, there came a multitude from Yerushalayim and the

region round about, that they might see the sepulcher that was sealed.

²¹ And in the night when Adonai's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from there with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

²² When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they saw three men come forth from the tomb, and two of them supporting one, and a cross following them; and of the two the head reached to the heaven, but the head of him who was led by them overpassed the heavens.

²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. And a response was heard from the cross: Yea.

²⁴ And while they thought thereon, the heavens again were seen to open, and a certain man to descend and enter into the sepulcher. When the centurion and those who were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed, and saying: Truly, he was the Son of Elohiym.

²⁵ Pilate answered and said: I am pure from the blood of the Son of Elohiym; but it was you who determined this.

²⁶ Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before Elohiym, and not fall into the hands of the people of the Yahudiym and to be stoned.

²⁷ Pilate therefore commanded the centurion and the soldiers to say nothing.

²⁸ And at dawn upon Adonai's day, Miryam of Migdal, a Talmidy of Adonai, fearing because of the Yahudiym, since they were burning with wrath, had not done at Adonai's sepulcher the things which women are wont to do for those that die, and for those that are beloved by them; she took her friends with her and came to the sepulcher where he was laid.

²⁹ And they feared lest the Yahudiym should see them, and they said: Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulcher. But who shall roll away for us the stone that was laid at the door of the sepulcher, that we may enter in and sit by him and do the things that are due? ³⁰ For the stone was great, and we fear lest someone see us. And if we cannot, yet if we but set the door the things which we bring as a memorial of him, we will weep and lament, until we come to our home.

³⁴ Now it was the last day of the Feast of Matstsah, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve Talmidiym of Adonai, wept and were grieved. ³⁵ And each one, being grieved for that which was come to pass, departed to his home. But I, Kepha, and Andrai my brother took our nets and went to the sea; and Leviy with us, the son of Alphaeus, whom Adonai called. ¹ But of the Yahudim none washed his hands, neither Herod nor one of his judges. And since they did not desire to wash, Pilate stood up.

PONTIUS Pilate washed his hands of the entire affair, but you knew that already. However, it is his innocence which seems to enter in one ear and then fly right out the other. Washing his hands is the same thing as saying he didn't do it. Yahusha HaMashiach was offed by someone, there is no question about that. But it wasn't him. Pontius Pilate is a patsy. You have probably arrived to disagree, again, as there is nothing new under the sun. But then I will ask, what is the purpose of washing one's hands of the entire affair if the said individual still goes through with it? That makes no sense whatsoever.

Look, you either wash your hands and remove yourself from the unraveling train wreck or you don't and then continue dirtying them. Which is precisely how the first surviving passage of Kepha's Gospel reads. It opens within moments or even seconds of Pilate washing his hands, when neither the Yahudim nor Herod and his judges were willing to scrub their own, though the Governor of Yahudah had prompted them. Hmmm, I wonder why that is. We will have to keep reading to see how this unfolds. And just so that there's no confusion, Pilate already told us *why* he washed his hands in the Gospel of Mattithyahu.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed *his* hands before the multitude, *saying*, I am innocent of the blood of this just person: see ye to it.

Mattithyahu (Matthew) 27:24 [Cepher]

It says Pilate was no longer capable of reasoning with the crowd, seeing as how they had risen to a tumultuous condition. He therefore washed his

hands in water, but not without doing so in sight of the multitude. Washing his hands before a host of witnesses *was* his pronouncement of judgement. Yahusha HaMashiach was innocent of all accusations. Certainly not worthy of the death sentence. His line of logic couldn't be any clearer. "I am innocent of the blood of this just person." A just person is someone who is judged to be in the moral right. It's the same thing as calling him righteous. In Hebrew terms, being just or righteous is "conforming to the custom" of the Torah. What he was ultimately implying to the rioting crowd is that they were the ones who had misjudged Yahusha, not him.

The most important part can be found in the second leg of his statement. He says, "See *ye* to it." Who is *ye*, exactly? The Yahudim is *who*. Wait, hold on. Am I expected to believe that Pilate is giving the Yahudim permission to execute Messiah on their own but then follows through with their demands anyways and he is the one who ends up committing the deed, not them? Why yes, I am expected to believe that. *Ridiculous*. To do so, wash one's hands but still go through with it, would be to live in denial. His hands would still be dirty, his gesture null and void. That is why his transition is so important to the narrative. "See *ye* to it." It is precisely in this moment where the sleight of hand happens, but very few seem nor care to notice. Delivering HaMashiach over to the Yahudim so that they can be the one to play judge, jury, and executioner is literally part of Yahusha's sentence. Here is the follow-up.

²⁵ Then answered all the people, and said, His blood be on us, and on our children.

Mattithyahu (Matthew) 27:25 [Cepher]

A guilty conscious isn't the only transfer which the Yahudim are accepting unto themselves. They are pleased that Pilate is handing over the body of Yahusha because now it is their opportune moment to judge and execute him according to the desires of their heart. And no, not even the Roman soldiers strung him up. That's why you were feverishly flipping through the pages of the Bible just now, to show my error. Well, believe it or not, I have copies of the gospels in my possession which back up Kepha's gospel. One thing at a time though. We'll get there. Washing one's hands started from the seat of judgement and trickled its way down through the ranks. Pilate's soldiers were not interested in appeasing the mob when apparently fulfilling Scripture. Time and again, that is how they are depicted, but it's simply not true. It's why we are having this conversation. What I intend to show is that Pilate is innocent of any and all accusations regarding the crucifixion. By necessity, his judgement as to Yahusha's innocence would involve a hands-off approach from the Roman soldiers, meaning, they wouldn't be nailing him to a tree anytime soon. If Pilate is guilty of any crime, it's diplomacy. He didn't protect someone whom Rome had already deemed innocent. You will see what I mean as Kepha's Besorah continues. ² And then Herod the king commanded that Adonai be taken saying to them: What things I commanded you to do to him, do.

SPEAK of the devil. We are only two verses in and already there is your first major deviation from the canonical gospels. Herod the king is our responsible party member, whereas Pilate has stepped away, having scooted his chair from the table. Which Herod are we talking about though? There were many Herods, so many in number that they are referred to as the Herodian dynasty. Herod the Great was born in 72 B.C.E. and died somewhere inbetween 4 and 1 BCE. Therefore, it cannot be him. Though his attempt on the life of Mashiach while a babe



should not be overlooked in all of this. **Herod Antipas** was born sometime before 20 A.D. and died soon after 39. This was the same Herod who offed Yochanon the baptizer. The issue was initially over Antipas divorcing his first wife **Phasaelis**, the daughter of **King Aretas IV** of Nabatea, in favor of **Herodias**, who was married to his *living* brother **Herod II** at the time. Marrying your brother's wife while the brother yet breathes is in direct violation of Vayiqra (Leviticus) 18:16. But then again, criticize the king on his birthday and heads will roll.

Antipas wasn't exactly Herod the Great's first choice either. Originally, that honor fell upon **Aristobulus** and **Alexander**, his other two sons through the Hasmonean princess **Marianne**. Complications would arise after he ordered their execution by strangling in 7 BC. I guess that would imply he had a change of heart. Herod then turned to his next in line,

Antipater. Things were going swell, we are told, until he was convicted of trying to poison his father in 5 BC. Wonderful family. Herod had little choice but to select his youngest son Antipas. The only problem with this selection, you see, is that Antipas was a bit of an incompetent nincompoop. It was during Herod's illness in 4 BC, by which he died of a disease diagnosed by modern Science as, and I quote, a "chronic kidney disease complicated by a very uncomfortable case of maggot-infested gangrene of the genitals," Herod once again had a change of heart. According to the final version of his will, Antipas' elder brother **Archelaus** would become king of Yahudah, Idumea, and Samaria, whereas Antipas would rule Galiyl (Galilee) and Perea. Antipas protested the legal arrangement in Rome, but in the end, **Caesar Augustus** honored the last-minute rendition to Herod's will and testament.

You will tell me Herod Antipas wasn't a king, and if so, then you would be correct. He wasn't one. He was a **tetrarch**. The title of tetrarch was inferred upon him by Augustus. Darn, I guess that means Kepha's Besorah has already discredited itself. *But wait*. The Bible does refer to him as a king though.

⁶ But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. ⁷ Whereupon he promised with an oath to give her whatsoever she would ask. ⁸ And she, being before instructed of her mother, said: Give me here Yahuchanon the Baptizer's head in a charger. ⁹ And the **king** [βασιλεὺς *basileus*] was sorry: nevertheless, for the oath's sake, and them which sat with him to eat, he commanded it to be given her.

Mattithyahu (Matthew) 14:6-9 [Cepher]

The Greek word *basileus* has **48** occurrences in the Greek New Testament and is an undeniable reference to a king. Even **Herod Agrippa**, grandson of Herod the Great through his strangled son Aristobulus, is listed as a king [$\beta\alpha\sigma\lambda\epsilon\dot{\nu}\varsigma$ basileus] in Acts 25:13 and 26:26-30. Though technically he appears to have actually been a king according to the historians. Meanwhile, the Greek word *tetrarch* [$\tau\epsilon\tau\varrho\dot{\alpha}\varrho\chi\eta\varsigma$] refers to a ruler over a fourth part of a region. I checked. There is not one single reference to a tetrarch in the NT. My point in all of this is that Kepha lists Herod Antipas as a king and Mattithyahu lists him as a king even if he wasn't technically a king. Contrarily, there is no reference that I can find which accredits Pontius Pilate with being a king. And so, look at what Yesha'yahu had to say about the king.

> ¹⁸ And when he [*Mashiach*] had grown up, he worked great signs and wonders in the land of Yashar'el and of Yerushalayim. ¹⁹ And after this the adversary envied him and roused the children of Yashar'el against him, not knowing who he was and **they delivered him** [*Mashiach*] **to the king and crucified him** and he descended to the angel [of She'ol]. ²⁰ In Yerushalayim indeed I saw him being crucified on a tree.

Ascension of Yesha'yahu 11:18-20

Conclusively, HaMashiach was delivered to a king. That's not a reference to the Governor of Yahudah. Besorah Kepha does not name Pilate a king, nor do any of the gospels. I think we can safely assume that no writer of Scripture, at least none that I have seen, confused the Roman Governor as one of them. And so, now we have two witnesses claiming a king was responsible for Mashiach's crucifixion, Kepha and Yesha'yahu. Kepha personally names him.

The **Herodian dynasty** was a royal dynasty of Idumaean (Edomite) descent, ruling the Herodian Kingdom of Judea and later the Herodian Tetrarchy as a vassal state of the Roman Empire. The Herodian dynasty began with Herod the Great, who assumed the throne of Judea, with Roman support, bringing down the century-old Hasmonean Kingdom. His kingdom lasted until his death in 4

There's something else you should know. The Herodian dynasty was a royal regime of **Idumaean** descent. Those are the **Edomites**. *Uh-oh*. Wikipedia even makes the connection for us. Shocking, I know. The question you might be having is how something like that came about. Perhaps you will give the historian Josephus a chance to explain the situation.

Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the **Idumeans**; and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and of the rest of the Jewish ways of living; at which time therefore this befell them, that **they were hereafter no other than Jews**.

Josephus, Antiquities 13:9

The story of the Edomites becoming Jews is explained through Hasmonean high priest, **John Hyrcanus** (164-104 BC), who conquered the Idumeans and forced them to convert to Judaism. What we have before us is something Biblical. Tracing Herod to the Edomites is no different than calling him an **Esau**.



And so, I will refer you to the story of the Ya'aqov and Esau's birth. They were twins. Recall how it went down in Bere'shivth (Genesis) 25:26. Their battle had begun in the womb. Esau was born first. Ya'aqov followed holding his heel. Some have suggested Esau was attempting to kill his brother in the womb, leaving Ya'aqov to defend for himself. I am of the opinion that it was HaSatan's attempt at reverse engineering the prophecy first given to him in Bere'shiyth 3:15. Yahuah

promised to crush his head, though he [the serpent] would in turn strike his heel. That happened at Yahusha's crucifixion, but you knew that already. Well, look at what Esau was up to in the birth canal. He was doing some head crushing. Eventually, Ya'aqov would win the day, convincing Esau to sell his birthright for a bowl of soup. Not that he ever believed it anyways. The Genesis Targum tells us that he had already despised his birthright on the basis that he denied the world to come. On the day that Avraham died, Ya'aqov dressed pottage of lentils, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day, he had committed five transgressions: he had worshiped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, **he had denied the life of the** world to come and had despised the birthright.

And Esau said to Ya'aqov, Let me now taste that red pottage, for I am faint, therefore he called his name **Edom**.

And Ya'aqov said, Sell today, as (on this very) day, what thou wouldst hereafter appropriate, thy birthright, unto me.

And Esau said, Behold, I am going to die, and in another world I shall have no life; and what then to me is the birthright, or the portion in the world of which thou speakest?

And Ya'aqov said, Swear to me today that so it shall be. And he sware to him and sold his birthright to Ya'aqov.

And Ya'aqov gave to Esau bread and pottage for lentils. And he ate and drank and arose and went. And Esau scorned the birthright and the portion of the world that comes.

Bere'shiyth (Genesis) 25:29-34 [Targum]

There's certainly more to the complexity of his character, but that's really where Edom's story begins. Esau was red all over but also the pottage was red and Ya'aqov made a spiritual self-serving connection between the two, thereby calling him Edom, which means the same thing. Red all over. Like the Herods after him, Esau was filling his stomach for the world he inhabited and no other. To his dying day, he would resent that decision without ever once seeking repentance. And in the millennia since, his descendants have never forgotten. What's particularly interesting about the exchange between Ya'aqov and Esau is that it mirrors the very conversation which brought about **Havel**'s death at the hand of **Qayin**.

And Qayin said to Havel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Qayin answered and said to Havel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore, it is that thy offering was accepted, and mine not accepted with good will. Havel answered and said to Qayin, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will. Qavin answered and said to Havel, 'There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked.' And Havel answered and said to Qavin, 'There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked.' And because of these words they had contention upon the face of the field; and Qavin arose against Havel his brother, and drave a stone into his forehead, and killed him.

Bere'shiyth (Genesis) 4:8 [Targum]

The defining difference between the two accounts is that Qayin killed Havel to aid HaSatan in discontinuing the Messianic seed, whereas Esau plotted murder (again, to exterminate the said seed), but only after their father was dead. Still worked for the same Master though. For reasons which Bere'shiyth and Yashar further expound upon, but needn't be detailed here, Esau never got around to finishing the deed. Unlike Havel, Yitshaq continued the promised lineage of Avraham through the bringing forth of the Twelve Patriarchs, and so on and so on. And anyways, another clear connection between the two set of brothers is that Ya'aqov thought like a Sethite, whereas Esau only had the cities of Qayin on his mind. Avraham had been educated in the house of **Shem**. Afterwards, Yitshaq received his education there, whereas Ishmael refused to have a part in it. The same can be said of Ya'aqov and Esau.

> At that time, Yitshaq sent his younger son Ya'aqov to the house of Shem and Eber, and he learned the instructions of Yahuah, and **Ya'aqov remained in the house of Shem and Eber for thirty-two years, and Esau his brother did not go**, for he was not willing to go, and he remained in his father's house in the land of Kena'an.

Yashar (Jasher) 28:18 [Cepher]

If you read my paper on <u>The Altar of Yahuah</u>, then you'll know by now that the house of Shem was located on Mount Tsiyon, and just as importantly that Mount Tsiyon acted as a sort of portal leading towards Paradise. Shem of course was a Melchizedek. By the time that Ya'aqov entered Shem School, it was probably located *in* Paradise rather than Tsiyon, which tells us what Esau was purposefully snubbing. The kingdom of heaven. What I failed to mention in that paper is an obvious contrast between Melchizedek and Nimrod. Rather than simply visiting Paradise by way of the doorway in Shem's School, Nimrod attempted to build a portal to heaven by way of lawlessness. That's the story of humanity, right there. But also, of Edom and his descendants, leading us all the way down the line to the Herods.

Probably everybody knows the story concerning Ya'aqov tricking his father Yitshaq into handing him the blessing intended for Esau. The story comes to us by way of Bere'shiyth chapter 27. Technically, it was Rivqah who advised her son on how to go about doing it, and even that came through the intervention of the Ruach HaQodesh. After a dim eyed Yitshaq learned that the venison he ate was delivered from Ya'aqov and not Esau, whom the blessing had been intended for, he then offered a rather interesting prophecy for Esau.

> ³⁹ And Yitshaq his father answered and said to him, Behold, your dwelling shall be of the fatness of the earth, and of the dew of heaven from above; ⁴⁰ and by your sword you shall live, and you shall serve your brother; and

it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.

⁴¹ And Esau hated Ya'aqov because of the blessing wherewith which his father blessed him: and Esau said in his heart, The days of mourning my father are at hand; then I will slay my brother Ya'aqov.

Bere'shiyth (Genesis) 27:39-41 [Cepher]

The Aramaic Targum phrases it quite differently. Rather than bringing his father Yitshaq clean venison, the Word of Yahuah had impeded him, so that Esau only managed to kill an unclean dog for food. He cut it up and offered it anyways. To Yitshaq, the meat placed before him smelled of Gehenna. Here we read:

³⁹ And Yitshaq answered and said to Esau, Behold, among the good fruits of the earth shall be thy habitation, and with the dews of the heavens from above. ⁴⁰ And upon thy sword shalt thou depend, entering at every place: yet thou shalt be supple and credulous, and be in subjection to thy brother; but it will be that when his sons become evil, and fall from keeping the commandments of the Torah, thou shalt break his yoke of servitude from off thy neck.

⁴¹ And Esau kept hatred in his heart against Ya'aqov his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Qayin did, who slew Havel in the life (time) of his father, for which his father begat Seth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Ya'aqov my brother, and will be found the killer and the heir.

Bere'shiyth (Genesis) 27:39-41 [Targum]

And so, according to the Targum, it is only after the sons of Ya'aqov become evil that Esau will break the yoke of servitude from his neck. How might Ya'aqov's descendants become evil? I'm glad you asked. The same passage tells us. They do away with the Torah of Yahuah and claim it is no longer appliable to their lives. Sound familiar? It should. Christians proclaim this point from the pulpit like Hitler at a Nuremburg rally. As a result, the sons of Ya'aqov were tossed from the land, making it possible for the sons of Esau to move in like squatters. Deductive reasoning is easy on this one. Herod ruling over the Yahudim tells us that the remaining sons of Yashar'el were not being obedient to the Torah.



The hatred which Esau harbored against Yitshaq continued until the end of their days. But even afterwards, still the animosity did not cease. Several chapters later, we learn that Esau's descendants were a people referred to as the Edomites (Genesis 36:43). Some centuries down the road, the fires of hatred remained hot on the front burner, as the Edomites did not allow **Moshe** and the children of Yashar'el passage through their land during the exodus from Egypt (Numbers 20:21). When Edom confronted them with their army, Yahuah instructed Moshe that they stand down from battle, as Edom's judgement had not yet arrived.

²⁰ But he said, "You shall not pass through." And **Edom** (Idumea) came out to meet him with a large army and with a strong hand.

²¹ So Edom (Idumea) would not suffer Yashar'el to pass through his coast; and Yashar'el turned away from him, because it was commanded from before the Word of the Heavens that they should not set battle in array against them, forasmuch as the time was not yet come when the punishment of Edom should be given into their hands.

Numbers 20:20-21 [Targum]

How very rude. Edom would not even let Yashar'el pass through on the highway so that they might take up their inheritance. Mm-hmm, the same one that their Patriarch father had forsaken for a loaf of bread. That was far from the end of it though. Their contempt for Yashar'el only continued in the following centuries, particularly when Edom made an open and rather contemptuous attempt at conquering Yashar'el during the rule of **Yahushaphat**, without success. The Edomites later teamed up with **Nebuchadnezzar**, king of Babylon. *Success*. You can read about it and attempt to fill in the pieces in 2 Chronicles, chapters 35-36, as I won't be going over those details here. A confirmation of their involvement however is given in several different passages, one of which is 1 Esdras.

⁴⁵ You also have vowed to build up the temple, which the **Edomiym** burned when Yahudah was made desolate by the Kasdiym.

Ezra Sheliyshiy (1 Esdras) 4:45 [Cepher]

The Kasdiym are the *same* as the Chaldeans, which again, is just another name for the Babylonians. History may record the people of Babel as responsible, but as you can clearly see, the Prophets finger Edom as their conspirator. Remember that part. His-Story likes to pull back curtains in places where our Controllers would rather leave alone. Well, the same event is detailed in Psalm 137. *Follow* along.

⁷ Remember, O Yahuah, the	⁷ Said Mikha'el , prince of
children of Edom in the day of	Yerushalayim, "Remember, O
Yerushalayim, who said: Raise it,	Yahuah, the people of Edom, who
raise it, even to the foundation	laid waste Jerusalem, who say,
thereof.	'Destroy, destroy, to the
	foundations of it.""
Tehilliym (Psalm) 137:7 [Cepher]	
	Psalm 137:7 [Targum]

There it is again. I am giving you two separate versions of Psalm 137 and the Edomites are identified as the *second* shooter in the both of them. I bring up their involvement in the Targum because the destruction of Edom is relayed to us from a heavenly perspective. The actual line derives from the archangel Mikha'el, Yashar'el's protector. It is he who calls out the conspirators. And so, what have we so far learned? Esau's life was one of directed hatred towards brother Ya'aqov. The trouble really began in the womb but it was Esau's disbelief in Elohiym and the kingdom of heaven which caused him to chuck his spiritual inheritance for a meal. I skipped tons of stuff on the two of them, though I think the point was made. Afterwards, the Edomites refused to let Yashar'el pass on the highway so that they might collect their inheritance. And then lastly, they had an active role in conspiring against Yashar'el with Babylon, going so far as to burn Shalomah's temple. There is more to the story though so hang with me here.



Even the whore of Babylon comes into this. You probably weren't thinking that would be the case when committing to a line-for-line commentary on Besorah Kepha, Herod's part in Mashiach's crucifixion really cracks the case wide open, and it needs to be said. Everything I have recently mentioned relates to the Herods. Herod the Great made a go at the head crushing scheme while Mashiach was but an infant just as Esau attempted with Ya'aqov in the womb. The similarities don't end there though. Herod Antipas as you *now* know pulled the trigger on Mashiach's

crucifixion. We have seen that in Besorah Kepha 2. But then there is another interesting connection which nobody that I am aware of has so far made. The burning of the second Temple. It would later become known as Herod's Temple, as if that's not ironic, because that too would be destroyed at the hands of the Edomites. Specifically, a Herod.

Just about everyone gets the identity of the Whore of Babylon wrong and I can't fault them for it. I did too for the longest time. Had Revelation been covered at nearly any other point during my adult life I would have sat here and made a **Semiramis** connection, seeing as how the woman from Yochanon's book exhumes all the familiar markings of the Mystery religions. And in turn, the Mystery religions ultimately derive from Babylon, obviously. I don't think that explanation is wrong. It's simply not the whole of it when in fact the most obvious explanation has been slapping and assaulting us throughout the Prophets. I dropped your very first clue early on when speaking about the destruction of Shalomah's Temple. The destruction of Herod's Temple was a repeated event, and *why* is that? I think you already know the answer, but I'll direct your attention to the Prophets anyhow.

3 THEY say, if a man put away his woman, and she go from him, and become another man's, shall he return unto her again? **Shall not that land be greatly polluted**? But you have played the harlot with many lovers; **yet return again to me, says Yahuah**.

⁶ Yahuah said also unto me in the days of Yo'shiyahu the king, Have you seen that which backsliding Yisra'el has done? She is gone up upon every high mountain and under every green tree, and there has played the harlot. ⁷ And I said after she had done all these things, Turn you unto me. But she returned not. And her treacherous sister Yahudah saw it. ⁸ And I saw, when for all the causes whereby backsliding Yisra'el broke wedlock I had put her away and given her a cepher of divorce; yet her treacherous sister Yahudah feared not but went and played the harlot also. ⁹ And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ¹⁰ And yet for all this her treacherous sister Yahudah hath not turned unto me with her whole heart, but feignedly, says Yahuah.

Yermiyahu (Jeremiah) 3:1; 6-10 [Cepher]

Everything which needs stated regarding the Whore has just been made. It's all there. Yashar'el had already played the part of the harlot when Yermiyahu gave Yahudah her final warning. It *says* Yashar'el had broken wedlock and that she had furthermore been handed a cepher of divorce. That's referring to ten of the twelve tribes. Re'uven, Shim'on, Yisshakar, Zevulun, Dan, Naphtaliy, Gad, Asher, Ephrayim, and Menasheh. They were all divorced and removed from the land by this point. Only Yahudah, Leviy, and Binyamin had remained.

It doesn't surprise me in the least that most Christians haven't the faintest clue about this sort of thing. *The Jews though*. You would think they might be educated on this subject with all those bar mitzvah parties, but no. The Jews often get insulted at the menorah I light in my window, when I am not being outright snubbed, and have even let me know I am a *goy* and therefore not permitted to these sorts of religious rites. Citing the divorce of Yashar'el as an explanation for the people whom I'm grafted into sends nearly everyone into an anthropological tailspin. Sometimes a religious crisis ensues, mostly because the Jews have their own special invite-only club and just about everyone seems content with the arrangement. Nearly a month ago, a self-declared Jewish woman, totally appalled that a *goy* would incite the Name of the Most High, finally confessed that she had never heard about the Yashar'el divorce issue before and thought that they had all been Jews going all the way back to Moshe. What do they teach in the schools nowadays?

Yashar'el had become the harlot and was therefore divorced. In case you were wondering, that's a problem. Yahuah keeps to his Law, even if the Christians have done away with it, which is probably why I have never heard its divorce Command taught by the boys down at Seminary. I'm not saying nobody from Seminary has discussed the topic. It's just that their numbers aren't looking good.

20 WHEN a man has taken a woman, and married her, and it come to pass that she find no favor in his eyes, because he has found some uncleanness in her: then let him write her a cepher of divorcement, and give it in her hand, and send her out of his house.² And when she is departed out of his house, she may go and be another man's woman.³ And if the latter man hate her, and write her a cepher of divorcement, and gives it in her hand, and sends her out of his house: or if the latter man died, which took her to be his woman:⁴ Her former man, which sent her away, may not take her again to be his woman, after that she is defiled for that is abomination before Yahuah: and you shall not cause the land to sin, which Yahuah Elohayka gives you for an inheritance.

Devariym (Deuteronomy) 24:1-4 [Cepher]

The Torah states in no uncertain terms that a woman is not allowed to return to her husband if he divorces her and she take another man. Contrarily, a woman *may* return to her husband if adultery were not the cause and she refrained from taking another man after the divorce, but that obviously wasn't the case with Yashar'el. They had already been whoring after other elohiym. It was a trend which evidently continued. Should those other elohiym in the surrounding nations tire of the harlot, Yahuah had no legal rights to restore her to the land. The land is a key ingredient in all of this. It is the land of inheritance given to the Wilderness generation which Yashar'el could not return to. No, never again. A divorce from the land is final. Otherwise, should they return in bulk, the land would be defiled, and that is an abomination to Yahuah.

It's not like Yashar'el was left hanging though. They most certainly were given another land to inherit. I have detailed its likely location in my <u>People of the Covenant</u> paper. You'll have to read that to see *where* I'm thinking. That's another story altogether and I don't want to get distracted. The point is that they could never return and in fact as His-Story has shown Yahuah never brought them back. And so, pay careful attention to Yirmeyahu's warning. He was reminding the Yahudim of the Torah when insisting that they *also* were polluting the land. And therein

lies the tension. If they kept up with their charades, then Yahuah may just go ahead and hand them a bill of divorce as well.

For your Creator will be your husband, Yahuah of Heaven's Armies is his name! He is your Redeemer, the Holy One of Yashar'el, the Elohiym of all the earth.

Yesha'yahu 54:5

In dropping the Yesha'yahu passage into the discussion, I'm simply trying to establish the fact that Yashar'el had a marriage covenant with Yahuah Elohiym. For those of you who linger in doubt. The cepher of divorcement principal is applicable to the man and his woman just as assuredly as it is with Yahuah and Yashar'el because the Torah is intended on earth as it is in heaven. And I just realized something. I have yet to quote from the whore of Babylon passage. How embarrassing. At least now you should have a widened peripheral vision in framing the picture.

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Revelation 14:8

It seems like most people read a passage such as this one and conclude Rome is the destroyed city rather than Yerushalayim. A futurist might claim some endless incarnation of the New World Order is being targeted. Neither of these two options can be accurate unless it can be properly argued that either option were in a marriage covenant with Yahuah as Yashar'el and Yahudah were. The beast most certainly is Rome, though he is never described as Babylon. They're two completely different locations. I know it doesn't outright say the *whore* here but we're getting to that part. She's most certainly implied when the city of her origin is referred to in feminine terms.

What's more, *she* is the fornicator. Imagine a woman giving herself to any number of men, all grouped around her in a circle while her husband is away on business. That is such an unattractive picture but it's what is happening here. Yashar'el as well as Yahudah were the women of Yahuah,

which is to say, they were hands off for the surrounding nations. Had either been true to her husband and those nations attempted to take them by force, then Yahuah would have dealt with the rape of his bride accordingly. Though I think you and I both know he would have guarded his people so that nothing evil would have befallen them in the first place. Protection obviously didn't happen for Yerushalayim, and why is that? She was a fornicator.

And *now* for the whore of Babylon passage which you've all been waiting around for. I suppose the best thing to do in a situation like this one is to lay the entire chapter out so that there are no accusations as to whether or not I am withholding information. Though seeing as how I have already covered the beast of Rome, some of what is being described here will be a student review.

> ¹ And there came one of the seven angels which had the seven vials, and talked with me, saving unto me, Come hither; I will show unto you the judgment of the great whore that sits upon many waters: ² With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. ³ So he carried me away in the ruach into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. ⁴ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: ⁵ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT. THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. ⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yahusha: and when I saw her, I wondered with great admiration.

> ⁷ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of
the beast that carries her, which hath the seven heads and ten horns.

⁸ The beast that you saw was and is not; and shall ascend out of the bottomless pit and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.⁹ And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sits. ¹⁰ And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. ¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. ¹² And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³ These have one mind and shall give their power and strength unto the beast.

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

¹⁵ And he said unto me, The waters which thou saw, where the whore sits, are peoples, and multitudes, and nations, and tongues. ¹⁶ And the ten horns which you saw upon the beast, **these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire**. ¹⁷ For Elohiym has put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of Elohiym shall be fulfilled. ¹⁸ And the woman which you saw is that great city, which reigns over the kings of the earth.

Revelation 17

Another must read paper is my paper on <u>The Glorious Appearing of</u> <u>Yahusha HaMashiach</u>, which details parallels between Revelation and the War of the Jews in 70AD, *wink-wink*. The information you are currently reading regarding the whore of Babylon is in there. Supposing you have read the report, then the beast has already been formally introduced, as well as the identity of the seven kings. Names were dropped and I don't care to repeat them again. The parts worth covering, at least for this portion of the conversation, have been highlighted for you. It seems as though the futurists, often but not always in partnership with the Zionists, paint the picture of a New World Religion which the Beast hopes to create. A superficial one at best, because hardly anyone skims over the part where the whore is naked and burned with fire after her adulterers have tired of her.

I don't suppose there's anything in this passage alone which will convince you that the futurist perspective arrives some twenty centuries too late in the theology game. The total disconnect between Revelation and 70 AD is by design. Whether past or future, according to what I've already shown you, I think the case of Yahudah being the whore is a strong one. Those who *insist* it is the RCC have to make the case as to how the Vatican was ever in a marriage covenant to begin with. What makes the whore's fornication particularly potent is that she is drunk with the blood of the saints. Who killed the prophets again but the Yahudim? Babylon the city didn't kill the prophets. No, Yerushalayim did. She murdered her bridegroom, and that is no small detail.

Again, the disconnect being made regards the total destruction of Yerushalayim and the Jews being uprooted from the land. I'm thinking a cepher of divorce has been given, which would heavily imply Yahuah is done with the land once and for all. It's over. There may be other lands which the Most High Elohiym has planted the people of his covenant in, but Israel isn't it and never will be again. You shall see why I've come to that conclusion soon enough.



Before I do, would it surprise you to learn that the whore was an actual woman? I bet you never saw that coming. If Revelation were turned into a movie, you never thought they'd be capable of casting the whore for a starring role, but like the other players already discussed, she too was a living individual. Certainly, a woman. Not much of a lady though. She even has a name. Berenice of Cilicia, sometimes referred to as Julia Berenice. Though much of history simply knows her as **Berenice**. She was a Herod, you know. Specifically, the daughter of **Herod Agrippa**. Because why wouldn't she be? You will tell me the Herods were Edomites rather than Jews and that I've therefore destroyed my own point. You're forgetting that the Herods were half-Jews. They were both Esau and Ya'aqov, best of both worlds. And anyways, I have also shown you the Josephus quote, wherein the Edomites became Jews.

Anyways, getting back to Berenice. She's in the provided picture, looking bored. Unamused. Perhaps even annoyed at having to miss out on the latest episode of the Kardashians while her social media friends are abuzz about it. Don't quote me on this one but I think that's Pa'al giving testimony. Wait, I *checked*. He *is* Pa'al. The scene derives from Acts of the Apostles, and here is what it says.

²⁴ And as he thus spoke for himself, Festus said with a loud voice, Pa'al, thou art beside thyself; much learning doth make thee mad. ²⁵ But he said, I am not mad, most

noble Festus; but speak forth the words of truth and soberness. ²⁶ For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. ²⁷ King Agrippa, believe you the prophets? I know that thou believes. ²⁸ Then Agrippa said unto Pa'al, Almost you persuade me to be a Christian. ²⁹ And Paul said, I would to Elohiym, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

³⁰ And when he had thus spoken, the king rose up, and the governor, and **Bernice**, and they that sat with them: ³¹ And when they were gone aside, they talked between themselves, saying, This man does nothing worthy of death or of bonds. ³² Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Acts 26:24-32

There she is. The whore of Babylon. In the Bible. *Identified*. She also makes an appearance in Acts 25:13 as well as verse 23. I didn't quote from those passages because they're just as uneventful as the Pa'al trial. Here is how every encounter goes down. Berenice enters through one doorway or another, finds furniture to sit upon, and then leaves. Nothing too scandalous. Perhaps I should include them though. Best to cover my bases. Because you never really know.

And after certain days king Agrippa and **Bernice** came unto Caesarea to salute Festus.

Acts 25:13

I could sit here and tell you there's nothing more to digest in the given scenario, but it is quite possible that you see something which I don't. It's why I'm taking the time to go through this. Because discovering the villains is a community effort. As a writer, I have often found that bumbling my way through the den of iniquity is the best way to have the bad guys unmask themselves. It works 7 out of 10 times. Let's see if the next one is one of those instances.

And on the morrow, when Agrippa was come, and **Bernice**, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Pa'al was brought forth.

Acts 25:23

I'm not reading anything incriminating here, either. *Hmmm.* Berenice might very well have been a perfectly good little spoiled princess, with all that pomp required for her entry into a room, according to these passages. You might be wondering why I'm thinking to target her in these three separate passages then. It probably has something to do with her affair with **Titus**. Forget about him already? I said I wasn't going to hold your hand while crossing the street through the seventeenth chapter of Revelation because we'd already gone over the different Caesars. He was one of them. Speaking of which, look at what we read about Berenice on Wiki.

Affair with Titus [edit]

It was during this time that Berenice met and fell in love with Titus, who was eleven years her junior.^[18] The Herodians sided with the Flavians during the conflict, and later in 69, the Year of the Four Emperors—when the Roman Empire saw the quick succession of the emperors Galba, Otho and Vitellius—Berenice reportedly used all her wealth and influence to support Vespasian on his campaign to become emperor.^[19] When Vespasian was declared emperor on 21 December 69, Titus was left in Judaea to finish putting down the rebellion. The war ended in 70 with the destruction of the Second Temple and the sack of Jerusalem, with approximately 1 million dead, and 97,000 taken captive by the Romans.^[20] Triumphant, Titus returned to Rome to assist his father in the government, while Berenice stayed behind in Judaea.

Berenice liked to rock the cradle, apparently, because Titus was eleven years her junior when she fell in love with him. She furthermore backed the Flavians during the Year of Four Emperors in **69**—a mighty big risk. Recall your history, how the Herods backed the wrong man during the civil war that rocked the Roman world in the years following **Julius Caesar's** murder. **Herod the Great** went with **Marc Antony** rather than **Octavian**, resulting in a lot of groveling and butt kissing after **Cleopatra** pulled off that ridiculous serpent stunt. I still think it's a hoax but whatever. The lovebird routine paid off with Berenice. The Flavians rise in the Empire required all the numbers in her pocketbook, but love conquers all, I guess.



With **Vespasian** declared Emperor, it is Beatrice and Lover Boy who stayed behind to honeymoon in Yahudah and squash the rebellion. The aftermath of her love affair was one which insured that **Herod Agrippa II** would be the last of the Herods. But who really cares about the brother when Titus owns a letterman jacket? If she wears her dress just right it might be hung over her shoulders. Might as well throw the Joos under the bus while she's at it. Their little tirade ended with the Temple destroyed of its very foundation, Yerushalayim up in smoke, and **1 million** dead.

You've heard stories about girls with daddy issues running off on the back of a motorcycle with a dreamboat boyfriend, fueled with false promises, but this is straight up ridiculous. Daughter dearest aided in the total destruction of her granddaddy's kingdom, and she spent her entire fortune doing it. And you thought Paris Hilton needed a spanking.

In Rome [edit]

It took four years until Titus and Berenice reunited, when she and her brother Agrippa II came to Rome in 75. The reasons for this long absence are unclear, but have been linked to possible opposition to her presence by Galus Licinius Mucianus, a political ally of emperor Vespasian who died sometime between 72 and 78.^[21] Agrippa II was given the rank of praetor, while Berenice resumed her relationship with Titus, living with him at the palace and reportedly acting in every respect as his wife.^[22] The ancient historian Cassius Dio writes that Berenice was at the height of her power during this time,^[22] and if it can be any indication as to how influential she was, Quintilian records an anecdote in his *Institutio Oratoria* where, to his astonishment, he found himself pleading a case on Berenice's behalf where she herself presided as the judge.^[23] The Roman populace however perceived the Eastern Queen as an intrusive outsider, and when the pair was publicly denounced by Cynics in the theatre, Titus caved to the pressure and sent her away.^[22]

Upon the accession of Titus as emperor in 79, she returned to Rome, but was quickly dismissed amidst a number of popular measures of Titus to restore his reputation with the populace.^[24] It is possible that he intended to send for her at a more convenient time.^[21] However, after reigning barely two years as emperor, he suddenly died on 13 September 81.^[25]

It is not known what happened to Berenice after her final dismissal from Rome.^[21] Her brother Agrippa II died around 92, and with him the Herodian Dynasty rule over Judaea came to an end.

The idea that the whore saddled up to the beast in Revelation is obvious sexual imagery and it appears as though Berenice was straddling The Beast, quite literally. *When in Rome*. The opposition some of you might have relies upon the fact that the whore was burned whereas the fate of Berenice is not known. Isn't that only slightly suspicious though? I thought the Romans kept adequate records. I mean, consider everything

else we know about her. It took five years for Berenice and Titus to reconvene in Rome after their romp through the Yahudan countryside. Certain Senators hated her, though **Cassius Dio** writes that Berenice was at the height of her power there, living in the royal palace and acting very much as one would expect of the Emperor's wife. Despite selling her country and her countrymen and even her own nephesh [soul] for an appointment in the Queen's chair, Titus turned her out in an instant. All it took was a public denouncement by the theater people, *oh gee*, and she was tossed out of the palace. Did she return to her redneck brother in the desert pond she so despised? We are not told. She simply showed up in His-Story playing a Whore of such Biblical proportions that Yerushalayim was destroyed, and then slipped away because of the criticism of stage actors. I wouldn't be in the least bit surprised if her demise was scrubbed, being equally as Biblical—and the Controllers can't have that.

I leave you with one final passage.

⁶ Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other. ⁷ Then answered I and said, What shall be the parting asunder of the times? Or when shall be the end of the first, and the beginning of it that follows? ⁸ And he said unto me, From Avraham unto Yitschaq, when Ya'aqov and Esau were born of him, Ya'aqov's hand held first the heel of Esau. ⁹ For Esau is the end of the world, and Ya'aqov is the beginning of it that follows. ¹⁰ The hand of man is betwixt the heel and the hand: other question, Ezra, ask you not.

Ezra Reviy'iy (2 Esdras) 6:6-10 [Cepher]

I suppose the passage can be read in a number of ways. Esau being the end of the world could be referring to the crucifixion of Mashiach and the events surrounding 70AD, all of which involved the Herods. Ya'aqov being the beginning would then refer to the kingdom of heaven upon the earth. Then again, I am highly suspicious that the modern-day Israel situation is one big Edomite invasion. Let's conclude this portion, shall we? The Herods played a mighty big role in the kingdom of heaven narrative, always playing the role of the antagonist. It goes all the way back to Ya'aqov and Esau's struggles, though really, I have already traced it to a much earlier century, to Qayin and H'avel, but even before that to the Serpent and Chuah. I've already stated it though I'll say it again, Herod's part in the crucifixion of Mashiach cracks everything wide open. It was Esau finally going through with the killing of Ya'aqov so that he might nab the inheritance he had once forsaken. Do you recall how the false witnesses kept claiming Yahusha would destroy the Temple—Herod's Temple? Isn't that interesting. They were projecting. Everything they said he would do, they did themselves. The Edomites had already destroyed the Temple. But then in as little as four decades, the Herods would commit the deed all over again. ³ But Yoceph, the friend of Pilate and of Adonai, had been standing there; and knowing they were about to crucify him, he came before Pilate and requested the body of Adonai for burial.

THEY were friends. Yoceph of Ramah-Arimathea and Pilate. Yoceph's story is told to us in all four canonical gospels (namely, Mattithyahu 27:57–60; Marqus 15:42–46; Luqas 23:50–53; and Yochanon 19:38–42) and their friendship is never once mentioned. Are you really surprised though? I have more to say on that, but first you should know that it's not the only reference to their friendship. I have a second witness and I'm prepared to use it.

⁷ Now, one of the elders of the Supreme Council was a man named Yosias, called Yoceph of Arimathea—son of Yoachim, son of Nathan, son of Eleazar, son of Eliyahu, son of Yakim, son of Zadok—who lived on the Merchant's Road, a day's journey from Yerushalayim. He also owned an estate northwest of the city. He had a brother-in-law named Niqodiymon (Nicodemus), and both were secret followers of Yahusha. Yoceph of Ramah, the wise Commander, had been present at the Council when it sat in judgment on Yahusha, and he supported him, but many more who could have done so were absent because of the hour.

⁸ When evening drew near and Yahusha had been four hours on the cross, Yoceph of Ramah, being a man of status and authority, went to Pontius Pilate without fear, for they were friends. He requested the body of Yahusha, his kinsman, saying, "It is written in our law that the sun shall not be permitted to set on the body of a murdered man."

The Books of the Natsarim 21:7-8

Of course, Yoceph and Pilate were friends. Come on, he was rich and affluential. It doesn't outright say so here but I have already mentioned in my Miryam of Migdal: Wife of Mashiach paper how he was an tin trader from England. His connections potentially ranged all the way to the Americas and wouldn't go unnoticed by a Roman Governor. How else do you figure he managed to land in the lap of the Sanhedrin? And anyways, the giveaway here is his living in two separate locations, one on the Merchant's Road, a day's journey from Yerushalayim, and then in another estate northwest of the city. Kind of paints the picture, don't you think? The Garden Tomb, which Yoceph had originally intended to bury himself in, also happens to be located northwest of the city. Do you know what else was northwest of the city? Ramah was. Though most people know it as Arimathea. Ramah is located some 8 kilometers or 5 miles northwest of Yerushalayim. I'm guessing that would be the aforementioned Merchant's Road, which is furthermore said to be a day's journey from Yerushalayim. It also explains why an additional apartment in Yerushalayim would be desired, to avoid rush hour traffic.

The truly jarring part of Kepha's narrative is in the timing of his request. In every other given reference, Yoceph asks for the body of Mashiach only after his crucifixion, not before. Here his request is made known the moment Herod barks his orders. Contradictions! Rome is playing tricks on your mind! Best to get out now while you still can! LOL. Most Bible readers don't like notable discrepancies such as this one. I don't believe it is one, but for the moment, let's just run with it and say that it is.

For me, a conflict of details gives the story more credibility. The likelihood that Kepha actually wrote this has just been increased in my book. These were dudes rehearsing a traumatic situation years after the fact and are therefore allowed a mistake or two. They're men. Men with pens. I know that's not what many of you want to hear because you have been told that the Ruach HaQodesh supernaturally breathed every word of the gospel out. Why use four different witnesses then if the Ruach is the only storyteller? Had I looked to forge a book of the Bible, as many are

claiming with Kepha's Besorah, you could be sure I'd collect notes and pay attention to the fine details. Stuff like Yoceph of Arimathea and the timing of his request would most certainly be one of them. And so again, supposing this isn't Kepha attempting to recall events years or even decades after the fact, it seems to me that the imposter writer went out of his way to contradict the other four gospels.

Though as I was saying, Yoceph requested the body of Mashiach before his crucifixion and I don't see that as a contradiction. My old college buddy Occam's Razor had a saying which I'd like to quote from in trying moments such as these. He often told me the simplest explanation is usually the best one. That is sound advice which I have never forgotten.

Might I suggest that Yoceph requested the body of Mashiach from Pilate *twice*. He had been present at his midnight trial and already knew the plans of the Jews. As a secret follower, he also had been whispered to and knew what they were cooking up in the back room. And so, seeing as how he had failed to win over his contemporaries in preserving the life of Mashiach, his only thought was to use his political savvy in securing the body. I'm thinking he knew of additional plans, and we are watching diplomacy in action. Psalm 16:10 promises that Mashiach's body would not see decay. Who knows what the Temple Controllers had planned for Mashiach after he was dead? Very likely, Yoceph had a hand in ensuring that prophecy was fully realized. And he used Rome to do it. Anywho, Yoceph's first request as seen here would have been to insure the body. His second would be to collect it, after the deed was done.

The argument is that Pilate would never release the body of a crucified man over to a citizen, even if they were friends, and they're right. He wouldn't and couldn't. This well-known fact has been long debated, employed as fuel for accusation against the reliability of the resurrection story even, when in fact the Romans did not allow crucified victims to be buried in an honorable way. They left them on their crucifixion devices for several days so that their bodies might bloat in the heat of the sun, eventually exploding, before being tossed into a pit. Roman guards would have overseen an operation such as what I've just described rather than the tomb. Supposing Pilate is responsible, and he did release a crucified body then this would be the exception to the rule. We obviously don't have to worry about that though because Mashiach wasn't crucified by Rome. Pilate was demanding a corpse from a legalized mob so as to honor him in his death, speaking once more of his innocence.

⁴ And Pilate sent to Herod and asked for his body. And Herod said: Brother Pilate, even if no one has asked for him, we purposed to bury him, especially as the Shabbath draws near, for it is written in the Torah, that the sun should not set upon one that has been put to death.

GIVE me any other gospel account and the only person seemingly interested in burying Mashiach by the book is Yoceph of Ramah. Not overlooking other members of Yahusha's family, like the three Miryams. When it was the Romans doing the crucifying, one might argue that the Jews were under no obligation to bury him because it was out of their hands. They had no authority over a crucified body. Not so this time around. Now it is the Jews and the Edomites doing the killing. How the tables have turned. Clearly, Herod recognized the political maneuver at play. Pilate ordering the body of the slain victim brilliantly undermined their entire operation. It is a well-known fact that Herod had no shortage of spies. They were literally the people coaxing you with candy on the streets, hoping to win your secrets into their confidences. You figure by his response that he wanted to know who the mole was working against him, a double agent, is it? Certainly, not somebody sitting in the top of the Sanhedrin. Hadn't those seats been bought and paid for already?

Remember, Yoceph was still a secret follower of Mashiach by this point. He hadn't outed himself yet. Within days, hours actually, he too was thrown into a prison cell. I suppose his allegiances became obvious when Yahusha's body magically ended up in a tomb intended for Yoceph. And look at who outs themselves when that happens.

9 WHEN the unjust Yahudiym heard that Yoceph had begged and buried the body of Yahusha, they sought after Niqodiymon, and those fifteen men who had testified before the governor that Yahusha was not born through

fornication, and other good persons who had shown any good actions towards him.

⁷ The Yahudiym at the hearing of this were disquieted and troubled, so they seized Yoceph and commanded hm to be put in custody before the Shabbath and kept there till the Shabbath was over. 8 And they said to him: Make confession; for at this time, it is not lawful to do you any harm, till the first day of the week come. But we know that you will not be thought worthy of a burial; but we will give your flesh to the birds of the air and the beasts of the earth. 9 Yoceph answered: That speech is like the speech of proud Golyath, who reproached the living Elohiym in speaking against David. But you scribes and doctors know that Elohiym said by the prophet: Vengeance is mine, and I will repay to you evil equal to that which you have threatened to me. ¹⁰ [Adonai], whom you have hanged upon the cross is able to deliver me out of your hands. All your wickedness will return upon you.

Besorah Niqodiymon 9:1, 7-10

The Jews sought immediate vengeance upon anyone who stood up against their false accusations. But then furthermore, they had no intention of burying Yoceph, telling us that the same sentiments was reserved for the Son of Elohiym. After brutalizing Yahusha even beyond the standard Roman crucifixion of the day, all indications direct our attention to a continued trend. They would have mutilated his body afterwards. It's why Yoceph making such an effort to acquire the body is so important in nearly every passion recollection. He knew what they were up to, and just as importantly, who was speaking through them. The same spokesperson for the Nephiliym giant, obviously.

Herod's insisting that they would bury the body, even going so far as to invoke Devariym (Deuteronomy) 21:23, tells us that Pilate didn't believe they would, as per his sources. The puppet king was either lying or illinformed. He had surrounded himself with foolish council, and collectively they were bringing him, as well as themselves and the whole Herodian dynasty to swift ruin. You might be wondering why Herod would want Mashiach crucified if Pilate had already handed Yahusha over to his jurisdiction a little earlier on in the story only to have him sent right back. It's a good question. I have the answer for it. Before I give it though, here is the passage in question.

⁶ When Pilate heard of Galiyl, he asked whether the man was a Galiyliy. ⁷ And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Yerushalayim at that time.

⁸ And when Herod saw Yahusha, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him. ⁹ Then he questioned with him in many words; but he answered him nothing. ¹⁰ And the chief priests and scribes stood and vehemently accused him. ¹¹ And Herod with his men of war sat him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

¹² And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Luqas (Luke) 23:6-12 [Cepher]

We know now why the Herod mentioned is Antipas rather than his halfbrother Archelaus. Technically, Archelaus was in command over Yerushalayim. Assuming he was present for Passover as Antipas was, and it seems likely, Yahusha could have been handed over to him, Archelaus. Because really, Antipas had no direct authority there. His jurisdiction was over the backwater hills of Galiyl. Pilate was cleverly forcing the hand of a political opponent. Though Herod was a weak king, but a shadow of his father (and Pilate knew it), it appears as though Herod was not quite ready to place all his cards on the table yet. He was not yet willing to commit what remained of his fractured kingdom to suicide. He wanted the Romans to share his guilt. The Jews did too. Everyone was pressing Pilate to commit the deed and Pilate knew it. Pilate receives all sort of criticism for being a weak Governor when in reality he is the only one keeping his composure in all of this. Contrarily, you can see how easily the tetrarch cracked under pressure in the Luqas account. Within a few short verses we see Herod pass from exceeding gladness to sheer mockery, all due to the accusations of the Temple Controllers. Choose your friends wisely is a lesson to be learned in this morality tale. Who was really running the show, I wonder?

Speaking of which, a common protest to the 'Pilate is innocent' claim involves the friendship that ensued between the two. It says in Luqas 23:12 that they became friends on that very day, being formerly at enmity between themselves. The claim is that they found common ground in being co-conspirators, but I disagree. I am convinced that Pilate became one of the first post resurrection converts. Eventually he committed suicide in Switzerland, though I suspect he may have been suicided. Perhaps I will get to that. As I already mentioned, Herod was a weak king, easily influenced by the Temple Controllers. Many theologians paint the flamboyant boy king in the strokes of a well-oiled badass. Perhaps they are confusing him with his father, The Great. If I had to guess, the accord between them derived from a common experience. The crucifixion of Yahusha HaMashiach forever changed their short-lived lives, and assuming they are legitimate (I highly doubt they are), the letters passed between the two testifies to that fact.

And so, I present to you Herod's purported letter to Pilate for your consideration.

LETTER OF HEROD TO PILATE THE GOVERNOR

Herod to Pontius Pilate the Governor of Yerushalayim: *Shalom*.

I am in great anxiety. I write these things unto thee, that when thou hast heard them thou mayest be grieved for me. For as my daughter Herodias, who is dear to me, was playing upon a pool of water which had ice upon it, it broke under her, and all her body went down, and her head was cut off and remained on the surface of the ice. And behold, her mother is holding her head upon her knees in her lap, and my whole house is in great sorrow. For I, when I heard of the man Yahusha, wished to come to thee, that I might see him alone, and hear his word, whether it was like that of the sons of men. And it is certain that because of the many evil things which were done by me to Yochanon the Baptist, and because I mocked Mashiach, behold I receive the reward of righteousness, for I have shed much blood of others' children upon the earth. Therefore, the judgments of Elohiym are righteous; for every man receives according to his thought. But since thou was worthy to see that righteous man, therefore it becometh you to pray for me.

My son Azbonius also is in the agony of the hour of death.

And I too am in affliction and great trial because I have the dropsy; and am in great distress, because I persecuted the introducer of baptism by water, which was Yochanon. Therefore, my brother, the judgments of Elohiym are righteous.

And my wife, again, through all her grief for her daughter, is become blind in her left eye, because we desired to blind the Eye of righteousness. There is no peace to the doers of evil, saith Yahuah. For already great affliction cometh upon the priests and upon the writers of the law because they delivered unto thee the Just One. For this is the consummation of the world, that they consented that the govim should become heirs. For the children of light shall be cast out, for they have not observed the things which were preached concerning Yahuah and concerning his Therefore, gird up thy loins, and receive Son. righteousness, thou with thy wife remembering Yahusha night and day; and the kingdom shall belong to you govin, for we the (chosen) people have mocked the Righteous One.

Now if there is place for our request, O Pilate, because we were at one time in power, bury my household carefully;

for it is right that we should be buried by thee, rather than by the priests, whom, after a little time, as the Scriptures say, at the coming of Yahusha Messiah, vengeance shall overtake.

Fare thee well, with Procla thy wife.

I send thee the earrings of my daughter and my own ring, that they may be unto thee a memorial of my decease. For already do worms begin to issue from my body, and lo, I am receiving temporal judgment, and I am afraid of the judgment to come. For in both, we stand before the works of the living Elohiym; but this judgment, which is temporal, is for a time, while that to come is judgment forever.

End of the Letter to Pilate the Governor.

What Herod and Pilate hold in common is that Yahusha was the Righteous One of Yashar'el and that the kingdom of Elohiym had been handed over to him. Quite the confession, wouldn't you agree? I do have my concerns regarding its legitimacy. For starters, Yochanon being the "introducer of baptism by water" is somewhat suspicious, especially since ritual immersion predates the baptizer by a thousand years, easily. Herod may have been a bit of a nincompoop in the theology department, but the mikvehs to be found in probably every Yahudan neighborhood would be difficult to miss. Or perhaps we are simply dealing with another scribe doctoring up a rather bland document. Let's not get distracted though.

Nowhere are we given any indication that Herod repented. He simply recognized the judgement to come. Two of them, actually. A temporal judgement as well as an eternal one, and in both instances, his works were lacking. He even cast his lot in with the Jews, whose time as kingdom citizens was admittedly coming to an end. That of course happened in 70 AD. Supposing this letter has anything to say about their relationship, a common bond was forged on the basis that Yahusha was the Righteous One of Yashar'el. Can't say their friendship was a hatred against the Christians then. Well, I guess I should present Pilate's purported response then, seeing as how we've already gone through with Herod's letter to Pilate.

LETTER OF PILATE TO HEROD

Pilate to Herod the Tetrarch: Shalom.

KNOW and see, that in the day when thou didst deliver Yahusha unto me, I took pity on myself, and testified by washing my hands (that I was innocent), concerning him who rose from the grave after three days, and had performed thy pleasure in him, for thou didst desire me to be associated with thee in his crucifixion. But I now learn from the executioners and from the soldiers who watched his sepulcher that he rose from the dead. And I have especially confirmed what was told me, that he appeared bodily in Galiyl, to the same form, and with the same voice, and with the same doctrine, and with the same disciples, not having changed in anything, but preaching with boldness his resurrection, and an everlasting kingdom.

And behold, heaven and earth rejoice; and behold, Procla my wife is believing in the visions which appeared unto her, when you sent that I should deliver Yahusha to the people of Yashar'el, because of the ill-will they had.

Now when Procla, my wife, heard that Yahusha was risen, and had appeared in Galiyl, she took with her Longinus the centurion and twelve soldiers, the same that had watched at the sepulcher, and went to greet the face of Mashiach, as if to a great spectacle, and saw him with his Talmidiym. Now while they were standing, and wondering, and gazing at him, he looked at them, and said to them, "What is it? Do ye believe in me? Procla, know that in the covenant which Elohiym gave to the fathers, it is said that everybody which had perished should live by means of my death, which ye have seen. And now, ye see that I live, whom ye crucified. And I suffered many things, till that I was laid in the sepulcher. But *now*, hear me, and believe in my Father—Elohiym who is in me. For I loosed the cords of death, and brake the gates of She'ol; and my coming shall be hereafter."

And when Procla my wife and the Romans heard these things, they came and told me, weeping; for they also were against him, when they devised the evils which they had done unto him. So that, I also was on the couch of my bed in affliction, and put on a garment of mourning, and took unto me fifty Romans with my wife and went into Galiyl.

And when I was going in the way I testified these things; that Herod did these things by me, that he took counsel with me, and constrained me to arm my hands against him, and to judge him that judgeth all, and to scourge the Just One, Adonai of the just. And when we drew nigh to him, O Herod, a great voice was heard from heaven, and dreadful thunder, and the earth trembled, and gave forth a sweet smell, like unto which was never perceived even in the temple of Jerusalem. Now while I stood in the way, our Adonai saw me as he stood and talked with his disciples. But I prayed in my heart, for I knew that it was he whom ye delivered unto me, that he was Adonai of created things and Creator of all. But we, when we saw him, all of us fell upon our faces before his feet. And I said with a loud voice, 'I have sinned, O Adonai, in that I sat and judged thee, who avenges all in truth. And lo, I know that thou art Elohiym, the Son of Elohiym, and I beheld thy humanity and not thy divinity. But Herod, with the children of Yashar'el, constrained me to do evil unto thee. Have pity, therefore, upon me, O Elohiym of Israel!'

And my wife, in great anguish, said, "Elohiym of heaven and of earth, Elohiym of Yashar'el, reward me not according to the deeds of Pontius Pilate, nor according to the will of the children of Yashar'el, nor according to the thought of the sons of the priests; but remember my husband in thy glory!"

Now our Adonai drew near and raised up me and my wife, and the Romans; and I looked at him and saw there were on him the scars of his cross. And he said, "That which all the righteous fathers hoped to receive and saw not—in thy time [the Adonai] of Time, the Son of Man, the Son of the Most High, who is forever, arose from the dead, and is glorified on high by all that he created, and established for ever and ever.

End of the Letter of Pilate to Herod.

There are some added paragraphs to Pilate's letter though the keyword is *added*. I will let you look those up for yourself. And when you do, it will be made abundantly clear that somebody else earmarked their own personal scholarly notes into the conversation. That raises all sorts of questions as to the legitimacy of what is shown but I am okay living with the tension if you are. On that note, did you notice how Pilate referred to Herod as a Tetrarch? The Jews as well as the Hebrew writers may have thought of him as a king, but Pilate would never make that same mistake. *Mm-hmm*, evidence as to its potential authenticity.

Something else that immediately struck my attention is in Pilate throwing the conspiracy right back upon Herod when claiming: "for thou didst desire me to be associated with thee in his crucifixion." That tells us everything we need to know as to why the Tetrarch sent Mashiach back to the Roman Governor on the first go-around. It was an arm-wrestling competition. I'm not reading anything that outright states Pilate crucified Yahusha though. Scourged him, *yes*. Judged him, *yes*. Every Besorah that I can find agrees upon those two facts. Scourging is not the same thing as crucifying. Yahusha hadn't even been sentenced to death yet when that happened. What seems clear in all of this is that Pilate initially had Mashiach punished hoping to appease the conspirators. Clearly, they were not appeased. His stated sin is that he went too far, allowing the Son of Elohiym to be brutally beaten at the hands of his soldiers, but even moreso that he sat in judgement over him when it should have been the other way around.

The only direct suggestion pinning Mashiach's crucifixion to Pilate is in the quote from the risen Yahusha to Procla, wherein he stated: "And now, ye see that I live, **whom ye crucified**." Well, that's strange. Did I read that right, Procla crucified Mashiach? News to me. I cannot find a single Besorah which has Pilate's wife on Golgotha calling the shots. Contrarily, here is what we read of her in Mattithyahu's Besorah.

> While Pilate was still seated on the bench, his wife sent him a message, 'Have nothing to do with that righteous man. I suffered much in a dream today because of him.'

Mattithyahu (Matthew) 27:19

Exactly. That's the **Claudia Procula** whom I've come to know and love. Warning Pilate to have nothing to do with him sounds like an intimate conversation between a husband and wife. It's an odd insertion. Not the sort of detail which Mattithyahu would know about, unless Procla became a convert, that is. Maybe even a prominent member of the church of Rome as so many suspect. Why is she being fingered for crucifying him though? Is it because she falls under the authority of her husband, and he is deemed responsible? That is my best guess. Especially since she later prays: "Reward me not according to the deeds of Pontius Pilate." So, he did crucify Mashiach then. *Maybe*. Or maybe he is responsible for the crucifixion in so much as he judged him innocent but then handed him over to the Jews so that they might have their own way with him. That is still a guilt even if the Romans weren't the ones to drive the nails in.

There is one more observation worth noting before venturing forward. We have already seen how Yoceph of Ramah requested the body of Mashiach in Kepha 3. We then read in verse 4 regarding Herod's response. Herod insisted that the Torah would be kept and that Mashiach's body would have been buried despite conflicting evidence. Herod's own confession, via the corresponding letters, claims he was lacking in the morality department. The Torah was not his cup of tea. Regardless, Pilate and Herod became friends. Nowhere in all of this does Pilate call Herod righteous. He calls Yahusha Just, which is essentially the same thing. But then look at the one other character whom Pilate suspends as an upright person.

> ⁸ When evening drew near and Yahusha had been four hours on the cross, Yoceph of Ramah, being a man of status and authority, went to Pontius Pilate without fear, for they were friends. He requested the body of Yahusha, his kinsman, saying, "It is written in our law that the sun shall not be permitted to set on the body of a murdered man."

> ⁹ The Governor said, "You are an **upright man**, and I will not deny this to you."

The Books of the Natsarim 21:7-8

There's your second confirmation that Yoceph of Ramah and Pilate were friends. Yoceph was an upright man, according to Pilate. That's essentially the same thing as calling him righteous. *Pause*. I'm counting **11** individuals who are listed as righteous in the New Testament. Two of those names involve Yahusha and our Father in heaven, leaving only **9** mortal men or women to contend with. And though Yoceph of Ramah has already been included in that list in Luqas 23:50, it is Pilate of all people who affirms that attribute here in The Books of the Natsarim. Interesting. That tells us that Pilate was putting the pieces together. He had already judged Mashiach innocent of all accusations from the Temple Controllers. But now he stood alone in that decision with nobody to back him. Except for Yoceph. The only two people who are deemed as righteous in this story are Yahusha and Yoceph.

⁵ And he delivered him to the people on the day before the Feast of Matstsah. And they took Adonai and pushed him as they ran and said: Let us drag away the Son of Elohiym, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying: Judge righteously, O King of Yashar'el.

THE sheer level of arrogance in this passage is truly breathtaking. I mean, the utter and absolute contempt as well as the unadulterated hatred for the Son of Elohiym couldn't be any more evident than what is offered for us in Besorah Kepha 5. It is not the Romans this time around who are left unchecked in their crucifixion duties, but the people. Follow the breadcrumb trail and you will surely come to find that it was the Yahudim who barked the order, and then again, the Yahudim who pulled the trigger and had Mashiach strung up. I have repeatedly made the claim that Pilate was innocent in all of this, though I suppose that's not entirely true. After all, he did deliver Yahusha over to Herod and his crew (it says so *here*) when in fact he could have thrown Mashiach into Fort Antonia for the remainder of the Matstsah week, giving the riotous mob an ample cooldown period. He didn't. And in this way, he *was* guilty.

How demonic is the mob though? They're literally playing the mouthpiece for HaSatan. "Let us drag away the Son of Elohiym, having obtained power over him...?" Who talks like that? It is quite unsettling, though brutally honest all the same, and reminds me of another scene in the canonical gospels. I am reminded of various extra-canonical books as well, all of which ascribe the same visceral reaction. Besorah Niqodiymon most certainly comes to mind. There are others which we will turn to over the course of this conversation. But first, the mob mentality. You can probably already conjure the scene I am thinking of, and *here* it is.

²⁸ And all they in the synagogue, when they heard these things, were filled with wrath, ²⁹ And rose up, and thrust

him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. ³⁰ But he, passing through the midst of them went his way.

Luqas (Luke) 4:28-30

The defining difference between the Natsareth mob and the Yerushalayim mob is that Yahusha hadn't delivered himself over to the will of the ignorant on the first go-around. But then don't let the similarities evade you. Herod Antipas was the tetrarch of Galil, where Natsareth just so happened to be located. Everything is interconnected. The ruach driving the Galil mob from the hilltop in Natsareth was capable of completing its mission but only when Mashiach was good and ready to deliver himself to the people, even if it is Pilate who committed the deed.

Let's just be clear at what I am saying in all of this. The Romans did not drive the nails into Yahusha's hands. You will ask for chapter and verse, and not from Kepha's Besorah. Very well then. You demand something in the Bible, anything from Canon which backs Kepha's claim, and I don't blame you. Well then, hold your horses, because the same scene plays out in the canonical gospels, and I'm about to offer them. *Follow* along.

²⁷ Then the soldiers of the governor	²⁷ Now the servants of Pilate had
took Yahusha into the common hall	taken Yeshua to the great house of
and gathered unto him the whole	the judges, and the people
band of soldiers. ²⁸ And they stripped	gathered around, ²⁸ and they
him and put on him a scarlet robe. ²⁹	stripped him, and covered him with a
And when they had platted a crown	garment of fine red linen, 20 and set a
of thorns, they put it upon his head,	crown of thorns upon his head, and a
and a reed in his right hand: and they	reed in his right hand, and bowed the
bowed the knee before him, and	kneed before him, saying, "May
mocked him, saying, Hail, King of the	Yahuah save you, King of the
Yahudiym!	Yehudim." ³⁰ And they spat on him
	and took the reed, and smote on his
Besorah Mattithyahu (Gospel of	head.
Matthew) 27:27-30 [Cepher]	
, LIJ	The Hebrew Gospel of Mattithyahu
	27:27-30

I have just given you the *same* chapter and verse but from two separate sources. One Greek, the other Hebrew. Quite the difference between the two, wouldn't you agree? I even took out the highlighter and red marker, hoping you wouldn't miss it. We are told in the Greek that Yahusha was taken to the common hall, a reference to the courtyard of the governor's headquarters, also known as the Praetorium. Whereas the great house in Hebrew is an undeniable reference to the Temple. It's the little details.

That fact is both obvious and evident when Hebrew Mattithyahu identifies the house as belonging to the judges—an undeniable reference to the Sanhedrin. And just to be certain that I'm not diagnosing the wrong location, pay careful attention to the sleight of hand. The Greek insists a band of Pilate's soldiers stripped him of his clothes, dressed him in a scarlet robe, planted a crown of thorns on his head, and then mocked him as the King of the Yahudiym. Whereas "the people" in the Hebrew identifies these same actions as having originated with an angry mob.

If we are to go with the Hebrew Besorah of Mattithyahu, then Pilate's servants saw that Yahusha was given safe conduct to the Sanhedrin, hoping the mob wouldn't get to him first. It is there, presumedly *in* the Temple, that Yahusha was removed from Roman supervision, stripped of his clothes, and delivered a crown of thorns. But even before that, you don't have to read between the lines to conclude that Yahusha was tried by the court all over again. You see, Besorah Kepha and Mattithyahu *do* agree.

Wrong chapter and verse? Before you tell me the Hebrew Gospel of Matthew was copied by people who rejected Yahusha as Mashiach and is therefore not to be accepted as courtroom evidence, I probably should have warned you in advance that I am not quoting from the Shem Tov version. No, I am quoting from the Hebrew Gospels of Sepharad, Spain. That's right, you heard me. I said 'Gospels'—*plural*. We have all four of them. Mattithyahu, Marqus, Luqas, and Yochanon. In Hebrew. And I checked. They all read the same way. The Jews did the killing. I will be sure to parallel them as Kepha's Besorah continues.



Kepha and Docetism

YAHUSHA was taken back to the Temple for a *second* trial. Details are mum this time around. The only particulars given happen to be a footnote. The reason potentially being that Yoceph of Ramah and Niqodiymon as well as other supporters were absent, and so no witness is given. Also, calling it a kangaroo court is probably far too complimentary. Only a mob seems likely, and it was high time for a hanging. You will also recall that Kepha was the exclusive Talmidiym recorded to have been present in the Temple courtyard for the original trial. That would be the cockle-doodle-doo episode that you all know so well.

Well, there is yet another passion account attributed to Kepha which might shed some additional light upon or figure parallel details even to the mob confrontation in the Temple. It derives from 'The Gnostic Apocalypse of Kepha,' as found in the Nag Hammadi library. This is not to be confused with the proto-orthodox 'Apocalypse of Kepha' in which the title character is given a tour of the cosmos. The Gnostic one promotes a doctrine known as Docetism. Appropriate since some of the earliest references to Besorah Kepha also identify it as containing Docetic thought. I probably should have mentioned that in the introduction. Oh well. Better late than never. Somebody named **Serapion of Antioch** was so disturbed to hear a church openly reading from Besorah Kepha in the whereabouts of **200** that he wrote a letter titled "Concerning what is known as the Gospel of Peter." In it, he advised church leaders not to read the book on the basis that he was picking up on Docetic vibes.

Trigger warning. Docetism was unequivocally rejected at the **First Council of Nicaea** in **325** and is currently regarded as heretical by the Catholic Church, Eastern Orthodox Church, the Coptic Orthodoxy, Armenians, and any and all Protestant denominations that accept and hold to the statements of these early church councils, especially all Trinitarian Christians. If any of these branches describe your affiliation, then *uh-oh*. I'll have you know I spent all day attempting to get to the bottom of Docetism without receiving a straight answer. Probably because there were many different variations of thought all lumped together into one weaponized doctrine, which the RCC crowd employed for nuke purposes against their competitors.

One explanation of Docetism depicts a Christ so divine that he could not have possibly been human. He only appeared to be made of flesh and blood at the nativity, his body being an illusion of ignorance. This would fall in line with the Greek word *dokesis*, which means 'appearance' or 'semblance.' The proponents of this view aren't simply annotating the fleshly ministry of Yahusha though. His dokesis would be an ongoing one. Consider:

² And Yahusha **appeared in the form of a little child** and greeted them and told them to go to the city of the barbarians, and promised to be with them, and left them.

Acts of Kepha and Andrei

Why would Yahusha appear to Kepha and Andrai as a little child rather than a resurrected man? After all, the story takes place after the great commission. I'm not sure I can outright answer that question, nor is my ability to adequately tackle the issue proof of its deficiency, as theories go. If I had to guess, the writer of 'Acts of Kepha and Andrei' is attempting to convey the notion that Yahusha, both in his pre-incarnate and resurrected state, is so much larger than any one man that he cannot therefore be expressed by the sequence of mortal life stages: fetus, baby, child, grown man, or elder. The idea is that Yahusha could have appeared as a mature adult but not even that would adequately contain him. The reason I come to that conclusion is because of how the *dokesis* doctrine plays out in other books, like the one I am about to quote. But first, here is some context for you. It is the story of the star which appeared in the east to announcing the birth of Mashiach and the magi who followed it.

> ³ And each of us was speaking about the revelations and visions that had appeared to him in the Cave of Treasures of Hidden Mysteries, but our visions did not resemble each other, and all the wonders of many forms that appeared to us. ⁴ There is one of us saying, "I saw a light in which there were many images that were amazing." And there is one saying, "I saw an infant who had unspeakable forms." ⁵ And there is one saying, "I saw a youth who did not have a form in this world." And there is one saving, "I saw a human being who was humble, unsightly in appearance, and poor." 6 And there is one saying, "I saw a cross and a person of light who hung upon it, taking away the sins of the entire world." And there is one saying, "I saw that he went down to She'ol with force and all the dead rose and worshiped him," ⁷ And there is one saying, "I saw that he ascended in glory, and he opened the graves, and he raised up the dead, while they are crying out and saying: 'Holy is our king and holy is his descent to us! Because of our sins he humbled himself to save us."" 8 And there is one saying, "I saw him ascending to the heavenly height, and angels opening the gates of heaven before him. And clouds of seraphs and angels are taking him upon the palms of their hands, and the Paraclete Ruach taking a diadem and a crown and making victory shine before him, and all the hosts praising and singing the honor of his humility, which prevailed in the whole struggle of error and death."

Revelation of the Magi 14:3-8

After exiting the Cave of Treasures with their gifts of gold, frankincense, and myrrh, the magi each speak of their visions in turn. Yahusha appeared to one as an infant and another as a mature adult, whereas another saw him hung upon the cross. And then notice something. The magi who saw him leave the cross and enter She'ol did not differentiate between a fleshly body or nephesh. Clearly, Yahusha was still hung upon the cross when he saw his nephesh, but to a Docetist of this caliber, who is to say the real Yahusha was buried in a tomb? The nephesh of Yahusha was the real Mashiach. The mystery of dokesis only continues after they arrive at the nativity scene.

> ⁶ "Therefore, rise and go in peace. Again, I am with you in all visions and signs, just as I am with you from the first day. For just as I am in sight and in all forms hereand behold, you are amazed by all the visions and forms in which you see me—I am also with the Father of majesty whose will I am since the world began, and I am never separated from you, nor from the presence of the Father, because I am a ray of his light, and I was sent to you to enlighten you.⁷ And behold, you are amazed as frail human beings-how much more when I have come to you in the majesty of my Father. As for you not being able to stand before me, neither could the angels and powers that are above you when I descended upon them, and they saw a vision of wonders and stood in fear and trembling. Even as it was fitting for them, I appeared to them, and for you I appeared as you were able to see."

Revelation of the Magi 21:6-7

The individual doing the speaking in this passage is none other than Yahusha. He is but a babe in a manger. But don't let that fool you. Even his infancy could not contain him. He was just as much a man in that instance as a newborn. He was also the light of the star, by the way, and only the magi were capable of seeing it. I would show you but I really don't intend this to become a commentary on 'Revelation of the Magi' when it is Docetism we're after. And so, if you're following, that means Yahusha was simultaneously shining forth in the firmament, having only recently descended from his throne in the highest heaven, while simultaneously inhabiting his fleshly mother's womb. You see, a fleshly body cannot contain him.

By the way, in the game of duality, *dokesis* applies to Sammael as well. HaSatan appearing as something which he is not seems to be a given though I shouldn't presume you'll agree. The same can be said of the Son of perdition, by the way. I the case of the antichrist, I've come prepared with a passage of extra-canonical Scripture which I think you'll appreciate.

> ¹⁴ For behold I will tell you his signs so that you might know him. ¹⁵ He is a ...of a skinny-legged young lad, having a tuft of gray hair at the front of his bald head. His eyebrows will reach to his ears. There is a leprous bare spot on the front of his hands. ¹⁶ He will transform himself in the presence of those who see him. He will become a young child. He will become old. ¹⁷ He will transform himself in every sign. But the signs of his head will not be able to change. ¹⁸ Therein you will know that he is the son of lawlessness.

The Apocalypse of Eliyahu (Elijah)

It seems as though the quote-unquote "Docetist" saw HaSatan's trickery as a matter of concern. If it is true that Yahusha is greater than the fleshly body as expressed by a man or child and can therefore transform himself into any one of those soul-expressions on a whim, the same can be attributed to the son of perdition, sort of. Whatever bodily illusion the antichrist expresses himself as, he cannot manifest anything but a bald head and, perhaps far more importantly, the leprous bare spot on his hands, telling us that he's unclean due to his transgressions.

There is more to Docetism than what has just been shown. Other groups purportedly claimed Christ was an altogether separate entity who entered Yahusha's fleshly body in the form of a dove at his baptism. This Christruach then departed from Yahusha while he hung on the tree. The idea is that the true Christ could not feel pain in the mortal realm and thusly allowed a stand-in body to receive the sacrifice. To be clear, this particular view involving the Mashiach-ruach in a normal human being (not born of a virgin, mind you) applies to other groups beyond traditional Gnostic thinking and appears to have been a somewhat popular view in the early church. If what I have otherwise described is an accurate view of Docetism, then it certainly seem to be what Yochanon was getting at when he warned of a *certain* antichrist teaching.

³ And every ruach that confesses not that Yahusha Ha'Mashiach is come in the flesh is not of Elohiym: and this is that ruach of Anti-mashiach, whereof ye have heard that it should come; and even now already is it in the world.

Yochanon Ri'shon (1 John) 4:3

Supposing the weaponized phrasing of Docetism were truly a thing, and I'm not doubting its existence in one century or another, then you could say Yochanon was directly addressing the issue. Because saying Yahusha did not die and resurrect seems at its core completely dislodged from the whole of Hebrew Scripture. He most certainly did die and resurrect from the dead. And so, understand what I'm not telling you. I am not a Docetic according to the dictionary definition. Did I pronounce that right? Docetist, is it? Whatever. I'm simply not convinced that Docetism was a thing during the intervening years of Yahusha's ascension and the Temple's destruction, when Yochanon would have written his letter. He was first and foremost addressing those who insisted Yahusha did not come from Elohiym and then also those who claimed the Mashiach had not arrived in the flesh. There were plenty of those in his day. It is they would have been the ruach of anti-mashiach, not those who ruminated over the method by which the preincarnate Son of Elohiym became incarnate in the centuries before the Trinitarians won the debate.

Personally, I suspect the RCC crowd was weaponizing all sorts of theological words and then hurling them at their competitors for propaganda purposes when what the Gnostics were ultimately getting at is the pure pre-existent heaven born 'Self' they identified with ruach. Look, I understand some Gnostics understood the flesh to be evil. Maybe even many of them—according to our Controllers. Certainly not all though. You might as well tell me the Baptists turned the wine back into water and that it somehow proves all Christians believe there's an eleventh Commandment demanding prohibition, LOL. The heaping of propaganda thrust upon the Gnostics by our Controllers should incite further enquiry. Why was there such a concentrated effort to eliminate them? Not all Gnostics were Christians, you know. You can't shove them all into a box. I'm willing to bet the Gnostics were as varied in their beliefs as many a denomination.

And really, the relationship between the ruach *above* and a fleshly body *below* is still a mystery to me but I'm not going to hate on the Gnostics for claiming to hold an experienced knowledge on the subject. Don't be ridiculous. And so, here is what 'The Gnostic Apocalypse of Kepha' has to say about the riotous crowd.

As the Savior was sitting in the temple... I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

And he said to me, "Kepha, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon your eyes your robe—and say what you see."

But when I had done it, I did not see anything. I said, "No one sees this way."

Again, he told me, "Do it again."

And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Savior. And I told him about those things which I saw.

And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice. When he heard these things from me, he said to me, "Prick up your ears and listen to the things they are saying."

And I listened again, "As you sit, they are praising you."

And when I said these things, the Savior said, "I have told you that these people are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

The Gnostic Apocalypse of Kepha

Reads awfully similar to Besorah Kepha 5, don't it? You may have noticed the 'dot, dot, dot' after the first sentence. That was my personal improvisation. The text reads: 'As the Savior was sitting in the temple,' but then includes a couple of paragraphs of information which I didn't think necessary to add. I simply wanted to show you the location of their whereabouts. It is while seated in the Temple with Mashiach that Kepha sees a riotous mob led by the priests, stones clutched in their fists.

We are often told the riotous mob is a vision but that may not be the whole story. The 'Apocalypse' or 'unveiling' directs us to what Kepha saw going on beyond the spiritual curtain but only after cupping his hands over his eyes. Their arrogance was such that they were actually praising Yahusha among their heaping of insults. And just so we're clear, the mob arrived before Kepha's 'unveiling.' Perhaps they too are a vision of what is to come, making this more-so a dream within a dream sort of vision. FYI, they have arrived with one purpose. To hang Yahusha from a tree. And it all goes down in the Temple, not the Mount of Olives.

The scenario is somewhat of a match with what we've already encountered. Pilate presumedly escorted Yahusha to the Temple according to the Hebrew gospels and then the mob overtook him there. Therefore, I'm wondering if 'The Gnostic Apocalypse of Kepha' takes place somewhere on the chronological timeline of Mashiach's passion. Maybe even when Kepha was attempting to warm his bum by the fire. But how could that be? Yahusha and Kepha were physically separated at that precise moment. But were they though? Need I remind you that Docetism is the topic of the hour but even that may be misdirection. The stunning ending to Kepha's apocalypse is that Yahusha's fleshly counterpart was crucified whereas his true divine being was not. *Follow* along.

When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Adonai? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

The Savior said to me, "He whom you saw on the tree, glad and laughing, this is the living Yahusha. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

The Gnostic Apocalypse of Kepha

Theologians have a long history of flipping out at passages such as this one, because it is Gnostic you know, though I don't seem to understand the trouble they're having. Antagonists will claim there are two Yahusha's, as represented by the flesh and his nephesh, and we can't have that. *Whoop-de-doo*. There are certainly those who will argue against the notion, stating there is no difference between the flesh and the nephesh (and they have a right to their opinion), but disagreeing with Platonists on the matter is hardly apostate. Read the passage again if need be. Try not to overlook the part where both the fleshly and the spiritual Yahusha are hung from the tree, *together*. Perhaps we can all agree on that one. It never says the fleshly Yahusha was hung whereas the spiritual one was not. No, they were both on the tree for a spell.

The only difference is that the nails were driven into Yahusha's fleshly self. The ruach or the laughing Yahusha as he is here known responded
to their ignorance in turn. Because only his body was given over to them. To quote Yahusha:

"This is my body which is given for you..."

Luqas (Luke) 22:19

Pilate handed the Yahudim authority over his body but certainly not over his nephesh. I am becoming more and more convinced that **Plato**, despite being an obvious shill and a spook, was manhandling the Mysteries of heaven. To quote **Aristotle**:

> "The body cannot be soul; the body is the subject or matter, not what is attributed to it. Hence the soul must be a substance in the sense of the form of a natural body having life potentially within it."

De Anima 2:1

What Aristotle is attempting to convey is that the body only takes its form from the pre-existent soul. It is the nephesh which not only defines what the fleshly body will look like; it is the nephesh which animates it as well. Kapeesh? That is why Kepha was given the eyes to see the fleshly Yahusha hung upon the tree and the simultaneous nephesh of Yahusha laughing at everyone's ignorance while he gets up to leave. That's just another way of saying he died, by the way. His nephesh continued on to She'ol whereas his body was buried in a tomb. Unorthodox maybe, but hardly apostate.

It seems to me that Yahusha summed it up best when stating:

²⁸ And fear not them which kill the body but are not able to kill the nephesh: bur rather fear him which is able to destroy both soul and body in Gey Hinnom.

Mattithyahu (Matthew) 10:28

Even Yahusha agrees that the body and nephesh are two separate things. If I'm reading this right, a murderer is only capable of murdering the body whereas the nephesh is untouched by him. Contrarily, destruction of the

nephesh is an area accredited to the Most-High alone. *Hmmm*. Maybe "The Gnostic Apocalypse of Kepha' was onto something after all. We already know that Claudia Procula had troublesome dreams because of Yahusha, and it has been often stated that Yahusha appeared to her in those dreams. Is it possible that Yahusha's nephesh speaking with Kepha in the Temple courtyard was in itself a vision as well?

⁶ And one of them brought a crown of thorns and put it on the head of Adonai. And others stood and spat in his eyes, and others smote his cheeks; others pricked him with a reed; and some scourged him, saying: With this honor let us honor the Son of Elohiym.

ACTUALLY, when it came to the involvement of the Yahudim, I left out one very important detail. The mob of people who beat Yahusha to a bloody pulp and then set a crown of thorns upon his head are also described for us in those four gospels. I'll give you a hint—as if you still need one. They weren't the Romans. Here is how the *same* scene plays out in Yochanon.

Surely, the night and day difference between the two texts hasn't escaped you. The passage on the left involves *stratiōtai* and derives from the Textus Receptus, whereas the passage on the right comes to us by way of the Spaniard Hebrew and identifies קרוֹשֶׁים as his killer. In English, we would say *pae-roo-shim*. You're probably wondering how I came to that conclusion. Well, I too have friends who help in the sleuth work from time to time, and some of them happen to be proficient in Hebrew. The term Pharisee means "one who is separated," and is spelled out as follows: קרוֹשִׁים, which is what we just read in the original document. It's a match. If you don't believe me, <u>look it up</u> for yourself. The 'Scholars' aren't talking about the Hebrew Gospels and very few people want you to know about them. You have to wonder why. I'll go out on a limb here and (at the risk of never being allowed admission into Israel again) say what most of us are already thinking. The Pharisees did it. They were personally overseeing his shellacking. Their involvement isn't a fluke either. As my commentary on Besorah Kepha commences, you will see that they continue to show up in the canonical passion narrative, and in all the wrong places.

I'm thinking the Hebrew Gospels aren't being spoken about for the same reason that Besorah Kepha was buried, which begs the question. Supposing our Controllers were successful in altering the gospels so as to push responsibility away from the Yahudim and to the Romans, then why couldn't they do the same to Kepha? My best guess is that Kepha was in the hands of the wrong people. Remember how I told you Besorah Kepha was claimed to be a Netseriym text? *Mm-hmm*. The RCC had no use for this one. Best to make it go away.

Any suggestion that the gospels may have been tampered with in order to shift blame onto the beast of Revelation rather than the whore will be more than most Bible readers can bear, and I don't blame them. It has taken me years, decades really, to come to terms with the obvious. Also, if I have learned anything in these discussions, it's that the letters of Pa'al takes precedence over the teachings of Mashiach. No, that was not a swipe at Pa'al. It's just a matter of recognizing how these things go. And so, perhaps you will be happy to know, residue of their actions can still be found with the Apostle.

> ¹⁴ For ye, brethren, became followers of the called out assemblies of Elohiym which in Yahud are in Mashiach Yahusha: for ye also have suffered like things from your own countrymen, even as they have from the Yahudim, ¹⁵ who both killed Adonai Yahusha and their own prophets and have persecuted us; and they please not Elohiym and are contrary to all men: ¹⁶ forbidding us to speak to the other nations, that they might be saved, to fill up their sins always: for the wrath has come upon them to the uttermost.

1 Thessalonians 2:14-16

Pa'al's letters were written before the Gospels and I'm not reading anything in his account of the crucifixion regarding the Romans. It *says* the people who killed the prophets also killed Yahusha HaMashiach. Who killed the prophets? You already know the answer to that one. These same individuals please not Elohiym and are contrary to all men. They are heaping the sins upon themselves in forbidding him and his contemporaries from bringing the goy into Yashar'el, so that they might be saved by the Hebrew faith. That's a wild and stunning confession. Pope Francis has repeatedly claimed that the Jews had nothing to do with the death of Christ. I wonder if he's reading the same book.

Some of you may need to hug a pillow and watch a Holocaust movie hoping to wash the naughty thought of their guilt from your Zionist education. I won't try to stop you. Others will get to work scouring the pages of Pa'al's letters hoping to prove me wrong, and in the process Pa'al as well. You will pull a 1 Corinthians 2:8 on me, which states:

Which none of the **rulers** of this age knew: for had they known it, they would not have crucified the Yah of glory.

Qorintiym Ri'shon (1 Corinthians) 2:8

The Greek word for rulers is $[\dot{\alpha}\varrho\chi\dot{\circ}\nu\tau\omega\nu]$ archontōn. Archon has become a somewhat popular word in the world of Nephiliym research. Somebody is prepared to tell me the archon word is referring to the prince of the power of the air and his confederate of divine beings and I don't have a problem with that. There is plenty of Scripture which states the Temple Controllers were spokesmen for HaSatan, but I can't find a single passage which says the same of Pilate. Turns out, the actual word *archontōn* is used in only two other places in the New Testament. Luqas uses it in 14:1 to refer to the "leaders" of the Parashiym. Elsewhere, Yochanon 7:48 employs the word to describe the "chief rulers" of the Parashiym.

What Pa'al is saying then is that the leaders and the chief rulers of the Parashiym were completely arrogant as to who they were crucifying, just as he [Pa'al] was at an earlier hour. Had they known then they never would have gone through with it. Perhaps before this is over, I will show proof as to why not even HaSatan knew who he was.



I figure this is as good a time as any to bring the Shroud of Turin into this discussion because, unlike what we are told about it, the Shroud does not give witness to a Roman crucifixion. Yes, it is true, there are nails in his hands and the man within was crucified very much as the Romans would crucify someone *but come on*. Even the Shroud researchers are shocked at the brutality the man within was expected to endure. It went way beyond every standard Roman crucifixion presently known to us. Why am I even beating around the bush? The man within *is* Yahusha HaMashiach. There is no longer any doubt in my mind to that fact.

My intent however is not to prove the validity of the Shroud on this venture. I have already done that in my End of the Millennial Kingdom paper. My entire point in bringing it up again is because Yahusha was the murder victim of a mob mentality, and the Shroud proves that fact as well. Even if you disagree with me and claim the Romans did it, you will be pressed to admit that his tormentors went unchecked in their duties. Well, I am here to tell you that the Shroud agrees with the mob mentality as seen in Besorah Kepha as well as the Hebrew gospels.

Let's get into it. There have been as many as **370** wounds counted on the front of Mashiach's body, with well over **600** estimated in total. The torture device has even been identified as a Roman *flagrum*. The typical whip was comprised of a handle to which two, maybe three thongs of rope or leather were tied and tipped with small, sharp, pieces of wood, bone, or metal. This one in particular was of the three-thronged variety, complete with lead weights shaped like dumbbells. His killers spared no expense.

Mashiach was stripped naked and then tied up to a pole while his tormentors had their way with him. Each lash lasted but a second, though the sharp ends of the flagrum would have cut into his skin and perhaps even latched onto something of value before being ripped out again, causing extremely serious internal lesions. The energy of each blow would have been absorbed within microseconds, causing his entire body to recoil with the excruciating electrifying sensation for several seconds, if not minutes, before his tormentor went at him again and again.

The entire episode was overkill. To say he was sunburned and dehydrated and that his knees were crushed under the weight of the crucifixion device which he carried, due no doubt to a sudden fall on the journey, is nothing compared to the greater conclusion. Mashiach was already a walking dead man. At the end



of the scourging, he was going to die. Had the mob shown him mercy and chose a bed rather than a tree to hang him from, he would have been dead within several short hours. There was no going back. He had already lost liters of blood. His kidneys had stopped functioning. His guts were nearly exposed and hanging out.

The person within the Shroud wasn't simply crucified. No, the Romans didn't crucify before a crucifixion. He was brutalized and murdered many times over, telling us how the Temple Controllers really felt about the Son of Elohiym. The Governor of Yahudah washed his hands of the entire affair. I know I keep stating that fact, but reminders are necessary when dealing with cognitive dissonance. You don't wash your hands of a judgement only to go through with-it moments later. And with far more ferocity than what any other Roman crucifixion would dare imagine, mind you, unless that person were deranged. Look at how surprised Pilate was to learn of Yahusha's death.

⁴⁴ And **Pilate marveled if he were already dead**: and calling unto him the centurion, he asked him whether he had been any while dead. ⁴⁵ And when **he knew it of the centurion**, **he gave the body to Yoceph**.

Marqus (Mark) 15:44-45 [Cepher]

Believe it or not, I have just given you two further clues pertaining to Pilate's innocence. Had Pilate been the one to oversee his crucifixion, then

his surprise would be akin to saying Yahusha went out like a chump rather than a champ. That's not what happened though. The face of the man in the Shroud speaks of a suffering servant but he also has the look of *shalom* on him. This is someone who drank from the cup that was passed his way and did so with dignity, completing the task before him. Mission accomplished. I'm more inclined to think Pilate's surprise teetered upon a reaction of, "*Dang*, you people took human mutilation to a whole new level. Is this how you treat your gods?"



Even further evidence to the mob mentality can be found with the crown of thorns, of which the Shroud attests to. The crown wasn't a carefully crafted garland as we are so often led to believe. It was a literal thorn bush. His Controllers shoved a briar patch over his skull so as to work the

crowd into its beehive frenzy. Roman tormentors weren't responsible for that thing. Had they done so, it would have been strange indeed for Pilate to respond in the described manner.

¹⁹ And Pilate wrote a title and put it on the cross. And the writing was, Yahusha the Netseriy and King of the Yahudiym. ²⁰ The title then read many of the Yahudiym: for the place where Yahusha was crucified was nigh to the city: and it was written in Ivriyt, and Yavaniy, and Latin. ²¹ Then said the chief priests of the Yahudiym to Pilate, Write not, And King of the Yahudiym; but that he said, I am King of the Yahudiym. ²² Pilate answered, What I have written I have written.

Yochanon (John) 19:19-22 [Cepher]

His torturers had given Yahusha a mock coronation whereas Pilate straight up calls him the King of the Yahudiym. The Temple Controllers didn't like that. Their response seems to identify *who* it is that mocked him

in the first place, whereas Pilate gave him dignity and honor. Explain to me again how a Roman Governor crucifies someone on charges that he is a threat to the Establishment and Caesar, going so far as to crown him with a briar patch, but then pulls a stunt such as what has just been described. Pilate had already given his judgement. Yahusha was innocent. Yes, he handed Yahusha over to the Yahudiym to do what they wanted with him, but he was clearly protesting their decision.

Believe me, I already know what happens next. I will be told I'm wasting my breath, that it doesn't matter *who* the writers of Scripture identified as the murderer, and that even today we are to pay no attention to the people pulling the strings and dialing the knobs, pushing buttons and all that behind the curtain, because we all had a part in his slaughter. Did I get that *about* right? Sure, let's keep fingering Pontius Pilate as the culprit then. Best not to rock the boat when a patsy has already been made of him. Also, you can speak for yourself on that one. I mean, if you want to equate your personal actions to Yehuda Iyshqiryot, the man who betrayed the Son of Elohiym for 30 pieces of silver, then that's your personal business. Clearly, there is a distinct difference between those who fled out of fear and the others who spat upon him or even the few who managed to arrive at the cross and weep for his righteousness. How you see yourself in this scenario matters. ⁷ And they brought two criminals, and they crucified Adonai between them. But he held his peace, as though having no pain.

THERE is more of that Docetism which likely nobody was wondering about until I thought to bring it up. Now it is nearly impossible to unsee it, am I right? You're welcome. The mere notion that Yahusha would be mutilated beyond human recognition and yet remain spiritually astute if not perfectly harmonious within himself would be a head scratcher for sure if it were not for his being knitted with the Father. The Hebrew word for the oneness which the Father and Son enjoyed is *echad*. It is a word which describes a compound unity. We cannot be certain if Kepha already established that fact, seeing as how the original Besorah was probably much lengthier. What does seem certain however is that Kepha is asking his reader to stare at the fleshly body of Yahusha HaMashiach and contemplate upon the inner divine nature.

Yahusha remained calm and unshaken, though he had been three hours in the judgement chamber.

The Books of the Natsarim 20:85

The same observation is given by the writer of Natsarim. Yahusha remained calm and unshaken throughout the course of his mission. By the way, I am convinced Aristobulus is the author of that book. Who is Aristobulus but Kepha's father-in-law? Elsewhere, Besorah Yochanon records Yahusha's bloody perspiration in the Garden. I know that's what some of you were thinking. Somebody will try to pull a fast one on me and claim the sweating blood disproves passages such as Kepha 7. Well then, I will remind you of the Shroud again. It is further testimony as to Yahusha's shalom. This is a man whom the people mocked while he hung there in agony, demanding that he save himself. I wonder if they would

have hurled the same barrage of insults his way had he expressed pain as they hoped he would. They couldn't break him.

The blood recorded by Yochanon is testified to by the Shroud as well. The darkest bloodstain on the Shroud derives from the wound on his side. That's a postmortem flow, obviously. It wraps around his backside, forming a puddle there. In my other paper I go into far



more details regarding the image given to us in the Shroud, though it is good to know that the bloodstains are a result of contact with the cloth whereas the image itself derives from a different origin. Well, notice how red the blood is. It is red of a crimson color and that shouldn't be.

The blood mystery is what has most fact checkers claiming foul, but they have turned out to be the Karens in the end. At any crime scene, blood quickly becomes brown or even black, and in very little time. Not so with the Shroud. The blood remains a distinct crimson color. In any other scenario, that would be deemed completely impossible, proving the Shroud to be a hoax. The answer however has already been known among chemists. Bilirubin is a pigment that enters the blood with the breakdown of red cells. Under conditions of great stress or suffering, particularly to the torture which the person in the Shroud was forced to endure (and we're talking 24 to 36 hours of torture), his liver would have eventually flooded the bloodstream with the Bilirubin enzyme which I have already described. In that precise moment, his blood would have remained red forever.

I'm not sure if you noticed, Kepha 7 speaks nothing of a cross. Yahusha was simply crucified. Though the Besorah does mention it later on. Everyone who read the book as part of Kepha's original audience would have known what the word *crucified* implied. The very word indicates a method of capital punishment in which the victim is tied or nailed to a large wooden cross or beam and left to hang until their ensuing death. I am half expecting there to be protests based upon the assumption that

the Yahudim would never choose crucifixion. I mean, you'd think they would have picked up some stones instead, as per the requirement of a false prophet in Deuteronomy 13:10. But then it just goes to show that they weren't following the Torah after all, despite claims to the contrary. In killing the Torah made flesh, they even went out of their way to ensure the prophecy of the suffering servant in Yesha'yahu 53 became a reality. And anyways, crucifixion went well beyond the Romans. The same execution device was employed by the Persians and Carthaginians, among others.



Still though, the act of crucifixion must have felt unnatural to them. I'm even thinking they were attempting to cast the blame back upon the Romans, if even subconsciously. There is a rather odd passage from The Book of the Cave of Treasures which testifies to the absurdity of their action. Really, you never really know where the confirmations will turn up. It's why I always like to keep my eyes open when reading. The clue this time around involves the ark of the covenant, I think. I'm still unsure about that part. I am delivering this bit of information with a question mark, which means the upcoming reference will be up for you to decide. All I can really ask of my reader is that you give it the old college try.

Now Joseph was from Jerusalem, but he had been made a councilor in Râmthâ, and all the letters which had been

written during the whole period of Pilate's administration had been sealed with the seal which Joseph carried. And when Joseph had taken down the body of our Lord from the Cross, the Jews ran and took the Cross, and brought it into the Temple, because [the pieces of wood thereof] were the bearing poles of the Ark of the Covenant. And Nicodemus also embalmed the body of our Lord [and swathed it] in clean, new linen swathing, and Joseph made it ready for the grave and buried it in a new tomb which had been made for Joshua, the son of Nôn, to be buried in.

The Book of the Cave of Treasures

It *says* the Jews ran and took the cross and hauled it off to the Temple lumber yard soon as Yoceph removed the body of Mashiach. How is that even remotely possible if the cross were a Roman crucifixion device? Since when did centurions hand crosses out as souvenirs after the prisoner was declared dead? *Hmmm*. If I am reading this right, the claim being presented is that the beams which held Messiah up was the cross of a different nature than we have come to know. The pieces of wood were the bearing poles of the Ark of the Covenant, apparently, telling us once again that Pilate had nothing to do with it.

Well, that's messed up.

Would it be safe to call this a sacrilege if true? Just goes to show how little they thought of Yahuah their Elohiym, as only Leviytes were capable of carrying the Ark and it is the Parashiym doing the killing. Anybody else would be automatically declared dead. *But wait*. What was the Ark of the Covenant doing in Yerushalayim? I *thought* it was stashed away somewhere. *Elsewhere*. Seems suspicious if you ask me. Perhaps the most straightforward explanation is that the poles intended for carrying the Ark were prepped and ready for its anticipated discovery in a mountain cave or at the bottom of a well. Yes, that must be it. Some Jews probably dug them out of the janitor's closet during the excitement of the flogging. They needed 2x4s and the local hardware store was already closed for Passover. But then I shan't neglect the irony. Yirmeyahu had very likely stashed the Ark into a grotto directly below the place where the Yahudim had used its poles to crucify him with. Light that pipe and smoke it, why don't you?



Lastly, there is the matter of the two thieves. Besorah Kepha has very little to say about them. Had he put in the extra legwork, it would have only aided his case regarding who was doing the crucifying, but then some of you would accuse him of laying it on rather thick. I suppose it is up to me then to fill in the details. There are numerous references to the two thieves in the apocrypha. Their names are Gestas and Dimas. Hopefully it will not confuse you to learn that their names are also listed as Dumachus and Titus in other texts. Well, here is their earliest appearance into the narrative. It

involves Yahusha as an infant with his parents Miryam and Yoceph enroute to Mitsriym.

But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech you to let these persons go freely, and so that our comrades may not see them. And as Dumachus refused, Titus said to him again: Take to yourself forty drachmas from me, and hold this as a pledge. At the same time he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mariyam, seeing that the robber had done them a kindness, said to him: The Lord Elohiym will sustain you by His right hand, and will grant you remission of your sins. And the Lord Yahusha answered, and said to His mother: Thirty years hence, O my mother, the Yahudim

will crucify me at Yerushalayim, and these two robbers will be raised upon the cross along with me, Titus on my right hand and Dumachus on my left; and after that day Titus shall go before me into Paradise.

Arabic Besorah of the Infancy of the Savior

I hope you noticed it. No worries though if you didn't. It's why I underline these things. Yahusha prophesied that the Yahudim would crucify him in thirty years' time, and that Titus and Dumachus would be raised at his side. FYI, I am not concerned about those who bring the reliability of this text into question on the basis that an infant is sparking conversation. We have already covered the Docetic elements of Mashiach, and here we are once again presented with another. My immediate point is the document itself. The individuals copying these books believed the Yahudim were the responsible party members. It is a tough sell today and would have been then had the Gospels not been written differently. I am of the opinion that the Greek Gospels did in fact line up with the Hebrew Gospels at one time, and that these writers were simply conveying what was already commonly believed based upon what they read.

By simple deduction, the two thieves were killed by the same people who offed Mashiach, which begs the question as to *why*. Supposing the Romans offed Yahusha, and they didn't, but supposing for the moment that they did, then you can easily see why their shared fate raises no further inquisition. Rome crucified rebels. It's what they did. The gospels furthermore give us no indication as to their guilt. The Yahudim crucifying two other men along with Yahusha however raises eyebrows. The Temple Controllers were given an opportunity, one which they hastily thought to include two other criminals in. What did they do exactly to receive a shared fate with Mashiach?

I have an answer for you but I'm unsure about giving it. The following text gives great detail regarding their crimes but is also a Torah hating document, telling me that the Ruach HaQodesh was not an influencer of it. How hateful was it? The writer tells us in the opening line.

> I am Joseph of Arimathea, who begged from Pilate the body of Adonai Iesus for burial, and who for this cause

was kept close in prison by the murderous and Godfighting Jews, who also, keeping to the law, have by Moses himself become partakers in tribulation.

The Narrative of Joseph of Arimathea

Ouch. The writer has just thrown Moshe under the bus, accusing him of being an immoral individual. He's saying the Yahudim acted towards Yahusha in a murderous manner because of their association with the Torah handed to Moshe on Sinai. There is some cognitive dissonance right there. I'm not reading too much into it either. The same writer goes on to make the *following* claim:

And the robber having thus spoken, Iesus says to him: Amen, amen, I say to thee, **Dimas**, that to-day thou shalt be with me in paradise. And the sons of the kingdom, the children of Abraham, and Isaac, and Jacob, and Moses, shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And thou alone shalt dwell in paradise until my second appearing, when I am to judge those who do not confess my name.

The Narrative of Joseph of Arimathea

In review, Moshe as well as Avraham and the Patriarchs, Yitschaq and Ya'aqov, essentially everyone who entered into a covenant with Yahuah Elohiym, are cast into the outer darkness. That's the surprise twist of the lemon in this gospel story. Nobody makes it into Paradise but the thief on the cross, being the first person in human history who got it right apparently, LOL. The present writer and I couldn't be at greater odds by this point, seeing as how I advocate it is the Torah keepers who enter Paradise and not the other way around. Wasn't it A'dam and Chuah who were cast out of Paradise because they failed to guard the commands? The cognitive dissonance is through the roof on this one.

Seriously, are you buying this dribble? Even the modern-day Christian who has done away with the Torah in favor of tradition is probably going 'Woah, boy!' by this point. 'Back the lawless trolley up.' And so, you might be wondering why I'm even bringing this gospel into the conversation. Simple. Because the writer of 'The Narrative of Joseph of Arimathea' agrees with countless other books on any number of observations. All except one detail. Yeah, the titty-twist ending where everyone but the lawless are thrown into the outer darkness. *Ridiculous*. That's just the thing about controlled opposition. They feed you the truth but only in such a way as to lead you right back onto the wide road of destruction. Is there ever a better example than this book? Ironic since it goes into great detail as to the crimes of the very criminal who was strung up next to Mashiach. Here is what we learn of them.

The first, his name **Gestas**, put travelers to death, murdering them with the sword, and others he exposed naked. And he hung up women by the heels, head down, and cut off their breasts, and drank the blood of infants limbs, never having known Elohiym, not obeying the laws, being violent from the beginning, and doing such deeds.

And the case of the other was as follows: He was called **Dimas**, and was by birth a Galilean, and kept an inn. He made attacks upon the rich, but was good to the poor—a thief like Tobit, for he buried the bodies of the poor. And he set his hand to robbing the multitude of the Jews, and stole the Torah itself in Jerusalem, and stripped naked the daughter of Caiaphas, who was priestess of the sanctuary, and took away from its place the mysterious deposit itself placed there by Solomon. Such were his doings.

The Narrative of Joseph of Arimathea

Sick. Gestas was as Hannibal Lector as they come. We have before us another reference to the sinister ritualistic practice of baby blood consumption. That's straight up macabre. The guy probably owned an abortion clinic. Perhaps he even published the first spirit cooking cookbook, who really knows? The dude was so vile, the Romans would have no problem nailing him to a plank of wood. But then the crimes of Dimas were committed against the Yahudim. Specifically, against the daughter of Caiaphas. He raped her. There are other crimes listed here as well, he stole the Torah from the Temple being one of them. The socalled mysterious deposit placed there by Shalomah is suspect, seeing as how the Temple was built by Herod centuries after the fact.

It is certainly unclear what the writer's knowledge is of the Torah, much less the Tanakh as a whole, though his comparison with Tobit is interesting to say the least. There is no question the criminal being described was a bad dude. The judgement of rape however is described in Deuteronomy 22:28-29, and this wasn't it. He should have been required to pay a hefty fine, and no, the daughter of Caiaphas would not have been forced to marry him, as per the rumor. The consequence of theft is another mismatch with his crucifixion. But then as I've already pointed out, so was Yahusha's. If they were accusing Mashiach of being a false prophet, stoning would have been the proper option. Except for the aforementioned names, Torah was not being followed by anyone involved. Let's not get distracted though. Caiaphas had personal reasons for wanting to crucify the two thieves, particularly Dimas. He was given his window of opportunity and took advantage of it.

Gestas has often been referred to as the impenitent thief. He is the thief who mocked Yahusha while on the cross and failed to repent of his actions. Dimas, on the other hand, is the one who understood who it was being slain before him and requested Mashiach's mercy. Their story is told to us in Mattithyahu 27:38–44, though it is only in Luqas 23:39–43 that we learn of the one's penitence. Marqus 15:27 also makes mention of the thieves but only in passing. Well, *here* is the same account according to Niqodiymon. They are given names.

¹⁰ But one of the two thieves who were crucified with Yahusha, whose name was **Gestas**, said to Yahusha, If thou art the Mashiach, deliver thyself and us.

¹¹ But the thief who was crucified on his right hand, whose name was **Dimas**, answering, rebuked him, and said, Dost not thou fear Elohiym, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions; but this Yahusha, what evil hath he done? ¹² After this groaning, he said to Yahusha, Adonai, remember me when thou come into thy kingdom.

¹³ Yahusha answering, said to him, Verily I say unto thee, that this day thou shalt be with me in Paradise.

Besorah Niqodiymon 7:10-13

Dimas requests that Yahusha remember him when he comes into his kingdom, implying a belief in the resurrection and second coming. Yahusha's response turns the table on the narrative, which is to be expected. It's literally a pastime of his. In saying he would be with him in Paradise on that very day, he was answering his request in pinpointing the coordinates of his kingdom. There are fun footnotes everywhere. That's not what I wanted you to see though. Dimas makes yet another appearance towards the end of the book.

⁵ And while the holy Chanok and Eliyahu were relating this, behold there came another man in a miserable figure carrying the **mark of the Tav** upon his shoulders.

⁶ And when all the saints saw him, they said to him, Who art thou? For thy countenance is like a thief; and why dost thou carry a cross upon thy shoulders?

⁷ To which he, answering, said, Ye say right, for I was a thief who committed all sorts of wickedness upon earth.

⁸ And **the Yehudim crucified me with Yahusha**; and I observed the surprising things which happened in the creation at the crucifixion of Adonai Yahusha.

⁹ And I believed him to be the Creator of all things, and the Almighty King; and I prayed to him, saying, Adonai, remember me, when thou come into thy kingdom.

Besorah Niqodiymon 20:5-9



Many get hung up with the notion that the cross is a pagan symbol, and Dimas just so happened to be carrying one. In heaven. *Uh-oh*. The problem isn't so much that Yahusha was crucified upon one. No, the issue is whether or not Christians should continue to employ the

cross as a symbol, period. The cross is most notably identified with **ankh**, an ancient Egyptian hieroglyph signifying 'life.' Its Latin counterpart is known as the **crux ansata**. Do understand that I am completely against praying to a cross. Or kissing a cross. Or whatever else one might imaginatively do with the cross, don't get me started. Especially the sick and sadistic practice of crucifying Yahusha upon one so that mass may ensue. The Catholics do it repeatedly and that's straight up evil. But then notice what is actually going on in this passage. Dimas arrived in Paradise carrying the mark of Tav. Are you not amped to hear about it? The mark of Tav, man. Compare that to the cross and there's a huge difference. HUGE. Supposing you don't have the faintest clue what I'm talking about, then I will help you. It's why I'm here. Give me a moment to type out another Bible verse.

¹³ And Yoceph took them both, Ephrayim in his right hand toward Yashar'el's left hand, and Menashsheh in his left hand toward Yashar'el's right hand and brought them near unto him. ¹⁴ And Yashar'el stretched out his right hand, and laid it upon Ephrayim's head, who was the younger, and his left hand upon Menashsheh's head, guiding his hands wittingly; for Menashsheh was the firstborn.

Bere'shiyth (Genesis) 4813-14 [Cepher]

Do you see what is going on here? I didn't highlight anything this time. So, you will have to put more work into figuring it out. Well, here is the situation. Yoceph wanted Menashsheh his firstborn son to receive the greater blessing. It's why he propped him up with his left hand, so that Yashar'el could lay the right upon him. Yashar'el however chose a different route. He placed both hands upon both children at the same moment, except his right gravitated towards the child in Yoceph's right hand, which would be Ephrayim, and vice versa. In order to do that, he would have formed an "X" with his arms. That's the mark of Tav. There is no substitute.

+ Х Л

You might be wondering why the Yahudim would crucifying Mashiach on the mark of Tav if it was the sign of Ya'aqov to the govim nations. And you'll notice how Dimas states it was the Yahudim who crucified him rather than the Romans. The answer is an easy one. Arrogance. Though the last letter of the Hebrew alphabet is "tay," the current Hebrew letter "tav" doesn't look like an X at all. It takes on the shape of a lowercase 'n' in appearance. Not the Paleo Hebrew though. The Paleo appears very much like the "tav" they crucified him upon. Only problem is, the Yahudim were no longer reading nor writing in the Paleo, which is why I said it was an ongoing problem of arrogance. If I had accused the Parashiym of crucifying Mashiach on a "Tav" they would have laughed their asses off, claiming the "Tav" is an 'n' and that he was crucified on no such thing. Yahuah had removed his sacred language from their understanding when they were taken into Babylonian captivity. A new Hebrew emerged afterwards, allowing them to stumble right into their folly.

Oddly enough, Kepha's brother **Andrei** is often depicted as being crucified on an X-shaped cross—or a Tav. That's precisely how I suspect Yahusha was crucified. Additionally, if 'The Cave of Treasures' is anything to go by (I offer my skepticism), then they pulled the Ark of the Covenant's poles from the storage space and formed it into an X for support. The typical 'T' which he is depicted upon would likely never work for a scenario such as that one. I can't see a situation which would have the bearing poles for the Ark of the Covenant standing upright. The afternoon breeze would blow it over, LOL. An X though. Now we're talking.



⁸ And when they had raised the cross, they wrote the title: THIS IS THE KING OF YASHAR'EL.

PILATE isn't the one who wrote the plaque this time around. It was put there by the mob as an ongoing attempt at mockery. Some have stated this single act is one of the biggest divergences from the canonical passion accounts, but I disagree. Let's not confuse Yochanon with the synoptic gospels. It is Yochanon and only Yochanon which records Pilate as the sign maker. Contrarily, Mattithyahu, Marqus, and Luqas make explicit mention of the sign, the defining difference being that they never finger Pilate as the culprit. In those instances, it is still '*they*' who come up with the material. Therefore, it deviates from nothing.

Read those three accounts again. Besorah Kepha feels different but only because of the change of perspective is all. Not so long ago we witnessed a mob of Yahudim sarcastically calling Mashiach their King while beating him with sticks and anything else they could pull from the dungeon. The experience was an unsettling one. Though again, I will ask you to read the three synoptics with a fresh perspective now that we have seen the sleight of hand. How about Besorah Marqus for starters?

²⁵ And it was on the third hour, and	²⁵ Now it was the third hour when
they crucified him. ²⁶ And the	they hanged him up. ²⁶ And they set
superscription of the accusation was	a writing over him, "This is Yeshua
written over, The King of the	Notsri, the king of the Yehudim." 27
Yahudiym. 27 And with him they	Then they hanged up two thieves
crucify two thieves: the one on his	with him, one to the right and the
right, and the other on his left. ²⁸ And	other to the left. ²⁸ Then the scripture
the Scripture was fulfilled, which said,	was fulfilled, which says, "He was
And he was numbered with the	numbered with the wicked ones."
transgressors.	
	Hebrew Marqus 15:25-28
Besorah Marqus 15:25-28	*

It says *they* hung him up and then *they* set a writing over him. Who is *they*? You know the answer to that one but are still having a difficult time coming to terms with it. The passage is a match with Kepha. Let's keep snooping around in the synoptics though—just to be certain. The next passage derives from Mattithyahu.

³⁶ And sitting down they watched him	³⁶ And they sat, looking at him. ³⁷
there; ³⁷ And set up over his head his	And they placed a writing above his
accusation written: This is Yahusha	head: "This is Yeshua, the King of
the King of the Yahudiym. ³⁸ Then	the Yehudim." ³⁸ Then they hanged
were there two thieves crucified with	up two thieves with him, one to the
him, one on the right hand, and	right side and one to the left side.
another on the left.	
	Hebrew Mattithyahu 27:36-38
Mattithyahu 27:36-38	

There are more of those *they-them* pronouns that we hear so much about in the world today, and I'm willing to bet it's not describing Pilate. Once again, the same individuals who hung him high were responsible for producing the sign. Insisting that he was hung high in the Hebrew is interesting for sure, and may add insight to the mob mentality, though I'm guessing the word *crucify* was foreign to the language. The only divergent that I'm seeing in all of this is in Besorah Kepha having the two thieves crucified with him before getting around to the sign. Because as I mentioned earlier, the way in which the dominoes fall in the three synoptics, the two thieves comes across as an afterthought in the vendetta. And *now*, here is the account given to us in Luqas.

³⁶ And the soldiers also mocked him,	³⁹ And they that passed by reviled
coming to him, and offering vinegar,	him, wagging their heads, 40 and
³⁷ And saying: If you be the King of	saying, You that destroy the Temple,
the Yahudiym, save yourself. ³⁸	and build it in three days, save
And a superscription also was written	yourself. If you be the Son of
over him in letters of Yavaniy, and	Elohiym, come down from the cross.
Latin, and Ivrivt: This is the King of	⁴¹ Likewise also the chief priests
the Yahudiym.	mocking him, with the scribes and
	elders, said, ⁴² He saved others;
Besorah Luqas 23:36-38	himself he cannot save. If he be
1	the King of Yashar'el, let him now
	come down from the cross, and we

will believe him. ⁴³ He trusted in Elohiym; let him deliver him now, if he will have him: for he said, I am the Son of Elohiym.
Besorah Mattithyahu 27:39-43

A moment or so ago, the decision was made to place Besorah Luqas right next to Mattithyahu, and so, know that's not a secretary slip-up. I make editing mistakes all the time. I'm somewhat confident though that this isn't one of them. There's something I want you to see between the two parallels. Firstly, it is the Greek being shown to you in both instances. Besorah Luqas seems to imply that the soldiers raised the sign but on closer inspection it doesn't even say that. The sign was simply present and accounted for. Really though, I have already revealed the swap between soldiers and Pharisees (פְרוֹשֶׁים) pae-roo-shim) in the Hebrew gospels. I will be sure to show more of those specifics in a little while.

What I wanted you to see is the mockery which the quote-unquote "soldiers" cast upon Yahusha in Greek Luqas, though in truth, we know them to be the Parashiym. Let's go with the Romans for a moment—for sake of argument. The line they deliver is a familiar one and goes as *follows*. "If you be the King of the Yahudiym, save yourself." A little strange, don't you think? Again, the context as it is given to us is supposed to involve Roman soldiers. Roman soldiers are crucifying a supposed king from a backwater society. We are given no indication that they were criticizing a declared immortal, though to be fair. Those weren't the accusations brought forward by the Sanhedrin and the Parashiym. Yahusha was supposedly claiming himself to be a king in the place of Caesar. It is for this crime that he was ultimately nailed to the wood.

And so, imagine if Yahusha's character was swapped out with Herod the Tetrarch. Why would they tell Herod to save himself? That's not the sort of thing you'd say to a king on a cross. A king would be expected to have an entourage of bodyguards and friends at his disposal. After subduing the others by means of violence and then cornering him into checkmate, the proper line would read something like: "Nobody is here to save you now." That's what you would say to a conquered king. It's a subtle but

noticeable difference. Which is why I think it is important to read the parallel given to us in Mattithyahu.

It is Mattithyahu which attributes the same insults to the chief priests as well as the scribes and the elders. Makes sense if you ask my opinion. I'm not claiming Roman soldiers wouldn't mock a smalltown Rabbi in the backwards-thinking outskirts of the Empire claiming to be Caesar's superior. All I'm saying is that Besorah Kepha and the Hebrew gospels have a unified handle on the situation. Well, here is Yochanon's account of the billboard.

¹⁹ (Now Pilate wrote a saying and put	¹⁹ And Pilate wrote a title and put it
it on the warp and woof. And this was	on the cross. And the writing was,
its language: Yeshua of Netseret, the	Yahusha the Netsiry and King of the
King of the Yehudim.) ²⁰ So many of	Yahudiym. 20 This title then read
the Yehudim read this writing, for	many of the Yahudiym: for the place
that place where Yeshua was hanged	where Yahusha was crucified was
is near the city. And it was written in	nigh to the city: and it was written in
the Hebrew and Greek and Latin	Ivriyt, and Yavaniy, and Latin. 21
language. ²¹ So the rulers of the	Then said the chief priests of the
Yehudim said to Pilate, "Do not write	Yahudiym to Pilate: Write not: And
'The King of the Yehudim,' but that	King of the Yahudiym; but that he
he was saying that he is the King of	said, I am King of the Yahudiym. ²²
the Yehudim." ²² Pilate answered	Pilate answered: What I have written
saying, "That which is written, will be	I have written.
written."	
	Besorah Yochanon 19:19-22
Hebrew Yochanon 19:19-22	

The Greek and the Hebrew read exactly the same. Pilate may have been hands off with Mashiach's murder, but he was responsible for the commercial advertisement. So, what gives? I think I know. While the Temple Controllers worked up the crowd into a beehive frenzy of mockery, Pilate wrote the sign for the purposes of social commentary. He was protesting their devilry. That much is evident in the many extracanonical accounts surrounding Pilate's character, and also in the fact that the Yahudiym did not take kindly to his message. Try not to forget that they were technically claiming the same thing about him, that he was the King—only through sadistic means though. The Parashiym were responsible for the purple robe and the crown of thorns. The Hebrew gospels concur with Kepha on that one. They also placed him on the judgement seat and then spit into his eyes, claiming they were doing so to honor "the Son of Elohiym." Their disapproval of Pilate's message seems to stem off the likelihood that the Yahudan Governor believed his claims to be true. "What I have written I have written." He had already demanded the body of Mashiach from Herod, and now this. In both instances, the Yahudim had no legal authority to override his decisions. There is even further evidence that Pilate did not crucify Yahusha.

The possibility exists that the Parashiym wrote a sign and then Pilate added his own contribution in three separate languages. I don't necessarily believe that to be the case but it's an option worth considering. The only other scenario seems to be one which has Kepha and the synoptic gospel writers mistakenly thinking the Parashiym had placed the sign there for the purposes of mockery. Because *they* most certainly used it to their advantages, even if Yochanon records their initial disproval. The reason why Yochanon knew Pilate had contributed the sign has something to do with his insider's knowledge of the situation.

FYI, I see no evidence that Yochanon was present for the crucifixion, despite continuous claims to the contrary. But then neither was Mattithyahu, Marqus, Luqas, and Kepha. They were going off the reports of those standing around the yellow tape as well as roadside travelers, checking out the crime scene from afar. Rush hour traffic was a headache. Yahusha's public spectacle at the hands of the Parashiym (and on the busiest pedestrian day of the year, no less) would have been the talk of the town, and for years to come. Decades even. A Passover to remember for sure. The common consensus among the thousands of witnesses may have been an assumption-a guilt by association sort of thing. The difference with Yochanon is that he was basing his Besorah off the written account of the Talmidiym whom Yahusha loved-who was present, by the way. I will be sure to go over who I believe that individual to be later on in the commentary because Kepha most definitely clues us in. But for now, knowing that Yoceph of Ramah was a friend of Pilate should suffice to Yochanon's insider's knowledge. More on that at a later hour.

⁹ And having set his garments before him they parted them among them and cast lots for them.

THE *they-them* pronouns continue. Perhaps you too have experienced what it is like to sit around the table exposing the conspiracies of our sociopathic Controllers against humanity only to have that one person in the room ask: "Who are *they*, exactly?" Uh-oh. They're on to you. Your answer determines whether or not you're an 'anti-Semite.' Because ask nearly any pastor—Zionism is apparently a Biblical thing. I figure it's the very reason why the 'Scholars' aren't talking about the Hebrew Gospels, much less Besorah Kepha. The Parashiym were personally involved in the shellacking, and we can't have that. Their involvement isn't a fluke either. I had earlier promised to show more of the fine print in the Hebrew Gospels, and so, here is the obvious. The casting of lots in Besorah Yochanon reads as *follows*.

²³ Then the Pharisees (פְרוּשָׁים) pae- roo-shim), when they had hanged him up, took the garments and divided them in four parts – for everyone his part
²⁴ therefore they said among themselves, "Let us not tear it, but let us cast lots over it – whose it will be." In order that the scripture could be fulfilled, which says, "They divided my clothes among themselves, and cast lots on my garment" – therefore
the Pharisees (פְרוּשָׁים pae-roo-shim) did these things.
Hebrew Gospel of Yochanan 19:23- 24

The casting of lots over his garment is a reference to Psalm 22, a psalm of David, and fits perfectly within the framework when recognizing *who they* truly were. Here is your first clue. David's enemies were not the goyim. Who was he hounded down by but his own people? Well, the *same* can be said of Yahusha. His enemies are listed for us again and again throughout the gospels in hopes that we don't forget and cast our blames upon Italy. I'll give you one to consider.

³³ They answered him, We are Avraham's seed, and were never in bondage to any man: how say you, Ye shall be made free? ³⁴ Yahusha answered them, Amein, Amein, I say unto you, Whosoever commits sin is the servant of sin. ³⁵ And the servant abides not in the house for ever: but the Son abides ever. ³⁶ If the Son therefore shall make you free, ye shall be free indeed. ³⁷ I know that ye are Avraham's seed; **but ye seek to kill me**, because my word hath no place in you.

³⁸I speak that which I have seen with my Father: and ye do that which ye have seen with your father. ³⁹ They answered and said unto him, Avraham is our father. Yahusha saith unto them, If ye were Avraham's children, ye would do the works of Avraham. ⁴⁰ But now ye seek to kill me, a man that hath told you the truth, which I have heard of Elohiym: this did not Avraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even Elohiym. ⁴² Yahusha said unto them, If Elohiym were your Father, ye would love me: for I proceeded forth and came from Elohiym; neither came I of myself, but he sent me. ⁴³Why do ye not understand my speech? even because ye cannot hear my word. ⁴⁴Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

Besorah Yochanon 8: 38-44

It couldn't be spelled out any clearer for us than by Mashiach, but most laymen would rather listen to their Zionist Controllers, seeing as how they own the Media. Most of our pulpits are bought off by this point as well. Others are too indoctrinated to care. But I will ask anyways. Who sought to kill Yahusha again? Let's just say it wasn't the manufacturers of spaghetti going about killing the prophets. And like he said, HaSatan was a murderer from the beginning. You might recall the Qayin and Havel debacle. It's not too great of a leap in logic to deduce that HaSatan wanted Yahusha dead as well. That same deductive argument will conclude that the Parashiym would as well, seeing as how they are identified to us as his children and all. See how the logic flows? Ama-za-sing. Nowhere does Yahusha finger Pontius Pilate or the Romans as being his murderers. It is always cognitive dissonance which takes the sudden detour. ¹⁰ And one of those criminals reproached them, saying: We for the evils that we have done have suffered this, but this man, who has become the Savior of men, what wrong has he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

DIMAS you have already been introduced to. The synoptic gospels are intent on mentioning the two thieves on the cross, though Luqas gives them the most attention in having the men argue amongst each other. None however has the penitent thief rebuking Yahusha's executioners. And so, here is another twist to the story, one that involves the unbroken leg of the thief on the cross, or does it? I've read this passage repeatedly and had the hardest time figuring out whose legs Kepha is referring to, Dimas or Yahusha. He might be saying the Yahudim were so pissed at the unnamed criminal that they decided not to break his legs. Then again, that same someone likely had an important part to play in the Passover lamb narrative.

> ¹¹ The fourteenth day of the second month at even they shall keep it and eat it with matstsah and bitter herbs. ¹² They shall leave none of it unto the morning, **nor break any bone of it**: according to all the ordinances of the Pecach they shall keep it.

Bemidbar (Numbers) 9:11-12

That is to say, it is because the penitent thief on the cross asked the wrong sort of question of the Establishment (the kind which prods for the Truth and exposes the lies in the answers) that the Parashiym refused to break Yahusha's legs out of spite. In this way Scripture was fulfilled. And so, what is Kepha ultimately saying here? Was it the legs of Dimas or Yahusha who are being referred to? Yahusha's obviously went unbroken, that much is a given. And we know the legs of both thieves were eventually broken according to Yochanon 19:32, which I will turn to in a moment. Therefore, I am inclined to conclude that the unbroken legs of Mashiach has Kepha's attention rather than those of the unnamed criminal. That conclusion is most evident when he [Dimas] declares Yahusha to be the Savior of men. Calling him the Pecach lamb would have been a little too obvious, even if 'Savior' is ultimately implicating the same thing. And then look at how David describes Mashiach.

¹⁹ Many are the afflictions of the righteous: but Yahuah deliver him out of them all. ²⁰ He guards all his bones: not one of them is broken.

Tehilliym (Psalms) 34:20

There is some irony for you. David promised that Yahuah would deliver the Righteous One so that not one of his bones would be broken, an unmistakable reference to the Pecach Lamb. Dimas then declared Yahusha to be David's long-awaited Savior and the Temple Controllers were like: "That's it! Don't even think we'll be breaking those legs of yours now, fornication boy." Sheer irony. In breaking the Torah out of spite (*no*, pure unadulterated hatred is more like it) they were successful in simultaneously overseeing a fulfillment of its requirements. Here is Yochanon's coverage of the leg breaking scene.

³² Then came the soldiers, and broke	³² So the Pharisees (פְּרוּשָׁים) pae-
the legs of the first, and of the other	roo-shim) came and cut off the
which was crucified with him. ³³ But	thighs of those who were hanged up
when they came to Yahusha, and saw	with Yeshua. ³⁴ But one of the
that he was dead already, they broke	Pharisees (פְרוּשִׁים) pae-roo-shim)
not his legs. ³⁴ But one of the soldiers	took a spear/lance and cut his
with a spear pierced his side	(Yeshua's) thigh open.
Besorah Yochanon (Gospel of John)	Hebrew Besorah of Yochanan 19:32-
19:32, 34 [Cepher]	34

The *they*-them in this story kept their promise. After breaking the legs of the two thieves the Parashiym weren't even interested in doing the same with Yahusha. They simply cut his thigh open with a lance. Some of you
will notice I skipped verse 33 in the Hebrew gospel and are crying foul. In the Greek, verse 33 states the following: "But when they came to Yahusha, and saw that he was dead already, they broke not his legs." Well, I would have quoted the line, except that in the Hebrew there is no 33. It simply doesn't exist. Verse 33 in the Greek gospel reads more like an explanation for why the Roman guards didn't follow through with their routine duty. But then the Hebrew doesn't even think of mentioning a moot point because the Parashiym never had any intention of breaking them to begin with. Looks like Kepha was right again, who would have known? It's almost like Besorah Kepha and the Hebrew Gospels were in harmony or something, but that's probably none of my business. ¹¹ And it was noon, and darkness came over all Yahud; and they were troubled and distressed, lest the sun had set, while he as yet alive; for it is written for them, that the sun set not on him who has been put to death. And one of them said: Give him to drink gall with vinegar. ¹² And they mixed and gave him something to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down.

SERIOUSLY, could Yahusha's enemies be any less literal in their desperate attempt to fulfill Scripture? I'm beginning to think they went out of their way to demonize themselves while simultaneously making Yahuah's Word credible. It says they fulfilled all things in offering him the drink. And so, regarding gall mixed with vinegar. That's a direct reading from Psalm 69, which goes as follows.

Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from Yahuah Elohaynu, to go and serve the elohai of these nations; lest there should be among you a root that bears gall [*rash*] and wormwood.

Devariym (Deuteronomy) 29:18

Oops. Wrong passage. Including Devariym was a last-minute detour because *there* is the gall offered to Yahusha, only here it is to those who turn away from Yahuah Elohaynu for the elohai of the other nations. I am thinking the Yahudim were attempting to pacify this one when in fact Psalms is what they ended up with.

²¹ They gave me also gall [<i>rosh</i>] for my meat; and in my thirst they gave me vinegar to drink.	But instead, they give me poison [<i>rosh</i>] for food; they offer me sour wine for my thirst.
Tehilliym (Psalms) 69:21	Psalms 69:21 [NLT]

I am offering the New Living Translation up into the mix because it straight up says the gall which was offered to him was a poison. That's what the Hebrew word 'rosh' essentially means. *Poison*. It has furthermore been suggested that the hemlock mentioned in Husha (Hosea) 10:4, or 'karos' in Hebrew, is yet another rendering of 'rosh,' most likely indicating the poppy. It would thus stand that the 'water of gall' mentioned in Yirmeyahu (Jeremiah) 8:14 is a reference to poppy juice.



That was **Socrates'** poison of choice, you know. In **Plato's** 'Phaedo,' Socrates drank from a cup of poisoned hemlock and then proceeded to tell everyone around him that the earth wasn't flat but a globe. When his disciples asked him to expound further on his claim as to the globularity of their world, he said there wasn't time and then died. What a joker. Fun times though. Socrates' disciples continued to pass that cup of poisoned hemlock around the room, it seems, because just about everyone believes the world is a globe. That's just a side note to the fact that Yahusha rejected the poison they offered him. The Yahudim may have attempted to highlight Devariym 29:18, but then it is no coincidence that they were also in the darkness at the moment of offering.

Speaking of which, the elephant in the room happens to be the method by which many attribute to the darkness. The 1961 movie '*Barabbas*' filmed an actual eclipse of the sun to produce their effect, thereby agreeing with the conclusions of many. Well, Houston, we have a problem then, because a solar eclipse only happens when the Moon passes between the Sun



and Earth. The Jewish months *begin* with the first sighting of a waxing crescent. Not just in Judaism though. Science even tells us that a 'New Moon' happens to be when the moon is lapped by the sun in their heavenly circuit. So, immediately after a solar eclipse is Scientifically possible, that is when the new month begins. If you need this spelled out for you, Passover does not happen until the 14th of Nissan, halfway into the moon cycle. Repeat that again and again if need be. Take all the time you need. I see two possible conclusions before us. Either a solar eclipse by way of the moon was not the cause of the darkness or nearly everybody's Biblical calendar is off, and the feasts need readjusted to coincide with the full moon rather than the crescent. I will give a brownie point to the full moon crowd and allow them their victory lap, because this is the single best proof I have seen for their argument.

Just so we're clear, I am yet to be convinced that a solar eclipse was the cause of the darkness. Biblical historians and scholars alike have long been plagued by the mere mention of it for some of the same reasons. The problem, you see, is that there is no such record of any comparable event transpiring in the heavens at the moment when numerous gospel accounts claim it to have happened. Furthermore, the canonical gospels have everyone wondering if the darkness was a worldwide phenomenon or simply a local one, of which Kepha finally answers the millennial-old question. It was a localized event, exclusive to the country of Yahud. For

many of you, that screams of a solar eclipse. Again though, I'm not so certain of that. Nor were the early Christians, apparently.

And yet, nailed upon the cross, He exhibited many notable signs, by which His death was distinguished from all others. At His own free-will, He with a word dismissed from Him His spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world-portent still in your archives.

Tertullian, 'Apologeticus'

The earliest surviving discussion that I can find derives from **Tertullian**. Writing in the whereabouts of **197**, the Latin author from Carthage claimed that many people mistook the darkness for an eclipse when in fact it wasn't one. Furthermore, there was an independent account of the omen held in the Roman archives which proved his point. I checked. No such document presently exists in the public. *Bummer*. Perhaps somebody reading this with a special Pope-approved clearance can check the Vatican vaults on my behalf and then get back to me. Thank you in advance. Much appreciated.

Besorah Kepha throws the solar eclipse theory into further question. Look at how he highlights the event. "And many went about with lamps, supposing that it was night, and fell down." I have witnessed enough solar eclipses in my lifetime to know that is by no means a descriptor of the typical experience. A total solar eclipse last anywhere from 10 seconds to maybe 7.5 minutes, hardly enough time for someone to put their protective eyewear on, much less go stumbling around in the darkness, lighting lamps, falling over into ditches. Mistake it for a nap, maybe. Nighttime though? I'm not buying it. How ignorant do you think these ancient people? And before I forget, here is how Besorah Mattithyahu describes it.

⁴⁵ Now from the **sixth hour** there was darkness over all the land, unto the **ninth hour**.

Mattithyahu (Matthew) 27:45

The darkness lasted for a total of three hours. 180 minutes. Sorry, that right there disproves a solar eclipse by way of the moon. Prove me wrong. Come at me, bro. I am well aware that the sun stood still in the sky in Yahusha (Joshua) 10:13. That same passage references Yashar 88:63-65, which furthermore claims that even the moon was at a standstill. A similar event was recorded in 2 Kings 20:8-11, when Yechizqiyahu (Hezekiah) observed the shadows of the sun moving back ten steps. Yeah, *well*, the writers of Yahusha and Yashar specifically note the standstill in both instances.

In the instance of Yahusha HaMashiach, not one gospel writer thinks to do the same. You'd think they would. Were they not familiar with the well noted miracle in the Tanakh? They very well could have said the sun and the moon were at a standstill for three consecutive hours, but no. And then consider the implications if they did. There is a one-hour difference between Yerushalayim and Rome. We are told the darkness began at 12 noon, making it 11am in the Roman capital. The darkness might have been localized to Yahudah, but then the rest of the world would have noticed a delay in the sun's westward circuit. There are no such records of the proposed event because it was not an eclipse, nor was the sun paused for a single moment. Something else is at play and I aim to show it.

Contrarily, much can and probably needs to be said regarding the Yahusha-Yashar episode. For starters, there is that one person in the room who is still clinging to the Copernican globe model. I'm so sorry to hear of it. I say "that one person" because, *yes*, you are very nearly outnumbered by this point. In case you haven't noticed, it is harvest-time. People are waking up to the truth of the unexpected cosmology all across this motionless realm, and a few of you are being stubborn. Your loss. Every other imaginative explanation as to the true meaning of the sun standing still in recent church history, and there's been several, has so far fallen to the wayside, with the expositor in question fading from the spotlight into obscurity. Eclipse may be the Sunday school answer, but it is once again the wrong one to give. You will tell me it was the earth standing still rather than the sun, LOL.



The Earth orbits the Sun at an average of **67,000 mph**, or **18.5 miles per second**! That's off the charts. Mach speed. The SR-71 Blackbird is an impressive artifact of aerial engineering that can travel at Mach 3.2, nearly 2,500 miles per hour. At these speeds, it expands nearly a half a foot in size due to the rising temperatures. Still 65,000 mph slower than the spin of the earth, though I will ask anyways. What would happen to the pilot of the SR-71 if it came to a complete and simultaneous standstill? He would be egg yolk on the dashboard is what. Oh, but the theory of gravity. That must be it. Everybody buckle up! Grab hold of something! Yahusha's sending up another one of his prayers! We're hitting the brakes! Best to keep over and kiss your butt, conjuring the magic of the theory of relativity as our shield of protection. Or maybe there's a better explanation, one which includes the motionless plane of Hebrew cosmology.

The word for sun in Hebrew is 'Shemesh.' When taken as a verb, it means: to run hastily, to move very fast. Perhaps this is none of my business, but I take that to mean the Hebrew writers wanted us to understand the sun as something which runs hastily and moves very fast. Therefore, Yahusha 10:13 should be understood as thus: "And the hastily running, very fast-moving sun stood still!!!" What the writers of Yahusha and Yashar should have said is that the Earth, fixed 'immovable and firm' (according to Psalm 96:10), stood still, but no.



Ancient civilizations across the motionless realm all observed the same phenomena. The sun stood still in the sky. I didn't wake up this morning thinking I'd get into it, but *now* I realize the evidence needs to be put forth so as to contrast what is happening during the passion. The Yahusha-Yashar account is recorded as a matter of His-Story whereas the so-called eclipse in the gospels is not. I have come prepared with ancient texts. In terms of extra-biblical, the oldest recorded reference that I can find to the sun standing still in the sky dates all the way back to the bards of Greece. Some might even say to **Homer**, the blind bard of Ionia, and *here* it is.

> I begin to sing of Pallas Athena, the glorious goddess, bright-eyed, inventive, unbending of heart, pure virgin, saviour of cities, courageous, Tritogeneia. From his awful

head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the grey-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of **Hyperion** [Helios the Sun] **stopped his swift-footed horses a long while**, until the maiden Pallas Athena had stripped the heavenly armor from her immortal shoulders. And wise Zeus was glad. Hail to you, daughter of Zeus who holds the aegis!"

Homeric Hymn 39 to Athena

Hyperion, *aka* The Sun, stopped his horse-led chariot for a great long while, indicating that he resumed the same degree in the sky from the perspective of the earthly observer. But then even more fascinating is the celestial battle between heavenly immortals. Where does all of that sound familiar? It is another confession from the writers of Scripture. Immortal beings fight over the fate of mankind in the Bible as well. Fine, don't believe me. I don't expect you to. People tell me all the time I do great research but that they don't agree with all of my conclusions. Well, it's not my conclusion this time around. The Bible actually agrees with Homer this time around. You have to read all the way through Yahusha and then several chapters into its sequel to see what I mean.

²⁰ They fought from heaven; the stars in their courses fought against Ciycera.

Shofetiym (Judges) 5:20

Blink and you'll miss it. I don't know how many times I read right over that passage without uncovering the x marks the spot in unexpected. Can't unsee it now, can you? I for one have personally seen the stars battling in the heavens, and I stand by it. That or they were mimicking adolescents learning how to square dance. I will leave it up to you to decide. What I'm getting at is that divine beings in the heavens were battling over the fate of Yahusha's prayer on that very long day. Yahusha doesn't outright say so, but it needn't have to. Shofetiym (Judges) has already found agreement with the sun standing still account in Homer.



Herodotus was a historian from the whereabouts of **5BC**, making him another important contributor to the Yahusha-Yashar account. Many scrumptious observations can be ascertained from his visit to Egypt, though it is the archives shown to him by the temple priests which has my current interest. Herodotus couldn't help but notice one particular day which was recorded to be twice as long as any other day.

Moving on. Another Egyptian tradition is told by French scholar, **Fernand Crombette**, whom we are told is a translator of hieroglyphics.

The sun, thrown into confusion, had remained low on the horizon, and by not rising had spread terror amongst the great doctors. Two days had been rolled into one. The morning was lengthened to one-and-a-half times the normal period of effective daylight. A certain time after this divine phenomenon, the master had an image built to keep further misfortune from the country... In a small angle on the edge of the horizon, the sun itself, which had just risen at the spot where the moon was going, instead of crossing the sky stayed where it was. Whilst the moon, following a narrow path, reduced its speed and climbed slowly, the sun stopped moving and its intensity of light was reduced to the brightness at daybreak.

I had considered taking the marker out on the important parts but then I would have ended up highlighting the entire thing. To sum it up, the sun remained in the visible heavens long enough to roll two separate days into one with never a night in-between, thereby sending the 'Scientists' into tailspins, *oh dear*. I am told there are many similar accounts throughout Mesopotamia recounting the Long Day, including Babylon and Persia,

though the claims given to us in the western hemisphere are far more telling. It is in the Americas where we come to learn of the Long Night.

The first person to learn of the quote-unquote 'Long Night,' according to the *official* narrative, was **Bernadine de Sahagun**, the Franciscan Friar. His arrival to 'New Spain' in **1529** produced a host of collaborating stories, one of which tells of a time when "the sun rose only above the horizon and remained there without moving; the moon also stood still." Elsewhere, the Ojibway Indians tell of a "long night with no light." In the Canadian Lake Winnipeg area, the Bungee Tribe made the same claims. As did the Omaha natives, who colorfully described the sun as being "caught in a trap by a rabbit before sunrise." The Ute Indians describe the "disruption of the movement of the sun." French Jesuit (*I know*) Paul LeJeune recounted a "long night" as told to him by the Wyandots.

Throughout Central and South America, the Mexican Annals of Cuauhtitlan, which is dated to **1000 BC**, describes another Long Night. My favorite account may just belong to an Aztec inscription dating to the whereabouts of **1400 BC**, which reads: "The sun did not rise for a whole day in the city of the gods." A similar Aztec narrative describes a human sacrifice offered to the gods so that "once again the world might have a sun." And then look at the Long Night account given to us in 'Popol Vuh.'

They did not sleep; they remained standing and great was the anxiety of their hearts and their stomachs for the coming of the dawn and the day... 'Oh... if we only could see the rising of the sun! What shall we do now?' They talked, but they could not calm their hearts, which were anxious for the coming of dawn.

Popol Vuh

There are many stories. I have only given you a handful of them. Some are direct quotes while others will have to be sought out on your own time. It seems like all ancient people fall in agreement regarding the very Long Day or Night, depending upon where one resided upon the motionless plane. Which is the other thing. They all agreed upon the basic nature of cosmology. The sun standing still made perfect sense to them. Nobody was spinning around on their axis. They didn't need gravity to explain it away, LOL. Really, I didn't wake up this morning thinking I'd be taking you all through it again. It was totally worth it though. There is ample documentation to the sun standing still during Yahusha's day, which begs the question. Why can't we say the same regarding the eclipse of Yahusha's crucifixion?

Because it wasn't an eclipse. Perhaps the Yahudim thought it was an eclipse at first. You figure there were some *oohs* and *aahs* at the beginning—because Science is neat, you know. But then after the first fifteen minutes had passed somebody would have figured it out and proclaimed: "Oh crap. I think it's nighttime already. I haven't gotten around to preparing the Passover lamb and my wife is going to kill me." Had the sun and the moon wielded together for three consecutive hours then Rome as well as the Yahudim would only be capable of scrubbing so many historical documents. Civilizations all across the world would have known about the noontime darkness and then put it down into writing. But as Besorah Kepha has already mentioned, the event was exclusive to Yehuda.

The only reason we know the darkness lasted for three consecutive hours is because Mattithyahu tells us so. Actually, Besorah Mattithyahu has much to say on darkness thematically and very few people seem to connect those dots. I wouldn't be in the least bit surprised if Kepha does as well, but we don't have those parts of the document. Unique to Mattithyahu is the Outer Darkness, a location which no other gospel mentions by name. They can be found in Mattithyahu 8:11-12; 22:11-14; and 25:30. I offer those addresses because I do not intend to go over them all. Well, here is the first mention.

> ¹¹ And I say unto you: That many shall come from the east and west, and shall sit down with Avraham, and Yitschaq, and Ya'aqov in the Kingdom of heaven. ¹² But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Mattithyahu (Matthew) 8:11-12 [Cepher]

The outer darkness is a location but much more-so it is a state of mind. You may recall that I already came to this conclusion in my book 'The Hidden Wilderness.' What I had failed to mention however is the three hours of darkness at the cross. How was this oversight even possible? You see, the reader of Mattithyahu should be perfectly capable of digging through the developing plot, particularly as they arrive upon each of these coming darkness references, and then gasp when the very thing Yahusha warned about happens in real time. The darkness was intended as a judgement against the self-entitled children of the kingdom as they go about living their lives in rebellion. It's not like Yahusha didn't warn the Yahudim of the coming darkness. Is it any coincidence then that they crucified the Son of Elohiym and then, within minutes, darkness fell upon them while they stood around and watched? No, it is not. Even still they had another forty years to repent before Yerushalayim's destruction.

Perhaps the place of judgment is pictured as "dark" because of the absence of God's cheering presence. "When you hide your face, they are terrified" (Psalm 104:29). God is called "light" in <u>1 John 1:5</u>, and if He withdraws His blessing, only darkness is left. Throughout the Scriptures light symbolizes God's purity, holiness, and glory. Darkness is used as a symbol of moral depravity (Psalm 82:5; Proverbs 2:13; Romans 3:12). Darkness can also refer to trouble and affliction (Job 5:12; Proverbs 20:20; Isaiah 9:2) and to death and nothingness (<u>1 Samuel 2:9; Ecclesiastes 11:8; Job 3:4–6</u>).

Even gotquestions.org is pressed to admit that something is amiss with the outer darkness narrative. Nearly all theologians claim the outer darkness is a reference to the hell, but apparently that's not the case this time around with the Intel-net Q&A people. Here is their quote. "Perhaps the place of judgement is pictured as 'dark' because of the absence of God's cheering presence." It then follows with several Bible memory verses. For once I find myself in agreement with them. The outer darkness is a place of consciousness. It isn't She'ol and it doesn't appear to be the abyss. Nor does it sound like the Lake of Fire. She'ol is dropped into the lake of fire in Revelation 20:14 once and for all. Death itself is done away with. The destruction is irrevocable. It would be indeed strange for someone to be tossed into the lake of fire only to die and go to She'ol but then be extinguished once and for all in the lake of fire. Nor have I ever seen a single reference to the lake of fire being a place of darkness. The 'got questions' crew is absolutely correct in suggesting a place of spiritual darkness. And like I said, they include memory verses. Let's look at some of them.

²⁹ **You hide your face, they are troubled**: you take away their breath, they die, and return to their dust. ³⁰ You send

forth your Ruach, they are created: and you renew the earth.

Tehilliym (Psalms) 104:29-30

Good verse. The hidden darkness is quite possibly a place where Yahuah Elohiym hides his face. Does that incident sound remotely familiar? Be patient. We are about to arrive there in Besorah Kepha. It may even be a state of mind. The reason I can say that is because of the passage which the Bible Q&A people follow up with.

⁵ This then is the message which we	¹¹ But he that hates his brother is in
have heard of him, and declare unto	darkness, and walks in darkness,
you, that Elohiym is light, and in	and knows not whither he goes,
him is no darkness at all. ⁶ If we say	because that darkness has blinded
that we have fellowship with him, and	his eyes.
walk in darkness , we lie, and do not	
the Truth.	Yochanon Ri'shon 2:11
Yochanon Ri'shon 1:5	
Yochanon Ri'shon 1:5	

A clear indicator as to the reality of the outer darkness is given in the stride of the individual. It is not where he is walking so much as in his manner of walking. Remind yourself how they went about in Besorah Kepha again. They were lighting lamps and still managing to fall over. Today, many to most people reside in the darkness, as the path of light continues to be an extremely narrow one. Really though, I can't think of a more extreme example to illustrate Yochanon's point than the passion event. The proof of their lie is in their hatred. They quite literally murdered the light of the world while claiming to have fellowship with Elohiym. No wonder the lights went off. The darkness was a wholly spiritual event. ¹³ And Adonai cried out, saying: My power, my power, you have forsaken me. And when he had said it, he was taken up. And in that hour the veil of the Temple of Yerushalayim was rent in two.

AND there it is folks. The supposed Docetism I had earlier warned you about. TRIGGERED!!!! You will undoubtedly notice the transition. It is immediately after Yahusha's complaint (specifically in that his power has been stripped away) that he is taken up, potentially indicating that his body was of no more use to him. Some have suggested that Kepha is implying Yahusha went directly to the Father's presence in heaven. They do so to push the Docetism accusations when in fact a careful reading of the text suggests the complete opposite to be true. He didn't immediately go to heaven. No, he went to She'ol. Kepha even gives testimony to his kingdom's conquest of the underworld but *now* we are getting ahead of ourselves, one thing at a time.

To put this in slightly different terms, the suggestion by our critics is that Mashiach did not die. *Uh-oh.* This, when grouped with Kepha's prior claim that he "held his peace, as though feeling no pain," has led many to accuse the text of the dreaded 'D' Word. Though as I have already explained, it all depends upon a certain point of view. He died, *yes.* But then again, there are two deaths according to Scripture, and he couldn't possibly have succumbed to the second one. Because death itself was a flesh issue and could not contain his sinless nephesh, you see. Not contradictory. It all ties in with his conquest of She'ol, a narrative which will require investigation at another hour.

Yahusha had made known in Mattithyahu 10:28 that Elohiym alone is capable of killing the nephesh. We looked at that passage already. Sure, the Yahudim may have crucified his body as an offering to their father the Serpent (and that is no small crime), but then why is it so controversial to conclude that they were incapable of murdering his nephesh? To do so would be committing the impossible according to the rules proposed to us. Yahusha may have breathed his last but that does not mean he was thrown in the Lake of Fire or that he ceased to exist, LOL. Which is precisely why the "laughing Yahusha" responded to their ignorance in the 'Apocalypse of Kepha.' That same ignorance will be further explored when we get around to exploring his journey to She'ol. The power that he had lost was by all indications the connection between his mortal fleshly body and divine nephesh, but even that was only temporary. The resurrection had already begun its work. More precisely, he had *already* been resurrected—as the Gnostics would say.

²¹ Those who say that Adonai first died, and then was resurrected, are wrong; for **he was first resurrected**, **and then died**. If someone has not first been resurrected, then can only die. If they have already been resurrected, they are alive, as Elohiym is alive.

The Gospel of Philip: 21

Philip is describing a central tenant of the gnosis experience, by the way. It's somewhat ironic that Baptists have a particular disdain towards the Gnostics but then go around proclaiming their very own proposed gnosis when insisting that they've been "born again." They will even question you on your own "born again" status as a point of testimony and then ask you for a Gregorian calendar date to mark the occasion, which is not so far removed from what is being claimed here. Yahusha was taken up in such a way that his resurrection had happened first. The death of his fleshly body was only secondary to that. In this way, Mashiach invites us to follow him by awakening in this life to what does not die.

There is much I want to say on the subject and am having a terrible time organizing my thoughts. I think what ought to be done before getting too far into verse 13 is that we look at how closely Kepha parallels the synoptic gospels. That is undoubtedly the best way to deal with the criticism being thrust upon the Besorah. My hope in all of this is that someone somewhere in our motionless realm ceases from pointing a finger and screaming "STRANGER DANGER" whenever Besorah Kepha is brought into the conversation. Even if you are not convinced as to its legitimacy, perhaps you will in the very least learn something, which is always nice. And so, without further ado, here is Marqus and Mattithyahu.

³⁴ And at the ninth hour Yahusha cried with a loud voice, saying: Eliy, Eliy, lama azavtaniy? Which is, being interpreted, ELIY, ELIY, why have you forsaken me?	⁴⁶ And about the ninth hour Yahusha cried with a loud voice, saying: Eliy, Eliy, lama azavtaniy? That is to say, ELIY, ELIY, why have you forsaken me?
 ³⁵ And some of them that stood by, when they heard it, said: Behold, he calls Eliyahu. ³⁶ And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying: Let alone; let us see whether Eliyahu will come to take him down. ³⁷ And Yahusha cried with a loud voice and gave up his ruach. ³⁸ And the veil of the Temple was rent in two from top to the bottom. Besorah Marqus 15:34-38 	 ⁴⁷ Some of them that stood there, when they heard that, said: This man calls for Eliyahu. ⁴⁸ And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. ⁴⁹ The rest said: Let be, let us see whether Eliyahu will come to save him. ⁵⁰ Yahusha, when he had cried again, with a loud voice, yielded up his ruach. ⁵¹ And behold, the veil of the The rest of the the state of the save of th
	Temple was rent in two 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 qodeshiym which slept arose, ⁵³ And came out of the graves after his resurrection and went into the holy city and appeared unto many. Besorah Mattithyahu 27:46-53

Of the three, Marqus is the simplest narrative, giving us a bare bones account, whereas Mattithyahu adds the most enticing details, as no other account speaks of the qodeshiym rising from their graves. Hopefully, you can recognize the three main points laid out by Kepha. They are all present and accounted for, and in the same order. First, Mashiach lamented a line with a loud voice. Secondly, he gave up his ruach. And then, finally, the veil of the Temple was torn in two. *Sure*, the synoptic gospels may claim "ELIY, ELIY" as Yahusha's cry rather than "My

power, my power," and in fact they fall in line with Psalm 22, but I am here to tell you they are one and the same. Elohiym *was* his unity and power. He may have even said both lines for all I know. Or perhaps the witnesses standing around all heard it differently. Who is to say they didn't?

The Hebrew for "strength, power, or might," is '*koach*.' Even if the synoptic gospels overlook the word, the response of countless witnesses implies that he did. The fact that they thought he was calling upon Eliyahu rather than Elohiym highly suggests a mantle of authority being taken away from him. But then look at how the line is phrased in 'Natsarim.'

⁹⁹ Then Yahusha began to speak the words of David and later said, "**My Elohiym**, do not let **your power** drain away from me."

The Books of the Natsarim 20:99

The writer of 'Natsarim,' whom I highly suspect is **Aristobulus** of Britannia (all indications say so), also happened to be Kepha's father-inlaw. He was one of the Seventy Disciples mentioned in Luqas 10:1–24, was given mention in Pa'al's epistle to the Romans, and as his name implies, was a bishop of Britain. Well, in one stunning line, Aristobulus blends what we have read in Besorah Kepha with the synoptic accounts. 'ELIY' and 'power' are both accounted for. Regarding this power, the most picturesque example that I can think of derives once more from 'The Books of the Natsarim.' *Follow* along.

> ¹ Coming from the wilderness, Yahusha still retained the full power of the Ruach Ha'Qodesh. Having it on trusteeship from Elohiym, he would not use it unworthily. At night it shone around him like a pale blue haze; and though many have it, never has another manifested it in such strength.

The Books of the Natsarim 3:1

My suggestion to you is that the pale blue haze is the power of the Ruach HaQodesh which left him. I will be sure to talk about the importance of the anointing color again when dealing with his bodily resurrection because there is a Science to it, and believe me, it resurfaces. And so, I will go even further and claim for clarification purposes that his power was not in himself so much as in his unity with the Ruach HaQodesh and in his heavenly Father. The compound unity of oneness embodied by the Hebrew word *echad* had finally been severed, as indicated by the threehour manifestation of spiritual darkness. I am referring to his prayer in Besorah Yochanon 17:21, wherein he requested the *following*.

²¹ That all may be One [*echad*], as You, Avi, are in me and I am in You.

Besorah Yochanon (John) 17:21

Trinitarians employ this passage as evidence of their doctrine but that can't be since Yahusha is requesting that the same oneness which he shares with the Father be experienced by the set-apart. But then while hung from the tree, that element of his day-to-day spiritual reality had been stripped away from him. The Trinitarians will further claim the Trinity was severed, as if the Most-High took a cleaver out on his own body like some sort of heavenly eunuch only to reattach his parts again, when what really happened is as simple as saying Yahusha's *echad* was a mantle temporarily removed from Mashiach. Just as assuredly as A'dam's *echad* was removed when being expelled from Paradise, but more on that later.

To quote from Pa'al, my old sparring partner.

²¹ For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of Elohiym in him.

Qorintiym Sheniy (2 Corinthians) 5:21

Criticism abounds whenever I bring up Pa'al. At present, I'm thinking a third of my readership is anti-Pa'al, preferring Mashiach's words only, whereas the other two-thirds are skeptical as hell. I'm bringing this up because I can't quote from the guy without feeling the simultaneous sigh of a thousand readers. And yes, your wind is blowing my way now, thanks

for brushing. I guess I can't blame you. Many of you know that I too was anti-Pa'al for a spell. It came as a result of an investigation. Then I reverted back away from the anti-position to being skeptical as hell (as part of that same investigation), though now I have found my shalom in giving him the benefit of the doubt. Pa'al is free to convey to us the mysteries of heaven from his angle just as assuredly as Kepha is in his Besorah, and the Gnostics in theirs, so long as it is not the Torah being chucked to the curbside. And no, he is not doing that. I have given my reasons as to why that is in <u>The Torah Abides</u> and my commentary on <u>Romans According</u> to the <u>Torah</u>. In the very least it is sociable knowing that he agrees on this particular point with Kepha.

²⁴ Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Kepha Ri'shon (1 Peter) 2:24

It seems most evident that the sins of the righteous were placed upon Yahusha during those three hours of darkness, if not at that precise moment. Some of you will claim the sins of the entire world were placed upon him, and I'm not arguing. I'm simply repeating Pa'al and Kepha's pronouns. The '*us*' and '*our*' in their address indicate an intended audience, not everyone. You will have to look elsewhere to find the 'universalism' pronoun. Another indicator as to why Yahusha lost his power, or his *echad* if you prefer, can be found in Chabaqquq (Habakkuk).

¹³ You are of purer eyes than to behold evil, and cannot look on iniquity...

Chabaqquq (Habakkuk) 1:13

Seems to me like the three combined witnesses of Chabaqquq, Kepha, and Pa'al paint an abominable yet stunningly beautiful picture of what happened when Yahusha cried out from his crucifixion device. Our heavenly Father turned his eyes away from the iniquity heaped upon Mashiach, thereby resulting in his loss of *echad* as well as power, but only so that we might be granted those two tenets of our salvation—though we are undeserving of them.



Which leads me into the third and final domino effect of Besorah Kepha 13. The veil of the Temple in Yerushalayim was torn in two. Top to bottom, mind you, rather than bottom to top. We all know that an earthquake didn't do that. Christians love to suggest the tearing of the veil was all about grace and how we needn't obey the commands given to us in the Torah anymore because the Torah no longer abides but mostly because of grace. Yahuah was apparently destroying the very method of worship which he had instituted, did I get that right? Ridiculous. And did you hear the quip about grace and how the definition of grace has been altered so as to imply a stumbling sinner receiving favor rather than a graceful person conforming to a standard and with the sashay to prove it? Chapter and verse, please. Do please show me in Scripture where the tearing of the veil signified a change of mind on the part of Elohiym in so much that his instructions in righteous living was a curse all of a sudden. You can try but you will not succeed.

The most popular notion seems to be one which claims we can all freely enter the presence of the Most High because we are kingdom priests and also because of grace. I'm not completely against the notion. The part about being priests is most certainly true. Let us not forget however that the High Priest alone was admitted entry on behalf of Yashar'el and that we still have a High Priest, via the ministry of Yahusha HaMashiach. No, the rules haven't changed. The tearing of the Temple veil did not cancel Yahuah's instructions in set-apart living. Quite contrary, it was a judgement aimed at those who murdered the author of the Torah, the Word of Elohiym. Claiming the opposite, that it was torn so that sin might be given a license under the grace category is the wrong answer to give. I asked for a chapter and verse after listening to your opinion and in return I have one to give.

> ²³ Again Bar Talmai said, Adonai, I saw the angels ascending before A'dam and singing praises. ²⁴ But one of the angels which was very great, above the rest, would not ascend up with them: and there was in his hand a sword of fire, and he was looking steadfastly upon thee only.²⁵ And all the angels besought him that he would go up with them, but he would not. But when you didn't command him to go up, I beheld aflame of fire issuing out of his hands and going even unto the city of Yerushalavim.²⁶ And Yahusha said unto him: Blessed art thou, Bar Talmai my beloved, because you saw these mysteries. This was one of the angels of vengeance which stand before my Father's throne: and this angel he sent unto me.²⁷ And for this cause, he would not ascend up, because he desired to destroy all the powers of the world. But when I commanded him to ascend up, there went a flame out of his hand and rent asunder the veil of the temple and parted it in two pieces for a witness unto the children of Yashar'el for my passion because they crucified me.

Besorah Bar Talmai (Bar Talmai) 1:23-27

The veil which separated the holy of holies from the Temple was thirty feet long and perhaps just as tall and was so thick (an entire handbreadth by most sources) it is often concluded that no two horses could have pulled them apart. Its tearing was the result of a flaming sword at the hands of an avenging angel, and by the sound of it, a badass one to boot. Grace wasn't on his mind from what I can tell, but maybe I'm reading it all wrong. It was a judgement against the Temple Controllers, pure and simple. They murdered the Son of Elohiym, and so, an angel of vengeance responded in kind. Imagine owing the mob money and a collector breaks a finger or two. He may not be so merciful on his next visit if you get my drift. It was like that for Yerushalayim. Think of it as a warning. They had forty years to repent. Angels did return to coincide with <u>The Glorious</u> <u>Appearing of Yahusha HaMashiach</u> and the Temple was completely destroyed on that go-around.

Where I will concede with typical Christian doctrine is in the atoning sacrifice of our High Priest, Yahusha HaMashiach, as per Ivriym (Hebrews) 5. You can rehearse that well known chapter for yourself. But then consider what little has changed. It was always the role of the High Priest to offer the atoning sacrifice as a representative of Yashar'el. It didn't mean such and such person went out and began sinning again because they were good to go. Don't even go there. In turn, the Hebrew would have to put his faith in the sacrifice made on his behalf. It's why apart from the exchange from Leviyte to Malkiy-Tsedeq—little to nothing has changed. We place our faith in the actions of our Torah abiding High Priest, Yahusha HaMashiach, knowing that Elohiym's wrath has been averted.

Besorah Ba Talmai gives us a 'behind the curtain' glance at why the veil was torn, spiritually speaking. An avenging angel did the deed. I'm bringing it to your attention because the pronouncement of judgement lines up seamlessly with the narrative of Besorah Kepha, specifically *who* was responsible for offing Mashiach, and I stand by it. Regarding their judgement, even the Talmud agrees.

The Sages taught: During the tenure of Shimon HaTzaddik, the lot for Elohiym always arose in the High Priest's right hand; after his death, it occurred only occasionally; but during the forty years prior to the destruction of the Second Temple, the lot for Elohiym did not arise in the High Priest's right hand at all. So too, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white, and the westernmost lamp of the candelabrum did not burn continually.

And the doors of the Sanctuary opened by themselves as a sign that they would soon be opened by enemies, until Rabban Yohanan ben Zakkai scolded them. He said to the Sanctuary: Sanctuary, Sanctuary, why do you frighten yourself with these signs? I know about you that you will ultimately be destroyed, and Zakaryahu, son of Ido, has already prophesied concerning you: 'Open your doors, O Lebanon, that the fire may devour your cedars.' (Zakaryahu 11:1), Lebanon being an appellation for the Temple.

Yoma 39b:5-6

Based upon this stunning admission of guilt in the Talmud, some have suggested the doors of the Sanctuary clawed into the veil when swinging wide open, thereby severing it. I couldn't outright say. I wasn't there and am somewhat unclear on when the door opening episode transpired, though it appears to kickstart the 40 years leading up to destruction. Either way, a spiritual agent was responsible for the deed. Because as you and I both know, doors of that magnitude do not open on their own. For Rabbi Yochanan ben Zakkai, the conclusion was an obvious one. Judgement had been pronounced upon them. The enemy was approaching. The Temple would be destroyed.

Besorah Luqas was left on the cutting room floor, but it makes the same claim about the veil being torn in 23:45. What I find particularly stunning is that all three synoptic gospels think to include it, as does Besorah Kepha and Ba Talmai, and why is that? As you have seen, the Temple Controllers knew full well what the veil and door swinging episode entailed. The incident was more than likely the talk of the town. It would have been in all the gossip columns. It just so happens that the gospel writers were connect the dots specialists. They went out of their way to mention it as a pointed reminder (to Rabbi Yochanan ben Zakkai and others) as to *why* judgement was headed their way.

¹⁴ And then they drew out the nails from the hands of Adonai, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was the ninth hour.

AN earthquake is a telltale sign that angels are ascending or descending upon the earth. It's totally Biblical but very few seem to realize that fact, nor appreciate it when they do. Leave it to post-Newtonian Science to strip away the spiritual causes of our material world. Imagine if an earthquake rocked one city or another and then the News reported: "Looks like we've got some seismic angelic activity again today." A man can dream, can't he not? Well, here is how the spiritual side of an earthquake goes down among the synoptic writers.

And behold, there was a great earthquake: for the angel of Yahuah descended from heaven and came and rolled back the stone from the door and sat upon it.

Mattithyahu (Matthew) 28:2

Mattithyahu makes the connection for us when dropping that little factoid about the angel being the cause of the earthquake and then moves right along as though it were the commonly accepted view of his day. As in, 'Yes, there was another earthquake, again. But then you should know an angel of Yahuah was spotted in Yoceph of Ramah's garden just northwest of Yerushalayim.' To which your response is: 'Of course! That makes perfect sense! I should have known better! Well, on with the passion narrative then!'

The earthquake-angel connection isn't some bizarre one-off into the left field of the theology department either. The earliest reference that I can find in canonical Scripture takes us all the way back to Mount Ciynai, in which we read: ¹⁸ And Mount Ciynai was altogether on a smoke, because **Yahuah descended upon it** in fire: and the smoke thereof ascended as the smoke of a furnace, and **the whole mount quaked greatly**.

Shemoth (Exodus) 19:18

It's a simple and straightforward equation. Yahuah *plus* descent upon the earth from heaven *equals* an earthquake to remember. Cause and effect. Only a geologist with a doctorate in seismology would attempt to explain this passage in any other light. "Well, the underground rock suddenly breaks and there is rapid motion along a fault. This sudden release of energy causes the seismic waves that make the ground shake, you see." Sure, Dr. von Rockengrinder, that must be it. *Mm-hmm*. And I just now realized something. In my pre-existence research paper, <u>The Earth Is a Womb</u>, I describe many ways in which spiritual entities drive the weather, ultimately cultivating the earth as its caretakers, while mentioning nothing of earth shattering events such as this one. I'm thinking it's high time for some renditions.

The mountains quaked at the presence of Yahuah,

This Ciynai, at the presence of Yahuah Elohai of Yashar'el.

Shofetiym (Judges) 5:5

And there it is *again*. The Ciynai quaking episode rehearsed in song rather than prose. Moving right along, you will perhaps be happy to know that Mattithyahu covers the *same* earthquake mentioned by Kepha, though the details he adds are once again of a supernatural variety.

⁵⁰ Yahusha, when he had cried again with a loud voice, yielded up his ruach. ⁵¹ And, behold, the veil of the Temple was rent in two 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 qodeshiym which slept arose, ⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Mattithyahu (Matthew) 27:50-53

Kepha's earthquake according to Mattithyahu was responsible for cracking open many family tombs, presumedly around the foothills of Yerushalayim, though who really knows how many souls were brought to life and the proximity of their perimeter. But then notice that the choice bodies within these tombs did not leave their abode until after Yahusha rose from the dead three days later. What were they doing sitting around in the crypt all that time, twiddling their thumbs, or getting caught up on their beauty rest? It's not like they weren't doing that in She'ol already.

Many have claimed it was the tombs which cracked open during the earthquake but that the dead did not rise until after the Sabbath. That may be so. I wasn't there and don't really know. It would most certainly line up with the second earthquake involving the angel at the tomb in Mattithyahu 28:2, one chapter later. The claim or the idea is that the dead could not possibly return to life before Mashiach, specifically because of verses such as *this* one from *you know who*.

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

Qorintiym Ri'shon (1 Corinthians) 15:20

Thanks for once again entering the conversation and shutting down our theological investigation, Pa'al. Really, the nerve of that guy. Always writing his letters. Attempting to have the final say on everything. Sheesh. Some of you stemming from Pa'al's posse will tell me the dead very well could not have risen before Mashiach, but I disagree. You will once again have to sit tight and let me explain.

Six days before the Passover and at Yahusha's command, El'azar (Lazarus) rose from the dead in Bethany, and nobody in the gospel choir bats an eye. I have yet to encounter anyone who would argue that El'azar lived forever. He had the fun of looking forward to his death all over again. Therefore, he was not the dead person whom Pa'al spoke about. Neither are those who rose from their tombs during the Mattithyahu 27:52 incident. They too died again (**EDIT**: Or did they?). One can argue circles around Mattithyahu all day, inserting time leaps and other narrative stylings into the text to better fit the theological picture of choice. But then look at how Niqodiymon describes the tomb cracking incident.

² And while the sun was eclipsed, behold the veil of the temple was rent from the top to the bottom; and the rocks also were rent and the graves opened, and many bodies of qodeshiym, which slept, arose.

Besorah Niqodiymon 8:2

The word that is used is 'eclipsed' and I'll let that slide. Copies of Niqodiymon have been found in Greek, Latin, Syriac, Coptic, Georgian, Slavonic, and though it is claimed to have been written in Hebrew (which is most certainly my opinion), I don't have all those various language copies laid out before me. Use whatever word you want but three hours describes a supernatural event and there is nothing on the worldwide record to indicate the slowing of speed of the moon in relationship with the sun. Let's not get distracted. The key phrase in all of this is '*while* the sun was eclipsed.' Contained within the three hours of darkness is the opening of the graves *and* the rising of the qodeshiym. Both occurrences coincided with the earthquake, and just as importantly, *before* the sun began to shine again. Chalk it up to the supernatural again. Only rather than angels, it was the ruachoth as well as the nephesh of men passing from the realm of the dead to our own this time around.

Many have pondered what it must have been like to meet these dead people resurrected and walking about Yerushalayim. Well, Niqodiymon does that. He describes them for us in the *following* passage.

> ¹⁴ It is indeed a thing really surprising, that he should not only himself arise from the dead, but also raise others from their graves, who have been seen by many in Yerushalayim.

> ¹⁵ And now hear me a little: We all knew the blessed Simeon, the high priest, who took Yahusha when an infant into his arms in the temple.

¹⁶ This same Shim'on had two sons of his own, and we were all present at their death and funeral.

¹⁷ Go therefore and see their tombs, for these are open, and they are risen: and behold, they are in the city of Ramah, spending their time together in offices of devotion.

¹⁸ Some, indeed, have heard the sound of their voices in prayer, but they will not discourse with anyone, but they continue as mute as dead men.

Besorah Niqodiymon 12:14-18

An odd bunch for sure. The two sons of Shim'on were hanging about in Yoceph's own city of Ramah, not speaking with anyone. You'd think people would have questions, what was the temperature like in She'ol being one of them. I am reminded of that scene in 'Star Trek IV: The Voyage Home,' when Bones asks a resurrected Spock what it was like to be numbered among the dead. Spock basically tells him he needs to die too before they can talk, as it's simply beyond his frame of reference, in which Bones replies: "You mean I have to die to discuss your insights on death?" And now I'm wondering. Are we ever given an account of El'azar speaking to an audience after his own resurrection? Perhaps he also behaved as one of these stoic mute men.

The resurrection of El'azar is often advertised to us as Yahusha's greatest miracle, apart from his own. Well, excuse me then, how is the resurrection of countless other souls—dozens, hundreds, maybe even thousands for all I know—not a contender for Mashiach's greatest ministry miracle? But that's not all. Consider the rather odd fact that the dead were resurrected after Yahusha exclaimed: "My power, my power, you have forsaken me." Or as it is quoted in Natsarim, "My Elohiym, do not let your power drain away from me." He spoke these words, died, was set down upon the earth, which prompted an earthquake that coincided with a good old-fashioned dead rising in the local crypt. Mind you, Yahusha was dead as a doornail or a dodo or whatever when he performed this little overlooked miracle. The power of the Ruach HaQodesh had already left him by then, according to his own testimony. That's badass.

To sum this up, Earthquakes. It's what happens when spiritual entities manifest themselves in the material realm. Sometimes they are due to

angels ascending or descending upon the earth. Yahuah has been known to ignite an earthquake or two. In the instance of Yahusha's death, it was the resurrect nephesh of countless dead, though that is not the whole of it. There is way more happening with the darkness and the earthquake in Besorah Bar Talmai.

> ⁶ And Bar Talmai said, Adonai, when you went to be hung upon the cross, I followed from afar off and saw you hung upon the cross, and **the angels coming down from heaven** worshiping you. And when there came darkness ⁷ I beheld, and I saw that you had vanished away from the cross and I heard only a voice in the parts under the earth, and great wailing and gnashing of teeth all of a sudden. Tell me, Adonai, whither thou went from the cross?

> ⁸ And Yahusha answered and said: Blessed art thou, Bar Talmai, my beloved, because you saw this mystery, and now will I tell thee all things whatsoever thou has asked of me. ⁹ For when I vanished away from the cross, then went I down into She'ol that I might bring up A'dam and all them that were with him, according to the supplication of Miyka'el the archangel.

Besorah Bar Talmai (Bar Talmai) 1:6-9

Angels again, an entire host of them. Remember when Yahusha told Bar Talmai that he would see heaven opened and the angels of Elohiym ascending and descending upon the Son of Man in Yochanon 1? This was *that* event. Strange that no canonical Scripture thinks to mention it. Ironically, the only text which does comes to us by way of Bar Talmai's Besorah. And anyways, you will recall the avenging angel who unsheathed his sword so as to shred the Temple veil. But then look at what else is going on. Yahusha brought A'dam up from She'ol as well as a host of others. What an earthquake that must have been. And to answer the question as to how any of this was possible after he had taken on the sins of the world and lost his power, we see the intervention of Miyka'el the archangel, defender of Yashar'el, supplicating for the success of his mission. Absolutely incredible. Something else not to be overlooked in all of this is Yahusha's vanishing from the cross, another odd picture indeed. It may very well be the Docetism doctrine that we had earlier encountered but with a lemon twist. Bar Talmai cannot very well be stating that Yahusha vanished in the sight of everyone. Had that been the case then I think it would be safe to assume Herod's soldiers and the Parashiym, Pontius Pilate and his garrison, as well as the crowd of onlookers, including the three Miryams, not forgetting Gestas and Dimas, would have exclaimed: "OMG! Something has happened to the body of Yahusha, king of the Yahudim! He's gone! Who has stolen him and where have they made off with it?"

Bar Talmai is seeing a vision, obviously. Or is he? Perhaps it is more complicated than that, and why I am asking you to put on your gnostic glasses again. The mere fact that he vanished tells us that the real Yahusha was not to be seen on the cross (at least for a spell), though his body was offered as a sacrifice. This is speaking of his nephesh, the laughing Yahusha whom we encountered earlier. If what Bar Talmai appears to be saying is true, then I have it wrong. We all do. Accordingly, one is tempted to conclude that Yahusha departed from the cross, entered She'ol, freed the qodeshiym, and then returned to the cross once again, only to claim his power had been removed from him. Did he die twice? That cannot be.

You should know that I sat here for quite some time between that sentence and this one attempting to figure out the puzzle before us. A solution is not so complicated after all. I think it is as simple as saying Yahusha gave up his ruach *and then* Bar Talmai saw him vanish from the cross. One is even tempted to say the Talmidiym did not witness the nails being removed from Yahusha's feet and hands when he was taken down and laid upon the earth, though I am not putting the vision into doubt. All I am attempting to do is lay a series of varying narrative images over the other, each of which claims to be describing the same event but from a different point of view, and the pieces fit—IMO.



RON Wyatt claims to have discovered the Ark of the Covenant in a hollow rock, cradled safely below a cave within the bowels of Golgotha. I don't intend to present his evidence here. You have very likely already looked into his claims and have made up your own mind on the idea, either in favor for or against. For those of you who either weren't alive or didn't attend an evangelical church in the 1990's, Wyatt offered us an image of the purported cherubim and mercy seat so blurry as to make the Patterson–Gimlin Sasquatch film a fine-tuned work of art.

His claim that the blood of Mashiach resides upon the Ark to this very day is certainly no small matter and explains precisely why our presentday Controllers want nothing to do with it. That—or I'm willing to bet an avenging angel melted their faces off when attempting to unearth it. No, the Ark of the Covenant isn't going anywhere, and this is coming from someone who openly advocates that the Millennial Kingdom of Mashiach already physically happened upon the earth. It's there, guarded by an angel beneath Golgotha, and will remain there, sprinkled with the blood of Mashiach until the redemption story has reached its end.

His theory as you well know is that the ground opened up during the earthquake, thereby allowing his blood to trickle down from the cross. If only Wyatt had read from the gospel which is presently being dissected. Yahusha was laid upon the ground *and then* the earthquake happened. Besorah Kepha makes the scenario even more plausible in my book. Very likely, the earth cracked open beneath his body.

The 1960 Valdivia earthquake was a niner on the moment magnitude scale (which I am told closely resembles Richter) and lasted approximately 10 minutes—the longest in recorded history. I haven't the faintest clue how long the passion earthquake transpired but I'm of the opinion that the blood covered the Ark *and then* A'dam was released from She'ol. Another

thing I am told is that an earthquake of magnitude 10 or larger is impossible given that measurements are in proportion to the length of the fault line. Well then, there is a phrase you are all familiar with. Sometimes we are offered historical events which are "Biblical in proportion." I don't think there is scale proportionate enough or even capable for that matter of measuring the spiritual activity as well as the accomplishments in this 'blink and you'll miss it' moment. There is another phrase which you are likely familiar with. When taken as a whole with the other gospel accounts, the earthquake of Besorah Kepha 14 was off the charts.
¹⁵ And the Yahudiym rejoiced and gave his body to Yoceph that he might bury it, since he had seen what good things that he had done. And he took Adonai, and rolled him in a linen cloth, and brought him to his own tomb, which was called Gan Yoceph.

WELL, that was an ordeal. Only a verse or two earlier people were stumbling around in the darkness with lanterns, falling into ditches. An earthquake sent nearly everyone into sweats of terror, and now what is happening? The sun is out again, Yahusha is dead, and the Yahudim are rejoicing. Maybe I'm reading too much into this but there appears to be celebrations in the marketplace. No more of that Natsarim prophet, stumping everyone with his kingdom parables. On with the Passover, then. I'm sure it will turn out fine for everyone.

Otherwise, there is not much to add other than what the other gospels have already reported upon. Yoceph of Ramah dresses Yahusha in the linen shroud and then buries him in his own tomb, but you knew that already. Gan Yoceph simply means Yoceph's garden. The contrast in all of this is why Yoceph did the deed. Aside from the obvious, that he was following through with the command given to him in Devarim, 21:23, it says he went out of his way because of the good things that Yahusha had done. That is to say, the Yahudim were rejoicing over the death of a good man. And so, as your choice cross-reference dealer, I've got just the thing to mark the occasion; a Bible passage which fits what has just been contrasted for us like a glove.

> ³¹ Then the Yahudiym took up stones again to stone him. ³² Yahusha answered them: Many good works have I showed you from my Father; for which of those works do you stone me? ³³ The Yahudiym answered him, saying: For a good work we stone you not; but for blasphemy; and because that you, being a man, make yourself Elohiym.

Besorah Yochanon 10:31-33

For all the claims that Yahusha didn't match their ideal vision of Mashiach, whatever that was, it is clear that good works wasn't on the top of their list. They had already intended to stone him despite acknowledging that he was a good man, indicating that they didn't want a quote-unquote "good man." No, they wanted above all else a puppet Mashiach who sponsored their wickedness.

I don't know about you, but my head is swimming with Pa'al's letter to the Romans. Particularly chapter two. There are varying disagreements as to who he was speaking of in his criticism, though as I have already stated in my commentary on his epistle, it was the Yahudim. A link was dropped, mainly because I was tempted to take you back through all 25 pages of commentary here. And then you would be confused as to which commentary you hold in your hands, Kepha or Pa'al, and we shan't have that. To sum the entire chapter up in the simplest of terms, Pa'al was schooled by the Parashiym and knew where they were coming from in their disdain for the govim, particularly his kingdom welcoming practices. The Yahudim judged the govim for being without the Torah but did not believe Yahuah would hold them accountable to the same standards. In return, Pa'al assured them that Yah would be cleaning out his own house first and we know that judgement event to be the destruction of Yerushalayim in 70AD. Without quoting from the actual chapter (because then we would be here all day), I believe the following passage in the Babylonian Talmud sums up the worldview of Pa'al's contemporaries nicely.

All of Israel have a share in the world to come, viz. (Isaiah 60:12): "And your people, all righteous, forever shall inherit the land, the sprout of My plantings, the work of My hands, to be glorified." ("All of Israel have a share:") Even those who were executed by beth-din for their wickedness have a share in the world to come.

Mishnah Sanhedrin 10:1

No, that is not a typo. "All of Israel have a share in the world to come." They're first and foremost speaking of a genetic line-up rather than a spiritual seed. Am I reading too much into this to assume even rebellious souls like Korach would inherit a portion in the world to come? Seems so. The conclusion has those executed by the Beth din, a rabbinical court of Yerushalayim, inheriting a share in the world to come, even if it were for wicked deeds. Such was the accepted dogma in Pa'al's own day. I will remind you these were the same individuals who acknowledged the good works of Yahusha and didn't have a problem killing him, even if it was wicked to do so. Again, in Yahusha's own words:

⁴⁴Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

³⁸ I speak that which I have seen with my Father: and ye do that which ye have seen with your father. ³⁹ They answered and said unto him, Avraham is our father. Yahusha said unto them, If ye were Avraham's children, ye would do the works of Avraham.

Besorah Yochanon 8:38-39

Keep reading a couple of verses and you will see that the Yehudim were not the children of Elohiym, despite their supposed lineage. The reason being is that they did the deeds of their father, HaSatan. Those are Mashiach's words, not mine. I quoted from the passage earlier. Try not to misrepresent my own implications either. What I am not saying is that the Yahudiym were the genetic seeds of HaSatan. Yahusha does attribute them to being the sons of Avraham, though not necessarily through Yitschaq. Edomites were also the children of Avraham, and we may very well be dealing with them in this passage. Understand then, it is the work of each individual which decides whose children we become, Elohiym or HaSatan. In a nutshell, that is what Yahusha came to free us from.

> ¹ Some days later, Yahusha was in another place with about sixty disciples, one of whom said to him, "There is Yahushua the Faster, who claims to be the Mashiach of Elohiym, and Yoceph, who proclaims deliverance by the sword, while many say the Enlightener and Deliverer are

two men. The gale of words makes it difficult to get a bearing on the harbor entrance."

² Yahusha said, "Things are changing, and many alive today will live to see a different world. I come to set men free by removing the shackles of ignorance and to deliver them from evil and from themselves."

The Books of the Natsarim 10:1-2

A repeated theme in Natsarim are the many Mashiach contenders vying for attention during Yahusha's own ministry. Two of them are mentioned here, A Yahushua the Faster and Yoceph the sword bearer, though elsewhere, Barabbas comes into the narrative as well. Sounds like a lot of static if I do say so myself. Yahusha's mission, in his own words, was to "set men free by removing the shackles of ignorance and to deliver them from evil and from themselves." The Temple Controllers didn't like that. Best to repay his goodness with evil then. I have one more passage which sums up Besorah Kepha 15 before moving on, and it is this.

And they have rewarded me evil for good, and hatred for my love.

Psalm 109:5

¹⁶ Then the Yahudiym and the elders and the priests, perceiving what evil they had done to themselves, began to lament and say: Woe for our sins; the judgement has drawn nigh, and the end of Yerushalayim.

THERE they go prophesying again. We saw them going about the oracle business back in verse 5 when—you will recall—they beat Yahusha with sticks like a dog, calling him the Son of Elohiym. I furthermore insinuated as much when commenting upon 'The Gnostic Apocalypse of Kepha,' noting how the insults they flung at him were in actuality heaps of praise (according to the book in the very least). At present, what is stunning is in the actual prophecy being put forward. The Yahudim are citing the very forewarning made by Yahusha in Mattithyahu 24. Recognize the address? Mm-hmm, the hotly debated *this* or *that* generation Bible memory verse which has the distinct habit of burning theological bridges, and you may have very likely lost friends over it. Same one. Well, here it is for the sevenhundred-thousandth time in your life.

> **24** And Yahusha went out and departed from the Temple: and his Talmidiym came to him for to show him the buildings of the Temple. ² And Yahusha said unto them: See ye not all these things? Amein, I say unto you: There shall not be left here one stone upon another, that shall not be thrown down.

Mattithyahu (Matthew) 24:1-2

I would continue citing from the passage but then I might find out you're a futurist in league with the Zionist narrative, preferring '*that*' rather than '*this*,' generationally speaking, and then you'll accuse me of being a filthy preterist. We will go round and around back and forth like that, throwing all sorts of *isms* at the other, hoping one or the other sticks to the wall or hits the fan in the process, and why have that? The point of this current exercise is the strange foreboding being put forward by Yahusha's executioners. Mostly that the 'they-them' people line up with Mashiach's own former prophecy regarding Yerushalayim's demise, and even more ironically, that its total destruction would only come about because of their murdering him for making claims such as these.

Should prophecy among false prophets seem strange to you, then might I suggest your entire qualifier for a true prophet needs readjustment. A common misconception is that a prophet is judged false based upon a supposed 'word from the Lord' not coming to fruition, or contrarily, that a false prophet cannot speak what is true. That must be another oral tradition from the Christian Talmud because Yahuah doesn't hold to either definition. Ever hear of the Deuteronomy 13 test? Don't sweat it if you haven't. It's why I'm here, to keep you up to date on the conversation.

13 If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, ² and the sign or the wonder come to pass, whereof he spoke unto you, saying: Let us go after other elohiym, which you have not known, and let us serve them; ³ You shall not hearken unto the words of that prophet, or that dreamer of dreams: for Yahuah Elohaykem proves you, to know whether ye love Yahuah Elohaykem with all your heart and with all your soul. ⁴ Ye shall walk after Yahuah Elohaykem, and fear him, and guard his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Devariym (Deuteronomy) 13:1-4

The warning given to us by Yahuah Elohiym comes by way of reality check. False prophets and miracle workers will enter our lives. Complications arise when coming to terms with the fact that we cannot know them based upon their spoken word. Because as Yahuah *says*, the sign or the wonder may very well come to pass. If you retort, We can only know them by their fruit, then I will ask you to define 'fruit' based upon this passage. First and foremost, the explanation given to us is that false prophets lead us to other elohiym. What elohiym are we talking about? Supposing a prophet stands behind the pulpit of your church and says

'Hare Krishna,' then I will argue that he is a terrible false prophet. Another elohiym is also defined for us in the same passage. Anyone who doesn't guard Yahuah's commands or obey his voice is a false prophet leading his audience to a false god, even if he holds a familiar name like Jesus. The commands being spoken of are contained in the books of Moshe—the Torah. Telling us to be obedient is the measure of a true prophet. We just covered the good works of Yahusha in Besorah Kepha 15 and this is it. The Yahudim rejected him because not even they had done away with the commands via their oral laws—the Talmud. Seems pretty self-explanatory by this point, any questions?

Eventually, as the commentary continues, I will get around to explaining how HaSatan did not actually know who Yahusha was at the hour of his crucifixion, despite the temptation in the wilderness, and also how that little known fact complements the Besorah Kepha story arch. We're simply not there in the narrative quite yet. Just today somebody was protesting my conclusion on this position and brought up Legion, the unclean ruachoth possessing the two persons with the 'they-them' pronouns, who were ultimately cast into the swine, as per Mattithyahu 8:28-29 and Luqas 8:26-28. It doesn't disprove anything. But here it is anyways.

²⁸ And when he was come to the other side into the country of the Girgashiym, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. ²⁹ And behold, they cried out, saying: What have we to do with you, Yahusha, Son of Elohiym? Have you come hither to torment us before the time?

Mattithyahu 8:28-29

The haunting episode reads almost exactly like Besorah Kepha 5, when Yahusha's tormentors spoke as mouthpieces for unclean ruachoth, claiming: "Let us drag away the Son of Elohiym, having obtained power over him." It cannot simply be chalked up to mockery as they could not possibly know Yahusha would cry out: "My power! My power!" within a few short hours. I am telling you now that wicked men as well as unclean ruachoth can speak Truth even though they themselves may not understand the profound message which they themselves have conveyed. Legion, the unclean ruachoth tossed into the pigs as well as the Temple Controllers pronouncing Yerushalayim's doom may very well have been speaking for that brief moment on behalf of somebody else, a divine emissary with a mission perhaps. Allow me to explain by way of another passage in Scripture. It is so left field and seemingly the opposite of my proposition that it will probably take some context, but I am willing to take the deep dive if you are.

> ¹⁵ So he came to the king. And the king said unto him, Miykayahu, shall we go against Ra'moth Gil'ad to battle, or shall we forbear? And he answered him: Go and prosper, for Yahuah shall deliver it into the hand of the king.¹⁶ And the king said unto him: How many times shall I adjure you that you tell me nothing but that which is true in the name of Yahuah?¹⁷ And he said, I saw all Yashar'el scattered upon the hills, as sheep that have not a shepherd: and Yahuah said: These have no master: let them return every man to his house in peace. 18 And the king of Yashar'el said unto Yahushaphat: Did I not tell you that he would prophesy no good concerning me, but evil? 19 And he said: Hear therefore the Word of Yahuah: I saw Yahuah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. ²⁰ And Yahuah said: Who shall persuade Ach'av, that he may go up and fall at Ra'moth Gil'ad? And one said on this manner, and another said on that manner.²¹ And there came forth a ruach, and stood before Yahuah, and said, I will persuade him.²² And Yahuah said unto him: Wherewith? And he said, I will go forth, and I will be a lying ruach in the mouth of all his prophets. And he said: You shall persuade him and prevail also: go forth and do so.²³ Now therefore, behold, Yahuah has put a lying ruach in the mouth of all these your prophets, and Yahuah has spoken evil concerning you.²⁴ But Tsidqiyahu the son of Kena'anah went near, and smote Miykayahu on the cheek, and said: Which way went the Ruach Yahuah from me to speak unto you?

Melekiym Ri'shon (1 Kings) 22:15-24

The king of Yashar'el in this story is none other than **Ach'av** of King Ach'av and Queen **Iyzebel** fame, though many of you know her as Jezebel. He has asked **Yahushaphat** king of Yahudah if he would agree to join him in battle at Ra'moth Gil'ad. Yahushaphat was legally related through the marriage of his son to Ach'av and Iyzebel's daughter, thereby making business in Yashar'el a Yahudan affair. Their alliance was unorthodox, considering elsewhere we read of Yahushaphat: "Yahuah was with Yahushaphat, because he walked in the ways of his father Daviyd, and sought not unto Ba'aliym; But sought to Yahuah Elohiym of his father, and walked in his commandments, and not after the doings of Yashar'el" (Divrei Hayamyim Sheniy [2 Chronicles] 17:3-4). Regardless of his spiritual creds, Yahushaphat agreed to the business partnership, so long as they first acquired Yahuah.

This all occurred in the verses leading up to the passage I showed you. Ach'av promptly gathered four hundred of his finest prophets, and collectively they told him to go up to battle, for Yahuah had promised to deliver their endeavor into the hand of the king. Yahushaphat looked around perplexed at having heard the prophecy. He had been trained in the Deuteronomy 13 test and none of these guys passed it. And so, he asked: "Is there not a prophet of Yahuah, that we might inquire of him?" To which Ach'av responded: "There is one man. His name is Miykayahu son of Imlah, and how I hate him. He prophesizes nothing good concerning me—but only evil."

Yahushaphat insisted upon a meeting with this **Miykayahu** fellow, which brings us right up to the present. The picture before us is of an earthly council which seeks to model itself in the same vein as the divine council held in heaven. The reason we can be sure of this is because Miykayahu had looked in upon the courtroom of heaven and observed its judicial proceedings. He observed Yahuah, surrounded by his entourage and an assembly of ruachoth, asking who among them might convince Ach'av to go that he might fall in battle. There were murmurings among its members until finally a ruach, whom many suspect to be a satan, stepped forward to volunteer his services.

I think my favorite part in this story is when the false prophet Tsidqiyahu smites Miykayahu on the cheek, claiming, "Which way went the Ruach Yahuah from me to speak unto you?" I will go ahead and ask you a

rhetorical question, how many people claim to speak for the Ruach HaQodesh today when in fact a lying or an unclean ruach is their informant? I said it was rhetorical but really if you were paying attention your response should very easily rely upon the Deuteronomy 13 test. Also, Ach'av died in battle at Ra'moth Gil'ad in case you were wondering. He threw Miykayahu in the pen and then went out of his way to prove him wrong, making this more of a self-fulfilling prophecy situation.

To sum up the latest breadcrumb trail, there is nothing cookie cutter about the art of the spoken word, particularly when it is employed from the mouth of unclean ruachoth. Sometimes they lie but then in other instances they lay out the facts, as is the case with Pig-Legion and Yahusha's judge and jury executioners in Besorah Kepha 16. It is a complicated affair because we are dealing with Intel psyops originating from top brass in heaven. Just because one ruach plays the part of a courier doesn't mean the entire spiritual world is privy to its mission.

Then again, when I do get around to explaining how HaSatan did not actually know who Yahusha was at the hour of his crucifixion, I will furthermore detail the moment when he figured it out. FYI, the reality of what he'd done as well as the consequences had already been spelled out for him by this point in the narrative. What is furthermore evident in all of this is that the Temple Controllers were ever only acting as the spokesmen for their father. We have already gone over *who* their father was, and wink-wink, he wasn't the Most High. Therefore, their bemoaning of the coming destruction appears to coincide with HaSatan's own unraveling of the facts.

Speaking of which, Besorah Niqodiymon ends with a stunning confession. After going about playing the part of a professional sleuth, Detective Pilate finally approaches the Temple Controllers for their grand admission of guilt.

> ¹⁴ And so **our Scriptures testify that he is the Son of Elohiym, and the Adonai and King of Yashar'el.** ¹⁵ And because after his suffering, our chief priests were surprised at the signs which were wrought by his means, we opened that cepher to search all the generations down to the generation of Yoceph and Miryam the mother of

Yahusha, supposing him to be of the seed of David; ¹⁶ And so it appears that Yahusha whom we crucified is Yahusha HaMashiach the Son of Elohiym, and true and El Elyon. Amein.

Besorah Niqodiymon 22:14-16

The Besorah which bears Niqodiymon's name ends like that. It climaxes to a confession, like a masterfully written P.I. novel, and then drops off like that. Sorry for the spoiler. I should have given you warning, my bad. As I have already mentioned, the Temple Controllers were only capable of coming to this conclusion because HaSatan was now *in the know*, which means they too were finally caught up to speed. And so, they repented of what they'd done, right? I *said*, they repented of what they'd done.... RIGHT!? Questions such as that one reveal the headache of cognitive dissonance, particularly among those who insist the Jews are "God's people." The Yahudim had already received their hand and it was high time to bow out of the game or double down.

¹⁷ And I was grieved with my companions; and being wounded in mind we hid ourselves; for we were being sought for by them as criminals, and as being those wishing to set fire to the Temple. And upon all these things we fasted and sat mourning and weeping night and day until the Shabbath.

TO this very day, Judaism is identified with the rabbinic tradition of the Parashiym and vice versa. That is to say, the ancient Hebrew faith contained neither Judaism nor the Parashiym and there is no Judaism to be had without them. If you don't believe me then follow this link to Judaism's official Wiki article, wherein the unlearned mind will read a series of provocative claims. I aim to go over a couple of them over the following so many pages. You may be wondering why I'm thinking of bringing it up that whole messy business now. It has to do with what Kepha claims in verse 17. The quip about his being wounded in mind probably refers to the cock crow incident and, seeing as how the narrative has turned to his own personal experience, indicates there is much which should precede verse 1 but doesn't. But then there is the reason as to why he had to hide. Kepha and the other Talmidiym were being falsely accused of a plot which entailed setting fire to the Temple.

They were projecting. Yes, you heard me right. *Projecting*. In slightly more technical terms, psychological projection is a defense mechanism of alterity concerning 'inside' content mistaken to be coming from the 'outside' other. Slightly simplified, it is taking your own thoughts, emotions, or desire, and misappropriating it in somebody else rather than yourself. I didn't intend this to be couch therapy but sometimes shrink-issues cannot be avoided. What I'm about to tell you is something which you are unlikely to hear anywhere else, certainly not from the pulpit. The Parashiym were willing to light a match if it meant taking out their competition. And in fact, I suspect they not only conspired to do so but ensured that their plans were executed. It was most definitely already on

their mind during the passion week, and they were blaming Yahusha and company for it.

⁴ Then Ya'aqov left, for he received word that the Talmidiym were being sought, **it being feared they would set fire to the Great Temple** or arouse the people so there was a revolt. There had been disturbances in the city, but because of Barabbas, only three were killed.

The Books of the Natsarim 21:4

I found yet another passage which confirms the 'burn the Temple down' accusation started by somebody at the Jewish rumor mill. What we have before us is a second witness. Can't say that Besorah Kepha is the only one to make the claim anymore. False accusation is no small crime in the Torah, carrying with it severe results. Of course, the Ninth of the Ten Commandments states, "You shall not give false witness against your neighbor." But then realize there are 613 Commands in the Torah, each of which expounds upon the Ten. One such Command in Devariym does just that with the sin of perjury.

¹⁶ If a false witness rise up against any man to testify against him that which is wrong; ¹⁷ Then both the men, between whom the controversy is, shall stand before Yahuah, before the priests and the judges, which shall be in those days; ¹⁸ And the judges shall make diligent inquisition; and, behold, **if the witness be a false witness, and has testified falsely against his brother**; ¹⁹ **Then shall ye do unto him, as he had thought to have done unto his brother**: so shall you put the evil away from among you. ²⁰ And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. ²¹ And your eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Devariym (Deuteronomy) 19:16-21

Falsely testifying upon one's brother produces a necessary cause and effect action. It's almost like a boomerang. The energy thrust upon the innocent person is returned back upon the originator, inflicting the same damage to the slanderer intended on the victim. If you think about it, the Olivet Discourse was a self-fulfilling prophecy. Yahusha made the prediction in Mattithyahu 24 that not one stone would remain, among other provocative claims, like, "Destroy this temple and in three days I will raise it," and in turn the Yahudim accused Yahusha and his Talmidiym of plotting to torch it. They used these false claims as cause to murder Mashiach, and probably would have hounded his Talmidiym down had it not been for the resurrection. In turn, a divine council in heaven determined that the Temple *would* go up in smoke, precisely as Yahusha's accusers falsely claimed of him.

Some of you might claim I am falsely accusing the Pharisees in asserting the *projection* claim. I may not be a psychiatrist but one thing I am most certainly exempt from is making stuff up. All I'm doing is discovering documents like Kepha and Natsarim which happen to complement each other, and then reading them off to an audience. And *now* what I suppose I shall have to do is show you further documentation which backs up my opinion on why I believe the Parashiym were responsible for the Temple's destruction. It's not like I haven't done that already with the Herod Dynasty. Remember Berenice? Yeah well, the Parashiym had their part to play.

Another claim floating around on the Intel-net is that I am really the Pharisee in this story. Yours truly, Noel Joshua Hadley. A Pharisee. The responsible party. Though they will usually call me a Judaizer, which is the same thing, LOL. Some of you are too funny. But really, I didn't think it would come to this. You found me out. I was caught. And it's true—all of it. I *pursue* Torah



obedience. There were rumors afloat but now you've heard it here, straight from the horse's mouth. Must be a Pharisee then. I can't seem to

go anywhere on social media without card-carrying "license to sin" Christians throwing Yahusha's rebukes downwind, apparently to reveal the error of my ways. You see, the logic is, if Yahusha rebuked the pharisees and I *seek* to **obey Torah** (*there* it is again), then I must be the Pharisee whom Yahusha rebuked. *Oh dear*.

Let me see if I got this right. Yahusha rebuked the pharisees for being "works-based" and keeping the Law, while praising the *goyim* for being disobedient, does that just about sum it up? Worst deductive argument ever. But for the moment, let's roll with the punches and go with it. Rather than simply taking your word for it, or my own, we'll turn to Besorah Mattithyahu to see *why* Yahusha rebuked the Pharisees. As usual, I'll present the passage, pausing only for comment. Let's get straight to it then.

15 THEN the scribes and Perushim from Yerushalayim drew near to him, and they said, ² "Why do your talmidim transgress the Tiqunim of the ancient ones?

Uh-oh. The scribes and Pharisees are arriving from Yerushalayim to draw near to Yahusha. Probably up to no good. Some of you were just aching to bring up the word 'talmidim' and how it is not in your Bible, and *why* am I promoting the Talmud? Quite the opposite, in fact. Before this section is over, you shall see how anyone who promotes disobedience to Torah is in fact the author of their own Talmud. I probably should have explained before we began, we're once again reading from the *Hebrew* gospel of Mattithyahu, which predates the Greek. If this sounds suspicious to you, then I suggest you read along with the Textus Receptus. *Oh fine*, I'll do it for you. I've lined the Hebrew and Greek gospel up, side-by-side. Starting from the top.

15 THEN the scribes and Perushim	15 Then came to Jesus scribes and
from Yerushalayim drew near to	Pharisees, which were of Jerusalem,
him, and they said, ² "Why do your	saying,
talmidim transgress the Tiqunim of	
the ancient ones?"	² Why do thy disciples transgress
	the tradition of the elders?
Hebrew Mattithyahu 15:1-2ª	
	Matthew 15:1-2 ^a (KJV)

Crisis resolved. *Talmidim* is just a Hebrew word for student or disciple. Even Pythagoras had disciples. Socrates had disciples. Plato had disciples. Aristotle had disciples. I watched the Oliver Stone movie *Alexander* and most of Aristotle's Talmidim were gay. But then again, everybody here mentioned derived from the mystery religions and secret societies. Therefore, there are good Talmidim and there are bad Talmidim. We should choose to be a good Talmidim, but then how can we discern the *good* from the *bad*? Certainly, Yahusha would know.

You will immediately tell me the Pharisees are protesting Yahusha on the basis that his disciples are transgressing Torah and that Yahusha is *okay* with it—just as he is *okay* with you transgressing it, and vice versa, apparently. If there's anything Yahusha loves to do, it's open a can of whoop ass against those "works-based" religious people while loving the methods of the sinner, apparently. The word '*Tiqunim*' however simply means a manmade regulation, amendment, or "improvement" to the Torah; something which is not a part of the original commandment of Yahuah. Therefore, the Pharisees cannot possibly be protesting Yahusha for *disobeying* Torah, as clearly, they're protesting him for obeying it rather than their own manmade law.

"Why do they not ritually wash their	for they wash not their hands
hands when they want to eat?"	when they eat bread.
<i>Hebrew</i> Mattithyahu 15:1-2 ^b	Matthew 15:1-2 ^b (KJV)

I can't find that command anywhere in Torah. Can you? Must be one of those improvements to the Bible then. *Continuing*.

³ But he answered them and said,	³ But he answered and said unto
"And why do you transgress the	them, Why do ye also transgress the
commandments of El on account	commandment of God
of <i>your</i> decrees?	by <i>your</i> tradition?
Hebrew Mattithyahu 15:3	Matthew 15:3 (KJV)

In either version, it kind of sounds like Yahusha is rebuking the Parashiym for transgressing the commandments of Elohiym to me. *Why* are they transgressing the Law, exactly? Yahusha doesn't leave us hanging. Because they have their own tradition which says to do otherwise. *Hmmm*, sounds

familiar. There's a whole lot of traditions in the Catholic and Christian church which advocates an improvement *to* and freedom *from* Torah obedience, but that's probably just a coincidence. Surely, Yahusha couldn't possibly be addressing anybody else who advocates the same message as the Parashiym. Perhaps I'm reading this all wrong. Let's keep at it.

⁴ Did not El say, 'Honor your father	⁴ For God commanded, saying,
and your mother'? And, 'whosoever	Honor thy father and mother: and,
curses his father or his mother' —	He that curseth father or mother, let
that 'he must die'? ⁵ But you say that	him die the death.
any man may say to his father and	
his mother, 'Anything profitable that	⁵ But ye say, Whosoever shall say to
I or you may have—it is a freewill	his father or his mother, It is a gift,
offering.' 6 And so he does not	by whatsoever thou mightest be
honor his father and his	profited by me;
mother. You yourselves transgress	p,
the commandments of Yahuah on	⁶ And honour not his father or his
account of your evil ordinances.	mother, he shall be free. Thus have
	ye made the commandment of
Hebrew Mattithyahu 15:3	5
1100100 Matchinyana 15.5	God of none effect by your tradition.
	trautuon.
	Matthew 15:4-6 (KJV)

There it is again. The Pharisees are transgressing the commandments of Yahuah, even going so far as to make them of no effect by their tradition. Seems like I'm picking up a pattern. Wasn't that a song in Fiddler on the Roof? *Tradition, tradition! Tradition!* How can anyone claim Yahusha was scolding them for being "works based" when you can't very well *obey* your parents unless a work is involved? Contrarily, disobeying one's parents would make Torah ineffective. Seems legit. I've yet to see a concise deductive argument anywhere except one which has Messiah declaring Torah obedience. Perhaps there will be a surprising twist to his conclusion. *Read on.*

⁷ Rightly did Yeshayah speak about	⁷ Ye hypocrites, well did Esaias
you, saying, ⁸ 'This people, which	prophesy of you, saying,
honors me with words, but their	
heart is far from me, ⁹ they honor	
me in vain, imposing your	

instructions and commandments of men.""	⁸ This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far
Hebrew Mattithyahu 15:7-9	from me.
	⁹ But in vain they do worship me, teaching for doctrines the commandments of men.
	Matthew 15:7-9 (KJV)

It really doesn't get any clearer than that. If it is our goal to worship Elohiym in vain, then Yahusha tells us how to go about doing it. Listen carefully. "Teach for doctrines the commandments of men." *Oh no.* He doesn't leave us a third option, does he? So far, I have only read *two* options. There is the Torah of Elohiym *or* the Tiqunim of men. Take your pick. One or the other. But you can't have both. You can devote your entire life to worshiping Jesus while snubbing Torah and *think* he will be okay with that, but Mashiach says otherwise. Here is the passage which Yahusha was quoting from.

¹³ Wherefore Yahuah said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: ¹⁴ Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Yesha'yahu (Isaiah) 29:13-14

Wowzers! Yahusha fell in agreement with the Torah observant prophet Yesha'yahu who, in turn, fell in agreement with Yahuah Elohiym. Apparently, Yahusha didn't come to undo his father's work after all. *Go figure.* It says *right here* what will happen to those who honor Yahuah with their lips while obstinately clinging to the traditions of men. Wisdom shall perish and understanding will be hidden from them. *Not good.* If you still find yourself in disagreement, then I encourage you to read that againover *and over* again if you have to. Fight the indoctrination. Hundreds and thousands of years of man-made doctrine and church tradition. *Tradition, tradition! Tradition!* Mashiach says one thing and your church pastor and the Christian University as well as Seminary and billions of Christians and Catholics worldwide, including the cast of Fiddler on the Roof, says another. *Think.* Whatever happens, don't let cognitive dissonance win the day. Your journey down the narrow path depends upon it.

Perhaps this is all just a fluke. Maybe I'm just selectively choosing Scripture which only appears to advocate for Yahuah's instructions in righteous living, you tell me. A pharisee is still defined as a "works-based" Torah observant individual, no matter what this particular passage has to say on the matter. *Fine.* Then let's find another confrontation between Yahusha and the pharisees. A second witness, if you will. The same story can be found in the gospel of Mark. This time, I'll let you read through the entire narrative without breaking for comments.

> 7 And then there came to Yahusha, some of the Perushim and the wise ones of the old law—who came from Yerushalayim. And when they saw some of his talmidim eating without ritually ² washing hands, they despised them. ³ (For the Yehudim do not eat unless they always wash the hands ritually, according to the decree of the ancient ones. ⁴ Also there are many other statutes that they command them to keep. That is, to ritually wash their lids and silver drinking vessels.) ⁵ And because of this, they asked Yahusha, saying, "Why are your talmidim not keeping the decrees of the ancient fathers, but eat bread with ritually unwashed hands all the day!?"

> ⁶ So Yahusha answered, saying to them, "Well did Yeshayah prophesy of you deceivers, saying, "This people honor me by word, but their heart is far from me.⁷ In vain do they honor me, **teaching the instruction and commandments of men**."⁸ (So they forsake the commandments of El, while holding onto whatever was **delivered of men**, and came to them concerning cups and their silver drinking vessels, and likewise many other things.)

⁹ And like these words he said to them, "You are breaking the commandments of Yahuah in order **to keep your own institutions**—¹⁰ for Mosheh said, 'Honor your father and your mother,' and 'Whoso curses his father or his mother must certainly die.' ¹¹ But you say that anything of them which a man vows—because he made a vow, his father and mother should profit him—¹² and afterwards you do not allow him to repay the father and mother. ¹³ Thus, you are breaking the commandments of Yahuah on account of your institutions which you obtained, and many other evils you do."

The Hebrew Gospel of Marqus 7:1-9

In conclusion, a pharisee is someone who obstinately breaks the commands of Elohiym and teaches others to do the same in order to honor Elohiym by their own manmade traditions. I probably should have mentioned this earlier, the very word Parashiym derives from both the Hebrew and the Aramaic parushi and means 'one who is separated.' What were they separated from, exactly? I'm glad you asked. The goyim were icky but then so were the Yahudim who bowed out of their religious practices, and if you've ever



taken the time to read Galatiym (Galatians) or Romans, the converts were especially icky, telling us that they separated themselves from just about everyone and everything imaginable. You can easily see the battle between Yahusha and the Parashiym emerge, though I haven't even gotten to the full of it yet. And *now* for a word from our commercial sponsor.

Within Judaism, there are a variety of religious movements, most of which emerged from Rabbinic Judaism,^{[14][15]} which holds that God revealed his laws and commandments to Moses on Mount Sinai in the form of both the Written and Oral Torah.^[16] Historically, all or part of this assertion was challenged by various groups such as the Sadducees and Hellenistic Judaism during the Second Temple

Did you get all that? I have finally turned to the Wikipedia article on Judaism. The script writers of our realm openly admit that Judaism emerged from the Rabbis. Those would be the Parashiym as well as Pa'al's "Judaizers." Judaism holds that Elohiym revealed his laws and commandments to Moshe on Ciynai in the form of both the Written and Oral Torah. We have already covered that facet of the Parashiym sect in the gospels, but I wanted you to see it directly from the horse's mouth. Also, I just realized something. Pa'al was a Pharisee, and he received his spoken Word from Mashiach on Ciynai even after his conversion. *Uh-oh*, I mean, *oops*, or perhaps I should simply leave the reader with an inquisitive *hmmm* and then leave it at that.

Getting back to the confession note, Wiki further admits that Rabbinical authority was challenged by the Sadducees during the Second Temple period, among other written Torah-only competitor groups, once more telling us that the right side of His-Story did not win the day. The Roman historian Yosef ben-Matityahu, whom we all know as **Josephus**, not only acknowledges the claims of the Parashiym but then confirms the reason why the two did not get along.

> What I would now explain is this, that the Parashiym have passed on to the people a great many observances handed down by their fathers, which are not written down in the Torah of Moshe. For this reason, the Sadducees reject them and say that we are to consider to be obligatory only those observances which are in the written word, but need not observe those which are derived from the tradition of our forefathers.

Antiquities 13:297

I'm not sure there is a clearer nor more concise confession out there than what Yosef ben-Matityahu has offered us. The Sadducees may not be an innocent offender in the murder of Mashiach but for once I agree with them. We are under no obligation whatsoever to observe anything other than what is given to us by Yahuah Elohiym in the written Torah. Judaism says otherwise, but then again, on the flip of that coin, so does the bulk of Christianity. We ought to guard everything which he commands us, being especially cautious not to subtract from a single pen stroke.

I will remind you what made the Parashiym sect so inherently wicked, again and again if need be. They sought to undermine the Torah, do away with it really. Understand, it wasn't simply a system of oppression which the Parashiym executed upon the Temple priests. They quite literally wrestled priestly authority away from the Leviytes, making them wicked as hell. Here are some of the observations put forward by the Israeli born author Eitan Bar.

> In one instance they deliberately defiled a certain priest so he could no longer bring sacrifices; in another instance they ordered the stoning of a priest who dared to go against their teachings; one priest is even recorded saying that even though they, the Sadducees, had responsibility over the Temple, they still feared the Pharisees. Indeed, the Pharisees rejected and dismissed many of the procedures under which the Sadducees operated and enforced new traditions, to which the priests would have to be subject.

Rabbinic Judaism Debunked

What surprised me in all of this is how open the information truly is. The Joos may run the Media, but they are completely unashamed in Judaism's origin story, apparently. Not KPC at all. Wouldn't you know it, the Parashiym have their own <u>Wiki page</u> and it's straight up shocking to say the least. It goes on and on about the tug of war between the Parashiym and the Sadducees, but then get this. Josephus has the Parashiym calling upon **Pompey** to bring a resolution to their conflict. *Crickey*. I have taken the scissors out on this one so that our Zionist Controllers cannot play the gaslighting game with me as they have in the past. Read it for yourself.

According to Josephus, the Pharisees appeared before Pompey asking him to interfere and restore the old priesthood while abolishing the royalty of the Hasmoneans altogether.^[39] Pharisees also opened Jerusalem's gates to the Romans, and actively supported them against the Sadducean faction.^[40] When the Romans finally broke the entrance to the Jerusalem's Temple, they killed the priests who were officiating the Temple services on Saturday.^[41] They regarded Pompey's defilement of the Temple in Jerusalem as a divine punishment of Sadducean misrule. Pompey ended the monarchy in 63 BCE and named Hyrcanus II high priest and ethnarch (a lesser title than "king").^[42] Six years later Hyrcanus

Recall your 11th grade world history. Pompey was a member of the senatorial nobility and an earth moving general. Though he made a political ally out of **Julius Caesar** before they became enemies, his role in the transformation of Rome from republic to empire was a significant one and undisputed. And so, continuing with our His-Story lesson. The Parashiym invited Pompey to Yerushalayim, imploring that he conquer it on their behalf. After the Romans broke into the Temple and slaughtered the priests making sacrifices on a Sabbath, the Parashiym regarded the defilement as divine punishment for Sadducean misrule. If you need this spelled out for you, the Roman oppression which the Yahudim enjoyed during Yahusha's lifetime was brought on by their Temple Controllers. That is not nearly all of it though. Keep reading.

punishment of Sadducean misrule. Pompey ended the monarchy in 63 BCE and named Hyrcanus II high priest and ethnarch (a lesser title than "king").^[42] Six years later Hyrcanus was deprived of the remainder of political authority and ultimate jurisdiction was given to the Proconsul of Syria, who ruled through Hyrcanus's Idumaean associate Antipater, and later Antipater's two sons Phasael (military governor of Judea) and Herod (military governor of Galilee). In 40 BCE Aristobulus's son Antigonus overthrew Hyrcanus and named himself king and high priest, and Herod fled to Rome.

Hyrcanus II was installed by Pompey as the local ethnarch, a lesser title than 'king,' only to have him replaced six years later by his Idumaean associate Antipater. There is that word again, Idumaean. Antipater was an Edomite. Follow the genetic choo-choo train and Antipater had two sons, Phasael and Herod. There is more to the story, particularly since Herod fled to Rome to pucker up on Mark Antony and Octavian's plush hind cheeks, and then Cleopatra's, but we know how the story ends. Yahusha Mashiach was nailed to the Tav and Herod Antipas alongside his Parashiym handlers were responsible for ordering the kill shot. We've just come around full circle, you're welcome. The Parashiym were working behind the scenes to make stuff happen, everything and all of it. The defense rests.

[EDIT: In the decades before their success with Pompey, Josephus has the Parashiym in a political rivalry with King Alexander Yanai. After inviting a Slovakian king to take his place, some 800 members of the Parashiym political power were crucified. Admit it, some of you were skeptical as to their ability to crucify Yahusha. Oh, they were knowledgeable, alright. And anyways, the mother of Hyrcanus II was Queen Shalom-Tzion, whom many simply know as Alexandra. Rabbinical sources designate the rabbi Simeon ben Shetach as her brother, and by 'rabbi' I mean to imply Pharisee. According to Josephus, Queen Alexandra handed the priesthood over to Hyrcanus II and the legal system over to the Parashiym. It is she who enabled the Parashiym to expand their influence, even to the point that they began imposing their teaching on those who imposed them. Furthermore, when Hyrcanus II was planted upon the Yahudan throne, he fought his younger brother Aristobulus II in 73 BC over the matter of the Yahudan High Priesthood. Who do you suppose was pulling the strings in all of this?]



Without getting too much into my 70AD paper, I will offer another refresher as to Josephus' connections and my thoughts on the matter. You don't emerge as the only sole survivor of a cave in Galilee, after a bloody battle against Rome, and become the emperor's right-hand man, which is precisely Josephus' amazing accomplishments. That doesn't just happen. Spoo-oook. Why would the Yahudim even commit mass suicide? They were fighting the invaders down to the last man. What is this— Jonestown? Are we expected to believe that Josephus passed around the Kool-Aid via loudspeaker announcement? Time and again, Josephus unravels for us a series of unfortunate events, all of which happen to land in his favor, but he was also Intel and I'm labeling the cave story a hoax until somebody can prove otherwise.

Important in all of this is that Josephus was a member of the Parashiym sect. He was furthermore a **Flavian**, albeit adopted, and the Flavians as you know were responsible for the destruction of Yerushalayim. The Parashiym agenda couldn't be made any more obvious than what is recorded for us in the Talmud.

Take Yerushalayim but give me Yavne and its scholars.

Gittin 56b

I am handing you a paraphrase though the gist of the argument seems to be conferred. The person doing the speaking is **Rabbi Yochanan Ben-Zakkai**, whereas the individual he is speaking to is **Vespasian** of the Flavian Dynasty. You don't have to read between the lines to see a deal being struck. Rome and Judaism have long worked together, a partnership which includes the destruction of Yerushalayim.

Isn't it interesting that the political, legal, and religious control over the Sanhedrin was finally made possible, and in fact fully manifested, with the burning of the Temple in 70AD? It's all a coincidence I'm sure, and probably none of my business. And nearly everybody in the Zionist approved eschatological end times department wonders why Judaism is so hesitant to build a third Temple, as if they're awaiting oral instructions from Yahuah, TNTL. Proof is in the pudding that they don't want the Sanhedrin calling the shots again. A Third Temple will very likely command that the Oral Law become second fiddle to the written Torah once again. That is, if the Sanhedrin have it their way.

With the destruction of Herod's Temple, the Parashiym were a success in so much that a new religion was instituted *via* the Talmud. It shouldn't

take a connect-the-dots specialist to see that. Nor to recognize the projection being thrusted upon Kepha and the other Talmidiym.

[**Post-EDIT**: I'd nearly forgotten. Josephus claims there were **6000** souls which made up the ranks of the Parashiym during the Temple's final generation. There's that magic number again.]

¹⁸ But the scribes and Parashiym and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying: If by his death these most mighty signs have come to pass, see how righteous he is. The elders were afraid and came to Pilate beseeching him and saying: Give us soldiers, that we may guard his sepulcher for three days, lest his Talmidiym come and steal him away, and the people suppose that he is risen from the dead and do us evil.

PLEASE tell me you saw what just went down. You have to be quick at the trigger with these things, blink and you'll miss it. For those of you who may have gone for a kitchen snack and missed out on the big reveal, I will tell you. Our sick, sadistic, sociopathic, and pathological lying Controllers just so happen to be afraid of the people. Say it ain't so. There are only two prime emotions, fear being one of them. The other is love. Read 1 Yochanon 4:18 if you don't believe me. You should know then that fear is the absence of love. Come to think of it, their living in fear makes total sense, by this point. They are afraid of losing their power over the people but mostly they are afraid of being discovered for who they truly are. Another thing I'm noticing is that they refuse to come clean even when their back is to the corner. All they can do is continue manipulating the people whom they have assured by way of campaign promises to love and hope everything turns out alright for them in the end.

Plenty of supernatural occurrences surrounding the death of Yahusha HaMashiach, some of which we have read about, and it appears as though the normies were beginning to connect the dots. They may have even begun to nose around into things that were none of their business, and the Edomite Temple Controllers couldn't have that. If this Truth business has taught me anything, it's that great awakenings call upon even greater actions of tyranny, particularly from the Zionist backed Military-industrial complex. And speaking of supernatural occurrences, isn't it interesting how concerned they are about this so-called three-day Temple rebuilding prophecy? It would be a shame if somebody, *oh*, I don't know, resurrected, and just goes to show that they were purposefully misrepresenting Mashiach's words when accusing him (and his Talmidiym afterwards) of inciting a Temple burning riot. It was all rot. They knew exactly what he meant, even if we have to bring psychological babble and the subconscious into this.

Here is something I never noticed before. The synoptic gospels agree with Kepha 18 insomuch that the Yahudiym hosted soldiers at the tomb right alongside the Romans. It's just that we're never shown that to be the case in the movies as well as Sunday school illustrations. Given everything we've so far learned, I will ask you to give Mattithyahu another read.

⁶² Now the next day, that followed the day of the preparation, the chief priests and Parashiym came together unto Pilate. ⁶³ Saying: Sir, we remember that the deceiver said, while he was yet alive: After three days I will rise again. ⁶⁴ Command therefore that the sepulcher be made sure until the third day, lest his Talmidiym come by night, and steal him away, and say unto the people: He is risen from the dead: so, the last error shall be worse than the first. ⁶⁵ Pilate said unto them; **Ye have a watch: go your way, make it as sure as you can.** ⁶⁶ So *they* [the chief priests and Parashiym] went, and made the sepulcher sure, sealing the stone, and setting it watch.

Mattithyahu (Matthew) 27:62-66

A raise of hands, how many of you went your entire lives missing out on that little detail? I only noticed the glimmering nugget an hour or so ago. That's what reading with rose-shaded glasses will do to the most skilled Bible scholar. It says *they*. The context is even given so that there is no confusion. *They* isn't a reference to the Romans. No, the '*they*' in this story refers to the chief priests and the Parashiym. *They* went and secured the premises within Yoceph's garden so as to ensure nobody escaped. I also take that to mean the Parashiym were the ones who sealed the stone. Kepha has more to say on their participation, though if I gave you the details now, I'd not only be getting ahead of myself, but then you also wouldn't receive your money's worth. For the moment, slap a mental bookmark on their weekend camping adventure and we'll be sure to check in on them from time to time. ¹⁹ And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulcher and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulcher; and they affixed seven seals, and they pitched a tent there and guarded it.

A CURIOUS thing happened on the way to the tomb. Kepha thought to name the centurion, and why do you suppose that is? I have a thought or two on the matter and I'm curious what yours might be. More on him after a few pages though, because *see* what I mean? It's like I've already stated, the Parashiym were all over the sepulcher like a Baptist on bacon but then again, so were the Romans. Both parties were there and accounted for, sitting around at all hours of the night at the crypt, waiting and watching. Pitching a tent is a nice little touch which makes total sense though no artist has ever figured officers of the law would need one. Why the seven seals though? I can't figure that one. The only other reference I can find derives from Revelation.

6 And I saw when the Lamb opened one of the **seals**, and I heard, as it were the noise of thunder, one of the four living creatures saying: Come and see.

Chazon (Revelation) 6:1

Okay, I know it doesn't say seven seals, but come on, don't make me quote from the entire chapter. You and I both know there are seven seals needing to be opened and that it is the Lamb tasked with committing the deed. Oh wait, I just found one. Turns out, I was quoting from the right verse but the wrong chapter. Let's try this again.



5 And I saw in the right hand of him that sat on the throne a cepher written within and on the backside, sealed with seven seals.

Chazon (Revelation) 5:1

You were doubting me there for a moment, weren't you; thought I couldn't come through with it in the end. Well, it took some additional searching in the forwards as well as the backwards direction, but here we are. The Lamb of Elohiym who was slain and is alone worthy to open the seven seals was sealed in the grave with seven other seals, because apparently the powers of heaven would obey their adorable sticker collection. Isn't it ironic, don't you think? I couldn't even begin to tell you what the seven stickers, I mean *seals*, were purposed for—aside from their authority. I'm wondering if their intent was to mimic the Temple Controller's purported lifeline with the Most High.

I would probably kick myself if I overlooked the **seven Ruachoth of Elohiym**. The Trinity fanboys avoid mention of the seven ruachoth at all costs. If the subject does come up, expect the Trinity promotion to land within the next couple of frantic sentences. Yes, you've all heard of the Trinity before, three dudes in heaven. But then what of 'The Seven?' *The Magnificent Seven*. I bet they didn't teach that one to you in Sunday School. They once again derive from Yochanon of all people. There are four notable mentions. I am about to show you.

 ⁴ Yochanon to the seven called out assemblies which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Ruachoth which are before his throne. Chazon (Revelation) 1:4 [Cepher] 	3 And unto the angel of the called-out assembly in Sardis write: These things says he that has the seven Ruachoth of Elohiym , and the seven stars; I know your works, that you have a name that you live, and are dead. Chazon (Revelation) 3:1 [Cepher]
 ⁵ And out of the throne proceeded lightning and thunderings and voices: and there were seven menorahs of fire burning before the throne, which are the seven Ruachoth of Elohiym. Chazon (Revelation) 4:5 [Cepher] 	⁶ And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Ruachoth of Elohiym sent forth into all the earth. Chazon (Revelation) 5:6 [Cepher]

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Speaking of frantic tailspins, these seven ruachoth are almost if not always claimed to be the Ruach HaQodesh by the Trinity promoters, as if that explains everything. Because it most certainly doesn't. I thought the Trinity motto was three persons in one. What they should claim then is three persons plus seven additional spirits in one, but you know that doesn't sound quite right. It seems to me that Occam's razor is again in that the simplest correct explanation is usually the best one. The seven ruachoth of Elohiym are before the throne in heaven and are sent all throughout the earth. It's not rocket science.



You will probably tell me Revelation hadn't been written yet and the Jews couldn't possibly have known about the seven Ruachoth of Elohiym, let alone the Lamb who was slain and capable of opening the seven-sealed scroll. Very well then. You have given me no other choice but to open up my Bible and seek out another memory verse. *Found one*.

² And the Ruach **Yahuah** shall rest upon him, the Ruach **Chokmah** and **Biynah**, the Ruach **Etsah** and **Gevurah**, the Ruach **Da'ath** and the **Yir'ah** of Yahuah. ³ And shall make him of quick understanding in the fear of Yahuah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴ But with righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Yesha'yahu (Isaiah) 11:2-4 [Cepher]

I didn't ask you to count the names up on your fingers, but had you done so then seven in total would have been numbered. Those are their Hebrew counterparts, by the way. Yahuah should be known to you by now. The others translate to Wisdom, Understanding, Counsel, Might, Knowledge, and Fear (or Awesome Reverence) in English. And as I was saying, there are seven of them in total. My personal conclusion is that Chokmah *is* the Ruach HaQodesh that we hear so



much about. Though it is true that seven is the number for perfection we mustn't forget the set-apart day of the week, Sabbath. Chokmah is Yahuah's set-apart ruach among the seven and known in other passages such as Sirach 24 as the Mother of Yashar'el. Perhaps they were hoping to have *those* Seven to back them in their quest to keep Yahusha buried in the earth.


Another interesting occurrence involving the number seven can be found with the seven braids of hair which Delilah shaved off of Shimshon. Well, technically, a barber is responsible for the cutting according to the most modern telling. That is a Mandela Effect issue which has already been covered in another book I've written, <u>'The Lion & The Lamb</u>.' Please try to compose yourself and to not get distracted.

> ¹⁹ And she made him sleep upon her knees; and she called for a man, and she caused him to **shave off the seven locks of his head**; and she began to afflict him, and his strength went from him.

Shofetiym (Judges) 16:19

Some will claim the seven locks of hair is another recent addition, *via* the ME, though as I have already mentioned in that article, it is one astounding improvement, and just goes to show that some alternative dimensions are superior to our own. I told you not to get distracted. There is a point to this, and it involves Shimshon losing the power of the Ruach of Elohiym—all seven of them. We all know *why* that happened. The same however could not be said of Mashiach. He fought off every temptation and therefore the power of Elohiym never left him. Actually, it only seemed to increase within him according to narrative found within The Books of the Natsarim. Until we take those famous last words into

consideration. *My power!* There's that. Unlike Shimshon though, Ruach HaQodesh did not depart from him because of his transgressions.



In the non-canonical Gospel of Peter, Petronius is the centurion who is ordered by Pontius Pilate to guard the tomb of Jesus (Gos. Peter 8 2).

And now, for Petronius.

From Wikipedia, the free encyclopedia

The centurion whom Pilate selected has a Wiki article and I am in fact showing it to you. Which is to say nobody left living knows anything about him. My only suggestion is that Kepha thought to name him because he was well known and loved by the church or Rome or the Coptic church in Alexandria and Cairo, where Marqus was a member. Name drops are not uncommon in the New Testament, especially when such and such persons were witnesses to the unfolding scene. If the author personally knew them, he would include them in the narrative. My personal favorite may just be **Shim'on the Cyrenian**. He was the North African Yahudim in Yerushalayim for the holiday who was compelled to carry the cross beam for Yahusha HaMashiach. ²¹ And they compel one Shim'on a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Besorah Marqus 15:21

That's a total name drop if ever I've seen one. Marqus, as I mentioned, was an eventual member of the Coptic church. That's where he rode out his sunset years. It makes total sense that Shim'on would be included among his short stack of jumbled notes, being a north African and all. Marqus doesn't simply give us one name drop though. No, we are handed three of them. **Alexander** and **Rufus** never show up in the story. We don't even know with certainty if they were born yet. Marqus appears to have been friends with the entire family though I'm probably shortchanging them. I am of the impression that Shim'on's two sons were noted and well-favored laborers in the early church, maybe even the church of Rome. It's why Pa'al thinks to mention one of the two in his letter.

¹³ Salute **Rufus** chosen in Yahuah, and his **mother** and mine.

Romans 16:13

Yeah, Rufus receives two name drops in the New Testament and he doesn't even show up in a single story. Supposing this Roman iteration of Rufus was the *same* son from Marqus' Besorah then it may be safe to assume that Shim'on of Cyrene was dead by this point, seeing as how Rufus' mother was now the adoptive mother of Pa'al and likely countless others.

Anywho, the New Testament is littered with personal witnesses who went on to become instrumental kingdom citizens though sometimes they are not even given names. Yochanon recalls the woman at the well in Yochanon 4 without ever making mention of her name, and then **Photine** of **Samaria** was like, "Hey! That's me! I was that woman at the well!" We have those cases as well. The reason *why* Yochanon didn't pen Photine into the passage is a simple one. The matriarch is said to have moved her family to Carthage only to die a martyr during Emperor Nero's worldwide shakedown in **66 AD**. Yochanon on the other hand is said to have moved to Ephesus. They were on opposite ends of the Mediterranean world, and it had likely been decades since their momentary meeting. He may have had absolutely no clue what had become of her. Though I am more often than not of the opinion that these select stories were purposefully included because the gospels are written like a family quilt in so much that the individuals most greatly affected by Mashiach were intimately knitted and crocheted into the papyrus, thereby creating a beautiful portrait of the *final* Temple generation.

Another story which shows face in three of the four synoptic gospels has to do with the faith of the Roman Centurion. Perhaps you already know where I'm going with this. Well, I highly suspect the Centurion was another one of those NT drops, even if we are not given a name. Specifically, I am of the impression that the Roman Centurion may in fact be the Petronius we're after. *Consider*.

Besorah Mattithyahu

⁵ And when Yahusha was entered in to Kapharnachum, there came unto him a centurion, beseeching him, 6 And saying: Adonai, my servant lies at home sick of the palsy, grievously tormented. 7 And Yahusha said unto him: I will come and heal him. 8 The centurion answered and said, Adonai, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man: Go, and he goes; and to another: Come, and he comes; and to my servant: Do this, and he does it. 10 When Yahusha heard it, he marveled, and said to them that followed: Amein, I say unto you, I have not found so great faith, no, not in Yashar'el. 11 And I say unto you: That many shall come from

Besorah Luqas

7 Now when he had ended all his sayings in the audience of the people, he entered into Kapharnachum.² And a certain centurion's servant. who was dear unto him, was sick, and ready to die. 3 And when he heard of Yahusha, he sent unto him the elders of the Yahudiym, beseeching him that he would come and heal his servant. ⁴ And when they came to they besought Yahusha, him instantly, saying: That he was worthy for whom he should do this: ⁵ For he loves our nation, and he has built us a synagogue. 6 Then Yahusha went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Adonai, trouble not yourself: for I am not worthy that you should enter under my roof: 7 Wherefore neither thought I myself worthy to come

the east and west, and shall sit down with Avraham, and Yitschaq, and Ya'aqov, in the Kingdom of Heaven. ¹² But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ¹³ And Yahusha said unto the centurion: Go your way; and as you have believed, so be it done unto you. And his servant was healed in the selfsame hour. Besorah Mattithyahu 8:5-13	unto you: but say in a word, and my servant shall be healed. ⁸ For I also am a man set under authority, having under me soldiers, and I say unto one: Go, and he goes; and to another: Come, and he comes: and to my servant: Do this, and he does it. ⁹ When Yahusha heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Yashar'el. ¹⁰ And they that were sent, returning to the house, found the servant whole that had been sick. Besorah Luqas 7:1-10
<u>Besorah Yochanon</u>	<u>The Books of the Natsarim</u>
⁴⁶ So Yahusha came again into Qanah of Galiyl, where he made the water wine. And there was a certain nobleman, whose son was sick at Kapharnachum. ⁴⁷ When he heard that Yahusha was come out of Yahud into Galiyl, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. ⁴⁸ Then said Yahusha unto him: Except ye see signs and wonders, ye will not believe. ⁴⁹ The nobleman said unto him: Sir, come down ere my child die.	 ¹³ As Yahusha went back into the gathering, a centurion came up to him and said, "I have heard of your powers from many people, and my son is at home and in great pain. Will you kindly heal him? And for this I will be forever grateful." ¹⁴ Yahusha said, "I will come and heal him." But the centurion replied, "My house is a very humble place and hardly fit for you to enter. Just command it and I know the boy will be cured, for I trust you. I who give
⁵⁰ Yahusha said unto him: Go your way; your son lives. And the man believed the word that Yahusha had	and take orders know the power of command."
spoken unto him, and he went his way. ⁵¹ And as he was now going down, his servants met him, and told him, saying: Your son lives. ⁵² Then	¹⁵ Yahusha was surprised to hear these words and, turning to those who followed him, said, "Nowhere in the land have I seen faith such as this.

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inquired he of them the hour when he	Believe me, many will come from
began to amend. And they said unto	East and West, thinking to sit among
him: Yesterday at the seventh hour	our forefathers in the Kingdom of
the fever left him. ⁵³ So the father	the Ruach, but many who are heirs to
knew that it was at the same hour, in	this Kingdom, having forfeited their
the which Yahusha said unto him:	heritage, will be found outside the
Your son lives: and himself believed,	gates, and there will be weeping and
and his whole house.	wailing."
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Besorah Yochanon 4:46-53	¹⁶ Then Yahusha said to the
	centurion, "Go home, my friend.
	Because of your faith, I will not
	3
	disappoint you."
	The Books of the Natsarim 8:13-16

Yochanon often gets the bad rap for being the Synoptic narrative offender when in fact it is Luqas this time around who strays into the daisy picking field. Only Luqas refuses to have the Centurion leave his home and come forward, obstinately so. You'll note that I included The Books of the Natsarim as an added bonus, and it agrees with the others. Among all four mentions, Mattithyahu lays a pretty strong case favoring the Roman Centurion as an expected guest in the feast of Avraham, Yitschaq, and Ya'aqov—once the Kingdom of Mashiach arrived. Adding to his appraisal, the fact that so many gospel accounts think to mention him highlights the distinct possibility that he was a well-known and beloved member of the ecclesia in the decades to follow.



In my 'Mary Magdalene: Wife of Messiah' research paper I came >this close< to promoting the Roman Centurion mentioned in three of the canonical gospels as one of Miryam of Migdal's lovers. But then, after closer inspection, I decided the pieces did not fit and that we are looking at two separate Centurions, which is why I ditched that effort. Allow me to explain. Miryam of Migdal and the Roman Centurion's story comes together in the *following* account.

³ After they had eaten and were talking together, a woman came from a house nearby. She was veiled and carried an alabaster jar. Now, this was Miryam of Migdal, whose father had been a merchant, but he disowned her, for she had lived with a centurion serving in the army of Rome. When he returned to his lawful wife, Miryam had kept herself by singing in the taverns of Galil.

The Books of the Natsarim 19:3

The scene is the cracking open of the alabaster jar in the home of **Shim'on** the Jar Maker, soon after Eleazer was resurrected from his tomb. You can read my full analysis of the situation there, though here is a quick review. Shim'on was a former leper and a prominent member of the Parashiym. He also happened to be the father of Eleazer as well as Martha and Miryam, whom we can see is clearly identified as the one and only Miryam of Migdal. By this time, Miryam of Migdal has been disowned by her father, which explains why she was not present for her brother's funeral. Or why she was hanging around outside the house in the cold without a head covering while Shim'on entertained his guests. And also, why Shim'on protested so when she anointed Mashiach with the nard, indicating the finality of their betrothal was at hand. I'm not getting into all of that again.

Assuming you've taken the time to read the report, then you will note my suggestion, that Yahusha HaMashiach and Miryam the daughter of Shim'on were betrothed at Qanah of Galiyl until the moment when they weren't. It would take a Roman Centurion to call the whole thing off. I'm not really sure of the specifics. Rape is what I suspect happened, though she very well may have been seduced. After the deed was done, Miryam "chose love"—her words—and ran off with the Centurion. Eventually, the Centurion returned to his lawful wife, leaving Miryam alone and struggling to survive off the tip jars in the taverns of Galil.

And so, I will ask. Is this the *same* Roman Centurion as the one told to us in the canonical gospels? They both derive from Galil. Coincidence? In

the very least, you should begin to see why I suspected the situation deserved closer inspection. If they *were*, then Yahusha would have shown the Centurion unimaginable kindness, given my version of the situation. But then, even if I am wrong about Yahusha and Miryam's former betrothment, try not to overlook that Mashiach included him on the Kingdom roster. He would have had to have been a total dick to use and abuse Miryam of Migdal in the described manner. How do you suppose he dumped her? Did he buy her a drink at their favorite tavern and then excuse himself to the bathroom, never to return, or did he simply drop her off in the back alley, telling her to put that singing voice to good use? No, I am of the opinion that the Roman Centurion found in Mattithyahu 8:5-13, Luqas 7:1-10, Yochanon 4:46-53, and Natsarim 8:13-16 was a different Centurion entirely. Possibly even his replacement.



Another potential scenario is that Petronius was the Centurion who stood by Yahusha HaMashiach while he hung from his crucifixion device, though Nicodemus gives him another name, **Longinus**. Perhaps they are two different names for the simple reason that they are two different people, I really couldn't say. The reason I am blending the two is because Petronius was in Yerushalayim in the whereabouts of Yahusha's crucifixion, or else he would not have been personally asked or ordered by Pontius Pilate to keep a watch over the tomb. Again, allow me to take you through the finer details. ⁵⁴ Now when the **centurion**, and they that were with him, watching Yahusha, saw the earthquake, and those things that were done, they feared greatly, saying: **Truly**, **this** was the Son of Elohiym.

Besorah Mattithyahu 27:54

The evidence keeps stacking up *against* the Romans crucifying Yahusha. A Roman Centurion who oversees the brutal mutilation of a man, well beyond human recognition, is pure evil. Having him stand around in the darkness declaring Yahusha to be the Son of Elohiym makes far more sense in the scenario given to us in Besorah Kepha as well as the Hebrew gospels. The thought didn't simply spring to him. He had already been contemplating the matter in his heart. By his own confession, the man who was tasked by Pilate to guard the tomb of Yahusha HaMashiach was already a believer. He wasn't there to keep Mashiach *in* the grave. No, he was there to protect his body from being desecrated by his tormentors. Pilate heard the accusation put forward regarding the Talmidiym wanting to steal his body and had the insight to know they were projecting. It was they who were harboring evil thoughts. It also makes me wonder if the seven seals were there to spite the Yahudim. Because as you know, only the Lamb of Elohiym could open them, and Pilate and company knew it.



How Petronius managed to get from Galil to Yerushalayim is anybody's best guess, if they are indeed the same individual, and I believe them to be. What's more, Petronius may have either been acquainted with Miryam of Migdal prior to the crucifixion (knowing of the Centurion who'd bedded with her), or he quite possibly became a *sort of* protector afterwards, being that he was also a believer. I have detailed Miryam's plight from Yahudah in other research projects. What happened is that Herod Antipas died and then Pontius Pilate was removed from power. There was a changing of the guard and Yahusha's entourage no longer found themselves with an alliance. Yoceph of Ramah with Eleazer and Martha, and of course Miryam of Migdal, were cast off in a boat with no oars, whereupon they landed in the south of France. Well, here is a depiction of that event. The woman holding the grail is *you know who*. She is looking longingly upon the soldier on the horse who is seeing her off. Who is the handsome rider, and is he Petronius?

²⁰ And early in the morning as the Shabbath was drawing on, there came a multitude from Yerushalayim and the region round about, that they might see the sepulcher that was sealed.

SITTING around in Yoceph's garden waiting upon a resurrection sounds like the perfect way to spend an afternoon, particularly a Sabbath. Unfortunately, that is not exactly the picture that is given to us. It appears as though the Romans are stationed at the tomb to ensure that the Talmidiym don't commit to any funny business, but only on the surface level. Notice how the Talmidiym were never brought in for questioning. Sure, they were hiding, but it's not like they were squatting in the Siloam Tunnel as fugitives for days on end, numbing their legs in the water. There are only so many places in Yerushalayim where one might hug oneself in the fetal position if Pilate were actually interested in releasing the hounds. He wasn't. Nobody was hunted down. Pilate's actual concern relied upon what the Temple Controllers were capable of, whereas those same scribes and Parashiym were keeping a careful eye on Petronius and his bros to make sure they were up to the challenge. Everybody it seems is sitting around at the tomb of Mashiach giving hard uncomfortable hawk-like stares at everybody else. And now a multitude of people have arrived to join them. I'm thinking the scene is awfully familiar with what is given to us by Mattithyahu during the crucifixion.

> ³⁹ And they that passed by reviled him, wagging their heads, ⁴⁰ And saying: You that destroy the Temple, and build it in three days, save yourself. If you be the Son of Elohiym, come down from the cross. ⁴¹ Likewise also the chief priests mocking him, with the scribes and elders, said, ⁴² He saved others: himself he cannot save. If he be the King of Yashar'el, let him now come down from the cross, and we will believe him.

Mattithyahu 27:39-41

Mockery. Given the context of Kepha as well as every other Besorah, particularly what I have shown you here in Mattithyahu, the people likely came to Yoceph's garden for no other reason but to mock him. Kick a corpse while it's down. Why else would they hang out with Yahusha's murderers, the Parashiym? The Talmidiym sure as She'ol didn't want to come around. Come to think of it, I can list off a thousand better ways to spend my Sabbath than with those clowns.

Delivering insults is something to be done when there is no argument to be had. The person flinging words has already lost to reason and is given few other options but sticks and stones. Remember that the next time you are visited by online trolls. There is no other passage of Scripture that I have found which gives this sort of insight into the hours between Yahusha's death and resurrection, particularly when paired with the Mattithyahu passage. Think about it. The quip about destroying the Temple and rebuilding it in three days but being incapable of saving himself derived from the sheeple though it was started by the Parashiym. They were simply repeating what their Controllers told them to say, right on cue. Likewise, Mashiach's murderers were working up the crowd, claiming they would believe in him if only he could come down from the cross himself. Well, he walked out of the tomb, and they still refused to repent of their schemes. Just goes to show they were actors all along. Why do I get the impression that they were shouting at the tomb as well? ²¹ And in the night when Adonai's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from there with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

AMONG every resurrection account that I have yet to discover, particularly as it pertains to the two angels arriving from heaven, Besorah Kepha may in fact be the most supernaturally *eerie*. No, that is not the word I should have used to characterize the scene. Breathtaking? Hairraising? How about electrifying? I like the last option best, though Mattithyahu shares the same qualities. You should know that I just spent the last ten or fifteen minutes searching through the Thesaurus and cannot find anything that properly satisfies my feelings. The way in which Kepha describes the voice and the heavens opening in the moments before the dawn and the two men descending in direct route to the crypt. You had to have been there, I guess.

How would Kepha know about any of this, by the way? He was still hiding out after the cock crow episode. None of the Talmidiym were anywhere within the vicinity from what I can tell, and the women hadn't arrived yet. If the Yahudim are still camped out in the garden then we are not told, as it is once again only the soldiers manning their station who have a close encounter. They were paid to shut up about it, were they not? Well then, how do we even know they were paid not to talk? It's all further confirmation that Petronius was a *somebody* in the early church. In the very least, this scene was described by him.

Well noted among critics of the four gospels is the disagreement regarding the number of angels, which is to be expected among witnesses of any crime scene. In this way, Kepha happens to part ways with the synoptic gospels, *mostly*. See for yourself.

20 Put often the close of the day the	5 And entering into the convilation
28 But after the close of the day, the	⁵ And entering into the sepulcher,
Shabbath growing light into the first	they saw a young man sitting on the
day of the week, came Miryam of	right side, clothed in a long white
Migdal and the other Miryam and	garment; and they were frightened. 6
behold the sepulcher. ² And behold,	And he said unto them: Be not
there was a great earthquake, for the	frightened.
angel of Yahuah descended from	
heaven, and came and rolled back the	Marqus 16:5-6
stone from the door and sat upon it.	1
³ His countenance was like lightning,	
and his raiment white as snow. ⁴ And	
for fear of him the guards did shake	
and became as dead men.	
Mattithyahu 28:1-4	

Besorah Mattithyahu depicts only one angel sighting among the Miryams, and when it happens, he appears to be seated upon the exterior stone which has been rolled from the entry door. Contrarily, the two Miryams do not encounter an angel until after they enter the tomb and see him seated upon the right side, according to Marqus. So, which is it?



I have been to the garden tomb outside of Yerushalayim and can easily imagine either scenario. In the instance that you haven't, I am including two pictures which might help the investigation along. According to Mattithyahu, the stone was very likely rolled stage left. The ladies would have encountered him there. But then in Marqus, they enter into the tomb and immediately look to the right. To the right is the bed where the body of Yahusha HaMashiach would have been laid, wrapped in the shroud. An angel was seated there. The description is so precise that one might begin to suspect Marqus had personally visited the tomb. Again, I will ask, which is it? My answer is both. There are your two angels. One sat within and the other without.

What I am still unclear on is whether or not the angel remained on the stone when the Miryams arrived. Would they have even dared to pass him by if he were still standing guard? I think not. Read Mattithyahu again. The way the scene plays out, it makes it appear as though the Miryams were witness to the angel's arrival. If so, then it would be the only account. Obviously, the angel or *angels* were the first to arrive on the scene. They arrived as a pair, telling us that their purpose was to relieve the two soldiers under Petronius of their post. Only afterwards did the ladies enter the garden. The mocking Yahudim were probably dispersed by that point, seeing as how they're never mentioned in any other gospel. [EDIT: *Nope*. I read further ahead. The camping trip continued.] And so, if I had to guess, the angel sitting upon the stone was not seen by the Miryams when they passed. Then again, he may have been walking about the grounds for all I know, ousting the last of the naughty Parashiym from the bushes.

24 Now on the first day of the week, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared, and certain others with them.² And they found the stone rolled away from the sepulcher.³ And they entered in and found not the body of Adonai Yahusha.⁴ And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

Luqas 24:1-4

Dr. Luqas includes two angels though neither angel can be found seated upon the stone or the burial bed, as the two other gospel writers claim. They're standing this time, and simply appear after the Miryams express their perplexity at the missing body. Are the women still in the tomb or have they exited by this point? It's unclear. This is somewhat of a guessing game, and it's my research paper, which means it's my turn to formulate all the hypotheses. From Luqas' point of view, the two men were always present at the tomb. They were simply not seen until the moment when they were. Well then, I will ask again, which is it? I'm of the opinion that Luqas the biographer was attempting to fill in the details to the best of his ability. He simply knew the women were perplexed at two angels and glossed over the finer details. In that way, the timing of their appearance as well as where they were standing is not intended to be precise.

But then, to be fair, sitting down is no way to salute a lady. When the women saw the angel on the burial bed, do you really suppose he sat with his sunglasses on, cooly smoking a cigarette while speaking with them? No, he rose to his feet when speaking, as any knight of the realm would when esteemed ladies of the court enter a room. The second angel may have very likely entered the room after them [EDIT: *Nope* again. The second angel was already in the room. You shall see why as my commentary on Besorah Kepha continues.]

20 Now upon the first day of the week came Miryam of Migdal early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. ² Then she ran, and came to Shim'on Kepha, and to the other Talmiyd, whom Yahusha loved, and said unto them: They have taken away Adonai out of the sepulcher, and we know not where they have laid him.

Yochanon 20:1-2

The resurrection narrative takes yet another squeeze out of the grape in the last of the four canonical gospels—the non-synoptic one. There are no angels in Besorah Yochanon. Miryam simply arrives at the sepulcher to see the stone removed. She then runs in the direction of the Talmidiym to tell them about it. A possible scenario is that Yochanon simply skimmed right over the incident with the angels when giving us the details, but then why does Miryam tell Kepha that they have taken away the body of Adonai if the angels already explained the situation to her? It seems as though she would have known by this point in the character development.

The angels *do* appear in Yochanon's gospel, by the way. They simply don't apprehend her until she returns to the sepulcher on the second go-around. Read it for yourself.

¹¹ But Miryam stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, ¹² and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Yahusha had lain. ¹³ And they say unto her: Woman, why do you weep? She said unto them: Because they have taken away my Adonai, and I know not where they have laid him. ¹⁴ And when she had thus said, she turned herself back, and saw Yahusha standing, and knew not that it was Yahusha.

Yochanon 20:11-14

According to Marqus, Miryam counted one angel on the burial bed during her first visitation to the sepulcher, whereas here she has returned and there are two of them. Seeing as how I've already outed myself and admitted here as well as in other places that I believe Miryam of Migdal is the betrothed of Yahusha HaMashiach, I might as well state my other applicable conclusion. Miryam of Migdal was the person whom Yochanon received his notes from, by which he wrote his gospel. Hold your horses, I expect to develop that thought a little later down the line. It certainly helps to explain why Besorah Yochanon is not a synoptic, diverging greatly in places from the other accounts, particularly where Miryam is involved. She is giving her personal testimony and they differ somewhat from the others who seem to speak on her behalf.

Well then, notice how Miryam did not recognize Yahusha when she turned around from the two angels. Fascinating, no? This is coming from a woman (I'll say it, a *widow*) overcome with grief. Her heart is pounding at the uncertainty of what she is experiencing. The spiritual curtain is being lifted upon her in ways she never imagined possible. She is running back and forth through the unfolding events while attempting to report the news, seemingly dislodged from the current of time. She doesn't recognize Yahusha, but then another thing which Yochanon fails to mention is the soldiers keeled over like wet noodles, fresh from the boiling pot. Miryam very likely had to maneuver over and around them to climb into the tomb, or in the very least, try not to step on their fingers. But did she even see them? Is it possible that Miryam was spoken to by the angels during her first stopover and simply had no clue what was going on? Did she think *they* were the guards? For all I know, the traumatic events of that morning, particularly everything leading up to that day, are bleeding together. It would take an appearance by Yahusha to set her straight again.



There are other observations in Besorah Kepha 21 worth mentioning, the voice from heaven being one of them. It is not the last that we shall hear of the voice, and so, I will save it for another hour. Another notable mention involves the stone being rolled away. Kepha says it rolled on its own, meaning the angels didn't lay a hand upon it. That too can only come from the testimony of someone like Petronius. Isn't it badass though? The angels moved the stone simply by wishing that it should be so, and it was so. And I know what you're already thinking. Well, I'll speak for myself and what I'm thinking. The mustard seed comes to mind.

¹⁹ Then came the Talmidiym to Yahusha apart, and said: Why could not we cast him out? ²⁰ And Yahusha said unto them: Because of your unbelief: for amen I say unto you: If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Mattithyahu 17:19-20

Yahusha said the faith surmounting from the little grain of mustard seed is surmountable to casting an entire mountain aside. I have read the commentary from those who have tried to explain this away to mean other things, anything other than the most straightforward and obvious, despite there being actual Scripture which claims the feat was done. 22 When Herod saw that he had been tricked by the astrologers, he flew into a rage ² and sent his executioners, telling them to destroy all the infants that were two years old or younger. ³ And when Miryam heard that all the children were being destroyed, she was afraid and took the child and wrapped him up and put him in a stall of cows. ⁵ And when Eliysheva heard that Yohanan was being sought, she took him and headed for the hills. And she looked around to find where she could hide him, but there was not any good place.

⁷ Then, as **Eliysheva** sighed, she said with a loud voice, "Mountain of Elohiym, take me, a mother with her child." For Eliysheva was too afraid to go up higher. ⁸ And at once, the mountain split open and received her. And there was light shining through the mountain to her. ⁹ For an angel of Yahuah was with them, guarding them.

The Infancy Besorah of Ya'aqov 22:1-9

Eliysheva or Elizabeth as most of you know her was in relation to Yahusha the aunt of Miryam, being the sister of Anna, her mother. The context is that Herod the Great was attempting to reverse engineer the head-crushing serpent prophecy by hunting down Mashiach as well as Yochanon the baptizer. While in pursuit, Eliysheva calls upon a mountain to split open and it does so. And as you can see, an angel was there to guard and to guide. It was of course a response to her prayer but then why even mention the angel if he wasn't the one doing the deed? Perhaps passages like 'Besorah Kepha 21' are showing us how it will be done someday by those of us who are resurrected from the dead. ²² When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they saw three men come forth from the tomb, and two of them supporting one, and a cross following them; and of the two the head reached to the heaven, but the head of him who was led by them overpassed the heavens.

OOOPS, that was embarrassing. And here I thought the weekend camping trip had come to an end. Looks like the Yahudim were still present and accounted for and snoring loudly on the pillow when the two angels arrived. The reason why they are never mentioned is because they slept through their arrival, which is also embarrassing for them. Imagine snoozing in the passenger seat and the driver nearly hits Sasquatch in the road. Moving forward, the narrative becomes even more, dare I say, eerily comical. The soldiers wake up Petronius and the elders to let them in on top of the hour news. Their seven-sealed contraption has been tampered with.

Also, they missed out on the resurrection. Well, not quite. We aren't certain how long it took to rouse everyone from their sleep, the Yahudim as well as the Romans, but I'd like to think the lightning radiance of the angels as well as the explosive light of Yahusha's resurrection within the shroud and whatever else was going on in the crypt sound-wise would be in the very least observed by the groggy-eyed. Notice how nobody does anything about it. The Romans don't form a SWAT team and break in, and the Yahudim wouldn't dare. They all just stand around in the darkness attempting to figure out what the She'ol is going on.

The two soldiers are still describing what just went down, and I can imagine they repeated their frantic account a few times over, when three men emerge from the tomb. Two are supporting one, which is a very different picture of the resurrection than what I've ever previously envisioned. Then again, the resurrection is seemingly always depicted in the early morning rather than the dark and frosty cold hours of the night. Likewise, we are always shown Mashiach rising up by his lonesome. Not so this time around. He had two helpers in the awakening and rising up process. But then there is the matter of his needing support from the bed to the door. Are we encountering a translation issue? Is the text saying Yahusha received the escort expected of a royal or were the angels being used as physical crutches?



The entire scene plays out very much like what I have read elsewhere in "The Visions of Pa'al," which primarily deals with what happens to a person immediately after they die. I don't intend to show you everything Scripture has to say regarding the ruach of the dead nephesh after he dies, as that would take a book, and you can see the page numbers stacking up on this one already. Whether righteous or wicked, the main point is that the ruach of the dead nephesh appears to be escorted to the afterlife by not one but two angels.

> 14 I indeed when I had heard this sighed and wept and said to the angel: I wished to see the ruachoth of the just and of sinners, and to see in what manner they go out of

the body. And the angel answered and said unto me: Look again upon the earth. And I looked and saw all the world, and men were as naught and a-wanting: and I looked carefully and saw a certain man about to die, and the angel said to me: This one whom thou sees is a just man. And I looked again and saw all his works, whatever he had done for the sake of Elohiym's name, and all his desires, both what he remembered, and what he did not remember; they all stood in his sight in the hour of need; and I saw the just man advance and find refreshment and confidence, and before he went out of the world the holy and the impious angels both attended: and I saw them all, but the impious found no place of habitation in him, but the holy took possession of his soul, guiding it till it went out of the body: and they roused the soul saying: Soul, know thy body whence thou goes out, for it is necessary that thou should return to the same body on the day of the resurrection, that thou mayest receive the things promised to all the just. Receiving therefore the soul from the body, they immediately kissed it as familiarly known to them, saying to it: Do manfully, for thou hast done the will of Elohiym while placed in the earth. And there came to meet him the angel who watched him every day, and said to him: Do manfully, soul; for I rejoice in thee, because thou hast done the will of Elohiym on earth: for I related to Elohiym all thy works, such as they were.

Machazeh Pa'al (The Visions of Paul) 14:1-8

The vision before Pa'al is one which has to do with the dead soul of a righteous ruach which he sees in real time as it departs from the world. And though I know it doesn't outright suggest there are two angels with absolute clarity, I have highlighted the part where it says, "the impious angels *both* attended." Both—as in, they arrive in pairs. What is not made immediately clear is if his guardian angel is one of them. His angel assigned with the task of watching him every day is either included among the pair or he joins the trio to rejoice in the works he performed for Elohiym. The fact that Besorah Kepha has Yahusha being supported by the two angels, perhaps even his guardian angel, seems to compliment the idea that they

not only roused his nephesh, but they also kissed and embraced him within the sepulcher, tending to his every need. In this way, the two angels were giving him the red-carpet treatment on his trip to heaven.

17 And again I saw and behold a soul which was led forward by **two angels**, weeping and saying: Have pity on me, just Elohiym, Elohiym the judge, for today is seven days since I went out of my body, and I was handed over to these two angels, and they led me through to those places, which I had never seen.

Machazeh Pa'al (The Visions of Paul) 17:1

The second dead nephesh spotted by Pa'al was that of an unrighteous person, and though his sins as well as his fate holds no resemblance to Yahusha HaMashiach whatsoever, it couldn't be any more evident this time around that there are two angels rousing him from the body, leading him to his final destination. In the same way, the unrighteous nephesh is greeted by his guardian angel.

> 16 And when they had led it forth, the customary angel preceded it, and said to it: O wretched nephesh, I am the angel belonging to thee, relating daily to Yahuah thy malign works, whatever thou didst by night or day: and if it were in my power, not for one day would I minister to thee, but none of these things was I able to do: the judge is pitiful and just, and he himself commanded us that we should not cease to minister to the nephesh, till you should repent, but thou hast lost the time of repentance. I indeed was strange to thee and thou to me. Let us go on then to the just judge: I will not dismiss thee, before I know from today why I was strange to thee. And the ruach confounded him, and the angel troubled him. Machazeh Pa'al (The Visions of Paul) 16:1-2

It seems to me that the guardian angel is not counted among the two who arouse the nephesh from the body. He greets the dead nephesh at a later moment on his journey, indicating that it was business as usual for the two angels at the sepulcher. Well, sort of. I mean, obviously, we are dealing with a resurrected body on this go-around, which furthermore explains why the weekend campers were capable of seeing the three men to begin with. It wasn't simply a collection of a dead nephesh they were after.

Which is the other thing. I am well aware that the collection of a dead nephesh and Yahusha's resurrection are two separate things. That much is even made known in Machazeh Pa'al 14 when the angels have the dead nephesh make note of his body's coordinates. The reason being is that he will be in need of it at a later hour. What we are not told is whether or not the two angels are there to help him at the resurrection. I think I know what is happening though. Normally, when a man dies, he is given seven days to cruise around the greater realm with the two angels to guide him before being deposited into She'ol. I didn't mention it at the time, but the information was given to us in Machazeh Pa'al 17:1. Supposing you require a second witness, and you should, then we read the exact same thing in 2 Ezra.

> ¹⁰⁰ Then I answered and said, "Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?"

> ¹⁰¹ He said to me, "They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations."

Ezra Reviy'iy (2 Esdras) 7:100-101

The context in this passage starts much earlier on. I would suggest verse 75 onwards, for those of you who've never read 2 Ezra before. It describes those who've lived a righteous life via the works of the Torah verses those who have not, just as Machazeh Pa'al does, and in both instances, the dead nephesh is given a total of seven days to explore all that the afterlife offers before being put down to sleep. Yahusha was never given that opportunity. By all accounts, he went directly to She'ol.

15 WHILE all the saints were rejoicing, behold Satan, the prince and captain of death, said to the prince of She'ol,

² Prepare to receive Yahusha of Nazareth himself, who boasted that he was the Son of Elohiym, and yet was a man afraid of death, and said, My soul is sorrowful even to death.

³ Besides he did many injuries to me and to many others; for those whom I made blind and lame and those also whom I tormented with several devils, he cured by his word; yea, and those whom I brought dead to thee, he by force takes away from thee.

Besorah Niqodiymon 15:1-3

Specifically, it was HaSatan who personally escorted him to She'ol. There is always that wise guy in the room, too smart for his own good, who likes to induce leg cramps into the conversation by stating that HaSatan just means "the accuser" and that there are many satans, not just one. Yeah, well, this one is identified as the prince and the captain of death. I would even go so far as to relate him to Sammael, the angel of death. I am not intending to pursue a Bible study regarding every single appearance of Sammael and how he plays the part of the angel of death, though quickly, in the Aramaic Targum, we read:

> אֲרּום עַת יַד וִילַת חוִד אָמּות דְיָלָאַמ לֵאָמָס יַת אָת תְאָת הַחָמוָ א גַגַר וַמ עַיִינִין ד אָלָנְהור הוא סוּא וַאֲרום יכַל לָמ ילָנָא א בַט ףַא ית יִקָב וּ וַאֲכָלַת יבֵיה אַמ יבַת וּנְס בֵיה לָא כַת יִס לָא ילָנָא כָל און הזָמ עַ לְבַעֲלָה

And the woman beheld **Sammael**, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit and did eat; and she gave to her husband with her, and he did eat.

Bere'shiyth 3:6 [Aramaic Targum]



My conclusion is that the Serpent in the Garden was Sammael and that he was also very likely the Angel of Death during the Exodus episode. He goes by many names, Aza'zel being one of them, but that is a conversation for another commentary. The point I am trying to make here is that HaSatan, aka the prince and captain of death, is not the Grim Reaper in so much that one entity cannot possibly escort each and every nephesh to She'ol. Such a task would be an impossible one. No, it requires an innumerable myriad of angels working in pairs to escort each dead nephesh through his seven-day tour of the cosmos. HaSatan's calendar is far too busy for all of that. But in the case of Yahusha HaMashiach, Sammael canceled his appointments, making a special exception to the rule. He took Mashiach directly to She'ol, thereby circumnavigating the usual meeting with El Elyon. Up until this point, Yahusha never had the red carpet rolled out for him. I'm thinking the Besorah Kepha incident records the beginning of his seven-day journey, and why Yahusha HaMashiach wouldn't appear to Ta'om and the Talmidiym as a group until the following Shabbath (Yochanon 20:19).

Some of the early texts were quite bizarre. One tells the story of the Garden of Eden from the snake's point of view. Another uses the voice of a female spirit. Another features a description of the resurrection with a walking and talking cross; a stone tomb door that moves by itself; heads that stretch to the sky and a voice that asks, "Have you preached to those who are sleeping?"

It was while on another reconnaissance mission in the Matrix that I stumbled upon the above statement. Yet another ministry group was chucking Besorah Kepha among other early texts to the gutter on the basis that they're "quite bizarre," and look at their reasons, why don't you? One utilizes the voice of a female spirit, say it ain't so! That's a reference to the feminine Ruach HaQodesh, I shouldn't wonder. Don't worry, I shan't be neglecting her either. The other they speak of, wherein we encounter a walking, talking cross and a stone which moves by itself, is undoubtedly a reference to Kepha. As is the "heads that stretch to the sky," LOL. It just goes to show how little thought anyone puts into these books. A little challenge to their cognition and it's the guillotine for you. Right down the Thomas Crapper.

Am I expected to believe the Roman soldiers saw Yahusha and the two angels walking out of the tomb with their feet planted upon the earth and that their necks kept stretching and stretching and stretching up, far exceeding that of a giraffe, until they bumped into the firmament? LOL. Oh wait, this guy probably doesn't even believe in the Biblical firmament. Their heads kept growing larger like a Macy's Day balloon until they entered outer space, did I get that right? I simply can't understand these 'broken-down animatronics' anymore, shutting down at the first irregularity to their boring worldview. The most reasonable explanation is the most obvious one. The angels descended from heaven in order to resuscitate Messiah in the sepulcher and now everyone present is watching the three of them ascend to heaven again.

What Kepha's critic fails to appreciate is the distinct variation from the other gospel accounts wherein Yahusha ascends to heaven 40 days after the fact. The sparks should have been flying at that one, complete with the Lost In Space Robot's catchphrases, "That does not compute!" and "Danger, Will Robinson!" accompanied by flailing his arms. I will admit that even I'm struggling. The first passage that comes to mind derives from Besorah Yochanon.

¹⁷ Yahusha said unto her: Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Yah, and your Yah.

Besorah Yochanon 20:17 208 Yahusha tells Miryam of Migdal that he has not yet ascended to his Father. I take that to mean he hasn't ascended to his Father, plain and simple. But then in Kepha we read how the two the heads of the angels reached to the heaven and that Yahusha's head reached beyond the heavens, indicating that he had traveled beyond the starry firmament, so what gives? That means that Petronius and his crew as well as a handful of Yahudim experienced the first ascension. Nothing else that I have read collaborates. Still though, I'm not willing to lie down without a fight. I think I have an idea of what's going on even if it's a faint one.

20 THEN Adonai holding A'dam by the hand, delivered him to Miyka'el the archangel; and **he led them into Paradise**, filled with mercy and glory.

Besorah Niqodiymon 20:1

Yahusha HaMashiach had already led the righteous captives from She'ol to Paradise by this point. I know it technically says Adonai held A'dam's hand and that he delivered him to Miyka'el. Presumedly, it was Miyka'el who led the former inhabitants of She'ol the rest of the way, no Yahusha. But then have we already forgotten about Demas, the penitent thief on the cross?

43 And Yahusha said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Besorah Luqas 23:43

According to his own testimony, Yahusha had already entered Paradise by that point. I have already covered that part in Besorah Niqodiymon 20:5-9. Dimas is the first ruach in recorded His-Story to completely circumnavigate She'ol and enter directly into Paradise. And seeing as how Yahusha said he would be there with him, I take that to mean he had already ascended, which would make his climb above the firmament in Besorah Kepha 22 a second successful effort.

It will help to note that there are seven firmaments in heaven though and not just one. Each firmament serves as the foundation for an entirely new heavenly world. El Elyon our Father sits upon the highest tier. It is very possible for Yahusha to enter Paradise in third heaven without ascending all the way to the Father.

+ Х Л

Yet another divergence from the typical resurrection account is that we see a cross following them. Is that the Tav? Yeah, I'm thinking it's the Tav. We have been over this already with Dimas, the penitent thief on the cross, who entered Paradise with a Tav, as per Besorah Niqodiymon 20:5-9. There is more I want to say on why it's most definitely the twenty-second and last letter of the Paleo-Hebrew alphabet but that will have to wait around until the following verse, when the Tav talks. Yes, you heard me right. It talks. There is your preview for our next session together. It will be a doozy, for sure.

²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. And a response was heard from the cross: Yea.

HEARING a voice from heaven indicates that it's about to get Biblical up in here. There are several occasions in the Gospels when the voice can be heard, namely at the baptism of Yahusha as well as his transfiguration, and now we can add Besorah Kepha to our heavenly voice collection. But also, the voice is often though probably not always a feminine one. It certainly was at the baptism. I would likewise say it was here, and as always, I will show you why that is.



For the entirety of my life, I was convinced that the Ruach HaQodesh was one of the three dudes in heaven, but only because I was told by the boys down at Seminary to read it that way, despite overwhelming evidence to the contrary. In every instance that I can find, the Ruach Ha-Qodesh

is described in the feminine. Though I was expected to invert her sex from a cisgender female to a trans-man as a sign of devotion as well as a test to my faith. Ridiculous. Avoiding all language studies for the moment, the initial problem we run into comes from Yahusha HaMashiach when he makes the following claim:

³⁷ And the Father himself, which has sent me, has borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Besorah Yochanon 5:37

When Yahusha claims that the Yahudim have never heard the Father's voice at any time, I take that to mean nobody has heard the voice of the Father before. What do you take it to mean? Even if Yahusha's quip is constrained to no other generation but his own, that is still a problem considering that a voice was heard from heaven at his baptism. Three different gospel accounts record the voice though ironically Yochanon isn't one of them. Well, here they are.

 ¹⁷ And lo a voice from heaven, saying: This is my <i>yachiyd</i> [Beloved Son], in whom I am well pleased. Besorah Mattithyahu 3:17 	¹¹ And there came a voice from heaven, saying: You are my <i>yachiyd</i> [Beloved Son], in whom I am well pleased.Besorah Marqus 1:11
 ²² And the Ruach HaQodesh descended in a bodily shape like a dove upon him, and a voice came from heaven, which said: you are my <i>yachiyd</i> [Beloved Son]; in you I am well pleased. Besorah Luqas 3:22 	And it came to pass when [Adonai] was come up out of the water, the whole fount of the Ruach HaQodesh descended upon him and rested on him and said to him: My son , in all the prophets was I waiting for thee that thou shouldest come and I might rest in thee. For thou art my rest; thou art my first- begotten Son that reigns forever. Besorah Ivriym (<i>Lost</i> Gospel of the Hebrews)

I have just given you the three gospel accounts containing the voice from heaven as well as Besorah Ivriym as an added bonus, making four mentions in all. Bet you didn't see that one coming. I am full of all sorts

of surprises today. In the first two accounts, Mattithyahu and Marqus, we are only told of a voice from heaven. The voice declares Yahusha to be the *yachiyd*, which means Beloved Son. In Lugas alone do we read of the Ruach HaQodesh, and it is likewise in that gospel in which the dove is described in direct correlation. Take a mental note of that. Besorah Ivriym on the other hand takes the next logical step in identifying the Ruach HaQodesh as the speaker. Read what she says if you haven't done so already. It will be somewhat jarring for the first-time reader, and I know I kind of just threw it in there expecting you to swim through the deep end of the gender pool, or in the very least doggy paddle with a leg cramp.



Hopefully, those of you who are holding out in this theological game of Red Rover, even though I am calling your name, will see why it is perfectly logical to come on over to my side of the argument.

Even so did **my mother**, the **Ruach HaQodesh**, take me by one of my hairs and carry me away on to the great mountain Tabor.

Besorah Ivriym (Lost Gospel of the Hebrews)

Before getting to far into this I thought it would be a good idea to throw yet another quote from the lost Hebrew Gospel into the fray. I don't have context for what is happening, but Mount Tabor is where Yahusha was transfigured, and what do we see happening? Yahusha's mother, the Ruach HaQodesh, is responsible for carrying him there. *Oh gee*. You have to wonder why the church fathers had all the pages ripped out of this one. Well, there is your other primary voice from heaven passage in the gospels, the transfiguration, which Mattithyahu 17:5, Marqus 9:7, and

Luqas 9:35 but not Yochanon all document. We *probably* have four witnesses now, though that is still yet undetermined until the Vatican releases one of their several copies in the vault. Yahusha's mother gave him the trans-figurative glow that we've all read about. Moving on.



Just so you know, Yahusha made multiple arguments which happen to line up with the Rabbis. I don't have time to go into every mutual agreement now but Besorah Yochanon 5:37 happens to be one of them. We already went over that passage like two pages ago in case you've already forgotten. It's the one where nobody has heard the voice of the Father. Well, the first century Yahudim, that goes for A.D. as well as B.C., all claimed it wasn't the Father they were orally hearing from and even had a name for the voice. **Bath Kol** literally means "the daughter of the voice." Bath or Bat as it is sometimes known, as in Bathsheba or more appropriately Batsheva, is the Hebrew word for daughter, being the female equivalent of *ben*, which would indicate a son. Kol of course means voice. And so, Bat Kol. Because Ruach HaQodesh does the talking and she is feminine, you see.

The Bat Kol — Daughter of a Voice

The rabbis speak of the **Bat Kol**, which means **Daughter of a Voice**, and is generally manifested as a voice delivering a Divine message proclaiming God's will or judgment. The *Bat Kol* is sometimes described as a "echo" of the Divine voice although the nature of the "echo" cannot be described in normal terms. The term *bat* (daughter) suggests that the voice is not a direct voice from heaven; rather a voice that that is derivative, heard indirectly, rather like an echo is heard.

There are numerous websites which I could link to. The Jewish Encyclopedia is always a good one in times such as these. I took the scissors out to this one however on the basis that it knows we are

distracted people living busy lives and just laid it out there. Do some fact checking and you will see that it agrees with the rest. Here is the gist of it. The Bat Kol is generally understood to be a manifestation delivering a Divine message proclaiming Elohiym's will or judgment. It is sometimes described as an echo of the Divine voice although the nature of the *said* echo cannot be described in normal terms.



The Bat Kol happens to make her way into the Aramaic Targum, a source which I enjoy quoting from every now and then. And so, some context. After the deaths of Er and Onan the notorious milkman hand shakers, Yahudah slept with Tamar thinking she was a common prostitute but then sired a child with her—a problem since he still had another son to hand her off to. Her pregnancy nearly resulted in a good old-fashioned burning at the stake. And then we read the following.

> ²⁶ And Yahudah acknowledged and said, Tamar is innocent; she is with child by me. And the **Bat Kol** fell from heaven, and said, "**From before Me was this thing done**, and let both be delivered from judgment." And Yahudah said, Because I gave her not to Shela my son, hath this happened to me. But he added not to know her again.

Genesis 38:24-26 [Targum]

Well, well, look at who was playing the liaison on this particular occasion. Matchmaking has historically been a woman's profession, and as you can see, the Bat Kol was behind the Yahudah and Tamar operation.

Moving on, I could link you to so many quotes from the <u>Talmud</u> that it is not even funny. We would be here all day. As a reminder, I do not subscribe to the Talmud and in fact am opposed to much and most though not all of it, particularly as it serves as a source of information, some of which happens to agree with other texts. Well, here is one of them.

> יָצְתָה ״לְ״נִשְׁמָע ״״נַעֲשָׂה יִשְׂרָאֵל שָׁהְקְדִימו בְּשָׁעָה :אֶלְעָזָר רַבִּי אָמַר מִשְׁתַּמְשׁין הַשְׁרֵת שֵׁמַלְאָכֵי זֶה רָז לְבָנֵי גִּלָּה מִי :לָהֶן וְאָמְרָה קוֹל בַּת ״דְּבָרו בְּקוֹל ַלְשְׁמֹע דְבָרו עֹשֵׂי ַכֹח גִּבֹּרֵי מַלְאָכֵיו ׳הּ ״בָּרְכו :דְּכְתִיב ?בּו

> Rabbi Elazar said: When the Jewish people accorded precedence to the declaration "We will do" over "We will hear," a **Divine Voice** [Bat Kol] **emerged and said to them: Who revealed to my children this secret that the ministering angels use**? As it is written: "Bless the Lord, you angels of His, you mighty in strength, that fulfill His word, hearkening unto the voice of His word" (Psalms 103:20).

Shabbat 88a

From this passage we can deduce that the Bat Kol is not the voice of the Most High. Oh, and I almost forgot to mention that the context is the receiving of the Torah at Mount Sinai. The biggest fallacy is that the Hebrews are referred to as "the Jewish people" when in fact the Jewish people wasn't a thing until the second Temple period. Such a claim is a naughty no-no on so many levels and helps to explain the modern religion of Judaism exceptionally well, being a child of the Parashiym, though sadly much of Christianity doesn't recognize the difference. I totally understand that passages such as these cannot be used as courtroom evidence though I hope you can at least appreciate the Bat Kol referring to Yashar'el as "my children." The only situation where a divine voice other than the Father of Ruachoth can refer to Yashar'el as "my children" and still relay
textual ambiance is if the Ruach HaQodesh is doing the talking, which she is in this instance.

The *Bat Kol* is sometimes envisaged as a dove: The voice of the *Bat Kol* might be loud or soft according to circumstances; but the quality of the tone was considered noteworthy...

The next characteristic (from the link I provided) hits even closer to the batter's plate. The Bat Kol is sometimes envisaged as a **dove**. There is your Luqas 3:22 connection. The Ruach HaQodesh takes on the form of a dove but then again so does the Bat Kol. I am starting to detect more and more coincidences, how about you?



And now you're probably wondering why I've included a picture of the old man. What I'm about to show you may come across as another drop in the bucket of distractions but that's how it goes with research. Jerome had a thing for skulls, and don't ask me why. I know that's not the reason you're here, but the sheer amount of artwork depicting him with one has been bugging me all morning.



See what I mean? I just gave you an entire page of illustrious examples. Jerome had a thing for skulls. That and his obsession with red sashes and togas or robes. They are nearly always red. Sometimes he'll even go with red loins while wearing no shirt at all.

Well, more on Jerome in a moment, because the word for *spirit* in Hebrew and Aramaic is rūach, or π j j you can read Hebrew. That should be selfevident by this point. Its basic meaning is 'wind' or 'breath,' and in both cases, the grammatical gender is always feminine. Contrarily, the ruach is neutered in Greek ($\pi \nu \epsilon \tilde{\nu} \mu \alpha$, pneûma) and made masculine in Latin (spiritus). Make a mental note of that. Translators of Scripture chose the word pneûma because it denotes breath and the wind. But even Revelation and the Gospels were written in Hebrew, as I have shown. A true Hebrew writer understood full well that every jot and tittle of the holy language is purposeful. In Hebrew, there are no coincidences.





It's all because of **Jerome**, you know. The reason why nobody knows the Ruach HaQodesh is feminine. And **Latin**. Most definitely, Latin. His Wiki <u>article</u> is all over the skull look, by the way. What I can't seem to figure is why

he's so repulsed by what appears to be the Von Trapp girls, albeit the Patristic Age; backed by lute and a harp while dressed in their finest lederhosen, no less. Still can't part company with the infamous skull, it seems, as has become the norm in these paintings. Odd fellow.

Well, it is the person whom we know as Jerome who personally translated Scripture from Greek but also from Hebrew into Latin. We are told he was born anywhere in-between **342** and **347** but then died in **420**, and that the Bible was translated into Latin in **400**. His version would then become the most prominent and standard version of the Bible until **1530**. I pulled out a calculator and did the math on that. We're talking over 1100 years that church theology was built upon the personal stylings of Jerome, according to the official narrative. However one slices that cake, it still is. I think you know what I mean by that. Even though the Bible would then be translated into a variety of languages, many of his Latin ideas hung around. For example. While commenting upon Yeshayahu chapter 11, Jerome wrote the *following*:

> In the **Gospel of the Hebrews** that the **Nazarenes** read it says, ... Now no one should be offended by this, because "spirit" in Hebrew is feminine, while in our language (*Latin*) it is masculine and in Greek it is neuter. In divinity, however, there is no gender.

Complete Gospels: Quoted and explained by Jerome.

Jerome is explaining his translation process and why he has decided for everyone that the Ruach HaQodesh is not feminine on the basis that there is no gender in divinity. By the way, Jerome is also referring to the longlost Hebrew Besorah which I had earlier quoted from. He is attempting to explain why the quips about the Ruach HaQodesh being Yahusha's Mother is not to be taken literally because, like I said, there is no gender in divinity. *Right.* I take it to mean El Elyon is not really our Father, then? You can't have it both ways. You can't say there is no divine gender whenever the Mother is named so as to make her a third dude right alongside the Father and the Son. Also, did you get the part where he says it was a gospel of the Netseriym? The Netseriym were Torah observant followers of Mashiach. Amazing how so little of their canon survived The Purge.

Keep reading Jerome's Wiki article and the claim is that he moved to Judea to strengthen his grip on the Hebrew language via rabbinical literature. Were there no synagogues in Athens or Rome? It was while in Jerusalem that he met a wealthy Roman aristocrat, Paula, who quote-unquote

"funded" his stay in a monastery in Bethlehem so that he might complete his translation there. Looks like he wasn't so repulsed by women after all. And then we read the *following*.

completed this work by 405. Prior to Jerome's Vulgate, all Latin translations of the Old Testament were based on the Septuagint, not the Hebrew. Jerome's decision to use a Hebrew text instead of the previous-translated Septuagint went against the advice of most other Christians, including Augustine, who thought the Septuagint inspired. Modern scholarship, however, has sometimes cast doubts on the actual quality of Jerome's Hebrew knowledge. Many modern scholars believe that the Greek Hexapla is the main source for Jerome's "iuxta Hebraeos" (i.e. "close to the Hebrews", "immediately following the Hebrews") translation of the Old Testament.^[24] However, detailed studies have shown that to a considerable degree Jerome was a competent Hebraist.^[25]

Turns out, Jerome's so-called translation of the Hebrew Old Testament may have been a hoax. And after Agent **Augustine** utilized so much effort into frowning on Jerome's decision to gloss over the Greek, which he said was inspired, LOL. Wiki is pressed to admit that modern scholarship "has sometimes cast doubts on the actual quality of Jerome's Hebrew knowledge," and that furthermore, "many modern scholars believe that the **Greek Hexapla** is the main source" for his translation. No wonder Jerome put so much emphasis on nothing being is at it seems when dealing with the Mother Ruach. He may or may not have moved to a Judean monastery but that doesn't mean he mastered the Hebrew language by any means, let alone learned to appreciate it.

That is why you have arrived here, isn't it? To tell me the Ruach HaQodesh is not feminine and that I should in no way take the language use literally, as we are pretty much always dealing in metaphors and allegories or beatnik poetry night in heaven or whatever. Then show me the Scripture verse where I am supposed to swap genders. Let's start with El Elyon, the Father of Ruachoth, and Yahusha, his *yachiyd* [Beloved Son]. I'll wait. They have both somehow managed to escape the tiresome *figure of speech* argument every single time, being repeatedly described in the masculine. Yes, even when they land in poetry. It would be strange indeed for me to come to any other conclusion but *Father* and *Son*, don't you think? Just show me the passage in Scripture then which states: "You have heard it said that Wisdom is feminine, but that's silly, as the Roman Council has decided it's heretical to describe her as anything *less* than a man."

In my experience, readers of Scripture are commonly so concerned about having the *right expected* answer for the heretical name callers, as their

"salvation" depends upon it, that hardly anyone seems interested in acknowledging or getting to know the Set-Apart Ruach as she describes herself for us.



I didn't want to have to do this. But I am thinking now we will have to go back and start from the very beginning. *Mm-hmm*, I am pulling out the Genesis card. How far back to the beginning? Open your Bibles and turn to the second class, where we will have our first meeting with the Ruach of Elohiym and water. So much water! What is she up to? Brewing the waters. Fermenting. Preparing for a renewal of life after the former world has been brought to ruin. Holding back the darkness emerging from the abyss, among other activities. Let's find out.

²And the earth was without form, and void; and darkness was upon the face of the deep. And the **Ruach Elohiym** moved upon the face of the waters (ham-mā-yim).

Bere'shiyth 1:2

The word for water in Hebrew is mâyî.' Actually, the English language apparently didn't get the memo, as the letter 'M' in many ancient

alphabets, such as the Phoenician and Greek, represent water. Ancient Ugaritic used *mym* and the Egyptians *my*, while many modern languages employ words for water which still begin with 'm' rather than 'w.' In Spanish—*mar*. French—*mer*. German—*meer*. Latin—mare. Arabic—*mâ*. Ethiopic—*mai*. And so on *and so on* and so on. Get with it, English.

Strong's #4325: mayim (pronounced mah'-yim) dual of a primitive noun (but used in a singular sense); water; figuratively, juice; by euphemism, urine, semen:--+ piss, wasting, water(-ing, (-course, -flood, -spring)). Brown-Driver-Briggs Hebrew Lexicon: mayim.

Mâyî' is of course employed in Genesis 1:2, here spoken of as ham-māyim. You can look up the word for yourself in Strong's Concordance. Or better yet, I've already done it for you, and what do we see?

Strong's H4325 – mayim

מיִם mayim, mah'-yim; dual of a primitive noun (but used in a singular sense); water; *figuratively*, juice; by *euphemism*, urine, **semen**: —piss, wasting, water (-ing, (-course, flood, -spring)).

I highlighted semen. I realize you were probably content thinking only about water, but that's not how it goes in these types of Bible studies. I could devote a few pages to the subject or perhaps I should let you off the hook in stating that the Earth itself is a womb, designed for the birthing of ruachoth. The Father of Ruachoth and the Set-Apart Mother were anticipating the arrival of their children.

Oh, now I did it. I've had much to say over the course of this commentary, and you were tolerant over Pilate being innocent, but this time I've gone too far. Noel is a H-E-R-E-T-I-C. Best to remove the Joshua from his name. Again, you will tell me to *cease and desist* before somebody gets hurt, as I am twisting Scripture in order to satisfy my own itching ears. Let's keep reading then. Another important meeting with the Ruach Ha-Qodesh will occur in Proverbs, and this time she will personally recount the very creation account which we have just read.

²² Yahuah possessed me in the beginning of his way, before his works of old.²³ I was set up from everlasting, from the beginning, or ever the earth was.²⁴ When there were no depths, I was brought forth; when there were no fountains abounding with water: ²⁵ Before the mountains were settled, before the hills was, I brought forth: ²⁶ While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. ²⁷ When he prepared the heavens, I was there: when he set a compass upon the face of the depth: ²⁸ When he established the clouds above: when he strengthened the fountains of the deep: ²⁹ When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: ³⁰ Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; ³¹ Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Mishlei (Proverbs) 8:22-31 [Cepher]

Kind of strange, don't you think? I mean, that the Ruach Ha-Qodesh, identified in Mishlei as Wisdom (*Chokmah* in Hebrew or *Sophia* in Greek), would describe herself as a witness to the creation only to mismanage her own gender for the purposes of poetry. She was a dude hanging out with the Father and the Son, right? I said, RIGHT...!? You'd think falsely identifying oneself would break Torah and disqualify their witness. Also, that Yahuah would create a Hebrew language which would properly assign or in the very least identify Wisdom's gender—but no. I am not expected to make a deductive argument here. In reality, gender swapping in poetry is certainly not a practice which the Hebrews were interested in, but moral ambiguity is all the rage nowadays. Shalomah's woman in 'Song of Shalomah' was probably in reality a homo-erotic love affair. *Yeah*, let's go with that. Or better yet—how about we not?

The Ruach Ha-Qodesh gives yet another account of her His-Storical whereabouts during the creation week in Sirach chapter 8. I *checked*. She's still feminine. Moving forward, we'll read the bulk of the chapter, pausing only for comment.

¹**Wisdom** shall praise **herself** and shall glory in the midst of **her people**. ² In the assembly of El Elyon shall **she** open her mouth, and triumph before his power.

Panse. We are insistently told how Wisdom is simply syrupy prose for abstract ideas and Platonism and properly trained theologians who can tool big words like Dispensationalism. Because wisdom is neat-o, and everybody should have some of it for themselves. So, nobody will praise herself then? You tell me. I'm apparently already confused. This chapter isn't starting out on the right foot. I suppose the assembly of the set-apart will all stand around in the company of El-Elyon appreciating the imaginary concept which opens her mouth from time to time. *Oh*, that's right. We're only supposed to take Scripture seriously on a selective basis. Therefore, we must be peering in upon a scene from the neighborhood of make-believe. *Continuing*.

³ I came out of the mouth of El Elyon and covered the earth as a cloud. ⁴ I dwelt in high places, and my throne is in a cloudy pillar. ⁵ I alone compassed the circuit of heaven and walked in the bottom of the deep. ⁶ In the waves of the sea and in all the earth, and in ever people and nation, I got a possession.

Wisdom sounds an awfully lot like the Ruach to me. But let's keep reading to be certain. Wouldn't want to confuse the two.

⁷ With all these I sought rest: and in whose inheritance shall I abide? ⁸ So the Creator of all things gave me a commandment, and he that made me caused my Tabernacle to rest, and said, Let your dwelling be in Ya'aqov, and your inheritance in Yashar'el. ⁹ He created me from the beginning before the world, and I shall never fail. ¹⁰ In the holy Tabernacle I served before him; and so was I established in Tziyon. ¹¹ Likewise in the beloved city he gave me rest, and in Yerushalayim was my power. ¹² And I took root in an honorable people, even in the portion of Yahuah's inheritance. Tabernacle. Dwelling in Ya'aqov. Inheritance in Yashar'el. If that's not the Ruach Ha-Qodesh describing herself among the children of Elohiym, then I don't know who else is. Seriously, I'm done. *Sorry* Churchianity, the Ruach Ha-Qodesh resides with the congregation of Yashar'el alone. No room for goyim. Best to be grafted in then. Also, the Ruach Ha-Qodesh was created. *Reading on*.

> ¹³ I was exalted like a cedar in Lebanon, and as a cypress tree upon the mountains of Chermon. ¹⁴ I was exalted like a palm tree in Eyn Gediy, and as a rose plant in Yeriycho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. ¹⁵ I gave a sweet smell like cinnamon and Aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the Tabernacle. ¹⁶ As the turpentine tree I stretched out my branches, and my branches are the branches of honor and grace. ¹⁷ As the vine brought I forth pleasant savor, and my flowers are the **fruit** of honor and riches.

And *now* we read that she likes flowers and orchards. Sounds rather womanlike, but maybe I'm overgeneralizing. Pleasant odors and sweet smells are totally a pastime for the third dude in heaven, apparently. A rose bush in Yeriycho, definitely feminine. Also, a well-known fact is that masculine flowers produce pollen and no fruits and female flowers bear seeds or fruits. The fruit of the Ruach is feminine. And really, fruit is only ever attributed to either Wisdom or the Ruach Ha-Qodesh which, again, is the *same* person, and they're both feminine. But it gets better.

¹⁸ I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all **my children** which are named of him.

Sirach (Ecclesiasticus) 24:1-18 [Cepher]

There it is. The crown jewel fit for a queen. Did the Ruach just describe herself as a **mother**? She did. A mother with children to be exact. An *eternal* mother too. As in her motherhood is here to stay... forever.



FOR-E-VER.

FOR-E-VER.

FOR-E-VER.

At the risk of being labeled a heretic, should we... gasp... gender swap or am I allowed to leave her as she is? Notice precisely *what* the Ruach is the divine mother of. **Fair love**. You know how most people claim to read the Bible and then manage to sum up Elohiym as strictly nonjudgmental and love? They're describing their mother. Mothers are all about loving unconditionally, despite the fact that the fruit of her womb are little royals of one thing or another. Further descriptions include fear, knowledge, and set-apart hope. Reminds me of Proverbs 9, whereas "the fear of Yahuah is the **beginning of Wisdom**: and the knowledge of the holy is understanding." But also, all those who are "named of him" are her children.

You see, attaining Wisdom is impossible without first having a fear of Elohiym. Makes sense. If any of us want to get to know *the wife* of El Elyon, we first have to go through *the husband*. Don't get proud or cocky and expect a private audience with the Fairest Maiden of the Kingdom. Also, she doesn't babble like a Sunday morning whore. Nothing says contempt for the heavenly Father's Set-Apart Ruach like somebody who

fumbles around drunk on their ass *in the spirit* or whatever, pretending to bark like a dog on her behalf. The Ruach HaQodesh doesn't speak like that. Hookers and Lollypop Girls might but let's not confuse the holy with the profane. Seems to me that she's perfectly capable of speaking to us in Scripture and also as a voice from heaven without babbling. *Continuing*.

¹⁹ Come unto me, all ye that be desirous of me, and fill you yourselves with my fruits. ²⁰ For my memorial is sweeter than **honey**, and my inheritance than the **honeycomb**. ²¹ They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

Sirach 24:13-21

We are told to eat and drink her as one might with honey from a honeycomb. Well, that's weird. Definitely feminine but weird, all the same. *But wait.* Who else talked like that? Yahusha did.

²⁸ Let all those who are troubled and oppressed come unto me, and I myself will help you. ²⁹ And carry me yoke upon you and learn from me, that I am humble and restful of heart, and you will find rest in your nepheshoth [*soul*], ³⁰ for my yoke is restful and my burden is easy.

Hebrew Besorah Mattithyahu 11:28-30

And again.

⁵³ Truth I say to you, if you do not eat the flesh of the Son of man, and do not drink his blood, you will not have life;
⁵⁴ but whoever eats my flesh and whosoever drinks my blood, will have everlasting life—and I, I will raise him up in the last day.
⁵⁵ For my flesh is the true food, and my blood the true drink.
⁵⁶ He who eats my flesh and drinks my blood, abides in me and I in him.

Hebrew Besorah Yochanon 6:53-56

Well, I'll be. The apple does not fall far from the tree. Bodily food references must run in the family, I guess. The defining difference is that the Mother is a fragrance and honey to be desired, whereas the Son is bread. Bread is meaty and masculine. Rounds the hips too. And what goes better with bread than honey? No wonder why an entire generation of Hebrews were withheld from the land of "milk and honey." The land was the inheritance of the Ruach Ha-Qodesh, as we have already seen with Sirach 24:8, and the children of Yashar'el had disrespected the Father. No honeycomb for them then. Better keep eating the Manna which caused the sinners to poop so.

Perhaps now you can understand what blasphemy of the Ruach is. We've all read the passage before, but let's go over it afresh in the Hebrew.

³¹ And in this respect, I say to you that an iniquity of a curse will be atoned for the men, except whosoever says a curse against Ruach Ha-Qodesh. ³² For whosoever speaks against Ruach Ha-Qodesh will not have atonement in this world or in the coming world.

Hebrew Besorah Mattithyahu 12:31-32

Blasphemy is essentially being held in contempt of court. What Yahusha seems to be saying here is that you can disrespect the Father and you can disrespect the Son, but if you disrespect or curse the Mother, then don't ever expect to enter the inner circle.

I had earlier mentioned how Ruach is neutered in Greek but then made masculine in the Latin. It took some heavy lifting, *via* two exchanges of the pen, but that's how it's done. The sleight of hand. Readers of Hebrew could read about the feminine Ruach, even if Jerome attempted to explain it away. The Greeks were uncertain. Latin scribes knew him only as a man. And now that scholars are finally reading Hebrew again, everyone's like "Nuh-uh! Nuh-uh! It's poetry, man!" One might argue that the Church Fathers were arrogant of their decision. But then explain how the Name was removed from Scripture some 7,000 times and substituted with The Lord, a title also used for Ba'al. Not a coincidence. This is what I'm talking about. The total lack of respect for every member of the heavenly court.



Blending feminine features into a masculine body or vice versa is an ancient practice of the Mystery religions. Baphomet has boobs. Then again, Ishtar is a female decorated with male gender characteristics and other knobs. Her Canaanite counterpart, Anat, is all woman except for the fact that she's also a bearded soldier. In esoteric terms, the initiated are directing traffic to the divine within. Hermaphroditus may have had boobs but lift that skirt and she was also a dude if you get my drift. And as you can see, not even Pan the pedophile played that game. Defiantly reassigning the gender of the Ruach Ha-Qodesh, despite the fact that she already identifies herself as feminine, is akin and probably intended as androgyny. That's contempt, right there.

> ³² Now therefore hearken unto me, O ye children: for blessed are they that guard my ways. ³³ Hear instruction, and be wise, and refuse not. ³⁴ Blessed is the man that hears me, watching daily at my gates, waiting at the posts of my doors. ³⁵ For whoso finds me finds life and shall obtain favor of Yahuah. ³⁶ But he that sins against me wrongs his own soul: all they that hate me love death.

Proverbs 8:32-26 [Cepher]

Seems like Wisdom said it best. There is more of that blasphemy of the Ruach HaQodesh that everyone's trying to figure out.



There is yet another voice from heaven moment which hardly anyone seems to notice, though people quote from it often. Come to think about it, it may be the most repeated line in Chazon (Revelation). For that reason, I don't even need to offer you a chapter and verse, though I will do it anyways because there's always that one person.

⁴ And I heard another **voice from heaven**, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Chazon (Revelation) 18:4

Voice from heaven indicates that we are having another Bat Kol moment. I'm not saying that every voice from heaven is the Ruach HaQodesh. I mean, an angel might very well say something into the loudspeaker from time to time. It's obviously not the Father, as established by Yahusha in Besorah Yochanon 5:37, and in fact, I've yet to stumble upon anyone who claims it is. The voice isn't an angel though. It is directed at "my people," describing no angel that I've ever read about apart from Miyka'el. It's not him either though. You might say "*her* children" if we're not being too picky with the translation, as per Sirach (Ecclesiasticus) 24:8. If you want my opinion on the passage, it sounds very Motherly, all-in-all. She may have the love of a Mother, but she also knows what's best for you and doesn't want any of her children defiled.

The reason I can make this case is because of my commentary on <u>The</u> <u>Odes of Solomon</u>. It was one of the earliest papers that I wrote which sought evidence that the Millennial Kingdom of Yahusha HaMashiach has already happened, and in it, I think I was adequately able to show that the entire narrative takes place after the events of Revelation and is in fact a reflection upon it. Supposing you have read my report then you may recall Ode 33, wherein the Ruach HaQodesh speaks. She actually speaks often throughout but this one in particular is a doozy. See for yourself.

- ¹ But again Grace was swift and dismissed the Corruptor and descended upon him to renounce him.
- ² And he caused utter destruction before him and corrupted all his work.
- ³ And he stood on the peak of a summit and cried aloud from one end of the earth to the other.
- ⁴ Then he drew to him all those who obeyed him, for he did not appear as the Evil One.
- ⁵ However, the perfect Virgin stood, who was preaching and summoning and saying:
- ⁶ O you sons of men, return, and you their daughters, come.
- ⁷ And leave the ways of that Corruptor and approach me.
- ⁸ And I will enter into you, and bring you forth from destruction, and make you wise in the ways of truth.
- ⁹ Be not corrupted nor perish.
- ¹⁰ Obey me and be saved, for I am proclaiming unto you the grace of Elohiym.
- ¹¹ And through me you will be saved and become blessed. I am your judge.
- ¹² And they who have put me on shall not be falsely accused, but they shall possess incorruption in the new world.

¹³ My elect ones have walked with me, and my ways I will make known to them who seek me; and I will promise them my name. *Hallelujah*.

The Odes of Solomon 33:1-13

The Ruach HaQodesh, here referring to herself as the perfect Virgin (on earth as in heaven, you know), is recalling that time when the Corruptor, aka the antichrist, stood on the mountaintop and rallied the people to him, for a lifestyle apart from the Torah did not appear evil to them. It is for this purpose that she stood up, preaching, and summoning to her children. And then look at what follows. She recites her message which was summarized in Chazon (Revelation) 18:4.

To sum this up. You probably thought I was summoning it up several points earlier but this time it's legit, I'm closing the shop down for the day and not backing down or stopping myself this time. In Besorah Kepha 23 the voice from heaven asks Yahusha if he preached in She'ol while he was there for the day and a reply is given that he had indeed fulfilled his mission. That's precisely the sort of question a Mother might ask her son as soon as he returns home from his errands.

²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. And a response was heard from the cross: Yea.

SEEING double, hmmm? We have been over this verse already is what you're probably thinking. Well then, just know that it's not an editorial problem on my end. I am not a robot and do make typos, and you have no doubt noticed one or two along the way, but this is not one of them. On the last go-around, I dealt exclusively with the voice from heaven, which I stated to my satisfaction was most likely the Mother of Yashar'el, the feminine Ruach HaQodesh. But then there is much going on for such a short passage.



What I didn't get around to was the vocal response from the Tav. The Tav of course is the last letter of the Hebrew alphabet. There are 26 letters in the modern English and 24 in the Greek whereas there are only 22 in the Hebrew. Actually, English used to have a whopping 29 letters. Try to make sense of these five: $7 P \to D AE$. Yep, they derive from the "dark

ages" and used to be a legible part of our reading attire. J for Jesus, U, and W were added at a later hour, and even more stunningly, Z was not the last letter. At one time, '&' was the caboose of the English alphabet train.

Ignore my latest distraction, the part about the English alphabet. It was intended I think as a side note to another Medieval phenomenon which I have observed as of late. Yahusha is often depicted in artwork as resurrecting from the grave with a Tav flag. Yes, that is what it is. We are told it is the cross being represented but that looks far more like a Tav to me. I have shown you an example already though it is certainly not a one-off.



Plenty of Tav flags to go around, and that is not all. There are more. Some of you will tell me that it's the flag of the Templars we are looking at, but I beg to differ. Though even we are, my conclusions are still likely different than yours. Supposing you've taken the time to read my research paper, <u>Cities of the Millennial Kingdom</u>, then you're aware of the Tav as a Mark or an ensign for the nations by this point. Here is the primary passage where I'm pulling this information from.

¹² And **he shall set up an ensign for the nations**, and shall assemble the outcasts of Yashar'el, and gather together the dispersed of Yahudah from the four corners of the earth. ¹³ The envy also of Ephrayim shall depart, and the adversaries of Yahudah shall be cut off. **Ephrayim shall not envy Yahudah**, and Yahudah shall not vex Ephrayim.

Yesha'yahu (Isaiah) 11:12 [Cepher]

Yesha'yahu says an ensign will be set up for the nations. I take that to mean a marker of some sort which would declare the regathering. An ensign is defined as "a flag or standard, especially a military or naval one indicating nationality." Well, I'll be. That's precisely how the artwork I've shown you phrases it. Most people will read something about a talking cross and immediately chuck the book into the dogma debris with all the other mix-ups and misunderstandings. But then I am showing you further evidence that Besorah Kepha was onto something. Kepha may be the black sheep of the gospels, but who ever said being an underdog is akin to error? This so-called cross which followed Yahusha out may have been a flag of victory for the nations.

Strengthening my theory that the Tav should be read into this rather than the cross is a passage from Revelation which you will all assuredly recognize.

¹³ I am the **b** Aleph and the **†** Tav, the beginning and the end, the first and the last.

Chazon (Revelation) 22:13

Some of you will cry foul at the translation because of the Greek, which I am obviously sourcing, and should therefore read Λ for Alpha and Ω for Omega rather than the trick I pulled. Even though a text may have been written in Greek, Aramaic, or Latin or Coptic even, I'm just asking you to read the passage and perhaps commit to some grammatical lifting as its original Hebrew audience might, and of course, I employed the Paleo rather than the Masoretic. Yahusha HaMashiach is identifying himself as the first and last letters of the alphabet and the world wasn't created through the Greek. Though in full disclosure, Hebrew Revelation doesn't even mention the two letters now that I think about it.

¹³ I am the first and the last, the beginning and the end!

Hebrew Revelation 22:13

You see, the 'A Alpha and the Ω Omega aren't accounted for, but then the 'Aleph and the Tav aren't either. It's totally absent from the text, which actually happens to line up with Yesha'yahu.

⁴ Who has wrought and done it,	⁶ Thus says Yahuah the King of
calling the generations from the	Yashar'el, and his Redeemer Yahuah
beginning? I Yahuah, the first, and	Tseva'oth, I am the first, and I am the
with the last; I am he.	last, and beside me there is no
	Elohiym.
Yesha'yahu 41:4	
	Yesha'yahu 44:6

In Revelation, Yahusha HaMashiach is directly referencing these two passages, rendering the Hebrew book the more accurate translation. Also, the person doing the speaking in Yesha'yahu is Yahuah. The Elohiym of the OT is saying that he is the Redeemer of Yashar'el. And so, it appears to me in repeating the same sentence verbatim that Yahusha is claiming to be him. And no, don't let me catch you going around claiming that I'm a Modalist because I'm not. Modalism advocates the Son and the Father being the same entity, repeatedly claiming that Yahusha was praying to himself, which is a ridiculous notion. I am finally of the opinion that Yahusha and Yahuah are the same, but neither is the Father. Yahuah and Yahusha are both the Son of Elohiym and the Redeemer of Yashar'el. I still think the Tav plays an important part in Kepha's gospel. The point of this exercise is to slowly unravel that point. What is evident is that our realm was created through spoken language. More <u>review</u>¹ and <u>review</u>,² and though I don't see a reason to cover the creative aspects of water consciousness again, I'm thinking a rehearsal of old material will be appreciated in a conversation such as the one we're currently having. You're already familiar with the opening sentence of our Bibles and may even have it memorized. It's an Epic one. But I will ask you to look at the verbiage again. *Closely*.

In the beginning elohiym created the heavens and the earth.

And now, I will ask, what if we have been reading it wrong? There is more to the passage than our translators have led us to believe. I'll show you what I mean. Bere'shiyth is a Hebrew word which translates, 'In the beginning.' That's where we get the title 'Genesis' from, which is what it literally means. In the beginning. *Genesis*. The entire first sentence is sometimes referred to as the seven perfect words, though English adds a few more, as shown, while simultaneously managing blunder right over another word altogether. Read it again. In Hebrew this time.

בְּרֵאשִׁית בָּרָא אֶלֹהֵים <mark>אָת</mark> הַשְּׁמַיִם וְאָת הָאָרָץ

That would be Bere'shiyth 1:1. Do you see it? The missing word. I marked it in red. You are looking upon the Aleph and the Tav. First and last letters of the Hebrew alphabet. Seems important. Why don't translators include it then? I'm thinking this is how it should read:

In the beginning elohiym created **the Aleph and the Tav**, the heavens and the earth.

Let's stop beating around the bush. We all know Hebrew is the language of heaven. And it only makes sense that it would be created right alongside

¹ See *The Genesis* Reset by Noel Joshua Hadley.

² See Der Golem & The Batman by Noel Joshua Hadley

the heavens and the earth. How else could Elohiym speak the material realm into existence without one? *Dub*. It is words which contain within them the power of creation. 'The Legends of the Jews' manages to back up what I'm saying but actually takes it a step further.

When Elohiym was about to create the world by His word, the twenty-two letters of the alphabet descended from the terrible and august crown of Elohiym whereon they were engraved with a pen of flaming fire. They stood round about Elohiym, and one after the other spoke and entreated, "Create the world through me! The first to step forward was the letter 'Taw.'

Legends of the Jews: Volume I

If I am reading that right, then *in the beginning* language became self-aware of its own existence—a situation which was perhaps not so dissimilar from the synthesizer in The Eighties. Language *is* conscious. Though maybe a better substitute word would be energy. Non-life cannot create life and we have seen what words can *and* will do to water molecules, telling us that words contain far more than meaning. The conservation of energy is an absolute law, by the way. Sparks create a fire which in turn consumes a log. The fiber as well as the minerals which make up the wood and the stubble may form into carbon dioxide, via the third-party intermingling of oxygen, but heat is also generated. That is not to say that the energy of the wood ceases to exist. All that is really happening in this situation is energy is changing form. That former piece of wood, which is now invisible energy, can become a living tree once again. Light that pipe and smoke it, why don't you?

In review, the Mother of Yashar'el asks the Tav if he preached to her children asleep in She'ol. The Tav, as a living breathing self-aware letter of the Hebrew alphabet, then answers that he was obedient to the errand and did as per her request. I therefore present a motion that we view the Tav emerging from the tomb as another creation reset. The Tav as seen in Besorah Kepha 23 is a manifestation of Yahusha's speech, a spoken word inciting the new creation of resurrection. It all perfectly lines up with the message of my old sparring partner, Pa'al, when declaring that the old things of creation have become new again.

¹⁷ Therefore if any man be in Mashiach, he is a new creature: old things are passed away: behold, all things are become new .	⁵ And he that sat upon the throne said: Behold, I make all things new . And he said unto me: Write: for these words are true and faithful. ⁶ And he
Qorintiym Sheniy (2 Corinthians) 5:17	Aleph and the Tav, the beginning and the end.
	Chazon (Revelation) 21:5-6

Even though I told you I was only going to incite Pa'al, I went ahead and lined up Revelation as a parallel for all my readers out there who reject the man and are no doubt presently sighing, Yah bless you. It was a lastminute decision. In both instances, we see that Yahusha is in the process of making all things new. Actually, he's the one doing the speaking in Revelation 21, and once again, we see the Aleph and the Tav quip, even though they are again missing from the Hebrew. *Oh well*.

One last passage before I retire the pen and ink bottle for the day. This one derives from 'Aleph Beyt David' and will tie in with everything I intend on covering during the next session. Read it carefully and then tell me how you think it plays into the current scenario.

TAV: X

- ¹⁶⁹ Let my cry come near before you, O Yahuah; give me understanding according to your word.
- ¹⁷⁰ Let my supplication come before you; deliver me according to your word.
- ¹⁷¹ My lips shall utter praise, when you have taught me your statues.
- ¹⁷² My tongue shall speak of your word; for all your commandments are righteousness.
- ¹⁷³ Let your hand help me; for I have chosen your precepts.

- ¹⁷⁴ I have longed for your yeshu'ah, O Yahuah; and your Torah is my delight.
- ¹⁷⁵ Let my soul live and it shall praise you; and let your judgements help me.
- ¹⁷⁶ I have gone astray like a lost sheep; seek your servant; for I do not forget your commandments.

(Aleph Beyt David) X: TAV: Psalm 119:169-176

I probably should have explained that 'Aleph Beyt David' and Psalm 119 are one and the same. Psalm 119 happens to cover every letter of the Hebrew alphabet, and so, it ends as you would imagine with the Tav. There is much going on within it, no? I fear that we would be here all day if I attempted to undress each line but wrapping it up is what I'm all about at the moment. Simply put, it seems to me that the entire passage can be read as a scene from the inhabitants of She'ol, rescued by the Tav.

Another reminder in all of this pertains to Dimas, the penitent thief on the cross, who carried the Mark of the Tav into Paradise with him. He was the first nephesh to circumnavigate She'ol completely, indicating that he was the end of an entirely new beginning. The Tav is the Mark of the ingathering of Yashar'el but also of the resurrection. ²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. And a response was heard from the cross: Yea.

IT'S happening again. You turned the page, thinking we've advanced upon the game board only to learn that we're right back where we started on the twenty-third verse of Besorah Kepha. And now you want to know if you've died and gone to She'ol. How did you know? In the game of cold and hot, you're blistering because that's precisely where we find ourselves. I showed you that the voice from heaven is most likely the Mother of Yashar'el and then I highlighted what I thought was going on with the talking cross but then managed to skip right over the part where Yahusha preached to them that sleep, and so, here we are. To answer your question, we're still here because this is a thorough investigation and not every stone has been picked up and turned over, obviously.



She'ol it is, then. Where *else* do you suppose he preached to those that slept, the Hilton Hawaiian? My first thought was to flip over to the first Cepher of Kepha for answers, but would you be surprised to find out that I didn't find it there? I have already shown you where the solution can be found in the provided illustration. Let's give Kepha's cepher a read anyways. Perhaps you will see what I see.

> ¹⁸ For Mashiach also has once suffered for sins, the just for the unjust, that he might bring us to Elohiym, being put to death in the flesh, but quickened by the Ruach. ¹⁹ By which also he went and preached unto the ruachoth in prison; ²⁰ Which sometime were disobedient, when once the longsuffering of Elohiym waited in the days of Noach, while the ark was preparing, wherein few, that is, eight souls were saved by water.

Kepha Ri'shon 3:18-20

According to Kepha Ri'shon, Yahusha's preaching extended to the ruachoth who had been disobedient during the days of Noach. Take a note of the fact that they are in prison. There are various theories out there as to the identity of these naughty ruachoth, but few if any of those researchers have bothered to read Chanoch, and if they did, then they probably altogether reject the book as canon. He's obviously referring to the Watchers. That much is made evident in the Cepher of Yahudah.

⁶ And the angels which did not guard their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgement of the great day.

Cepher Yahudah 6

The embarrassing part is that we have Yahudah, the brother of Yahusha HaMashiach, quoting from Chanok, and still the boys down at Seminary perform all sorts of mental gymnastics in their desperate attempt to reject it. To say that Yahudah simply quotes from Chanoch once or twice isn't exactly accurate, either. His cepher is hinged thematically upon it. Nearly a decade ago now, I began berating this point in my writings and don't care to fall into that repetition all over again.

What has my interest at the moment is the actual prison said to hold the disobedient ruachoth in Kepha Ri'shon. It is here described as everlasting chains under darkness. Are these the sleeping ruachoth whom Yahusha was expected to preach to? The quick and short answer is no. As far as I'm concerned, Besorah Kepha 23 is not referring to the Watchers. That will probably trigger some of you, but the key phrase is sleep. Hear me out on this one.

¹³ And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the expanse of heaven above it, nor the solid ground underneath it; neither was there water above it; nor anything on wing; but the spot was desolate.

¹⁴ And there I beheld seven stars, like great blazing mountains, and like ruachoth entreating me. ¹⁵ Then the angel said: This place, until the consummation of heaven and earth, will be **the prison of the stars**, and **the host of heaven**. ¹⁶ The stars which roll over fire are those which transgressed the commandment of Elohiym before their time arrived; for they came not in their proper season. Therefore, was he offended with them, and bound them, until the period of the consummation of their crimes in the secret year.

Chanoch 18:13-16

Chanok visits the prison of the seven fixed stars who became seven wandering stars, having transgressed the commandments of Elohiym. That's what 'planet' means you know. A planet is a wandering star. Be a star and not a planet. Nor should you want to inhabit one. And what does Chanok observe them doing? They are rolling about over fire. I'm not reading anything about sleep in an activity such as that one, are you? It furthermore states that the prison is intended for the entire host of heaven. I take it many more will be rolling about over the fire and falling behind on their sleep, then. And then we have passages such as this one.

⁵ Then Yahuah said to me: Chanoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, who have been polluted with women. ⁶ And have done as the sons of men do, by taking to themselves women, and who have been greatly corrupted on the earth; ⁷ That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons: and shall petition forever; but shall not obtain mercy and peace.

13 Then Chanoch, passing on, said to Aza'zel: You shall not obtain peace. A great sentence is gone forth against you. **He shall bind you**.

Chanoch 12:5-13:1

Again, I'm not reading anything about sleep being a staple of Aza'zel's sentence. I could go on listing off the sentence of the 200 Watchers who formed a confederacy with him, but why bother? They were all bound. And I think the point has been made. Don't get me wrong, Kepha Ri'shon states that Mashiach preached to the ruachoth in prison from the Noach era and I believe it. I'm not denying that part. It's simply not what Besorah Kepha is getting at. Chokmah, the feminine Ruach HaQodesh and the Mother of Yashar'el, doesn't appear to be interested in them so much as the whereabouts and welfare of her children. Preaching to the Watchers likely happened at the same time, but it is those who sleep who have her concern. Have they received the good news?

The voice from heaven and the response from the Tav happens to document the moment in His-Story which immediately follows Yahusha HaMashiach's battering down of the teeth of Leviathan and setting its captives free.



The moment is *this* one.

20 THEN Adonai holding A'dam by the hand, delivered him to Miyka'el the archangel; and **he led them into Paradise**, filled with mercy and glory.

Besorah Niqodiymon 20:1

We have already covered that passage but then there is also *this* one.

²⁰ Then did I enter in and scourged him [HaSatan] and bound him with chains that cannot be loosed and **brought forth thence all the patriarchs** and came again unto the cross.

Besorah Bar Talmai 1:20

Clearly, the children of Yashar'el were the sleeping ones. Preaching to them indicates that he would have woken them as well. Hard to preach to someone whose drooling from the mouth. Well, here is how the scene plays out according to the prophet Husha.

> ⁹ O Yashar'el, you have destroyed yourself; but in me is your help. ¹⁰ I will be your King: where is any other that may save you in all your cities? and your judges of whom you said, Give me a king and princes? ¹¹ I gave you a king in my anger and took him away in my wrath. ¹² The

iniquity of Ephrayim is bound up; his sin is hid. ¹³ The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. ¹⁴ I will ransom them from the power of She'ol; I will redeem them from death: O death, I will be your plagues: O She'ol, I will be your destruction: repentance shall be hid from my eyes.

Husha (Hosea) 13:9-14

The person committing to the promise here is Yahuah. As I mentioned earlier, Yahuah and Yahusha are both the one and only begotten Son of Elohiym. He is saying he will ransom the goyim from the power of She'ol. Wait, cross that out. There are no goyim being saved in this passage. The only promise given is that Ephrayim will be ransomed from She'ol, and who is Ephrayim again but a child of Yashar'el? Best to be grafted in is all I have to say about that. That's a study for another time though. For now, you'll just have to take my word for it. Or commit to your own study. Romans 11 is as good a place as any. I can't state this enough, become a child of Avraham and not a goy, as only Yashar'el is promised delivery from death. Just to be certain, because assuming is never a good thing, let's keep looking for the salvation of the goyim in other places.

> ²⁸ The heathen shall envy you, but they shall be able to do nothing against you, says Yahuah. ²⁹ My hands shall cover you, so that your children shall not see She'ol. ³⁰ Be joyful, O Mother, with your children; for I will deliver you, says Yahuah. ³¹ Remember your children that sleep, for I shall bring them out of the sides of the earth and show mercy unto them: for I am merciful, says Yahuah Tseva'oth.

Ezra Reviy'iy (2 Esdras) 2:28-31

Still not there. Heathen is just another word for goyim. We all know that person who boasts of being a gentile. All he is really saying is that he is a proud pagan. Ezra furthermore states that the proud goy, unwilling to cross over to Avraham's side of the argument, will be powerless in the end. Powerless against what, exactly? The context is once again death. He will never be rescued from it. Only the children of Yashar'el, who have *now* fallen asleep, will be brought out from the sides of the earth. And then look at what else we read. The Mother of Yashar'el will rejoice with her children, her *once* sleeping children, having finally returned to her. It's all there, folks. And also, why I started out saying most will cross-reference Kepha Ri'shon 3:18-20 or Cepher Yahudah 6 when Ezra Reviy'iy 2:28-31 is where it's at. Read it again and again and again. I just did. I spent the last fifteen minutes rehearsing every word. By all indications, that's what Besorah Kepha 23 seems to be directly referencing.

A few of you like to fight for your card-carrying goyim status—tooth and nail—and will be quick to tell me 2 Esdras 2:28-31 states nothing about the children of Yashar'el, thereby debunking my claiming. Just know that I spared you from the entire chapter. Ezra Reviy'iy is all about long chapters, you know. The audience *is* Yashar'el. See for yourself.

2 THUS says Yahuah, I brought these people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear but despised my counsels. ² The Mother that bore them says unto them, Go your way, ye children; for I am a widow and forsaken.

Ezra Reviy'iy (2 Esdras) 2:1-2

The question of who "these people" are is answered in that they were led out of bondage and given the commandments, but they would not hear the prophets out and despised Yahuah's counsels. It's why the Ruach HaQodesh has become widowed from her children. Yashar'el alone is her inheritance, which is a spiritual one. If Yashar'el is presently being cast out among the goyim, it is because they have acted like pagans and so will now become pagan. Those aren't bragging rights. Regardless, Christians are programmed to do just that. Because you are what you preach, obviously. It takes becoming a child of Yashar'el to receive that promise of salvation from She'ol and a return to the Mother.

Notice what *else* Ezra Reviy'iy 2:28-31 claims, specifically in verse 29. "Your children shall not see She'ol." That's provocative. The promise is

that a future generation will not be cast into the sides of the earth. It's why the redemption mentioned in Husha 13:9-14 is so important. Why would Yahusha redeem Yashar'el but then delay their rescue? That makes no sense whatsoever. According to Besorah Bar Talmai 1:20, he wasted no time, accomplishing that feat while still hung upon the cross, thus invoking the laughing Mashiach of Gnostic Kepha. Forgotten about him already? A shepherd of the sheep seeks out his lost ones right then and there, he doesn't go around promoting how he'll finally get around to it two-thousand years later. The good news of Yahusha's preaching is that She'ol has been emptied out of the Ruach HaQodesh's children.



²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. And a response was heard from the cross: Yea.

YOU'VE got to be kidding me is what's probably going through your mind right about now. The 23rd verse of Kepha is only two sentences, or 25 words in the English language, and we're still hung up on it, four chapters later? Yeah well, this is my life, and if you don't like my attention to detail, then I will encourage you to spend three months writing your own commentary on the subject matter. Our current predicament is like this. I was reading off my earlier commentary to a LIVE audience, come last Sabbath, and realized I'd made a campaign promise to deliver on what I'm about to talk about. Unlike politicians, I aim to be a servant of the people, and so, best to honor my commitments.

What I had started out saying a hundred pages or so ago is that Satan didn't haven't the slightest idea Yahusha was the Son of the Most High when he rallied the Yahudim together and crucified him on a tree. And we're talking about the Prince of Darkness here. The Accuser may have understood him to be a Torah-observant Hebrew prophet and therefore another threat to the happy Establishment. Or perhaps even a bit barmy, as the intellectual wind goes, with one too many bats in the belfry. Certainly not the Only Begotten. Prove me wrong. Seriously, come at me, bro.

The question you may already be asking is how Mashiach could possibly grow up from a babe on the breast without the prince of the power of the air receiving a single confirmed Intel report on him. Well, I'll be making the case that the coming of Messiah was so *hush-hush* that hardly anyone in heaven even knew. And that includes many to most of Yahuah's host of angels. We're talking a top-secret mission with the sort of clearance that only those who guarded his throne in the seventh heaven would know about. At what point his own entourage figured it out is difficult to tell. HaSatan however was completely blindsided until the very end.

It says so right here.

¹⁴ And the **elohiym of that world** will stretch forth his hand against the Son, and they will crucify Him on a tree, and will slay Him **not knowing who He is**. ¹⁵ And *thus*, His descent, as you will see, will be hidden even from the heavens, so that it will not be known who He is.

The Ascension of Yesha'yahu 9:14-15

That the elohiym of this world did not know who he was can only be explained by the fact that his arrival to earth was hidden even from the heavens. Not every heaven though. The seventh heaven, which is the highest heaven, contains the throne of Yahuah, as well as the Ruach HaQodesh. *They knew*. But so did the inhabitants of the sixth heaven. That's where knowledge of Yahusha's incarnation became zip-lipped though. Yesha'yahu describes Messiah's journey to earth with the following vision.

¹⁷And so I saw my Adonai go forth from the seventh heaven into the sixth heaven. ¹⁸And the angel who conducted me [from this world was with me and] said unto me: "Understand, Yesha'yahu, and see the transformation and descent of Adonai will appear."

¹⁹And I saw, and when the angels saw Him, thereupon those in the **sixth heaven** praised and lauded Him; **for He had not been transformed after the shape of the angels** there, and they praised Him, and I also praised with them.

The Ascension of Yesha'yahu 10:17-19

Pause. You see, Yahusha did not change his appearance in the sixth heaven. Therefore, everyone in the sixth heaven knew who he was. They
saw him arrive from the heaven above and then observed him descend even lower still, into the fifth heaven. *Reading on.*

²⁰And I saw when He descended into the **fifth heaven**, that in the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for **His form was like unto theirs**.

²¹And then He descended into the **fourth heaven** and made Himself like unto the form of the angels there. ²² And when they saw Him, they did not praise or laud Him; for **His form was like unto their form**.

²³And again I saw when He descended into the **third heaven**, and He made Himself like unto the form of the angels in the third heaven. ²⁴And those who kept the gate of the (third) heaven demanded the password, and Adonai gave (it) to them in order that He should not be recognized. And when they saw Him, they did not praise or laud Him; for **His form was like unto their form**.

²⁵And again I saw when He descended into the **second heaven**, and again, He gave the password there; those who kept the gate proceeded to demand and Adonai to give. ²⁶And I saw when He made Himself like unto the form of the angels in the second heaven, and they saw Him and they did not praise Him; for **His form was like unto their form**.

²⁷ And again I saw when He descended into the **first heaven**, and there also He gave the password to those who kept the gate, and He made Himself like unto the form of the angels who were on the left of that throne, and they neither praised nor lauded Him; for **His form** was like unto their form.

²⁸ But as for me no one asked me on account of the angel who conducted me.

²⁹ And again **He descended into the firmament where dwelleth the ruler of this world**, and He gave the password to those on the left, and **His form was like theirs**, and they did not praise Him there; but they were envying one another and fighting; for here there is a power of evil and envying about trifles. ³⁰ And I saw when He descended and made Himself like unto the angels of the air, and He was like one of them. ³¹ And He gave no password; for one was plundering and doing violence to another.

The Ascension of Yesha'yahu 10:20-30

In every level of heaven, aside from six and seven, that is, Yahusha lowered himself so as not to be recognized by its residents. To remain undercover, he even gave the gate code, possibly something he never did before. I mean, why would the Son of the Most-High need one? Whenever Yahusha showed up, the angels undoubtedly let him through no questions asked. He probably couldn't go anywhere without a parade of trumpets. And then, finally, the divine beings who inhabit the aethereal realm just below the firmament were too busy plundering and doing violence one to another to notice.

A little further on we read:

¹⁷ And I saw: In Nazareth He sucked the breast as a babe and as is customary **in order that He might not be recognized**. ¹⁸ And when He had grown up, he worked great signs and wonders in the land of Yashar'el and of Yerushalayim. ¹⁹ And after this the adversary envied Him and roused the children of Yashar'el against Him, **not knowing who He was,** and they delivered Him to the king, and crucified Him, and He descended to the angel (of She'ol).

The Ascension of Yesha'yahu 11:17-19

His incarnation as a babe actively exhibits how deep undercover Yahusha was actually willing to go. Apparently, nobody saw that coming. It also

seems to fit nicely with the Docetism theme, seeing as how he is so much more than what meets the eye. The fact that Yahusha was able to lower himself at each gate of heaven, so as not to be recognized by the guardsmen, just goes to show that the elohiym were expecting a conquering king as well. If the Yahudim expected the same, it's only because the qualities of a work environment begin from the top floor. Management dictates the office policy. And The Serpent was doing a great deal of dictating, you see.

Perhaps the ultimate handicap in all of this has something to do with the proud heart being incapable of seeing the value in humility. That's why the Prophets foresaw his coming and not the enemy. Had Yahusha fulfilled their expectations and arrived in glory, then one might argue that neither Satan nor the Yahudim would have formed a posse and beat him down before hanging him high. Come to think of it, that would have defeated the very purpose of his coming. An Intel report stating that he had descended below the firmament would have ruined the mission which the Ruach HaQodesh was heading up.

Proof of his stealth can be found after his death and resurrection. Yesha'yahu documents his ascension to heaven in glory as a matter of shock and awe.

²³And I saw Him, and He was in the firmament, but He had not changed Himself into their form, and all the angels of the firmament and the satans saw Him and they worshipped. ²⁴ And there was much sorrow there, while they said: "How did our Adonai descend in our midst, and we perceived not the glory [which has been upon Him], which we see has been upon Him from the sixth heaven?"

The Ascension of Yesha'yahu 11: 23-24

From this we can deduce the following. Some people on earth figured it out, and by them, I mean to implicate the penitent of heart. Angelic beings in the aethereal realm however would have thought those people pretentious, hopeful romantics, delusional even. Though perhaps they would have been fine with an anointed title, they would have found Yahusha's many claims to be completely unfounded and puzzling, according to his logic. Why? Because according to their own Intel reports, the Son of the Most-High never made it past the doorman. Had Yahusha cruised through the gate, they would have seen him and known. Therefore, whomever this Yahusha person was in Galilee, he most certainly couldn't have possibly been the Elohiym from on high.



It's not as though the name itself was uncommon. Something like 71 tombs have *so far* been uncovered with the name Yeshua/Yahusha upon them—all dating from the same time period. Mix in other common names like Ya'aqov, Yoceph, and Miryam, and we've got ourselves the "Jesus" family tomb in Talpiot, just outside of Yerushalayim. You figure one out of seventy Yahushas might have a messiah complex. It would be at least half that number today if not more in the social media age.

You will tell me that Satan is an avid reader, and that he knows the Law better than anyone, including the prophecies of Messiah. This is true. You'd think that the Most-High couldn't slip anything past Beelzebub. The prince of darkness would have just read "The Ascension of Yesha'yahu' for himself and figured out that he should be looking out for a Messiah who latches onto the breast—but *no.* It apparently doesn't work that wat. I've already said it, but I'll say it again. The Prophets foresaw his

coming because they were humble of heart. Pride provides a moose-sized blind spot and is a leading cause of accidents. Despite his comprehension level, Yesha'yahu prophesied that Satan would be befuddled by his visions. Satan didn't like that. *Obviously*. It's why Satan had Yesha'yahu murdered.

ON account of these visions, therefore, **Beliar** was wroth with Yesha'yahu, and he dwelt in the heart of Manasseh, and **he sawed him in sunder with a wooden saw**.

The Ascension of Yesha'yahu 5:1

At this very moment, somebody else is gunning up to write me a letter claiming that the angels did know of Messiah's travels through the firmaments of heaven, seeing as how the angel Gavriy'el announced his arrival, and that it totally debunks my theory regarding a secret operation, as prophesied by Yesha'yahu. Well then, let's read the account of Gavriy'el's annunciation to see what it proves and disproves.

> ²⁶And in the sixth month the angel Gavriy'el was sent from Elohiym unto a city of Galiyl, named Natsareth, ²⁷to a virgin espoused to a man whose name was Yoceph, of the house of David; and the virgin's name was Mirvam.²⁸And the angel came near unto her, and said, Hail, you that are highly favored. Yah is with you: blessed are you among women.²⁹And when she saw him, she was troubled at his saving, and cast in her mind what manner of salutation this should be. ³⁰And the angel said unto her, Fear not, Miryam: for you have found favor with Elohiym. ³¹And behold, you shall conceive in your womb, and bring forth a son, and shall call his name Yahusha. ³²He shall be great and shall be called the Son of El Elyon: and Yahuah Elohiym shall give unto him the throne of his father David: ³³And he shall reign over the house of Ya'aqov forever; and of his Kingdom there shall be no end.

Luqas (Luke) 1:26-33

All that really proves is that Gavriy'el was *in the know*. Why wouldn't Yahusha tell his closest and most trusted of angel friends? After all, Mashiach would need the secret service at his disposal. According to 'The Book of Chanok,' Gavriy'el was chosen to destroy Aza'zel and his confederacy of Watchers in the last days. He's also described as "one of the holy angels, who is over Paradise and the serpents and the Cherubim." Really, if you need someone expeditious with wings and capable of brandishing a fiery sword at your disposal, then I couldn't think of anyone better for the job than the protector of Yashar'el. He was undoubtedly already pulling guard duty while Yahusha grew in her womb.

But the shepherds—you say. Well, what of the shepherds? So what if the angels let them in on the news? *Oh*, I see. The mere fact that a host of angels knew about the birth of Mashiach once again disproves my theory—supposedly. Let's see what Mattithyahu has to say on the matter, both accounts.

⁸ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. ⁹ And, lo, the angel of Yah came upon them, and the glory of Yahuah shone round about them:	And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising, and blessing the Elohiym of heaven, and saying: There has been born the Savior of all, who is HaMashiach
and they were sore afraid. ¹⁰ And the	Yahuah, in whom salvation shall be
angel said unto them, Fear not: for,	brought back to Yashar'el.
behold, I bring you good news of	
great joy, which shall be to all	The Infancy Besorah of Mattithyahu
people. ¹¹ For unto you is born this	13
day in the city of David the Savior, which is Yahuah the Mashiach. ¹²	
And this shall be a sign unto you; Ye	
shall find the babe wrapped in	
swaddling clothes, lying in a cukkah.	
¹³ And suddenly there was with the	
angel a multitude of the heavenly	
host praising Elohiym, and saying, ¹⁴	
Glory to Elohiym in the highest, and	
on earth peace, good will toward	
men.	
Lugas (Luke) 2.8 14 [Cepher]	

Luqas (Luke) 2:8-14 [Cepher]

All this really tells us is that Gavriy'el assembled his own team of Untouchables. That's a movie reference, by the way, and a good one if I do say so myself. If you happened to catch a screening any time since the nineteen-eighties, then you already know why I picked it. The most trusted of angels were perfectly capable of keeping mum among the gossip chain of angels. Can all angels be trusted? Obviously not. But some of them can. And anyways, his band probably resided in the sixth heaven, every last one of them. Everyone in the sixth heaven knew about Mashiach's departure, and how many angels do you suppose lives in that one? Binding evil ruachoth in the area would have been a simple task. And again, when the inevitable morning report made mention of lowlife shepherds claiming Mashiach's birth, Intel would have once again related the fact that there were no records of his leaving the first five layers of heaven. After all, they were just shepherds. Why would the Son of the Most-High be found in an animal trough? That's unheard of. Pride goeth before the fall.



Even at the temptation of Yahusha, HaSatan was clueless. You heard me. *Clueless*. Beelzebub was totally baffled. Befuddled, bollixed, bewildered (that took a Thesaurus), and all of the above as to who Yahusha was. Teachers will tell you that the Accuser was attempting to slap a blemish or two on the Pascha Lamb while questioning him in the wilderness. That's only partly true. The bigger picture is that Satan was digging for information.

Yahusha could very well have put on a fireworks display, and it wouldn't have been sin. A little later on, he transfigured himself for his disciples, not sin. A cloud of glory obviously isn't why he came. His was a secretive mission, a Trojan horse affair. Yahusha arrived to destroy the kingdom of darkness by ransacking She'ol and releasing its prisoners from within. *Loose lips sink ships.* Therefore, he chose sabotage without being dishonest about it.

4 Then Yahusha was led up of the Ruach into the wilderness to be tempted by the devil. ² And when he had fasted forty days and forty nights, he was afterward hungry. ³ And when the tempter came to him, he said, **If thou be the Son of Elohiym**, command that these stones be made bread. ⁴ But he answered and said, It is written,

Man shall not live by bread alone, but by every word that proceeds out of the **mouth** of Yahuah.

Besorah Mattithyahu 4:1-4

In response to Satans first temptation, Yahusha describes himself knowing that the Accuser won't take the bait. Notice how HaSatan asks: *"If* thou be the Son of Elohiym." The keyword is *if*. A big FAT *if*. Elsewhere, the Morning Report has already been delivered to him. Most likely because of the Ruach HaQodesh, who said at the moment of his baptism, "This is *my* son." Beliar's spies are always listening, ducking in the alleys, jotting down notes. For all I know, HaSatan was kicking back near Yochanon's baptismal pool, cooling his wheels, when he heard a feminine voice from heaven and was like: "*Wait*, what...?"

What seems evident with the wilderness temptation episode is that words don't impress him much. Quoting from Deuteronomy 8:3 was certainly adorable and all, but for the prince of darkness, the proof is in the kosher certified pudding. All Mashiach's response has done is convince the Angel of Death that Yahusha *believes* he is the Son of Elohiym, but that he is also incapable of validating those claims.

This leads us into the second temptation.

⁵ Then Ha-Satan brought him up to the Holy City and set him on the height of the house of the Sanctuary, ⁶ and said to him, "If you are the Son of Eloah, cast yourself downwards, for it is written: 'El commands his messengers that they take you in their hands so that you will not receive evil against yourself."⁷ Again he answered him, "It is written, 'You must not tempt your Elohiym."

For his next attempt, HaSatan quotes from Psalm 91. Specifically, verse 12. Why would he do that? Why would he quote from a passage in hopes of enticing the son of A'dam to take the plunge? A clue is given to us in the actual Psalm.

- ¹⁰ There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
- ¹¹ For he shall give his **angels** charge over thee, to keep thee in all thy ways.
- ¹²**They** shall bear thee up in their hands, lest thou dash thy foot against a stone.
- ¹³Thou shalt tread upon the lion and **adder**: the young lion and the **dragon** shalt thou trample under feet.

Psalm 91:10-13

The tempter was probably far more concerned with the Mashiach's role in verse 13. You see, the one whose feet would not be dashed against the stone, thanks in part to the angels at his command, would be the same individual who trampled upon the adder and the dragon. That's a fulfillment to the prophecy given to A'dam and Chuah.

Yahusha didn't jump. All the evidence that HaSatan needed. The defense rests. The Son of Elohiym would not be permitted to die, and in his thinking, Yahusha was clearly unwilling to try out for the part. If you're paying attention though, Yahusha tells HaSatan of his winning hand without laying the cards down on the table. He says, "You must not tempt your Elohiym," and as just about everybody knows in the 21st century, Yahusha *is* Elohiym. Contrarily, HaSatan only took that to mean he

claimed to be Elohiym but wasn't willing to put his money where his mouth is.

Again, in HaSatan's thinking, the Son of Elohiym was to come in glory. So, this was his opportune moment. Take the plunge and arrive in glory. But Yahusha refused to give himself away. Had he done so, his entire mission would have lost the element of surprise. And now for the *third* and final temptation.

⁸ Then Ha-Satan brought him onto an exceeding high mountain, and Ha-Satan showed him all the kingdoms of the world and their splendor, ⁹ and he said to him, "I will give you all of this if you bow down to the earth and worship me." ¹⁰ Then Yeshua said to him, "Go away Ha-Satan, for it is written 'You must worship your Elohiym, and him alone you must serve." ¹¹ Then Ha-Satan left him, and the **messengers** came and served him.

Hebrew Besorah Mattithyahu 4:1-11

Absolute proof that HaSatan no longer even considered Yahusha a contestant, let alone a threat to his kingdom of darkness, is the mere fact that he was willing to offer the man from Nazareth power, fame, and riches, whatever his heart desired. *Sure*, it was a temptation. Most men will exchange their eternal inheritance for a slice of the pie. Esau sold his for a bowl of matzo soup. And just look at what Yahusha was offered. So much more. *Nope*. HaSatan didn't have a clue. The hustler was hustled.

Also, it's a given by this point, the messengers who came and served were probably from the sixth or seventh heaven. I am convinced that the Angel of Death may have actually thought Yahusha delusional. Zealous and powerful but delusional all the same. And was therefore even willing to work with him to advance his own kingdom of darkness. He's worked with far less. That is, until payment was due, and the Angel demanded the soul of Yahusha in She'ol. Of course, that was Yahusha's plan all along.



Advancing forward in the narrative, why is Yahusha HaMashiach running the demon through with the tree he was crucified from and where can I find the story this was based upon? He also appears to have gotten his hands upon the Lance of **Longinus** and is presently spearing the creature down with that one just to be certain that he's dead. Who knew the Passion account could be so badass?



The last painting was a bit of a distraction, but I couldn't pass it up. In these two, and there are others, Yahusha is simply using HaSatan as a carpet or maybe a shower mat. A far less violent scene, for sure, though still well executed all the same. It also happens to be the moment when the devil figured it all out. I actually have Scripture to support the scene this time around. ⁸ And Yahusha answered and said: Blessed art thou, Bar Talmai, my beloved, because you saw this mystery, and now will I tell thee all things whatsoever thou ask of me. ⁹ For when I vanished away from the cross, then went I down into She'ol that I might bring up A'dam and all them that were with him, according to the supplication of Miyka'el the archangel.

¹⁰ Then said Bar Talmai: "Adonai, what was the voice which was heard?"

¹¹ Yahusha saith unto him: "She'ol said unto Beliar: 'As I perceive, elohim cometh hither.' And the angels cried unto the powers, saying: 'Remove your gates, ye princes, remove the everlasting doors, for behold the King of glory cometh down.'

¹² She'ol said: 'Who is the King of glory, that cometh down from heaven unto us?'

¹³ And when I had descended five hundred steps, She'ol was troubled, saying: 'He cometh with great fragrance and I cannot bear it.'

¹⁴ But the devil answered and said: 'Submit not thyself, O She'ol, but be strong: for Elohiym himself hath not descended upon the earth.' ¹⁵ But when I had descended yet five hundred steps, the angels and the powers cried out: 'Take hold, remove the doors, for behold **the King of glory** cometh down!' And She'ol said: 'O, woe unto me, for I hear the **breath of Elohiym**.'

And Beliar said unto She'ol: 'Look carefully who it is, for it is Eliyahu, or Chanok, or one of the prophets that this man seems to me to be. But She'ol answered Death and said: 'Not yet are six thousand years accomplished. And whence are these, O Beliar; for the sum of the number is in my hands.' ¹⁶ And the devil said unto She'ol: 'Why frighten me, She'ol? **it is a prophet, and he hath made himself like unto Elohim**: this prophet will we take and bring him hither unto those that think to ascend into heaven.

Besorah Bar Talmai 1:8-16

So much good material here. I had to starve off any temptation to interrupt the reading several times. You see, the angels accompanying Yahusha were commanding that the gates be opened for the King of Glory. But Satan still wasn't calculating the equation properly. After studying Yahusha for who knows how long, even grabbing an exclusive interview in the wilderness, he had only surmised the son of man to be Eliyahu or Chanok, or perhaps one of the prophets who had "made himself like unto Elohiym."

Meanwhile, the prince of She'ol recognized the musk of Elohiym entering his gates, a probable reference to the myrrh which had originated from Eden but was later delivered to Yahusha as an infant. I'm referring of course to 'The First Book of A'dam and Eve,' wherein we read:

² For **I will come and save you**; and kings shall bring me when in the flesh, gold, incense and myrrh; gold as a token of My kingdom; incense as a token of My divinity; and **myrrh as a token of My suffering and of My death**. ³ But, O A'dam, put these by you in the cave; the gold that it may shed light over you by night; the incense, that you smell its sweet savor; and the myrrh, to **comfort you in your sorrow**."

The First Cepher of A'dam and Chuah 31:2-3

The gold, frankincense, and myrrh were delivered to A'dam from Paradise for safekeeping. Their purpose is even given. The Word of Yahuah relates each item in that he was coming to save A'dam. The myrrh was intended to comfort A'dam in his sorrow. Do you think A'dam got a whiff of it soon as Yahusha approached the gates of She'ol? Probably. The prince of She'ol sure did, and it wasn't a comfort for him. The interaction between Satan and the prince of She'ol is much longer in "The Gospel of Niqodiymon.' *Same* build-up and conclusion though. Satan was slow at putting it together, while the prince of She'ol repeatedly scolded him for delivering Yahusha and ruining everything. Here's the *short* of it.

15 WHILE all the qodeshiym were rejoicing, behold Satan, the prince and captain of death, said to the prince of She'ol, ² 'Prepare to receive Yahusha of Natsareth himself, who **boasted that he was the Son of Elohim, and yet was a man afraid of death**,' and said, 'My soul is sorrowful even to death.' ³ Besides he did many injuries to me and to many others; for those whom I made blind and lame and those also whom I tormented with several devils, he cured by his word; yea, and those whom I brought dead to thee, he by force takes away from thee.'

Besorah Niqodiymon 15:1-3

Some of you might be wondering how it is remotely possible that anyone could testify to the scene from She'ol to begin with. I can't recall if I explained this earlier, but it was Shim'on's two sons, Charinus and Lenthius, who arose from the dead after the earthquake cracked open the tombs. Shim'on is the Temple priest who held Yahusha in his arms as an infant. They were in She'ol at the moment of Yahusha's arrival and told of the event. And of course, Yahusha's highway to hell experience in 'Questions of Bartholomew' is explained to us by Yahusha.

Once again, the testimony of Shim'on's two sons just goes to show that nobody had yet put it together, especially Satan. For Satan, his refusal to jump was all the proof he needed. The prophet from Natsareth was only a man boasting that he was an elohiym like them. If Yahusha denied him any further information, it was only to hustle Satan and make it *seem* as though he didn't have the upper hand.

His prayer in the Garden on the night he was betrayed was probably the final nail in the coffin. In that very hour Satan was assured that he could indeed be killed. Yahusha had unveiled his Achilles heel. He didn't want to die. And so, Satan made his move without a moment to lose. It would take the prince of She'ol to explain the fact that he'd been played.

18 THEN the prince of She'ol took Satan, and with great indication said to him, 'O thou prince of destruction, author of Beelzebub's defeat and banishment, the scorn of Elohim's angels and loathed by all righteous persons! What inclined thee to act thus? ² Thou wouldst crucify the King of Glory, and by his destruction, hast made us promises of very large advantages, but as a fool were ignorant of what you were about.³ For behold now that Yahusha of Natsareth, with the brightness of his glorious divinity, puts to flight all the horrid powers of darkness and death; ⁴ He has broken down our prisons from top to bottom, dismissed all the captives, released all who were bound, and all who were wont formerly to groan under the weight of their torments have now insulted us, and we are like to be defeated by their prayers.'

Besorah Niqodiymon 18:1-4

Sucks to be Satan. I mean, he had a good thing going for him until he rolled the Trojan horse right through the gates of the underworld, all happy and proud of himself. I also struggled not taking the red marker and the highlighter out on the entire passage. The Prince of She'ol is the one doing the talking and it's a good speech.

There's not much more I need to say on the subject though I did find yet another book which not only fingers the clueless Satan but also brings the laughing Yahusha to the forefront of the narrative again. Remember him? We encountered him earlier in the Gnostic Apocalypse of Kepha. Well, here he is again.

Yoceph of Ramah buried the body of Yahusha. Death came into Amente (the underworld), asking *who* the new arrival was, for he detected a disturbance.

He came to the tomb of Yahusha with his six sons in the form of serpents. Yahusha lay there (it was the second day,) with his face and head covered with napkins. Death addressed his son Pestilence and described the commotion which had taken place in his domain. Then he spoke to the body of Yahusha and asked, 'Who art thou?'

Yahusha removed the napkin that was on his face and looked in the face of Death and **laughed at him**. Death and his sons fled. Then they approached again, and the same thing happened. He addressed Yahusha again at some length, suspecting, but not certain, who he was.

Cepher of the Resurrection of Mashiach by Bar Talmai

On the surface, the order of events is slightly different from what we've read in Niqodiymon and 'Questions of Bar Talmai.' But then the only version of this book that I've managed to get my hands on is an analysis of a translation in some British library, though I am told there is a Sir E. A. Wallis Budge version floating around out there somewhere. I am holding out on further commentary until the moment when I finally track down my very own copy or a reader of my work with a library card flies me out to the U.K. Well, that is all for today. You should be happy to know that we're moving on to the next verse of Besorah Kepha. ²⁴ And while they thought thereon, the heavens again were seen to open, and a certain man to descend and enter into the sepulcher. When the centurion and those who were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed, and saying: Truly, he was the Son of Elohiym.

COUNTING up the three men who have already split the scene moments or even seconds earlier, who pray tell is the *fourth* mystery figure? The heavens again were seen to open, indicating that the man who descended into the sepulcher was either the likely suspect, Yahusha HaMashiach, returning from his short-lived visit in the spiritual realm or another agent entirely, though we are never told. Certainly not either of the two angels mentioned prior. I can say that with some air of certainty on the basis that the first two angels' heads never ascended beyond the heaven in the first place, according to witness reports, further indicating that their mission upon the earth was not yet done.

Neither was Yahusha's, obviously. He still had Miryam of Migdal to appear to and then eventually the Talmidiym in varied orders. But even those are shallow explanations when attempting to comprehend the weighty matters of his priestly as well as kingly duties. His appearances would be so scattered and short-lived over the first seven days that one is pressed to conclude he was either waiting around in the shadows twiddling his thumbs, waiting to pop up and say 'boo!' or, far more likely, he had business to attend to in other areas of the greater realm. Important business. Kingdom business. Wreaking havoc in She'ol we know about. We are also aware that he hasn't ascended to the Father of Ruachoth yet. What business might he have in the heavens then, lasting only a matter of seconds or minutes, but which couldn't wait? No answer is given. But then why would Yahusha enter the tomb again after he had already risen? That's the very last thing I'd think to do if death were working in reverse. Revisit Great-Uncle Yoceph's garden so as to declare myself to my widowed beloved, most definitely, I would commit to that—ASAP. Yahusha most certainly did, and we'll get to it soon enough. Sit around in the dark of my tomb though. Sounds dreadful. Why and for what purpose? I could think of at least a dozen better things to do, like taking a brisk morning hike up Everest or K2, maybe swim the English channel before breakfast. Did he forget something?

It's also why I'm suggesting a potential fourth person, even though the most likely answer is usually the correct one and the context has us thinking it's Mashiach. Petronius and the crew as well as Parashiym informants certainly didn't stick around to find out. You figure the heavens were abuzz with boots on the ground activity by this point, with comings and goings in every which way. We are never told about a great many details. Everything about this supernatural episode indicates the raw data compiled from eye-witness testimony. We are delivered details with few answers, enough to drive the canonically trained batty but I happen to like it that way.

²⁵ Pilate answered and said: I am pure from the blood of the Son of Elohiym; but it was you who determined this.

IN any case, it seems as though everyone involved have now been convinced of what you and I are mutually assured of. That Yahusha was and is the Son of Elohiym. That's something which I had failed to mention on the last go-around. When reminding everyone of who it was that determined his death, it is not the centurion whom Pilate is speaking to. Petronius was convinced but then so were the Yahudim. Apologies, but I'm thinking we need to backtrack the theological choo-choo and go over it again, making sure that all of our bases are covered.

> When the centurion and **those who were with him** saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed, and saying: **Truly**, **he was the Son of Elohiym**.

Besorah Kepha 24

It says the centurion and "those who were with him" all saw the men going about their business. Those would be the Yahudiym. And so, who is doing the talking in declaring: "Truly, he was the Son of Elohiym"? I take that to be sepulcher soldiers as well as everyone involved, which again, would be the Kosher crew. They all admitted to it. The Yahudim may have in fact been the first to make the declaration, which is very profound, indeed. We will get to the response of the Yahudim in the following verse but here is your preview. Nowhere do we read of a theological debate on the matter. Despite their weekend of mockery, the Yahudim saw what they saw and there was no denying it. Look at how Pilate's vocabulary has dramatically changed. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his before the multitude, saying: "I am innocent of the blood of this just person: ye see to it.

Mattithyahu 27:24

Pontius went from calling him a 'just person' in the Textus Receptus tradition to the 'Son of Elohiym.' That's quite the promotion. In the other Greek texts, like in the Codex Sinaiticus and Codex Vaticanus, Pilate simply refers to him as 'a man' rather than righteous, which indicates even more of a breakthrough, as doctrinal statements go, but the King Jimmy *only* crowd would not be pleased to hear of it.

And anyways, Besorah Niqodiymon offers the same observations. Particularly in regard to the Yahudiym having to eat their words. It goes down like this. Pontius Pilate P.I. enters the Temple and confronts its Controllers, wherein we read a stunning confession.

²⁰ And so it appears, that Yahusha whom we crucified, is Yahusha Mashiach the Son of Elohiym, and true and Almighty Elohiym. *Amen.*

Besorah Niqodiymon 22:20

That's how Niqodiymon ends, by the way. They straight up confess to Yahusha whom they crucified being Mashiach. Not only that, but they also attribute the Son of Elohiym to being the true and Almighty Elohiym, which I take to mean Yahuah Tseva'oth, whom they claim to worship in their synagogue services. Isn't it nice seeing all the world powers coming to mutual agreement? And so, they repented, right? The Yahudim, that is. We shall have to keep reading to see if everyone involved in the game of theological gymnastics sticks the landing for the judges on the bema seat, but I wouldn't hold my breath. ²⁶ Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before Elohiym, and not fall into the hands of the people of the Yahudiym and to be stoned.

SPOKEN like a true Controller. Tyrants are in fear of those whom they oppress. More than anything, the Puppet Master priests were deathly afraid of being discovered for who they truly were. Sons of HaSatan. It's in Yochanon 8:44 in case you've forgotten about that already. Another earlier talking point was in regard to the Yahudiym claiming the Talmidiym were plotting to commit arson. It's in Besorah Kepha 17. My response to that is that they were projecting. Their conspiracy would finally materialize with the Temple's destruction in 70AD. Yet another rumor has the Talmidiym stealing Mashiach's body. For whatever reason, Kepha forsakes the opportunity to mention it here, whereas the same scene in Besorah Mattithyahu does. You are undoubtedly familiar with the claim though it deserves repeating anyways.

¹¹ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. ¹² And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, ¹³ Saying: Say ye: **His Talmidiym came by night and stole him away while** we slept. ¹⁴ And if this comes to the governor's ears, we will persuade him, and secure you. ¹⁵ So they took the money and did as they were taught: and this saying is commonly reported among the Yahudiym until this day.

Besorah Mattithyahu 28:11-15

The fact that Kepha fails to mention that little important detail in this particular scene gives further evidence that a forger wasn't simply ripping off already established texts. But then you will recall, only one verse after making the arson claim, that the Yahudiym once more accused the Talmidiym of plotting The Big Steal. Wow, setting fire to the Temple and nabbing a body from a heavily fortified crypt, all in one weekend. Busy little bees, those Talmidiym were. Speaking of which, I also commented upon why I suspect Pilate posted his guards at the tomb. It was most likely to undermine the Yahudiym and protect Yahusha's body from *them* rather than the party whom they were accusing. All that being said, I'm not certain but there may have even been an attempt on the body. Read the following passage for yourself and then we will discuss.

¹⁵ Now, things happened on the Shabbat which may not be written, for they are in the secret of Yah, known only to the elect of the House of Elohiym, which is in the Isle of Departure.

The Books of the Natsarim 21:15

Hmm, something happened on the Shabbat which may not be written. Make of that what you will. It is a secret of Yah, known only among the elect of the House of Elohiym, which is in the Isle of Departure, what's that about? The Isle of Departure would be in reference to the Hidden Wilderness. I've literally written a book on that. Is this a reference to Yahusha's arrival in She'ol or is it something else? I ask because of what the following verse has to say.

¹⁶ Those who guarded the tomb, when questioned regarding these things, said, "The Talmidiym came early and carried him away for burial in a proper manner at another place. For he was laid here only because of the Shabbat, and it was not his tomb." None questioned them further, for this was proper. And the guards were only placed to protect certain bodies from those who would work evil sorceries on them, those who improperly tampered with bodies being put to death.

The Books of the Natsarim 21:16 274

The Roman guards start out by saying the Talmidiym came and carried the body away to another tomb, which is an entirely different thing than stating it was stolen by them. Passages such as this one only work if Yahusha's body was protected from harm rather than becoming the property of Rome, as per a state sponsored crucifixion. But then keep reading. It says they were only placed there to protect his body from those who would work evil sorceries against it, say what? Are we seriously expected to believe that was a thing—that the Yahudiym went about regularly vexing dead bodies for necromancy purposes? I'm thinking there is a connection being made between the abominable act in verse 15 and the guarding against sorcery in verse 16. What might the Yahudiym have been up to? The Talmud may rein us in with a clue.

> The Gemara relates: Onkelos bar Kalonikos, the son of Titus's sister, wanted to convert to Judaism. He went and raised Titus from the grave through necromancy, and said to him: Who is most important in that world where you are now? Titus said to him: The Jewish people. Onkelos asked him: Should I then attach myself to them here in this world? Titus said to him: Their commandments are numerous, and you will not be able to fulfill them. It is best that you do as follows: Go out and battle against them in that world, and you will become the chief, as it is written: "Her adversaries [tzareha] have become the chief' (Lamentations 1:5), which means: Anyone who distresses [meitzer] Israel will become the chief. Onkelos said to him: What is the punishment of that man, a euphemism for Titus himself, in the next world? Titus said to him:

> וְקָלוּ ,לֵיה וְדָיִינִיּ לְקִיטְמֵיה לֵיה מְכַנְּשִׁי יוֹמָא כּׁל – אַנַּפְשֵׁיה דָפְסַיק בְּמַאי וּקָלוּ ,לֵיה וְדָיִינִיּ לְקִיטְמֵיה לֵיה מְכַנְּשִׁי יוֹמָא כּ

That which he decreed against himself, as he undergoes the following: Every day his ashes are gathered, and they judge him, and they burn him, and they scatter him over the seven seas.

Onkelos then went and raised Balaam from the grave through necromancy. He said to him: Who is most important in that world where you are now? Balaam said to him: The Jewish people. Onkelos asked him: Should I then attach myself to them here in this world? Balaam said to him: You shall not seek their peace or their welfare all the days (see Deuteronomy 23:7). Onkelos said to him: What is the punishment of that man, a euphemism for Balaam himself, in the next world? Balaam said to him: He is cooked in boiling semen, as he caused Israel to engage in licentious behavior with the daughters of Moab.

אֲזַל אַסְקֵיהּ בִּנְגִידָא לְיֵשׁוּ הַנּוֹצְרִי, אֲמַר לֵיהּ: מַאן חֲשִׁיב בְּהָהוּא עָלְמָא? אֲמַר לֵיהּ: יִשְׁרָאֵל. מַהוּ לְאִדַּבּוֹקֵי בְּהוּ? אֲמַר לֵיהּ: טוֹבָתָם דְּרוֹשׁ, רָעָתָם לֹא תִּדְרוֹשׁ, כָּל הַנּוֹגֵעַ בָּהֶן כְּאִילוּ נוֹגֵעַ בְּבָבַת עֵינוֹ.

Onkelos then went and raised Jesus the Nazarene from the grave through necromancy. Onkelos said to him: Who is most important in that world where you are now? Jesus said to him: The Jewish people. Onkelos asked him: Should I then attach myself to them in this world? Jesus said to him: Their welfare you shall seek, their misfortune you shall not seek, for anyone who touches them is regarded as if he were touching the apple of his eye (see Zechariah 2:12).

אֲמַר לֵיהּ: דִּינֵיהּ דְּהָהוּא גַּבְרָא בְּמַאי? אֲמַר לֵיהּ: בְּצוֹאָה רוֹתַחַת. דְּאָמַר מָר: כָּל הַמַּלְעִיג עַל דְּבְרֵי חֵכָמִים נִידּוֹן בְּצוֹאָה רוֹתַחַת. תָּא חֲזִי מָה בֵּין פּוֹשְׁעֵי יִשְׂרָאֵל לִנְבִיאֵי אוּמּוֹת הָעוֹלֶם. Onkelos said to him: What is the punishment of that man, a euphemism for Jesus himself, in the next world? Jesus said to him: He is punished with boiling excrement. As the Master said: Anyone who mocks the words of the Sages will be sentenced to boiling excrement. And this was his sin, as he mocked the words of the Sages. The Gemara comments: Come and see the difference between the sinners of Israel and the prophets of the nations of the world. As Balaam, who was a prophet, wished Israel harm, whereas Jesus the Nazarene, who was a Jewish sinner, sought their wellbeing.

Gittin 57a

I debated whether or not I should include the entire story, beginning to end, or just the passage involving Jesus of Nazareth. In the end I went with the whole of it so that you might learn more about this Onkelos fellow. Because education is what we're all about here. Onkelos was the son of Kalonikos, who in turn was the son of the sister of Emperor Titus, and he wanted to convert to the Rabbinical tradition. Necromancy doesn't come across to me like the best way to convert to western religion, but why put limitations on Judaism? He then successfully raised Great-Uncle Titus, Ba'aliym, and Jesus from the dead, in that order, all three of which agree that Judaism reigns supreme, LOL.

Emperor Titus warned Onkelos that there are far too many commandments among the Jewish people to keep, and so why bother? Hold on, there are only **613** commands in the Torah. Surely, he can't be referencing those laws. *This* coming from a head of the Beast in Revelation who instigated a complex system of government and laws by which the United States and other western Corporate entities have based their system of rule upon today. Oh, that's right, it's the oral laws of the Parashiym whom we're dealing with, the people reigning supreme. Those are the numerous commandment makers whom he's referring to.

Keep reading and we have better context for why Yahusha's punishment in hell is so extreme. He mocked the Parashiym for their labyrinth of manmade traditions, a burdensome yoke which they called heavenly laws. Boiling excrement for him it is, then. All that to say, the supposed necromancy account is an interesting one considering what we've already read. I wouldn't be in the least bit surprised if Yahusha's actual descent into She'ol coincided with whatever secret ceremony was going on among necromancers. Brutally mutilating the Son of Elohiym was not enough for them. They likely wanted him thrown into a ditch as the Romans would have done had they actually crucified him. But then their ambitions far exceeded that one. They wanted his body for their own private purposes.

Interesting that they should think to arouse the threat of stoning into the conversation. I'm back on Besorah Kepha 26 again. Death by the throwing of rocks was a practice which implied the convicted person was eternally cut off from the land as well as Elohiym. Best not to slip up in such a manner as to be stoned then. But then the Yahudiym were well beyond saving at this point. Doubling down, it is. And then consider the *following* passage.

4 Let a man so account of us, as of the ministers of Mashiach, and stewards of the mysteries of Elohiym.² Moreover it is required in stewards, that a man be found faithful.³ But with me it is a very small thing that I should be judged of you, or of man's judgment, yea, I judge not my own self.⁴ For I know nothing by myself: yet am I not hereby justified: but he that judges me is Yahuah.

Qorintiym Ri'shon (1 Corinthians) 4:1-4

I am once again bringing Pa'al into the conversation because, aside from Yahusha, there is no one whom the Parashiym likely hated more than Pa'al. In fact, Acts 14:19-20 and Qorintiym Sheniy (2 Corinthians) documents Pa'al being stoned by them on one occasion, all of which was based upon false accusations. The Yahudiym were claiming Pa'al was doing away with the Torah when in fact they were the one's who'd committed the deed. More projections. So many projections that I can't even keep track of them all.

And look at what Pa'al says. Being judged by the panel is a very small thing when it is Yahuah whom they should be concerned about. How often

have I heard it stated by Christian Culture that no man can judge them for their ongoing transgressions against the Law because God knows their heart—or something to that effect. Um, *yeab*, about that. Yahuah's knowledge of the depth of our heart and all its potential for depravity should frighten the sin nuggets out of everyone, yet it doesn't—why not? They believe in something but not the Truth is the answer to that one. Everyone believes in something if not themselves just as the Parashiym did. Though even after physically witnessing the resurrection, it seems as though their pride was still getting in the way of Mashiach's words.

²⁷ For the Son of A'dam shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Besorah Mattithyahu 16:27

Well, that one doesn't get quoted by the pulpit people too often. And a red-letter passage as well. Yahusha said he would reward every man according to their belief in his historical existence, mainly, his dying for their sins and resurrection from the dead, works having nothing to do with it, because of grace, via license to sin. Wait, no he didn't. That's not at all what he said. My programming is still getting the better of me at times. He said he was coming to reward every man according to his works. Ugh, I did it again. No, he didn't say that. What he actually said is, he was coming to reward every man according to their works. Belief in the historical person and resurrection is nice and all, but even the unclean ruachoth believe and quiver in their boots, as Ya'aqov would say.

You'd think being a witness to the resurrection would cause someone to reconsider Mashiach's words. Let's not forget who we're dealing with though. Cough, Yochanon 8:44, cough, cough. It is not at all ironic then that the Yahudim were more concerned with losing their jurisdiction over the people as the mouthpiece of Yah. To be specific, they were more disturbed at the thought of being cut off from Elohiym in the eyes of the people they sought to steer rather than being judged and ultimately cut off by Elohiym, having committed the greatest sin, murdering Him. And what does that tell you about their core convictions as well as their values? It's certainly difficult to conclude they believed what they were dishing out in the synagogue at this point. ²⁷ Pilate therefore commanded the centurion and the soldiers to say nothing.

HE committed suicide is my best guess. We have now arrived at the final mention of Pilate in Kepha's gospel, and you may be wondering why I came to that conclusion. I have my reasons. The question I'm left with is, was he '*suicided*'? Quite the difference between the two options, wouldn't you agree? Just know that there are various accounts regarding the future adventures of Pontius Pilate upon the earth and very few of them seem to agree on his fate. The way I phrased that sounds unfair now that I think about it. Perhaps eventually I will get around to chronicling each and every purported episode because what they do mutually agree upon is that Pilate never had Yahusha Ha'Mashiach crucified, as we've covered. It's like I've been saying all along, he washed his hands of the mob mentality in every narrative.

Pilate's wrong in this instance is his exposed weakness. He went along with the Temple conspirators. That would lead to my suicide as well, letting the Jews buy my silence. I mean, can you blame the guy? The only shocking thing is in how many public figures refuse to do the same. But then how do we even know that the deal was made? We wouldn't unless Pilate and the soldiers confessed the lie at a later hour. There is more evidence for you that there were whistleblowers among them. Also, the Pilate was ultimately 'suicided.'

Another familiar theme in Pilate literature is that the fifth governor of the Roman province of Yehudah personally investigated the matter of his resurrection afterwards, ultimately exposing the Yahudim in attempting to cover it up. He ultimately believed that Yahusha was who he claimed to be. Pilate literature agrees. Rome later blamed Pilate for handing Mashiach over to the Yahudim, which in turn led to his own martyrdom at the hands of his employers. Those are all familiar themes. It is typically only the manner of his death which cannot be agreed upon, and as you know by now, I've gone with suicide. 'Suicided' even, which would be the same thing as saying the Newspapers reported that he was flying high on pharmakia and jumped off a bridge.

The text I am pulling my information from derives from Acts 29. Go ahead, turn there in your Bibles if you're up to the challenge. Unless you own a Cepher then it likely can't be done. You'll smash right into Pa'al's epistle to the Romans, totally confused and dumbfounded. The Canonical Bibles end **with Pa'al's** house arrest in Acts 28, leaving you hanging as to his fate with Nero. There isn't even an *Amein* to end the book. Dr. Luqas was apparently sadistic and wanted to leave the next 2,000 years of history suspended with a cliffhanger.

Clement of Rome was a contemporary of Kepha and Pa'al, and so, if you've ever read his epistle to the Corinthians, then you'll know that Pa'al's fate had already been well documented.

> Owing to envy, Pa'al also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects.

1 Clement 5

Clements quip about Pa'al continuing on to the extreme limits of the west comes across like Cliff notes to a book he's read. Well, chapter 29 is the long-lost chapter that we've all been dreaming of. It purports to be the conclusion to Luqas' biography and gives an account of Pa'al's journey to Spain, Britain, and Gaul. Those would be the extreme limits of the west which Clement was referring to. Acts 29 is written in the same manner as the rest of Acts, and after careful examination, I have personally concluded it to be legit. Doesn't make my conclusions the right one. The Truth is the Truth regardless of how I or anyone else feels about it. It ends with an *Amein* in case you were wondering. The ultimate question is why Acts 29 was ripped out of every copy for the pyre party. You'll have to read it for yourself to discover the reason. It's there if you know what to look for. The chapter is telling. And no, Pontius probably doesn't have anything to do with it. We'll get to him. I am simply laying some groundwork. The reason why Acts 29 made it to the publisher but then didn't survive the second edition can likely be found in the following passage.

¹³ And it came to pass that certain of **the Druids** came unto Pa'al privately and showed by their rites and ceremonies **they were descended from the Yahudiym which escaped from bondage in the land of Mitsrayim**, and the apostle believed these things, and he gave them the kiss of peace.

Ma'asiym (The Acts of the Apostles) 29:18-22 [Cepher]

Just look at that beauty, why don't you? Everything I detailed in my <u>People</u> of the Covenant report turned out to be true. The Druids in Britain revealed themselves to have been descended from Yashar'el. Who had helped them escape from Mitsrayim but Yirmeyahu the prophet? The line of kings which Yahusha descended from never continued in Yahudah after the Babylonian conquest. They *did*, however, in Britain, which I am furthermore convinced was the hot seat of the Millennial Kingdom. Yirmeyahu saw to it. The Stone of Scone was in their possession. Possibly even the Ark of the Covenant.

Britain *was* the planted kingdom of Yashar'el, and the *Joos* couldn't have that. Rome ultimately played into their hands, seeing as how they were incapable of conquering the British Church, despite planting Augustine's bum and other spooks on the isles. The Bible has many enemies. If its writers didn't choose their words carefully, then the Beast had a way of dropping entire books off in the furthest mailbox deep down in the sand. It's a wonder that some passages survived at all. And at any rate, I am convinced that Dr. Luqas had the conclusion of his book ripped out.

Now that I have gotten that out of the way, *here* is Acts 29's Pontius Pilate reference.

¹⁸ And after much preaching and toil, Pa'al and his fellow laborers passed into **Helvetia**, and came unto **Mount Pontius Pilate, where he who condemned Adonai Yahusha dashed himself down headlong, and so miserably perished**. ¹⁹ And immediately a torrent gushed out of the mountain and washed his broken body in pieces into a lake.

Ma'asiym (The Acts of the Apostles) 29:18 [Cepher]

Pause. It says, "he who condemned Adonai Yahusha." Right away, that's not looking so good for the Governor. Perhaps I am wrong about everything, and he *did* have a hand in driving the nails into Mashiach. Well, I'll be. Cancel the press. Forget everything you've read. The *Joos* were innocent after all. LOL.



Mount Pontius Pilate is a real place, you know. It overlooks a lake in Switzerland. Today, Helvetia is the female national personification of the country. She can be found on their currency. Apparently, Dr. Luqas ascribed the entire region to her name. Regarding the lake, the locals have long believed the ghost of Pilate haunts the waters, rising every Good Friday to wash the blood of Messiah from his hands. Because they even



claimed his innocence. Another longstanding observation by the locals is that devastating thunderstorms would often appear as soon as ripples were detected in the waters, which lines up with the phenomena so far described in Acts 29.

And just so we're clear, I believe Pilate's demise in Switzerland to be legit. He took the plunge. Or

somebody had him tossed. Look, all Dr. Luqas is doing is reporting upon the claims of the Swiss. Pilates death couldn't have been more than thirty years removed by this point. The people of that town either personally knew Pilate or remembered the incident. Perhaps they were gullible and believed the News, but the *actual* event, whether reality or a hoax, happened in some capacity. Already he had a mountain named after him, telling us that his fate wasn't so dissimilar from Yahudah and the potter's field in the eyes of the locals.

That being said, was Pilate down at the local pub, telling everyone of his intent while sloshed, adding: "Don't anybody try to stop me"? Also, who has the authority to change the name of a mountain just because somebody stepped too close to the edge while taking in the sweeping view? It happens all the time in the Grand Canyon, you know. I've read reports of the many so-called jumpers. Men with their flies open. A common theme in Arizona. Probably not the best idea to take a whizz over the edge in the dark of night, but that's your business rather than my own. Helpful advice is something I like to do around here. Meanwhile, changing the name of a mountain is something the Gubberment would do.



Even assuming it was suicide and not murder, it still lines up with everything I've read about Pilate in other texts. He was out of a job and disgraced by Rome, soon as they found out about the Christian problem. The mere fact that Pilate was thought to be an invention by secular scholars for centuries goes to show the lengths by which the Joos and his employers went to have him scrubbed from the records. It wasn't until **1961** that a damaged limestone block was discovered in Caesarea which made mention of Pontius Pilate as a prefect of the Roman province of Yehudah from **AD 26** *to* **36**. If not for that, the scholars would still be barking on about his being an imaginary literary device, at the pay of the Joos most likely. But really, nothing says *suicide* quite like dishonor. *Reading on*.

²⁰ And Pa'al stretched forth his hands upon the water, and prayed unto Yahuah, saying,

O Yahuah Elohiym, give a sign unto all nations that here Pontius Pilate, which condemned your *yachiyd* [Beloved Son], plunged headlong into the pit.

Ma'asiym (The Acts of the Apostles) 29:20 [Cepher]

Pause. That's pretty intense, Pa'al. Where do the gospels claim Pilate condemned Pilate to die, again? They don't. Good thing he left it up to the Doctor to do the research and write a gospel on his behalf. Think I'm being unfair? I will remind you that Pa'al was not the first Apostle to be wrong about something in the book of Acts. Even Kepha misread the animals on the sheet in chapter 10 until finally realizing the vision was about people and not unclean food. Dr. Luqas simply reports on this stuff warts and all without taking the politically correct position. And so, I would ask Pa'al to take it down a notch but a voice from heaven already beat me to it. *Continuing*.

²¹ And while Pa'al was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake unto the Son of A'dam hanging in the agony upon the cross. ²² And a voice came out of heaven saying, **Even Pilate has escaped the wrath to come, for he washed his hands before the multitude at the blood shedding of Adonai Yahusha**.

Ma'asiym (The Acts of the Apostles) 29:18-22 [Cepher]

A voice from heaven. Must be the Bat Kol. Just like a Mother to know who among her children washed her hands before a meal. And so, I don't know how this could be any more evident. Despite what Pa'al or the villagers believed in that moment, it took the Mother of Yashar'el to declare Pilate's innocence. Notice what the voice from heaven didn't say. That Pilate was a hypocrite and liar in so much that he washed his hands of the bloodshed but still went through with it. No, in washing his hands at the blood shedding of Adonai Yahusha, he had escaped the wrath to come. Contrarily, the guilty party *would* experience the wrath of Elohiym, and in as little as a decade. Whether Pilate converted to Christianity as so many texts claim is still up to question. But what is certain at this point in my investigation is that even heaven acquitted him.
²⁸ And at dawn upon Adonai's day Miryam of Migdal, a Talmidy of Adonai, fearing because of the Yahudiym, since they were burning with wrath, had not done at Adonai's sepulcher the things which women are wont to do for those that die, and for those that are beloved by them; she took her friends with her and came to the sepulcher where he was laid.

NOT so long ago I too had identified Yochanon as the Talmidy whom Yahusha loved. It's not him though. It is passages such as this one which helped me through the transition process from being a dude to a woman, and not just any fair lady of the court, either. There she is, Miryam of Migdal. Talmidiy of Mashiach. Can't say she's not one of them now. And what is she doing? She is visiting the tomb of a dead man precisely as his grieving woman would. Did I mention how many times she visited the tomb before the resurrection announcement? A whopping three times.

You will argue and claim it doesn't say *widow*. Well then, look at what it does happen to lay out in the open. Up until that moment, she was not capable of visiting the sepulcher as one who was beloved of the dead person. Did it just say what I think it said? *Mm-hmm*. In one single passage we not only have Miryam listed as a Talmidiy of Mashiach, but she is also the individual who is loved by him. I won't say the case is closed, per se, and her status as 'the Talmidiy whom Yahusha loved' isn't a perfect theory by any means, but I'm thinking we have our winner.

The only place in canonical Scripture where the Talmidiym whom Yahusha loved is mentioned is Besorah Yochanon. I have now given you your second. And just so you know, my argument regarding the betrothed of Mashiach has already been offered in my <u>Mary Magdalene</u> paper, which is also a book. I won't be repeating them again here for the love of trees, though it would be a shame to let a passage such as this one slide without opening up the spice rack and sprinkling some savory commentary upon

it. Do recall that the weight of information given to us regarding the betrothed of Mashiach derives from Yochanon. The wedding at Qanah of Galiyl. The woman caught in adultery. The raising of El'azar from the dead. Miryam is identified as the woman with the spikenard *and* given a private audience with Yahusha at the tomb. The narrative undoubtedly derives from Miryam, or somebody very closely associated with her.

Regarding the Talmidy whom Yahusha loved, the mysterious figure is given 4 mentions in Yochanon. Aside from those examples, which I aim to give, many an objection will come my way when naming Miryam a talmidim and there were supposedly only 12 of them, none of which were women. Is that so? Aside from the fact that we have already seen Miryam mentioned as a Talmidy in Besorah Kepha, what of the 70, were they not talmidim as well? Mashiach had many disciples surrounding him, though we are ever only given a dozen in most depictions. Not so in The Books of the Natsarim.

¹² Being so poorly received in the town where he had been brought up, Yahusha went out around the villages. **Choosing twelve apostles from among his talmidim**, he sent them away in pairs to deal with many things caused by the intrusion of evil.

The Books of the Natsarim: 6:12

It's not like the number of disciples were capped off once twelve dudes started to follow him around. The Twelve we know about were hand selected from a much larger group of talmidim. How many are we talking about in total? I haven't the faintest clue. If I had to guess though, I would give a liberal estimate far higher than seventy. We're talking in the hundreds. *Consider*.

> ⁵³ Yahusha said, "So you find difficulty in accepting what I say. Suppose you could see me communicating with my place of origin—would you believe then? But the eyes of the flesh cannot see things intended only for the eyes of the ruach."

⁵⁴ "Only the ruach contains the power of life, and the flesh of itself can see or do nothing. The words I have spoken concern only the life-holding ruach, and I have not referred to worldly matters. But still, you do not understand. I know you are perplexed and confused by my teachings. That is why I said something greater must speak internally to incline you toward me."

⁵⁵ From this day, many talmidim and followers no longer heeded him.

The Books of the Natsarim: 8:53-55

The scene before us takes places *after* Yahusha had selected The Twelve as Apostles. They're clearly not the ones abandoning him. It's not the Seventy either because they were sent off on missionary journeys. Yahusha's teachings doubled as a winnowing fork, separating the chaff from the grain. He wasn't through yet though. Skipping ahead another couple of chapters.

> ¹ Some days later, Yahusha was in another place with about **sixty talmidim**, one of whom said to him, "There is Yahushua the Faster, who claims to be the Mashiach of Elohiym, and Yoceph, who proclaims deliverance by the sword, while many say the Enlightener and Deliverer are two men. The gale of words makes it difficult to get a bearing on the harbor entrance."

> ² Yahusha said, "Things are changing, and many alive today will live to see a different world. I come to set men free by removing the shackles of ignorance and to deliver them from evil and from themselves."

³ Hearing this, many of the talmidim left, and Yahusha said to those who remained beside him, "Do you also wish to go your way?"

⁴ Kepha answered for all, "Master, your teachings excel

those of others, for they carry the hope of eternal life. We believe you to be the chosen messenger of Yahuah who speaks with His voice. We accept what you say because it responds to the yearnings of our hearts."

⁵ Yahusha said, "We all make mistakes, and though I have chosen unwisely with others, I have not been mistaken with you."

The Books of the Natsarim: 10:1-5

And so, I rest my case. Far more talmidim surrounded Mashiach than what we are normally led to imagine. *Yes*, there were The Twelve, but only because many are called, and few are chosen. Here we can read of sixty in rank and a great deal many of them went off to live their lives in the world, though only after the far greater number of talmidim split a chapter or two earlier. The road is indeed narrow. FYI, Miryam of Migdal *is* named as a talmidim. I could have just steamrolled right over these other passages in accrediting her, but then somebody in the comments section would claim it wasn't possible since she's not listed among the Twelve or the Seventy and also because she's a woman. You see, covering my bases is necessary. I am always trying to think ahead of the rebuttals and have learned the hard way.



The *first* instance occurs at the last supper. Before venturing forward, I will remind you once more that I never read nor viewed Dan Brown's 'Davinci Code' beforehand nor at any time during the writing process, despite the temptation to do so. 'Miryam of Migdal: Betrothed of

Mashiach' was an independent investigation far removed from the holy grail crowd, and I didn't wish my conclusions to be unnecessarily contaminated by theirs. I am however informed that a crucial clue to the unraveling plot involves the Last Supper painting by Leonardo and the identity of the person forming the "V" to Mashiach's right. The "V" is a feminine symbol when compared with the masculine ^. The contrasting ^ symbol can be found on the tip of obelisks as well as on soldiers and officers' uniforms.

That being said, I'm not in the least concerned whether or not da Vinci believed the person on Mashiach's right to be Miryam or Yochanon. Whatever he believed in the matter is irrelevant to the actual matter at hand. Painting a woman into the frame doesn't prove Yahusha was married just as assuredly as a man proves he wasn't. If the person to his right is a woman, the only thing it reminds us of is that others in history came to the same conclusion as some of us. *Whoop-de-doo*. The irony in the painting is that the one person who is supposed to be leaning upon Yahusha's bosom *isn't*. Well, enough of Leonardo. Here is the scene as given to us in Yochanon.

²³ Now there was leaning on Yahusha's bosom one of his Talmidiym, whom Yahusha loved. ²⁴ Shim'on Kepha therefore beckoned to him, that he should ask who it should be of whom he spoke. ²⁵ He then lying on Yahusha's breast said unto him: Adonai, who is it?

Besorah Yochanon 13:23-25

I have always found the idea that Yochanon would rest his head upon the bosom of Yahusha to be a strange one for sure. Among many, the mental image has received enough attention to raise a few eyebrows. If you need this spelled out for you, then there have been plenty of beeps and boops, alerting us to the homosexual radar. Understand, that's not what I'm claiming. I'm not even insinuating that homosexuality was involved and wouldn't dream of it, as that goes against Torah and would make Yahusha an antichrist rather than Mashiach. Others have. That's simply the reality of this game. Not me though. Defenders of the Yochanon angle, where he is the Talmidiy whom Yahusha loved rather than anyone else, will call upon maturity from their audience, but at the end of the day, it is still a very strange heterosexual action. We are never given a reason as to why Yahusha would snuggle up to Yochanon without invoking the jealousy of the other Twelve. I mean, children all wait their turn to sit on the lap of Santa Claus (*Sigh*, I know). Wouldn't you want a little snuggle time with Mashiach if it was offered? I would think they'd all be lining up, but no. They were apparently a militia of Stoics.

A mere six days had passed between the nard incident and the Pesach meal, according to Yochanon 12:1. One chapter earlier, specifically 11:55, we learn that the Pesach was nigh at the raising of El'azar. Never are we told about the disciple whom Yahusha loved until after the resurrection of El'azar. More specifically, the title isn't bestowed upon the talmid until after his sister Miryam anointed Yahusha's feet with her hair. In all honesty I hadn't made the Talmidiy connection when starting out my betrothal investigation. It wasn't even on my mind. At the time, I had stated something to the effect that the nard episode was a declaration of their impending wedding night, and also, that their meeting at the tomb came across like the pair had already been intimate. Well, if Miryam of Migdal is the one, and you and I know she most likely is, then what vibe does the last supper give? She is leaning on his bosom, having now been given the title, the disciple whom he loved.



The *second* instance happens at the foot of the tree on which Yahusha was crucified. Search this out for yourself and you will find article after article claiming there was only one Talmiyd present and accounted for and that

it was Yochanon. That can't be. I'm not saying Yochanon wasn't present for the crucifixion. I obviously wasn't there and so can't say either way. He simply wasn't accounted for in any of the gospels. They don't even know what to do with him in the paintings. He's usually just standing around, hands in his pockets, not quite sure if he should be in the scene or not.

> ²⁵ Now there stood by the cross of Yahusha his mother, and his mother's sister, Miryam the woman of Ach'av, and Miryam of Migdal ²⁶ When Yahusha therefore saw his mother, and the Talmiyd standing by, whom he loved, he said unto his mother: Woman, behold your son [*hyias*]! ²⁷ Then said he to the Talmiyd: Behold your mother! And from that hour that Talmiyd took her unto his own home.

Besorah Yochanon 19:26-27

The problem I'm having is that I don't see Yochanon mentioned anywhere, do you? Verse 25 lists only three individuals standing nearby and they're all women. Miryam his mother. Miryam his aunt. And Miryam of Migdal *his woman*. One of them is then mentioned in the following verse as the Talmiyd whom he loved. It says Yahusha saw his mother and the Talmiyd standing at her side. Are we expected to believe that Yochanon appeared on the scene between verses 25 and 26? It appears as though our suspects list has just grown a whole lot shorter. Of the three Miryams, the Talmiyd whom he loved was either Miryam *or* Miryam.

5207 *hyiós* – properly, a *son* (by birth or adoption); (figuratively) anyone sharing the *same nature* as their Father. For the believer, becoming a son of God begins with being reborn (*adopted*) by the heavenly Father – through Christ (the work of the *eternal Son*). In the NT, 5207 /*hyiós* ("son") equally refers to female believers (Gal 3:28).

5207 /hyiós ("son") emphasizes *likeness of the believer to the heavenly Father*, i.e. *resembling* His character more and more by living *in faith* ("God's inwrought *persuasons*," see 4102 /pístis).

5207 /hyiós ("son") highlights the (legal) right to the *Father's inheritance*, i.e. as the believer lives in conformity with the Father's nature (purpose).

Up until now I have neglected the elephant in the room. Both references to the talmid whom Yahusha loved and in fact the rest to come are referred to in masculine terms. That is not my problem. The problem resides with the translators and their biases. "But Mashiach refers to the talmid as a son," you will tell me. And what of it? The word that is used is *hyios*. It is a reference to a son by way of birth or adoption, and when used figuratively, describes anyone sharing the same nature as the Father. Another thing it captures on a spiritual level is in highlighting the legal right to the Father's inheritance which a son or daughter might receive. But then look at what else we read in the old concordance. Strong's insists that *hyios*, aka son, "equally refers to female believers" when it is employed in the gospels and letters. They even list off Galatians 3:28 as a reference. We have only recently been over that passage when discussing the Gospel of Ta'om controversy. Best to revisit it then, see if we missed anything.

²⁶ For ye are all the **children** [*huioi*]of Elohiym by faith in Mashiach Yahusha. ²⁷ For as many of you as have been baptized into Mashiach have put on Mashiach. ²⁸ There is neither Yahudiy nor Yavaniy, there is neither bond nor free, **there is neither male nor female: for ye are all one in Yahusha Ha'Mashiach**. ²⁹ And if ye belong to Mashiach, then are ye Avraham's seed, and heirs according to the promise.

Galatiym (Galatians) 3:26-29

New King	James	Version	New	Ame	rican	Stand	dard Bible
For you are	e all sons	of God	For	you	are	all	sons and
through faith in Christ Jesus.			<i>daughters</i> of God through faith in Christ Jesus.				

I went ahead and added two other translations so that you can get a better idea of what's happening. The translator of the Cepher lists off *children* in verse 26 rather than *sons* and I wish he wouldn't. Other translators commit the same deed though certainly not all of them. The NKJV keeps it as it is and reads *sons* but then the NASB says sons and adds *daughters*, hoping to get some sort of point across. And what point is that, exactly? I get the feeling that an important theological statement is being made in accrediting everyone in Mashiach to Sons of Elohiym. Why must political correctness always get in the way of a deeper understanding? There are other references to all men and women becoming Sons of Elohiym rather than children or daughters and I have taken the time to list a couple of them.

¹⁴ For **as many** as are led by the Ruach Elohiym, **they are the sons** [*huioi*] **of Elohiym**.

Romaiym (Romans) 8:14

And another.

²⁶ Neither can they die anymore: for they are equal unto the angels: and are the **children** [*huioi*] **of Elohiym**, being the children of the resurrection.

Besorah Luqas (Gospel of Luqas) 20:26

One more for the road.

⁷ He that overcomes shall inherit all things; and I will be his Elohiym, and he shall be my son [*huioi*].

Chazon (Revelation) 21:7

Pa'al straight up assigns everyone led by the Ruach to sons of Elohiym when speaking of the many. Yochanon does the same when penning those words in Revelation. The Cepher once again swaps *sons* for *children* in Luqas 20:26 when in fact the huiot word is utilized, and why is that? The promise is that all men and women will become sons of Elohiym because, as we have seen on multiple occasions in Galatiym, there are neither male nor female in Yahusha Ha'Mashiach.

It is thought that the majority of early Messianic followers were women. Gnostics are depicted as stoic men, sometimes even haters of women, when in all likelihood their numbers were swarming with a far greater ratio of women. The Gnostics were criticized by the Roman Controllers for preying on weak-minded women when in reality the women flocked to their teachings because they were offered equal standing with men. Certainly, if those women had a problem with becoming a son of Elohiym, then we are not told. Perhaps I'll just speak for myself, but that quip in The Gospel of Ta'om 114 regarding Miryam of Migdal becoming a man (I'm not going over that detail again, you'll have to read my Miryam report) is starting to look more and more, how should I phrase this, Biblical.



The *third* instance is the one where you will call me out on this so-called Miryam of Migdal nonsense. I had started out admitting it's not a perfect theory, which is the same thing as saying it will be discredited by a great deal of my readership, though not all of you. I might as well just get it out there then, hadn't I? Here it is without interruption.

¹ Now on that certain Sabbath came **Miryam of Migdal** early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. ² **Then she ran, and came to Shim'on Kepha, and to the other Talmiyd, whom Yahusha loved, and said unto them**: They have taken away Adonai out of the sepulcher, and we know not where they have laid him. ³ Kepha therefore went forth, and that other Talmiyd, and came to the sepulcher. ⁴ So they ran both together: and the other Talmiyd did outrun Kepha and came first to the sepulcher. ⁵ And he, stooping down, and looking in, saw the linen clothes lying: yet went he not in. ⁶ Then came Shim'on Kepha following him, and went into the sepulcher, and saw the linen clothes lie. ⁷ And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ⁸ Then went in also that other Talmiyd, which came first to the sepulcher, and he saw, and believed. ⁹ For as yet they knew not the Scripture, that he must rise again from the dead. ¹⁰ Then the Talmidiym went away again unto their own home.

Besorah Yochanon 20:1-10

Well, darn. So much for trying. We started out with me showing you the passage in Kepha's Besorah where Miryam of Migdal is accredited as being the Talmidiym whom Yahusha loved—in this very scene no less. But then *here* it reads differently. Miryam of Migdal runs from the empty sepulcher to tell the others about it. She encounters Kepha, her old sparring partner, but also.... *wait for it*... the Talmiyd whom Yahusha loved... *gulp*. That sound effect was me being uncomfortable in case you were wondering. Migdal and the Talmiyd whom Yahusha loved has both encountering each other in the same scene. Having a faceoff, I shouldn't wonder.



Kepha and the *mystery* person then sprint to the sepulcher, with the later overtaking the former, telling us that Miryam was a runner. They inspect the tomb for themselves only to return home, leaving Miryam of Migdal behind to encounter the risen Mashiach, which of course leads us directly into the scene where they hold their private conversation. I will admit that there is little about this scene which would naturally lead me to conclude that Miryam of Migdal is the aforementioned Talmiyd. Miryam Salome then? LOL. The list is a rather short one. No, she doesn't sound right either. Nearly everyone thinks it is Yochanon outrunning Kepha, though I will soon show you why he discredits himself from the suspects list. It is somebody else.

Miryam. I cannot think of anyone else but Miryam of Migdal. Who better to run to the Talmidiym and then outrun Kepha her sparring partner but the wife of Mashiach? Some have suggested the faster runner was El'azar her brother and still others Ya'aqov the brother of Yahusha, but they are at best fallback positions. I see nothing in Yochanon's writing that would infer their identities. My back is to the wall on this one and I have no other choice but to claim a corruption of Scripture. It certainly wouldn't be the first occurrence either. The Hebrew Masoretic is replete with word swaps, scrubbing Mashiach's presence whenever or wherever possible, and the lying pen of the scribe has been discovered in the gospels as well. Particularly when it comes to their promotion of the Trinity, though the Ruach HaQodesh received a gender swap from female to male in the Latin texts. I would surmise that the Holy Family is the number one victim in the very book which testifies to them, and this is one such occurrence. Somebody committed their fingertips to a very simple word swap so as to forever frustrate what would otherwise be a straightforward investigation.

The only other gospel that gives the *same* account is in Luqas. Perhaps it can lend us more clues.

¹⁰ It was **Miryam of Migdal**, and **Yochanah**, and **Miryam** the mother of Ya'aqov, and **other women** that were with them, which told these things unto the **apostles**. ¹¹ And their words seemed to them as idle tales, and they believed them not. ¹² Then arose **Kepha**, and ran unto the sepulcher: and stooping down, he beheld the

linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Besorah Luqas 24:10-12

Nope. It only frustrates the matter by including new players for the suspect list. Still though, I'm not reading anything about Yochanan in this version. It simply claims Kepha ran to the sepulcher without making further mention of the talmidim who outpaced him. El'azar goes unmentioned as is Ya'aqov. Though the apostles are listed as being present to hear the News, we know they cannot possibly be contenders. Every last one of them split the scene at the crucifixion. Only Yoceph and Niqodiymon were accounted for when it came time to bury him, as male relations go. But then we see Yochanah mentioned at the crime scene. That's not John. Yochanah and Yochanon. *Hununuge* difference. Get your *ah* and *on's* straight why don't you? If you will recall she was one of three mentioned financial donors of Mashiach's ministry. It was Yochanah, wasn't it? The Talmidiym whom Yahusha loved. I knew it. Well, let's keep reading to see if it was Yochanah all along.



The *fourth* reference to the Talmidiym whom Yahusha loved lands in the very final chapter of Yochanon's gospel, and guess who it involves? Yahusha obviously but why am I not surprised to find Kepha in the mix. I'm detecting an ongoing theme in all of this. Before we go over it let's give a quick recap. Regarding what we have so far learned in two of the

three given examples, namely Yochanon 13:23-25 and 20:1-10, the mysterious Talmidiym was only mentioned in relation to Kepha. The Migdal vs. The Rock. After we are through here, I will encourage you to read the second and third chapter of Acts. They involve a ministry partnership between Kepha and Yochanon and nowhere do we get the impression that Kepha was envious of the love or the favoritism which his contemporary was shown by Mashiach. I'm saying it's because the mysterious Talmidiym and Yochanon are not the same person.

¹⁵ So when they had dined, Yahusha said to Shim'on Kepha: Shim'on, son of Yonah, do you love [agape] me more than these? He said unto him: Yea, Adonai; you know that I love [philo] you. He said unto him: Feed my lambs. ¹⁶ He said to him again the second time: Shim'on, son of Yonah, do you love [agape] me? He said unto him: Yea, Adonai; you know that I love [philo] you. He said unto him: Feed my sheep. ¹⁷ He said unto him the third time: Shim'on, son of Yonah, do you love me? Kepha was grieved because he said unto him the third time: Do you love [phileis] me? And he said unto him: Adonai, you know all things; you know that I love [phileis] you. Yahusha said unto him: Feed my sheep. 18 Amein, Amein, I say unto you: When you were young, you girded yourself, and walked whither you would: but when you shall be old, you shall stretch forth your hands, and another shall gird you, and carry you whither you would not. ¹⁹ This spoke he, signifying by what death he should glorify Elohiym. And when he had spoken this, he said unto him: Follow me.

Besorah Yochanon 21:15-19

Pause. I am merely giving you this information as a forerunner to context. Kepha has just been grilled by Mashiach on whether he loves him or not. And don't you know, the Greek language distinguishes four different kinds of love: Philia, Eros, Storge and Agape. Agape is the highest form of love and charity, ultimately describing the love of Elohiym for man. Yahusha employs that word in the conversation. *Agape*. Kepha responds in claiming that he philo loves him, which is to say he merely loves him as a brother. Yahusha repeats the question a second time with the same

result. Do you agape? No, I philo. But then on the third go-round Yahusha asks Kepha if he '*philia*' loves him, meaning, can they at least be friends? Finally, something which Kepha can agree with. Yes, I love you as a friend is his final offer. Well, you'd better step it up in the love department, Kepha, because in a little while you'll be stretching forth your hands for him. *Continuing*.

²⁰ Then Kepha, turning about, **sees the Talmiyd whom Yahusha loved following**; which also leaned on his breast at supper, and said: Adonai, who is he who betrays you? ²¹ Kepha seeing him said to Yahusha, Adonai, and what shall this man do? ²² **Yahusha said unto him: If I** will that he tarries till I come, what is that to you? Follow me. ²³ Then went this saying abroad among the brethren, that the Talmiyd should not die: yet Yahusha said not unto him: He shall not die; but, if I will that he tarries till I come, what is that to you? ²⁴ This is the Talmiyd which testifies of these things and wrote these things: and we know that his testimony is true.

Besorah Yochanon 20:15-24

Supposing spoken words are any indication of the heart, then it seems somewhat certain that Kepha was jealous of the love which Yahusha showed to the *mystery* Talmidiym. Kepha wanted to be loved though he was unwilling to reciprocate, and she's all he could think about. I'm no shrink, but I would say Kepha was a shade north of alpha. We learned of his animosity towards Miryam in other gospels, like Miryam and Ta'om, though it is just as evident here. And so, follow the narrative flow. Mashiach has just prophesied of Kepha's death. Kepha relates his own impending martyrdom to the agape which Yahusha expects of him, and so, it is only natural that his first thought would fall upon the woman who had won over his deepest love and affection. Had he not proclaimed an equal sonship in the kingdom? To Kepha, it might only seem fair that he expects the same fate if not greater from the said individual.

Yahusha's response is so telling. In saying he-she will tarry until he comes, Mashiach is not giving us a preview of Yochanon's bestseller, Revelation. By now you should be putting it together. I have long heard within eschatological circles that Mashiach's return is symbolized by a groom returning for his bride, which is precisely right. He straight up told Kepha that he had a mind to come back for his woman.

Why I have deduced that Yochanon is not the Talmidiym in question can best be summed up in verse 24. And really, I can't believe I never saw it before. The writer says he based his narrative upon the written testimony of the Talmiyd whom Yahusha loved. Um. He based it upon his own writings, really? Is this the Hebrew way of describing a first draft or something? Obviously, if Yochanon is the writer of the gospel which bears his name, then the Talmidiym cannot very well be him, because the former is basing it upon the later. "Who is it then?" Haven't you been listening to anything? Yochanon's entire story arch from beginning to end is based upon her written perspective. It validates Yochanon the Baptizer's role as the anticipated groomsman as well as the wedding at Qanah of Galiyl and the adulteress woman thrust down before her man. It brings to light Miryam's excommunication at her brother's funeral, the erotic significance of the nard incident, and the Talmiyd reclining upon his bosom during the Pesach meal. The intimate moment at the Sepulcher in particular screams of the testimony giver's identity, as nobody else would have known of their meeting but Miryam.



²⁹ And they feared lest the Yahudiym should see them, and they said: Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulcher. But who shall roll away for us the stone that was laid at the door of the sepulcher, that we may enter in and sit by him and do the things that are due? ³⁰ For the stone was great, and we fear lest someone see us. And if we cannot, yet if we but set the door the things which we bring as a memorial of him, we will weep and lament, until we come to our home.

TO add to what I was saying earlier regarding Miryam being a probable source of information for Yochanon's gospel, we are given new insight into her experience here as well. In no other canonical gospel do we read that the women were planning on leaving their goods by the door. Such a random detail, but then it fits like a glove, considering the overarching narrative. First and foremost, they knew it was guarded and well-fortified with a stone and that the chances of their slipping through the crack into the tomb was slim to none.

The Romans weren't the solitary problem though. Certainly not the reason as to why they anticipated a return trip home weeping and lamenting rather than hanging around at the tomb. Even the most hardened Roman soldiers were likely accustomed to the mourning of women over the men they'd ended. I will explain their apprehension but before I do, recall that this wasn't Miryam's first rodeo by way of canonical funerals. Only a week or two earlier she was caught up in mourning over her dead as a doornail brother Eliezer.

³² Then when Miryam was come where Yahusha was, and saw him, she fell down at his feet, saying unto him: Adonai, if you had been here, my brother had not died. ³³ When Yahusha therefore saw her weeping, and **the** Yahudiym also weeping which came with her, he groaned in his ruach, and was troubled.

Besorah Yochanon 11:33

Eliezer is the only funeral described for us in the Bible's second writings, and it's quite the scene. Eliezer's family was visibly mourning over the death of a loved one, but then so were the Yahudim. Many have speculated on whether or not they were paid professionals. There was probably an entire train of musicians parading up and down the street while Eliezer's body was led to his final resting place. Their weeping and mourning continued even long afterwards at the tomb. Yahusha was never afforded the same treatment.

It wasn't until I committed to a careful observation of Eliezer's sister in my 'Betrothed of Mashiach' report that I realized something. Miryam of Migdal wasn't physically present at the funeral. She was off mourning on her own. Yahusha even had to call her to the group, and why is that? Well, if you read it for yourself then you already know the reason. Her father had dismissed her due to her run-in with the Roman Centurion, which would have *also* ended her betrothal with Mashiach. She was an adulterer without a provider. To be more specific, Miryam wasn't even allowed admittance under her father's roof. Seems like The Migdal couldn't catch a break. She finally amended her relationship with Mashiach and now this.

Regarding her trepidation, read Besorah Kepha 29 again. It says that Miryam and the women were afraid of the Romans Yahudim. Recall those rumors floating around. The Yahudim were claiming that the Talmidiym were not only conspiring to burn the Temple down, but that they were also looking to steal the body. Best not to be caught at either crime scene then, or chance becoming a patsy. To top that off, somebody had also probably tipped them off to the weekend campout in Yoceph's garden. Miryam and the other Miryams knew they'd be waiting around the tomb, mocking them. And that is no pleasant way to mourn for one's son, nephew, and husband. ³¹ And they went and found the tomb opened, and coming near they looked in; and they saw there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceedingly bright; who said to them: Why have you come? Whom do you seek, he who was crucified? He is risen and gone. ³² But if you do not believe, look in and see the place where he lay, that he is not here; for he is risen and gone from here to the place from which he was sent. ³³ Then the women feared and fled.

FINALLY, our question as to the identity of the man has finally been answered. Patience pays off, after all. It wasn't Mashiach who descended from heaven after his ascension. We have already asked the question as to the number of angels at the tomb, thing one or thing two—though the text only calls them men. The answer I gave you was two when in fact even that is not correct. Turns out, there were three reported on the premises, maybe even four.

We know this man wasn't counted among the first duo because they parted ways with Yahusha HaMashiach in verse 22 while he continued in an upwards trajectory beyond the firmament. Then in verse 24 the heavens open up again, but for another individual. He then proceeds downward and into the sepulcher in the sight of the soldiers and Yahudim. Next, Miryam and her mourners encounter a man hanging around in the grave, which just about catches us up to the present. I take him to be this same individual.

Why do I suspect there were four angels in total? I'm glad you asked. Without getting into it all again, I am making a simple deductive argument based upon Kepha's story arc but also as it pertains to Besorah Yochanon.

¹¹ But Miryam stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the

sepulcher, ¹² and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Yahusha had lain.

Yochanon 20:11-14

The short of it is that there were two angels who greeted Miryam, but then, by all indications, these were not the same two angels as before. And so, we are dealing with four, being careful not to overlook the possibility that another from the original duo joined the third.

One of the most common questions I get whenever it comes to these extra-Biblical books (or even when it pertains to textual differences between the Greek LXX and the Hebrew Masoretic for that matter, among other contrasting documents) is which I take to be the legitimate telling. They cannot all be correct. In this particular instance, I would go with Yochanon. There were two angels seated on each end of the burial bed. That will be all the proof that the Inerrant Word KJV-only crowd needs to dismiss Besorah Kepha, chucking into the wastebasket of their consciousness. But then need I remind you that Kepha happens to agree with Marqus?

⁵ And entering into the sepulcher, they saw a **young man** sitting on the right side, clothed in a long white garment; and they were frightened. ⁶ And **he** said unto them: Be not frightened.

Marqus 16:5-6

If Kepha requires a good old fashioned Nazi book burning then so does Marqus which, mind you, is not what I'm advocating. They greatly agree on this particular point. What individual was Marqus sourcing his information from again? Kepha is *who*. The Scholars love to push Besorah Kepha far and away from the generation of the apostles so as to discredit its authority, as far into the second century as is possible. I'm sure they have their reasons, Adonai's day being one of them, but then I have mine. Yochanon isn't the only account to mention two angels. Dr. Luqas does too. Those texts were well circulated by then. If I were to create a forgery, then you can be sure that I'd line all my ducks up in a row. From personal experience, the KJV-only crowd will insist I am using a terrible example. Um, no, the Thing One and Thing Two question is as perfect as any in Scripture because we have two eye-witness discrepancies among a handful of women within canon. Yochanon and Luqas both take out the calculator on Marqus' number. What my detractors do is move the goalie net on that particular issue, making an exemption of it, while claiming all other supposed contradictions are not worthy of their time. Well, I couldn't happen to disagree more. I have learned a great deal from this study, cross-referencing a great many passages in and out of the canonical norm, and I hope you have too.

³⁴ Now it was the last day of the Feast of Matstsah, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve Talmidiym of Adonai, wept and were grieved. ³⁵ And each one, being grieved for that which was come to pass, departed to his home. But I, Kepha, and Andrai my brother took our nets and went to the sea; and Leviy with us, the son of Alphaeus, whom Adonai called.

COME to think of it, we are never given any indication that Yahusha ever descended to the earth again. He simply went to heaven like Chanok or Eliyahu, passing into legend. The End. Mashiach did not appear to a single member of his entourage to let them in on the news, which is very uncharacteristic of him. No great commission, no walking through walls at dinner time or popping out of a bush for a private audience with Miryam, nothing. It was left to a Roman Centurion and a few blaspheming Yahudim to witness the resurrection. But then for the rest of them, the people who truly mattered to him, Mashiach sent an angel to scare the ladies as well as his mother. They fled in fear without ever prompting Kepha to describe their grief turning to joy. Everyone who remains behind goes off to inhabit a sad estate. What a strange conclusion to an otherwise insightful read.

But then Marqus based his notes upon Kepha's oral stories, or so we're told, and it's not like his Besorah lingers after the resurrection event either. They both climax and then drop off, seemingly without warning.

⁹ Now having risen early Shabbath morning, Yahusha appeared first to Miryam of Migdal, from whom he had cast out seven devils. ¹⁰ And she went and told them that had been with him, as they mourned and wept. ¹¹ And they, when they had heard that he was not alive, and had been seen of her, believed not.

¹² After that he appeared in another form unto two of them, as they walked, and went into the country ¹³ And they went and told it unto the remnant: neither believed they them.

Besorah Marqus 16:9-13

Panse. Besorah Kepha seems to end right about here, with the eleven Talmidiym not believing the frightened women. Imagine if Marqus pulled the same trick. It is doubtful that he would have landed in canon. Difficult to justify a life altering conviction among any of the Talmidiym which would have them forsaking riches and embracing martyrdom, much less the explosive origins of Christianity. *Continuing.*

¹⁴ Afterward he appeared unto the eleven as they sat to eat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. ¹⁵ And he said unto them: Go ye into the world and preach the Besorah to every creature. ¹⁶ He that believes and is baptized shall be saved; but he that believes not shall be damned. ¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

¹⁹ So then after Adonai had spoken unto them, he was received up into heaven, and sat on the right hand of Elohiym. ²⁰ And they went forth, and preached everywhere, Adonai working with them, and confirming the word with signs following. Amein.

Besorah Marqus 16:14-19

Marqus is extremely thin with the details, with what remains of his account of things, and likely didn't have the witnesses before him when putting the pen to papyrus. Can't blame him for trying. As an example, he managed to mention the two Talmidiym on the road to Yemiym without

tracking them down for comment so as to hone in on the importance of it all, whereas Luqas does. Still though, Marqus still managed to do better than Kepha. Something is missing. Even more seemingly out of place is the sudden emergence of Kepha talking about himself again in the final two verses. Leviy and his brother Andrai aren't introduced until the last sentence of book which bears his name. Their trip to the sea is mentioned in Besorah Yochanon, by the way. Kepha was dejected up to that point, but his downer wouldn't last. Where is the scene where Mashiach restores him? Kepha set himself up for a moment which never arrives.

I've said it before and I'll say it again, what exists of Besorah Kepha is not nearly the whole of it. A conclusion which involves a missing ending as well as an enlarged beginning, perhaps by a dozen or two chapters, makes far more sense by this point. Where is the rooster which wounded Kepha so? The rooster is only insinuated, but far worse of an insult is the sad sap ending—after all we've been through. Was Kepha occupied with Shim'on Magus before it was finished? Kepha's martyrdom followed almost immediately after their confrontation, you know, according to the Acts of Kepha. That certainly wouldn't be outside the realm of possibilities.

But then again, let's not overlook the most likely situation of all. The bones of a no-name Egyptian monk managed to hug the few remaining pages after the Temple Controllers ripped Kepha's tell-all out from every last remaining library book.



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