



The *Glorious Appearing* of Yahusha
Ha'Mashiach

Noel Joshua Hadley

The Glorious Appearing of Yahusha HaMashiach

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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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Not a Preterist

TO EVEN suggest Yerushalayim was destroyed in 70AD is to agree to the lying pen of the scribe. That's the trouble I'm having. It's simply not enough to say the people of *that* generation knew it as a very different year when in fact the entire 7000-year timeline has likely been mashed, whipped, scrambled, and pureed every which way imaginable into a recipe which is no longer organic nor linear. Yerushalayim *was* destroyed. I have no doubt about that one. The events surrounding its destruction, however, are downplayed for a very specific purpose. To hide His-Story and force-feed everyone with the counterfeit, something which every Jesuit could likely agree upon. Well, I'm here to tell you that Yahusha HaMashiach fulfilled exactly what he said he would and in precisely the manner and timeframe when he promised to go about doing it. The Millennial Kingdom of Messiah happened.

Just don't expect me to conclude that 70 AD is the year when his kingdom was ushered in though. It's not—so far as I can tell. Lots of people look

to the destruction of Yerushalayim for clues and answers as to the timing of the Great Reset. They often begin their investigation there, which is perfectly fine. I did the same. Unfortunately, it is often also the stopping point for those same individuals. Many assume the Millennial Kingdom was ushered in with the glorious appearing, but I've further discovered and already shown that not to be the case. The timeline continues for another 500 years—give or take a century. I'm referring to one of my *other* doctoral dissertations: [The 7,000 Year Timeline Deception](#). If you've already read that one for yourself then you'll know I skipped right over the year 70 AD, but not because I was snubbing it. Indeed, the generation which sponsored the War of the Yahudiyim deserves a treatment of their own. Because something of importance did happen. Mainly, the events concerning the destruction of Yerushalayim went down precisely as Revelation said they would.

It was years ago now that I published the foundation of this very paper, insisting that Yahusha fulfilled his promises in that generation. Ever since then, people have been labeling me a **preterist**, can you believe that? A filthy stinking preterist. *The nerve*. I'll have you know those are Seminary talking points. They are attempting to turn the tables and make me out to be the indoctrinated one, but the tactic isn't working. I admit to having encountered very few preterists in my circle, but when I have, generic preterists seem to advocate a Thousand-Year reign of Mashiach which was spiritual in nature only, also claiming that the span of its years was symbolic or metaphorical for something else. They may even maintain that we are currently living in it, which is not at all what I'm saying. In doing so, a preterist is ultimately telling you that there is no curtain needing pulled, nor conspiracy at play. Only a series of misunderstandings. But that is not what I am doing here. I never trust a conveniently hung drape, and I'm telling you now that the Kingdom arrived in a physical manner and His-Story has been scrubbed.

You are free to continue calling me one, but then know *this*. You're creating a straw man argument.

straw man

/,strô 'man/

noun

noun: **strawman**

an intentionally misrepresented proposition that is set up because it is easier to defeat than an opponent's real argument.

I copied and pasted the definition from the Intel-net for the one person who still doesn't know what a straw man is. There's one in every crowd, and that's *okay*. This is an educational exercise. You never really know what you're going to learn. And to be fair, I suppose lots of people label me a preterist because there is no other category to place me in. Just because I happen to agree with a few bullet points of preterist thinking doesn't by nature handcuff me to one. And no, I'm not in denial. By that logic, you might as well call me a Roman Catholic or a Greek Orthodox or a Seventh-Day Adventist or an Ethiopian Jew or Hebrew Roots or a Gnostic. What I'm saying is, you're going to have to up your game if you want to debunk what I'm advocating.



Seems as though my work is beginning to catch on. I have never been a fan of beating the piñata with a stick but that is what happens sometimes when the pen is put onto the paper. Too many people have been asking their go-to ministry leaders the hard questions it seems, and the panic has begun to set in. It is not up to me to heal those bruised egos nor is making apologies to the hornets' nest simply for pursuing an investigation something I'm interested in.

I didn't make these memes. Somebody else did. Yet another individual found them floating around in one social media clubhouse or another and then sent them my way. I confess there are days where I do feel like the lone red hooded person in that photo, going up against a mob of preterists, dispensationalists, millennialists, amillennialists, and all the other *ist* warriors for hire. Not because I'm inciting them to riot though. No, I'm asking them to join me in the investigation. Most just want everything handed to them in a package. And as many of you know, the quest for Truth is a joyous one but it has its lonely hours. Second guessing is a part of it. I have had my doubts, which is I suppose what motivates me to look continually under every rock. Mostly I just feel like I'm writing to myself, even though the list of people discovering stolen His-Story is growing by the day. And so, if this has somehow reached you amongst the endless distractions and the endless chatter of this season of deception, then welcome. Let's figure out the mile-markers together.



The Once and Future Parousia

THE other thing is that people keep dropping fan letters in my mailbox stating that I have it all wrong because Jesus only comes once, and I need to repent of disagreeing with their church denomination. They never leave any Scripture as proof though. They simply tell me he returns once and so, if he already appeared, then he cannot possibly come again, and we're all screwed, or something to that effect, did I get that right? As if we live in a spiritual vacuum of space and time, far beyond the expiration date of salvation, which the Father of Ruachoth never previously thought through or considered. I am pressed to conclude such statements are the regurgitated efforts of our Controllers, who have whispered rhetoric into our ears for so long that we can no longer see Scripture in any other light, when in fact nearly everything is inverted, and the complete *opposite* of that claim makes far more logical sense.

If you are asking me, “Did I miss the second coming?” then rest assured this is the wrong question. Like the Trinity or the altar call, the term ‘second coming’ is nowhere to be found among the books we often call “The New Testament,” which is the other thing. That too is an invented phrase, but let’s not get distracted. Nowhere do we find a *second* coming, certainly not a prolonged one. Rather, there are promises of his coming for that generation. Give me time and I will be sure to cover them. The sleight of hand is an attempt by our Controllers to keep us grounded in their fabricated history, waiting upon something that has already long ago happened.

There is a Greek word which people often fancy to mean ‘second coming’. *παρουσία* if you can read the Greek, though “parousia” in English is more like it. And though it does describe a *presence* or *coming*, the term is used to denote the arrival of a conquering general, king, or emperor into a city for an extended stay (oftentimes for several months or years) before returning to his capitol city. I need to stress *extended stay* because that’s precisely what happened. Yahushua arrived in Yerushalayim to conquer and destroy a wicked city. And as nearly everyone except those who’ve been living in a cave for the last two thousand years knows, the Temple was destroyed in 70 AD.

Well, I’m here to tell you that Yahusha HaMashiach is the conquering king who personally saw to it. *Parousia*. And if you think the Son of Elohiym wouldn’t commit to such a deed, at least not in Yerushalayim, then hold my drink. Everything that follows is my attempt to expand upon the details surrounding that event. And just so you’re aware, the idea of the Elohiym appearing in the clouds isn’t exclusive to the second coming. Rather, it’s right on par with Hebrew thinking. Mount Ciynai is a given. But then check this out.

19 THE burden of Mitsrayim. Behold, Yahuah rides upon a swift cloud, and shall come into Mitsrayim: and the idols of Mitsrayim shall be moved at his presence, and the heart of Mitsrayim shall melt in the midst of it. ² And I will set the Mitsriym against Mitsriym: and they shall fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom.

Yesha'yahu (Isaiah) 19:1-2

The descriptions of what Yahuah intends to do to Mitsriym goes on and on from there. If I *were* to have you read on, which I won't, then you would see that the destruction of Mitsriym sounds very similar to the destruction of Yerushalayim. Interesting how the Exodus event never exclusively mentions Yahuah arriving to Mitsriym by way of a cloud, and yet he did. It even says *Behold*. Typically, I would only tell someone "behold" if I wanted them to see or observe something. I live on a nature preserve in South Carolina, and on any given day, I might tell my children: "Behold, an alligator has arrived on our lawn, eating the turtle who only a moment ago was perched on the log!" Every day it is something. And so, with deductive arguments such as the one I've just made, I can only imagine there was a Glorious Appearing in Mitsrayim to behold.



Found it. A couple of years ago I wrote to you insisting that Yahuah appeared in the clouds over Mitsriym, my point being that 'parousia' is an occasional occurrence throughout His-Story and not a onetime affair, as 'second coming' advocates would declare. Turns out, I was right. He did appear. Chalk up my latest discovery to not minding my own business, snooping around in places where I don't belong. Meddlesome sleuth work. It went down like this. I happened upon a copy of the Kolbrin Bible, which is an ancient Mitsriym text and totally worth the time for all you gentleman scholars out there. In it, a funny thing happens while describing one mile-marker of His-Story or another. The writers identify the elohiym of the Hebrews.

⁵ The days of stillness were followed by a time when **the noise of trumpeting and shrilling was heard in the Heavens**, and the people became as frightened beasts without a herdsman, as asses when lions prowl without their fold. ⁶ The people spoke of the **elohiym of the slaves**, and reckless men said, “If we knew where this elohiym were to be found, we would sacrifice to him.” But the Elohiym of the slaves was not among them. He was not to be found within the swamplands or in the brick pits. **His manifestation was in the heavens for all men to see, but they did not see with understanding.** Nor would any elohiym listen, for all were dumb because of the hypocrisy of men.

Kolbrin: The Book of Manuscripts: 6:5-6

Context is probably in order. I rushed right into the quote without giving you background information. Can you blame me though? The tip-off is in describing the elohiym of the slaves. Those would be the Hebrews of the Bible, and when were they slaves, exactly? We both already know the answer to that one. I was simply providing the information as a rhetorical question. It is their Exodus from Mitsrayim which is about to be described in detail, and would I present the entire chapter for my reading audience, half of you would very likely drown from salivating at the mouth, making my books a human rights issue. That is how juicy it truly is.

I will have to save that scrumptious buffet for another occasion though or else risk losing all focus as to the mission at hand. Parousia is the order of the day. The entire point of this exercise was to show you that Yahuah did manifest over Mitsrayim as a conquering king, and here you have it. To quote Kolbrin: “His manifestation was in the heavens for all men to see.” The people of Mitsrayim looked for the elohiym of the slaves in every place except that which he could be found, the heavens. As if the trumpeting wasn’t the tip-off. But then to quote Kolbrin again: “they did not see with understanding.” Look, just because the pagans didn’t comprehend nor appreciate the reality of Yahuah, mostly because they were conditioned to worship idols as their framework, doesn’t mean he wasn’t there, manifesting himself for all to see.

The description gets better though. For that, we will have to jump one chapter earlier.

⁵ The Doomshape, called the Destroyer in Egypt, was seen in all the lands thereabouts. In color, it was bright and fiery; in appearance, changing and unstable. It twisted about itself like a coil, like water bubbling into a pool from an underground supply, and all men agree it was a most fearsome sight. It was not a great comet or a loosened star, being more like a fiery body of flame.

² In movements on high were slow; below it swirled in the manner of smoke, and it remained close to the sun, whose face it hid. There was a bloody redness about it, which changed as it passed along its course. It caused death and destruction in its rising and setting. It swept the Earth with grey cinder rain and caused many plagues, hunger, and other evils. It bit the skin of men and beast until they became mottled with sores.

³ The Earth was troubled and shook, the hills and mountains moved and rocked. The dark smoke-filled Heavens bowed over Earth, and a great howl came to the ears of living men, borne to them upon the wings of the wind. It was the cry of the Dark Lord, the Master of Dread. Thick clouds of fiery smoke passed before him, and there was an awful hail of hot stones and coals of fire. The Doomshape thundered sharply in the Heavens and shot out bright lightings. The channels of water were turned back unto themselves when the land tilted, and great trees were tossed about and snapped like twigs. Then, a voice like ten thousand trumpets was heard over the wilderness, and before its burning breath, the flames parted. The whole of the land moved, and the mountains melted. The sky itself roared like ten thousand lions in agony, and bright arrows of blood sped back and forth across its face. Earth swelled up like bread upon the hearth.

⁴ This was the aspect of the Doomshape, called the Destroyer, when it appeared in days long gone by, in olden times. It is thus described in the old records, few of which remain. It is said that when it appears in the Heavens above, Earth splits open from the heat, like a nut roasted before the fire. Then, flames shoot up through the surface and leap about like fiery fiends upon black blood. The moisture inside the land is all dried up, the pastures and cultivated places are consumed in flames, and they and all trees become white ashes.

⁵ The Doomshape is like a circling ball of flame, which scatters small fiery offspring in its train. It covers about a fifth part of the sky and sends writhing snakelike fingers down to Earth. Before it, the sky appears frightened, and it breaks up and scatters away. Midday is no brighter than night. It spawns a host of terrible things. These are things said of the Destroyer in the old records; read them with solemn heart, knowing that the Doomshape has its appointed time and will return. It would be foolish to let them go unheeded. Now, men say, 'Such things are not destined for our days.' May the Great Elohiym above grant that this be so. But come, the days surely will, and in accordance with his nature man will be unprepared.

Kolbrin: The Book of Manuscripts: 5:1-5

Speaking of a buffet, I haven't the slightest clue if you were able to pile all of that onto your plate. Very likely, you will have to return for a second and a third, probably even a fourth helping. There is so much happening, and I am not even going to try to comment upon all of it. Much of this present exercise will be left up to you. If I had to choose just one random description, then I think the writhing snakelike fingers coming down to Earth is my favorite part, which may be speaking of serpentine seraphim angels. The Angel of Death may even make an appearance. What we are doing here is though discovering. Some pages are weightier than others. This one is worth its weight in gold as archeological digs go.

Obviously, the writer of Kolbrin is describing the pillar of fire and cloud already familiar to so many of us in the Exodus account, which is what I figure Yesha'yahu 19:1-2 was alluding to anyhow. That being said, several of the perspective descriptions regarding the elohiym of the slaves will make a certain segment of you uncomfortable, tempting you to turn your gaze away, but I also think wrestling with our thoughts and emotions in light of our own preconceived notions is good medicine, inciting personal growth.

Seems to me that a straightforward dusting from any Crime Scene Latent Fingerprint Kit would identify The Destroyer with the honey glazed Amy Grant song. Admit it, every single one of you have sung it before when you thought nobody else was listening, pretending that you were seated upon a stool on the stage, strumming your acoustic guitar. Or maybe I will just speak for myself going forward. Well, here are both passages.

<p>¹⁷ And when Avram was ninety years old and nine, Yahuah appeared to El-Avram, and said unto him: I am El Shaddai, walk before me, and be perfect.</p> <p>Bere'shiyth (Genesis) 17:1</p>	<p>²¹ And Yahuah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; ²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.</p> <p>Shemoth (Exodus) 13:21-22</p>
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The name which Yahuah gave to Avram was El Shaddai. Avram was instructed to walk before him and be perfect, and then what do we see Moshe and Yashar'el doing? They are walking with Yahuah in the pillar of cloud and fire. Those who walked wickedly before him or who did not even tread upon the righteous path at all, such as the Egyptians, were destroyed. El Shaddai might mean a great many things, “El of the Wilderness” or “El the Mountain-Dweller” being two of them. But then I also checked in with my local Hebrew expert, Ms. Pamela Glasgow, formerly of Florida, and this is what she said.



Pamela Glasgow Today at 8:19 AM

Shan Dalt 𐤔𐤌 means destruction, violence, devastating tempest. 𐤔𐤌 means "hand/work of destruction". Thus AL Shadaya means "PowerAuthority whose Hand works Destruction."

Shan Dalt 𐤔𐤌 means destruction, violence, devastating tempest. 𐤔𐤌 (with one of these >< out front) means "hand/work of destruction". Thus, Al Sadaya means "Power-Authority whose Hand works Destruction."

She also tells me that El Shaddai "is actually a scary name." Can't say I disagree. Given the Exodus account alone we can begin to see why. I'm thinking Yahuah gave Avram that name because of what he was intending to do with all those idols. Try not to overlook the fact that Yahuah wrecked Mitsriym, bringing judgement upon the elohiym of the people as well as the worshipers of those elohiym. Anyways, there is that 'parousia' word for you, satisfied now? Yahuah appeared over Mitsrayim as a conquering king. For all of you "love, love, love" people, still attempting to grapple with a missing element of your lost youth, I wouldn't expect fluffy bunnies and baa-baa black sheep to be the order of the day whenever The Destroyer comes to town.



Shalomah's Temple

TURNS out, you didn't have to wait too long to hear my rebuttal. You were trying to tell me that Yahuah would *never* destroy Yerushalayim, that I am painting him as a murderer of his own people, and then I asked you to hold that thought. We're back on it now. I am trying my best to keep my thoughts organized. What I wanted to tell you is that the destruction of the *first* Temple is recorded in Baruk Ri'shon, and Yahuah very much had a part to play in it. Before the Babylonians could even get their paws on the goods, angels were instructed to enter the Holy of Holies, to remove the Ark of the Covenant, among other priceless items. And then we read the *following*:

7 AND after these things I heard that angel saying unto those angels who held the lamps: **Destroy, therefore, and overthrow its wall to its foundations**, lest the enemy should boast and say: We have overthrown the wall of Tsiyon, and we have burnt the place of El Elohiym.² And ye have seized the place where I had been standing before.

Baruk Sheniy (2 Baruk) 7:1-2 [Cepher]

An order from top brass is given. To destroy and overthrow the walls and foundations of Yerushalayim. I don't know how you read that, but I read it as an invitation for the enemy to enter. There's more than one reason as to why I brought up this account. When we get around to reading Josephus, you'll be able to connect the pieces. Presently in Baruk though, we can see that the armies of heaven hadn't arrived quite yet. Scouts had. Their errand was to prepare the way for judgement. You know, blow up bridges and supply lines and stuff. The infantry would finish the job.

Yahuah's role in Yerushalayim's destruction the *first* time around is far more involved than overthrowing the foundations and then hiding the artwork. Even before he got around to that, he plagued the people. Perhaps not so dissimilarly from the plaguing of Mitsriym, only these were disbanded upon his own people. *Follow* along.

2 THEREFORE Yahuah has made good his word, which he pronounced against us, and against our judges that judged Yashar'el, and against our kings, and against our princes, and against the men of Yashar'el and Yahudah, ² **To bring upon us great plagues,** such as never happened under the whole heaven, as it came to pass in Yerushalayim, according to the things that were written in the Torah of Moshch: ³ **That a man should eat the flesh of his own son, and the flesh of his own daughter.**

⁴ Moreover, he has delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where Yahuah has scattered them. ⁵ Thus, we were cast down, and not exalted, because we have sinned against Yahuah Elohaynu, and have not been obedient unto his voice.

Baruk Ri'shon (1 Baruk) 2:1-5

The descriptions go on and on from there, and they're not pleasant. Rather difficult topping the description of men eating the flesh off their own sons or daughters though. That's disgusting beyond description. Before anyone concludes that cannibalism is incidental and completely

separate from Yahuah's judgement, I will again remind you that it's categorized as a plague brought upon them. You will tell me that they are the children of Elohiym and that he would never do something like that. Well, they're not El's children if they're not obedient to our Father's commands. Being born from Abraham's clan is irrelevant, as even Islam claims ancestry. Yahuah gave ample time for repentance but ultimately judged them for rebelling against Torah. Baruk even states as much when writing: "Thus, we were cast down, and not exalted, because we have sinned against Yahuah Elohaynu, and have not been obedient unto his voice." And much like the Romans on a later date, Yahuah brought in the Babylonians to humble them.



Matthew 24: The *Taste* of Death

THIS is just a suggestion on my part, but if it's the timeline of Mashiach's appearing that we're after, then it seems like listening to what he has to say on the matter would be a good idea. Believe it or not, Yahusha has much more to offer than 'no man knows the day or the hour.' Everybody knows *that* line. Probably because it complements the official narrative, which is set up in such a way as to insinuate malpractice. Very few other lines of his however are quoted. You're about to find out why.

²³ But when they persecute you in this city, flee ye into another: for *amein*, I say unto you, **Ye shall not have gone over the cities of Yashar'el, till the Son of A'dam is come.**

Besorah Mattithyahu (Matthew) 10:23

Notice how Yahusha isn't telling his disciples that a *future* generation would not flee to every city within Yashar'el before he returned for them.

If he were, that would be low hanging fruit, as prophecies go. I mean, even I could make claims like that. Contrarily, he's speaking to his disciples. He promised that he was coming for them. Kind of hard to argue around that one. The "Amein I say unto you" quip is added for extra emphasis. That's how we know we're supposed to take Yahusha's words seriously. His disciples were expected to believe that he would return for them. And now you know why they were anxiously awaiting. Because he never once insinuated that he would only return for a generation thousands of years later.

² In the house of my Father are many dwelling places. Truly I say to you to go to prepare a place for you. ³ And if I go to prepare the place, **I will come again and bring you unto me**—so that in the place where I am, there you may also be.

Hebrew Besorah Yochanan 4:2-3

Even more context to his imminent return is given when Yahusha claims he is leaving to prepare a place for his disciples. That's wedding talk. Preparing a house is what a groom did for his bride. The very notion that he would go and prepare a place for them means that he intended to gather them under his wing. You will tell me the context is Sheol, but then take another look. He said he would come *again*. He would come again to Sheol? The context is his present whereabouts. The flat, motionless plane. The realm we currently inhabit below the firmament. He didn't say he was coming for other people though. No, he was coming for them. His glorious appearing is being incited.

The destination of course is New Yerushalayim. That's the place being referred to—which Yahusha was preparing. *Look closer*. Yahusha never said he was bringing New Yerushalayim with him. No, he was gathering The Twelve to take them to the place where he was. To New Yerushalayim. This gives us some added clarity to the timeline. Though his kingdom resided in heaven, he would not be setting up his kingdom upon the earth quite yet. He came again, but only to gather the righteous and return to heaven.

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. ²⁸ **Amein I say unto you,** "There

be some standing **here, which shall not taste death,** till they see the Son of A'dam coming in his Kingdom.⁷

Besorah Mattithyahu (Matthew) 16:27-28

Again with the: “Amein, I say unto you.” Must be important. The context, as you can likely already guess, is Yahusha speaking to his disciples. He has just rebuked HaSatan and told him to step away from Kepha. Within another couple of lines Yahusha then assures them: “There be some standing *here*, which shall not taste death.” I take that to mean exactly what it says. Some of his disciples would die, but certainly not all of them. What do you take it to mean? Rather difficult reading that in any other light.

He doesn't say a future generation would be standing around, and that some of them wouldn't taste death. That would have been *more* low hanging fruit, as anyone can prophesize that. He furthermore doesn't say that a future generation would see the Son of A'dam coming in the glory of his Father with his angels. No, he was assuring his disciples that they were the generation which would see it go down.

³⁸Whosoever therefore shall be ashamed of me and of my words in *this* adulterous and sinful generation; of him also shall the Son of A'dam be ashamed, when he cometh in the glory of his Father with the holy angels.

9 And he said unto them, “Verily I say unto you, “That **there be some of them that stand here, which shall not taste of death,** till they have **seen** the **Kingdom of Elohiym** come with power.””

Besorah Marqus (Mark) 8:38-9:1

There it is. Certain people were standing among Yahusha who wouldn't taste death until they saw the kingdom of Elohiym arrive with power. Notice what he *isn't* saying. He's *not* saying he will be ashamed of an unnamed future generation who is ashamed of him when he comes in the glory of his Father with the holy angels. What would be the point of that? The people standing around would have asked: “So, you're not speaking about us then? It's a future generation which needs to repent?” Kind of

difficult jumping through the fiery hoops which cancel these passages out, but countless people exert a lifetime of energy making a go at it. I don't get it. Scripture makes *way* more sense when we stop making everything we don't like into a metaphor or *suggestive* and let the Son of El speak for himself.

⁶¹ But he held his peace and answered nothing. Again, the high priest asked him, and said unto him, Art thou Ha'Mashiach, the Son of the Blessed?

⁶² And Yahusha said, I am: and **ye shall see the Son of A'dam sitting on the right hand of power and coming in the clouds of heaven.**

Besorah Marqus (Mark) 14: 61-62

(Note: see Mattithyahu 26:63-65 *and* Luqas 22:67-71)

Roughly translated, Yahusha told the Temple Controllers that they would look up to the clouds, see the King of kings among the armies of heaven, and be like: “*Aw, hell nam!*” Which is essentially what happened. History simply refuses to acknowledge that part of the narrative, but it's to be expected. After all, the kings of the earth *do* conspire against Yahuah. If they could scrub an event such as his glorious appearing, you know they would.

But *what* of Matthew 24—you tell me. *Well*, what of it? Everyone brings up Matthew 24 like it's supposed to prove that we're still sitting around 2,000 years later waiting for the tribulation to unfold. You thought I was trying to avoid it, didn't you? Do I look like the sort of person who avoids controversial matters? I was simply laying the groundwork, that's all. Giving peripheral vision. It's not like I didn't throw Matthew 24 into the chapter title. Despite clarity, people love to take one passage in Scripture to have it disprove all the others, and Matthew 24 is their Boy. The argument always comes down to *this* generation. People read *this* and then supersede the word *that* to prove their point. It doesn't prove anything except cognitive dissonance or bias. More than likely, it manifests a penchant for history as our theological informant. Our Controllers have scrubbed the past, and *so*, Yahusha must have been speaking of a different

generation, you see. But then when that fails to stick the landing, we come up with translations such as the *following*.

<p>³⁴ Verily I say unto you, ‘<i>This</i> generation shall not pass, till all these things be fulfilled.’</p> <p>Matthew 24:34 [KJV]</p>	<p>³⁴ Amein I say unto you, ‘<i>This</i> nation shall not pass, till all these things be fulfilled.’</p> <p>Besorah Mattithyahu (Matthew) 24:34 [Cepher]</p>
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The KJV is provided on the left. But then you’ll notice the Cepher exchanges *generation* for *nation*. I’m detecting a bias. Where did they dig up that word? Every Bible translation that I can find employs *generation*. The NIV, the NLT, the ESV, the BSB, the BLB, the NASB, the CSB, the HCSB, the ASV, the ABPE, the CEV, the DRB, the ERV, the GNT, the GWT, the ISV, the LSV, the NET, the NHEB, the WNT, the WEB, and the YLT, not to overlook the KJV and NKJV, all lay claim to *generation* rather than *nation*. And that is because the Greek is γενεά and literally says *gena*. That’s where we get the word *generation* from. Hard to come up with *nation* out of *gena*, but some people would rather preform acrobatics through fiery hoops, complete with the soundtrack of barking seals banging their noses upon the xylophone, rather dealing with the reality being told to us. All things would be fulfilled within *this* generation.

Supposing you’re still here to die on *that* hill rather than *this* hill, let’s read Matthew 24 again. Unfortunately, I cannot use my favorite Bible this time around, as the translators have taken intellectually dishonest steps to push grind their readers even further into the cognitive dissonance. Reading from the KJV then.

Temple Destruction Foretold

24 And Jesus went out and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

³And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

⁴And Jesus answered and said unto them, Take heed that no man deceive you.

Matthew 24:1-4 [KJV]

Pause. The general argument is that the disciples asked *three* different questions. Or rather, one question signifying three separate events sprawled across a multi-generational timetable. The first involves the destruction of the temple, which is then followed by the sign of his coming, and finally the end of the world. The same argument insists the Temple would be destroyed in *this* generation, whereas the remainder would fall in line, but only after taking a massive leap across of chasm of two millennia. But as you've already read, that dismisses every other quote given by Yahusha when speaking to his disciples. And besides, '*this* generation' does not arrive until the very end of his discourse. Talk about leaps in logic. Such deductive reasoning insists his conclusion applies to nothing earlier stated except for the temple and a few other lines from the cherry-picker. *Continuing.*

False Christs

⁵ For many shall come in my name, saying, I am Christ; and shall deceive many. ⁶ And **ye** shall hear of wars and rumors of wars: see that **ye** be not troubled: for all these things must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.

Witnessing to All Nations

⁹ Then shall they deliver **you** up to be afflicted and shall kill **you**: and **ye** shall be hated of all nations for my name's

sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false prophets shall rise and shall deceive many. ¹² And because iniquity shall abound, the love of many shall wax cold. ¹³ But he that shall endure unto the end, the same shall be saved. ¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Abomination of Desolation

¹⁵ When **ye** therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ¹⁶ Then let them which be in Judaea flee into the mountains: ¹⁷ Let him which is on the housetop not come down to take anything out of his house: ¹⁸ Neither let him which is in the field return back to take his clothes. ¹⁹ And woe unto them that are with child, and to them that give suck in those days! ²⁰ But pray **ye** that your flight be not in the winter, neither on the sabbath day: ²¹ For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²² And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. ²³ Then if any man shall say unto **you**, Lo, here is Christ, or there; believe it not. ²⁴ For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ²⁵ Behold, I have told **you** before.

The Return of the Son of Man

²⁶ Wherefore if they shall say unto **you**, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. ²⁷ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ²⁸ For wheresoever the carcass is, there will the eagles be gathered together.

²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The lesson of the Fig Tree

³² Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, **ye** know that summer is nigh: ³³ **So likewise ye, when ye shall see all these things, know that it is near, even at the doors.** ³⁴ Verily I say unto **you**, This generation shall not pass, till all these things be fulfilled. ³⁵ Heaven and earth shall pass away, but my words shall not pass away.

Matthew 24:5-35 [KJV]

While affording another read through Matthew 24, I made special note of something. I even pulled out the red highlighter, just so that you might see what I see. It says *you*. It also says *ye*, but that's the same thing as saying *you*. I counted **12** times when either *ye* or *you* were employed throughout the provided discourse. That's who Yahusha is addressing. *Ye* and *you*. As in his audience, which happens to be his disciples. No, it's not directly written to *you*-you, just as assuredly as it wasn't written to your grandparents or your third-great grandparents or your 35th-great grandparents. You can claim I'm robbing you of hope, but then what of your 35th-great grandfather? He's dead. Where is his hope? That's because it wasn't directly spoken to them or to *you*. It was spoken to and then written down for his immediate audience listening in.

Sure, there are instances where *other* people are addressed rather than *you*, such as when describing the person on the rooftop. But that is because his disciples may have not stood upon a rooftop, whereas others from

their generation were expected to. Also, because “he who shall endure until the end, the same shall be saved” gave everyone listening in something to fight for.

They’re all from the generation of the fig tree. There is no other fig tree generation. People will argue that he had drifted from their generation to another by this point, but he’s clearly still addressing his disciples. He says to them, “So likewise,” telling us that everything previously described is applicable to them and not some distant people group. And just to be certain (because no matter what Yahusha says, the majority of the crowd almost always seems to fall in disagreement), he adds: “When ye shall see all these things...” *Wait*, the disciples are expected to see all these things? Including “the Son of A’dam coming in the clouds of heaven with power and great glory?” That’s what he says.

After explaining to them about all the things they’d see in their lifetime, his line then continues: “Know that it is near, even at the doors.” Seems serious. Arriving at the knocker is pretty close—if you ask me. Should a mugger stand on the other side of my front door, I think it would be safe to say that’s too close for comfort. Why would his glorious appearing hang around on the porch for 2,000 years without knocking? He wouldn’t phrase it like that. Arriving at the doors means exactly what he intends it to mean, as proximity goes, like when we read that he stands at the door and knocks in Revelation 3:20.

It is in that context that we then read: “This generation shall not pass, till all these things be fulfilled.” Wrangling that last line away from Yahusha’s entire discourse just goes to show the desperation from those who prefer the narrative of our present-day Temple Controllers rather than the vitality of wonder and excitement which can be found in His-Story. Forty years is a long time. Much can happen. Take the abomination which causes desolation, for example. If there was a person responsible for that abomination, he may not have even been born yet. Four decades is *still* a long time to wait. No man knew the day nor the hour. Plenty of time to write the books which the Roman Catholic Church would then label the New Testament.

Apparently, Yahusha was really speaking about a generation two thousand years removed and The Twelve didn’t get the memo. The concluding

pages of our Bible were written in haste. The extreme sense of urgency can be felt by Ya'aqov, Kepha, and Yochanon. As we have already seen, Yahusha said "all these things" would be fulfilled in *this* generation (Mattithyahu 24:34). He said there were people who wouldn't taste death before all those things came to pass (Mattithyahu 10:23, 16:27, 28, 24:34). He told the High Priest that he would see him in his glory (Mattithyahu 26:63-65, Marqus 14:61-63, Luqas 22:67-71).

Another way of looking at this is that Yahusha was the *last* prophet sent by Yahuah. He constantly spoke of the Yahudim's disobedience and lack of faithfulness to the Most-High's Torah and therefore warned them of Yerushalayim's destruction. No other prophet did that. *So*, why don't we believe the context and obvious connotations of his words to be true? The Twelve certainly did.

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.

²⁰ Then Kepha, turning about, sees the Talmiyd whom Yahusha loved following; which also leaned on his breast at supper, and said, Adonai, which is he that betrays you?

²¹ Kepha seeing him saith to Yahusha, Adonai, and what shall this man do?

²² Yahusha saith unto him, **If I will that he tarry till I come, what is that to you?** Follow me.

²³ **Then went this saying abroad among the brethren, that that Talmiyd should not die:** yet Yahusha said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to you?

Yochanon (John) 21:18-23

Upon learning that he would stretch forth his hand and be crucified for Yahusha, Kepha then turned towards Yochanon and asked for the manner of his death to be described, by which Yahusha insinuated the distinct possibility that he would live to see his coming. Yochanon is then quick to explain that this saying spread abroad among the brethren, that he would not die. That's fascinating insight, right there. Who spread this saying abroad but those who were present? The Twelve. They all believed his imminent coming for them.

Yochanon corrects everyone in so much that Yahusha *suggested* the possibility rather than promising it, but this is also because Yochanon was both uncertain of his own fate and humble. Notice how Yochanon doesn't correct anyone for believing that Yahusha would return within their lifetime. Some of those standing with Yahusha on the Mount of Olives would make it out of here alive. He simply wasn't confident whether he would be one of them.

⁷ **But the end of all things is at hand:** be ye therefore sober and watch unto prayer.

Kepha Ri'shon (1 Peter) 4:7

It's sayings like this that makes me think Kepha was the aggressor in spreading the message abroad. That Yochanon would live to see the coming of Yahusha while he wouldn't. Don't let my speculation ruin a good thing though. "The end of all things is at hand" is serious business. One thing that seems certain, Kepha knew he wouldn't be around to share in the hope which others would. Then again, nobody *really* knew if they'd be the ones to evade death, as persecution was lurking around every corner, and forty years was a long time to wait. But let's at least agree to the obvious here. Kepha was writing a letter to a very specific group of people, the recovered sheep of Yashar'el, and telling them to be sober and *watch* unto prayer. That's the same sort of language which Yahusha said to his disciples in the garden, and for good reason. Meanwhile, we are expected to believe their dutiful watch was all in vain. That promises were made but never fulfilled. Seems like shaky foundations to base an authority on, if you ask me. But our Controllers have set it up that way.

⁸ Be ye also patient; stablish your hearts: **for the coming of Yahuah draws nigh.** ⁹ Grudge not one against another, brethren, lest ye be condemned: **behold, the judge stands before the door.**

Ya'aqov (James) 5:8-9

As you can *clearly* see, even Ya'aqov the brother of Yahusha advocated an imminent appearing in the clouds. After telling the recovered sheep of Yashar'el that the coming of Messiah draws nigh, he then added to the image by declaring the judge stands before the door. *Sounds serious.* That's the context given for those who held grudges against one another. The judge had already taken the highway exit, rounded the corner of their block, walked up the drive, and was presently standing upon their door, ready to knock or break in.

Those who strictly advocate an inspiration of the Ruach throughout Scripture quickly drop that claim in passages such as these. Ya'aqov must have been *mistaken* in his personal beliefs. He had hope, but it went unanswered. That would also be a problem then, since Ya'aqov was making an unfulfilled claim, thereby signifying him a false prophet. Just so we're clear, it's not what I believe. It's simply the elephant in the room. The reality which others shruggingly claim to be an embarrassing burp. I believe it *literally* happened.

²⁸ **For my Son Yahusha shall be revealed** with those that be with him, and they that remain shall rejoice **within four hundred years.**

Ezra Reviy'iy (2 Esdras) 7:28

I added this one just to demonstrate that Prophets were very capable of pulling out a calculator from their back pocket. Ezra lived centuries before Mashiach. 400 to be exact. He not only told us his Name would identify with Salvation, but then explained to his contemporaries and those after them that they would have to wait around another 400 years before Yahuah would reveal him. Is that really so difficult to believe? The anticipation, and in fact the wording, is very different than what we find with the New Testament. If the *same* could be said of Yahusha on the

second go-around, that he wouldn't return from the cosmic carousel for another 2,000 years, then Yahuah was very capable of giving his Prophets that message.



The *Four Horsemen* of Matthew 24

DIFFICULT indeed for four horsemen to gallop by and go unnoticed. You figure an equestrian with scales would make a lot of racket, and don't even get me started on what sort of cacophony we might expect from four clopping hooves and She'ol following in their wake. Speaking of parade routes, they played a starring role in Matthew 24 and very few picked up on their presence. Believe me, they're *there*. The discovery was made a couple of years ago—but on accident. All I did was read Revelation 6 and then revisit Matthew 24 again, based upon a hunch. The two chapters fit like a glove.

I shouldn't even have to be the one to let everyone in on the news. There should be entire books written on the *obvious* comparisons between Revelation 6 and Matthew 24 by now. I can only suspect it's because our Controllers would rather compartmentalize the places between our skull rather than have us understand what really went down. Making the

connection that the four horsemen of the apocalypse arrived within the confines of *this* generation is dangerous business, I suppose. Whereas Matthew 24 is told to us from the Mount of Olives, we are made aware of the horsemen during a vision from heaven. Perhaps that is part of the disconnect. Let's not forget though that Yahusha is not only the narrator of the Olivet Discourse, but also the author of the letters mailed out to the seven churches. He is simply rehearsing the *same* story to the fig tree generation.

5 And he who sat on the throne—I saw a scroll in his right hand, and it was sealed with seals on the outside and on the inside, with **seven seals**.

Hebrew Revelation 5:1

The *seven* seals from which the four horsemen emerge are introduced to us in the fifth chapter of Revelation. The scene is a courtroom in heaven complete with thrones, a legal counsel, and paperwork. Business as usual. I'm not saying there's nothing important about this course of events. Quite contrarily, the seals being offered can only be opened by Yahusha and are therefore major turning points of His-Story. What I'm trying to make clear here though is that I see no reason as to why the thrones aren't regularly set up. Seals are opened and cephers are read in heaven all the time. Today just as they were then. Yochanan is simply peering into the court proceedings of *his* generation.

Rather than quoting from Revelation, pausing for comment, and then ricocheting over to Matthew for further comment, I thought it would be a good idea to line up both texts together—so that you might see what I saw. That both Matthew and Revelation parallel each other.

We read:

<p>¹ Then I saw that the Lamb opened one of the seals, and I heard the four living creatures say—like one voice: “Come and see!”</p>	<p>³ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, “Tell us, when shall these things be? and what <i>shall be</i> the sign of thy</p>
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<p>² Then I saw a white horse, and he who sat on it had a bow in his hand, and a crown was given to him, and he went to overcome, and he overcame.</p> <p><i>Hebrew</i> Revelation 6:1-2</p>	<p>coming, and of the end of the world?”</p> <p>⁴ And Jesus answered and said unto them, “Take heed that no man deceive you. ⁵ For many shall come in my name, saying, I am Christ; and shall deceive many.”</p> <p>Matthew 24:3-4 [KJV]</p>
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The *first* seal is religious deception. The rider of the white horse was a false Christ, going out and about to divide the sheep and conquer. Some would say the antichrist, but Yochanan had earlier warned us in 1 Yochanan that there are many antichrists. We are dealing in the spiritual realm and so we might as well call this rider the *spirit* of antichrist. That just so happens to be the first warning which Yahusha gives to The Twelve, by the way. There would be *many* coming in his name, saying they are the Christ, and would deceive *many*.

So, you could say spiritual deception was the first hurdle which The Twelve had to overcome after Yahusha HaMashiach ascended to heaven. There was a white rider going about with arrows in his quiver. Not quite unlike how we picture Cupid with his attempts at matchmaking. Yahudah the brother of Yahusha referred to a Baalam in the camp. Earlier in Revelation, Yahusha did too, thereby connecting us with the *same* person as the *first* rider.

Seeing through the thinly disguised deception would not be easy for anyone, just as it is for us today. Fingering the culprit makes most people uncomfortable because the forty years between Yahusha and 70AD places us in Pa'al territory. Mm-hmm, that Pa'al. Though most people simply know him only as “But Paul...”, conjuring his words whenever Yahusha HaMashiach's red letters need disproven. I'm not saying it is him. Contrarily, I've come around full circle and included an entire chapter as to how the Yahudim were the ones falsely accusing him

of doing away with the Torah. Oh, there was a Balaam alright, but he was working behind the scenes, making Pa'al into a patsy. *Moving on.*

<p>⁴ Then another red horse went out, and he who sat on it was given to take away the <i>shalom</i> from the earth, and a great sword was given to him.</p> <p><i>Hebrew</i> Revelation 6:4</p>	<p>⁶ And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all <i>these things</i> must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.</p> <p>Matthew 24:6-8 [KJV]</p>
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War is the *second* seal. And already, you should be noticing a trend. The seals which were opened in Yochanan's generation are not quite unlike the seals opened in any other time. False shalom leads to war. Time and again. It's the old Masonic axiom. *Order out of chaos.* The rider on the white horse is a snake oil salesman, gaining support and esteem in the pulpit from his brotherhood in secret societies.

<p>⁵ And when he opened the third seal, the third living creature said, "Come and see!" Then I saw a black horse, and he who sat on it had a pair of scales in his hand. ⁶ And I heard a voice in the midst of the four living creatures, saying, "A measure of wheat for two coins, and three measures of barley for two coins, and to the oil and the wine, do not do damage!"</p> <p><i>Hebrew</i> Revelation 6:5-6</p>	<p>⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.</p> <p>Matthew 24:7-8</p>
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Famine is the *third* seal. We're once again quoting from Matthew 24:7, just as we did for the second seal, but in both instances you can clearly see that there is a progression at play. False doctrine leads to war which in turn slides into famine, making way for the *fourth* rider.

<p>⁷ And when he opened the fourth seal, I heard the fourth living creature say, "come and see!" ⁸ Then I saw a speckled and strong horse, and he who sat on it, his name was The Messenger of Death, and Ha-Gei-Hinnom followed after him. And authority was given to him to put to death a fourth part on the earth, with the sword and with famine and with death, and by animals of the earth.</p> <p>Hebrew Revelation 6:7-8</p>	<p>⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.</p> <p>Matthew 24:7-8</p>
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The *fourth* seal is pestilence, or epidemic disease. Before you start screaming **Covid-19**, as if that's a thing, there's a detail which I want you to notice here. Most Bible translations say *hell* followed in the rider's wake. The Cephher chooses *She'ol*. But that's not what the Hebrew claims. It is **Gehenna** which follows the Messenger of Death. *Gebenna*. That's a place of judgement for the unrighteous, telling us that the pestilence is one which only affects those who don't know how to be set-apart. Even if it were *She'ol* though, the righteous have already been delivered from it, telling us once again who is ultimately being affected.

That's the problem with the church today. They'll chase after every Vaccine which the Beast God-vernment mandates, thinking there's no such thing as clean or unclean anymore. Folly to their destruction. By now you should see the dominoes at play. None of

this would have happened had the first rider not done away with Torah.

<p>⁹ And when he opened the fifth, I saw under the temple the persons which were killed because of the set-apartness of Yahuah, and because of the testimony which they had. ¹⁰ And they cried out with a great voice and said, “Set-apart and faithful Adon, until when will you judge without avenging our blood from those who dwell on the earth?!” ¹¹ And to every one of them were given white garments, and it was said to them that they should rest yet a little time.</p> <p><i>Hebrew Revelation 6:9-11</i></p>	<p>⁹ Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name’s sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false prophets shall rise and shall deceive many. ¹² And because iniquity shall abound, the love of many shall wax cold.</p> <p>¹³ But he that shall endure unto the end, the same shall be saved. ¹⁴ And <i>this</i> gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.</p> <p>Matthew 24:9-12 [KJV]</p>
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Persecution and murder inhabit the *fifth* seal. Though all four riders have already gone forth, the character of the *first* rider has been exposed. The shalom he promised from afar was spurious. False prophets have won the day. But not all is a loss. Yahusha promised that *this* gospel, or rather *his* gospel would be preached in all the world, to the lost sheep of Yashar’el. This—despite a false gospel having potentially reached them first, via the first rider. Only then, when the gospel of the kingdom was preached, would the end come.

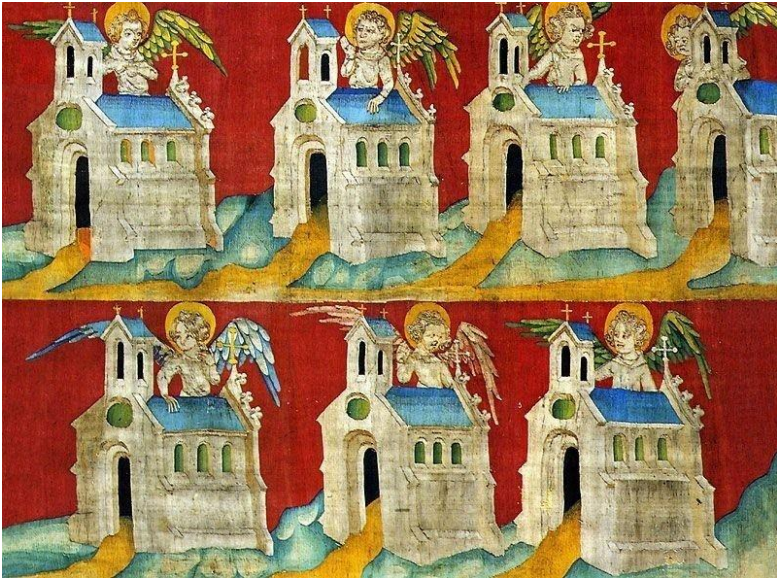
<p>¹² And I saw that he opened the sixth, and there was an</p>	<p>²⁹ Immediately after the tribulation of those days shall the sun be</p>
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<p>earthquake, and the sun was black, and the moon was red like blood,¹³ and all their host fell down like a leaf falls from a vine, and like the withering of a fig tree.¹⁴ And all the mountains and hills were shaken away from their place.¹⁵ And the kings of the earth and the rulers and the rich ones and the officers and the slaves and the free ones, hid in narrow caves and holes in the ground.¹⁶ And they said to the mountains and to the rocks, “Fall on us, and hide us because of the appearance of him who sits on the throne, and because of the fury of the Lamb!¹⁷ For the day of his burning anger has come, and who is able to stand before him?!”</p> <p>Hebrew Revelation 6:12-13</p>	<p>darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.</p> <p>Matthew 24:29-31 [KJV]</p>
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The *sixth* seal deals in heavenly signs. Remember now, all these things would happen in *this* generation. We’ve already gone over that fact. You will tell me the stars never fell to the earth in the first century, but I can’t say the same thing as I wasn’t there. I see no reason why the stars either lost their authority and fell or, as potential reflectors of the set-apart, altogether vanished when they were removed from the earth. I wouldn’t be in the least surprised if the number of stars in the firmament changes all the time. It’s worth considering.

And anyways, the *sixth* seal is the big one. The sun darkened and the moon turned blood red is mentioned in both accounts, but those are just side notes to the appearance of the son of A’dam in heaven. We haven’t gotten to that scene *quite* yet—when the angels of heaven gather his elect from the four corners of earth. But when we do, and it most certainly *is* documented, we are only given various descriptions of the heavenly army

and not people's responses to them. The historians seemed more interested in conveying what witnesses saw rather than the excitable yet noticeably shaky voices which delivered their message. I say this now because, once we get there (to 66AD, that is), you will have to recall these passages and know people were rolling around in the fetal position and soiling their pants.



The *Seven* Churches

THE ONLY reason we imagine Yochanon as an old man on the island of Patmos is because our Controllers have whispered that supposed fact into our ear for so long that we simply believe it to be so. Moving the composition of Revelation from The Sixties to the last decade of the first century is a sleight of hand which very few readers seem to notice. Where in Revelation is his age ever discussed? The giveaway is that the Temple being destroyed is never once mentioned anywhere in the New Testament, and *why* is that? It was one of Yahusha's greatest prophecies. Often, when a prophecy was fulfilled, the writer of Scripture would tell us so. And yet, as it pertains to the destruction of Yerushalayim, nowhere are we alleviated of the tension. It is only Josephus who lets us in on the news. And there's a reason for that. The writers of the New Testament weren't around to see it happen.

The imminency of Yahusha's return is just as pressing in Revelation as with the gospels and the surviving letters of The Twelve, if not more-so.

But again, moving its composition nearly three decades after the main event is a clever trick of the trade, intended to soften the language and mentally detach us from its weighty implications. See for yourself.

⁷ **Behold, I come quickly**: blessed is he that guard the words of the prophecy of this cepher.

Chizayon (Revelation) 22:7 [Cepher]

Again.

¹² **And behold, I come quickly**; and my reward is with me, to give every man according as his work shall be.

Chizayon (Revelation 22:12 [Cepher]

And *yet* again.

²⁰ He which testifies these things says, **Surely, I come quickly. Amein**. Even so, come, Adonai Yahusha. ²¹ The grace of our Adonai Yahusha Ha'Mashiach be with you all. Amein.

Chizayon (Revelation 22:20 [Cepher]

The idea of *beholding* is to see or observe a thing or person, especially a remarkable or impressive one. Seems almost tangible, like something I can hold in my hands or perceive with my eyes and experience firsthand. That's certainly how I'd take it if Yochanon wrote this letter to my church. Our Controllers, however, have sold nearly everyone on the idea that coming quickly really means suddenly but prolonged. The *reported* two thousand years between Messiah and our own generation, with a big hunk of dark ages filling the space in-between, is a brilliant gaslighting technique. HaSatan finds his greatest impact in giving us the Truth but then selling us on Yahusha's malpractice.

Look! **He will come with clouds, and those who pierced him, they will see him, and all the families of the earth will weep**, yes *amen!*

Hebrew Revelation 1:7

You see, context. We are given three stark warnings in the closing chapter, but that is only after the timing of his appearing in the clouds is given within the first several lines of the book. It lands in the confines of a generation when “those who pierced him shall see him.” This is keeping in direct line with Yahusha’s *earlier* promises in Mattithyahu 26:63-65, Marqus 14:61-63, and Luqas 22:67-71. Seems self-explanatory. Are we expected to believe the Temple Controllers will perceive him thousands of years later from She’ol? *Ridiculous*. Arriving in the clouds means the people who pierced him will behold him from the earth.



Whosoever has ears must hear what the Ruach says to the assembly. Whosoever overcomes, will eat from the tree of life, which is in the Garden of Eden.

Hebrew Revelation 2:7

The *first* church mentioned is **Ephesus**. I’m not reading anything here about Yahusha’s imminent return, but the cognitive dissonance which often needs dealt with is that the congregation of Ephesus is no longer with us. It’s sitting in ruins. This is of course according to where our Controllers tell us Ephesus is supposedly located today. Point being, it’s a

past event. We can only hope that some from Ephesus overcame and were given access to the tree of life. *Oh*, and that's the other thing. Greek versions place the tree of life in Paradise. Hebrew Revelation however lifts the veil on the identity of Paradise and openly tells what some of us already know. That the Garden of Eden was never on earth to begin with. It is and always was in the third heaven.



Do not be afraid of them, look, Ha'Satan will take some of you in captivity in order to test you and you will have suffering for **ten days**. Be faithful unto the day of your death, that I may give you the crown of life.

Hebrew Revelation 2:10

Smyrna is another city in ruins. Hopefully, I'm not giving away a surprise ending when I let you in on the fact that they all are, telling us these are past events. The context of Yahusha's sudden and swift return is given a rather provocative twist however when we read that Smyrna would suffer at the hands of HaSatan for ten days. Read a line or two up and we come to learn that it was the Yahudim, or *rather* those who call themselves Joos but are really the sons of HaSatan, who were turning the heat up. That's a reference to our Controllers. HaSatan was simply top management, but *also* their flesh and blood father. Anyhow, there are precisely ten days between Yom Teruah and Yom Kippur, or the day of Atonement. It lands

every year on the tenth day of Tishrei, the seventh month. Another clue to the distinct possibility that Yom Kippur has already been fulfilled.



Do repentance! And if not, **I myself will come with haste to make war with you by the sword which is in my mouth.**

Hebrew Revelation 2:16

Somebody will argue that Yahusha's threat—to come with haste—is suggestive and conditional based upon their behavior. Need I make another reminder that the assembly of **Pergamos** is no longer among us? Like their contemporaries, it sits in ruins. Looks as though somebody incited war, but that's probably none of my business. What I'm about to say will not make a lick of sense to anyone inhabiting a post-Newtonian world. You will have to rise above that dribble and recognize that the flat, motionless realm which surrounds us is driven at its reigns by the spiritual. The sword which proceeds from Yahusha's mouth is not simply metaphorical. There, I said it. I don't want to give away its appearance in His-Story quite yet. Before this is over though, you'll be shown what the readers of Revelation saw in the skies above them. Yahusha reveals himself to us in more ways than our Controllers would have us imagine.



²² Look, I am about to bring over her—and over him who lies with her—great suffering, unless they do repentance concerning their works. And I did give her time to do repentance. ²³ And her sons will be put to death, and all the assembly will recognize that I am he who tests kidneys and heart. And everyone—according to his measures it will be rewarded to him. ²⁴ But to you, even to the others who are in Thyatira, I am saying that I will not bring more suffering upon you, since you did not learn of the teaching of Ha-Satan; ²⁵ but you must hold on to this which you have until I come. ²⁶ **And whosoever overcomes, I will give nations as his inheritance, ²⁷ and he will lead them with a rod of iron, and you will shatter them like a potter's vessel.**

Hebrew Revelation 2:22-27

A promise is finally given to **Thyatira** that Yahusha was coming for them. Are you excited? Not that the others weren't given the same assurance. I keep using the word *context*, but only because his swift return has already been assured in the opening address. The letter to Thyatira becomes far more provocative however when we digest precisely what they were promised. **They were to be given the nations as their inheritance.** Leading them with a rod or iron and then shattering them like a potter's vessel tells us the set-apart members of this assembly became the kings and priests

of the Millennial Kingdom. Please don't try to tell me Yahusha wrote a letter to an assembly promising them something which would then only be fulfilled for a later generation. *Ridiculous*. Thyatira sits in ruins like all the others. Surely, some from Thyatira overcame their Controllers. I wouldn't be surprised if some of the contributors of 'Odes of Solomon' derived from their assembly.



And now, remember how you have received and heard; and establish them, and do repentance. **And if not, I will come upon you like a thief, and you will not know at what time I will come.**

Hebrew Revelation 3:3

Sardis sits in ruins. It's almost like a thief came upon them, but that's probably none of my business. *Quick note.* The only reason *why* the assembly of Sardis wouldn't know the timing of his arrival is because they hadn't repented of their sins. That means they weren't interested in Torah obedience. Had they lived it out, they would have been observing the seven feast days, and therefore wouldn't be left unaware when the War from heaven was waged.



⁹ Look, I will give that those who are of the company of Ha-Satan, who say that they are Yehudim while they are not—only deceivers—look, I am pleased to make that they will come to do supplication at your feet, and to acknowledge that I have loved you. ¹⁰ Because you have kept the word of my hope, so I will keep you from the time of testing, which will come on the earth to test those who dwell on the earth. ¹¹ Look, I will come with haste—keep what you have, that no one takes your crown.

Hebrew Revelation 3:9-11

Keeping **Philadelphia** from the time of testing, which was scheduled to affect those who dwelt on the earth, is further complimented by Yahusha's promise that he "will come with haste." Why would he even suggest something like that to a city which now sits in ruins if he never intended it to be so? Apparently, everyone in his generation was given a *false* hope. Meanwhile, that's the given context for Philadelphia's protection. Yahuah was coming with haste to keep them from the time of testing but also to crown them.



¹⁵ ¶ I know your works, that you are not cold nor warm – if only you could be cold or warm! ¹⁶ But because you are not cold nor warm, because of this I will spit you from my mouth.

Hebrew Revelation 3:15-16

Poor **Laodicea**. Seems like every commentator that I can find falls into agreement. Laodicea doesn't appear to make the cut when Yahusha returns. And if I'm not mistaken, she sits in ruins *today*. Try not to let cognitive dissonance win the day.



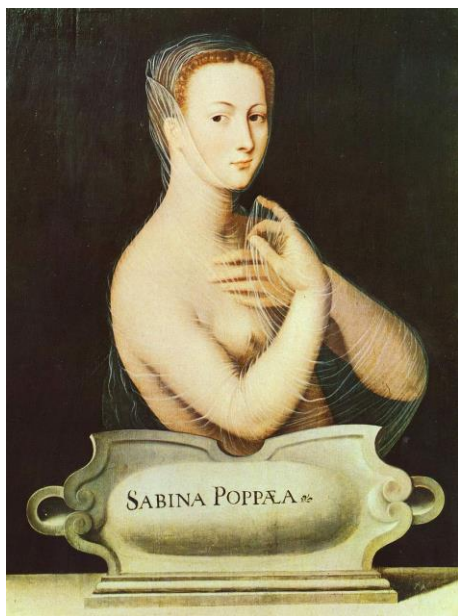
Chariots of Fire *and* Josephus

YOU FIGURE, if all the families of the earth wept at Yahusha's appearing, then somebody would have taken the time to jot it down onto a piece of paper. Not that Rome was under any obligation to comply. And in fact, it has been noted around here that one of His-Story's greatest events was outright scrubbed by our Controllers. I mean, obviously. It only makes sense that they would. Psalm 2 even tells us so. But still. *Somebody*—no? Perhaps a carrier pigeon got through the lines. As it turns out, yes. Most certainly—yes. I think I found someone. On second glance, *I did*. Or as Shakespeare once put it: "Lookie, lookie, I got Hooky." You probably want to know *who*. Well, I've already given him away. He's the man in the picture.

Rumor has it that Josephus (*sigh, I know*) was there to witness it. The coming of Yahusha in the clouds over Yerushalayim, that is. You will tell me **Titus Flavius Josephus** was a Roman propagandist and a client for

the Flavian dynasty, and therefore cannot be trusted any further than you can throw one of them Maccabean War oliphants. All of this is true. *Wait, correction*: He wasn't there after all. He was still in Rome sipping on cocktails from a coconut when the event in question happened. Hanging out with the Flavians—no doubt. But don't let that detour you. The fact that he gave specifics, like places, dates, and the time of day, is perhaps far more telling. Those little details reveal to us that he had talked to a multitude of eyewitnesses. A multitude of people would have written it down. And in fact, Josephus likely read their accounts. Fight it all you want, but the coming of Yahusha was the talk of the town.

In his mid twenties, he traveled to negotiate with Emperor Nero for the release of some Jewish priests.^[14] Upon his return to Jerusalem, at the outbreak of the **First Jewish–Roman War**, Josephus was appointed the military governor of Galilee.^[15] His arrival in Galilee, however, was fraught with internal division:



Josephus was not in Yerushalayim because he had set out on a diplomatic mission to free Jewish priests. The Wikipedia is slim on details, but apparently, the number of priests were **12**. They had been sent to Nero for trial by the Yahudan procurator **Felix**. Supposedly, while in passage to Rome, Josephus narrowly outwitted a shipwreck. Of the charters 600 passengers, only 80 survived. *Hmmm*, I don't know. Seems rather suspicious—if you ask me. I read somewhere that he fell in good terms with **Empress Poppaea Sabina** while in Rome,

but that's just a side note. Also, she was 35 years-old and pregnant with a second child when Nero supposedly kicked her to death. That's according to Suetonius though, and he was in with the Flavians. If I had to guess, Nero was as Master a Wizard as they come. Every propagandist fell either on the left or right hand of his magic. The false flag burning of Rome,

even his reported suicide, all of it screams of psychodrama. And I haven't even gotten around to talking about the overturn of the four Emperors in 69AD yet. But I'm getting ahead of myself.

The point here is that Josephus traveled to Rome to negotiate with Nero regarding the release of Jewish priests, an *obvious* scripted event. They were probably shooting the breeze, playing a little b-ball on the back court. Look what happens upon his return. War has broken out. The War of the Jews. Josephus is appointed the military governor over Galilee. It was set up to fail from the get-go. No, the commission didn't simply fall into his favor. Others in top brass were in on it too.

After the Jewish garrison of Yodfat fell under siege, the Romans invaded, killing thousands; the survivors committed suicide. According to Josephus, he was trapped in a cave with 40 of his companions in July 67 CE. The Romans (commanded by Flavius Vespasian and his son Titus, both subsequently Roman emperors) asked the group to surrender, but they refused. According to Josephus's account, he suggested a method of collective suicide.^[24] they drew lots and killed each other, one by one, and Josephus happened to be one of two men that were left who surrendered to the Roman forces and became prisoners.^[25] In 69 CE, Josephus was released.^[26] According to his account, he acted as a negotiator with the defenders during the siege of Jerusalem in 70 CE, during which time his parents were held as hostages by Simon bar Giora.^[27]

Indeed, Josephus was a spook from the very beginning. 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. That doesn't just happen. *Spoo-oo-oo-k*. Why would the Yahudim even commit suicide? That makes absolutely no sense whatsoever. They were fighting men. What is this—Jonestown? Are we expected to believe that Josephus passed around the Kool-Aid? 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.

You're probably curious as to how he got out of that sticky situation. From cave survivor to *New York Times* bestselling author. Well, I was too. *Next* paragraph.

While being confined at Yodfat (Jotapata), Josephus claimed to have experienced a divine revelation that later led to his speech predicting Vespasian would become emperor. After the prediction came true, he was released by Vespasian, who considered his gift of prophecy to be divine. Josephus wrote that his revelation had taught him three things: that God, the creator of the Jewish people, had decided to "punish" them; that "fortune" had been given to the Romans; and that God had chosen him "to announce the things that are to come".^{[28][29][30]} To many Jews, such claims were simply self-serving.^[31]

He had a dream. A divine dream. A revelation from the Most-High that favor was being transferred from Yashar'el to Rome. *Sigh*. That Vespasian would become their beloved Emperor. And that he, Josephus, was chosen

as the people's prophet. *Sounds legit*. Why does this all sound familiar? Oh yes, Agent Augustine and the *City of God*. That is to say: Josephus was not the only one of his kind. Reading on.

In 71 CE, he went to Rome in the entourage of Titus, becoming a Roman citizen and client of the ruling [Flavian dynasty](#) (hence he is often referred to as Flavius Josephus). In addition to Roman citizenship, he was granted accommodation in conquered Judaea and a pension. [While in Rome and under Flavian patronage, Josephus wrote all of his known works](#). Although he uses "Josephus", he appears to have taken the Roman praenomen Titus and nomen Flavius from his patrons.^[32]

It says, in addition to Roman citizenship, he was granted accommodation in conquered Judea and a pension. That's nice. Especially considering he suicided the boys under his command and then, for a grand finale, watched Yerushalayim burn with the Flavians. *Ob*, but there's more. Selling his soul to Satan also landed him a book deal. While in Rome and under Flavian patronage, Josephus wrote his known works. *Continuing*.

Vespasian arranged for Josephus to marry a captured Jewish woman, whom he later divorced. About 71 CE, Josephus married an Alexandrian Jewish woman as his third wife. They had three sons, of whom only Flavius Hyrcanus survived childhood. Josephus later divorced his third wife. Around 75 CE, he married his fourth wife, a [Greek Jewish woman from Crete](#), who was a member of a distinguished family. They had a happy married life and two sons, [Flavius Justus](#) and [Flavius Simonides Agrippa](#).

Beginning in 71AD, his home in Judea apparently consisted of a rotating front door because wives came and went, and within the matter of four years. We read that Vespasian arranged for Josephus to marry a captured Jewish woman. So nice of him. You figure Josephus could stand on his balcony and randomly select a commoner in the marketplace each morning to accompany him, like some flamboyant powder-faced French king, so why Vespasian needed to select a *captured* Jewish woman is unclear. As you can clearly see, they quickly divorced. Probably fled as soon as she found out about the cave story and surmised that he was a spook. His third wife, an Alexandrian Jewish woman, fared little better. It is his fourth wife who came from a "distinguished family," which tells us the matchmaker this time around may have been one of his Intel buddies.

[Josephus's life story remains ambiguous](#). He was described by Harris in 1985 as a [law-observant Jew](#) who believed in the compatibility of Judaism and Graeco-Roman thought, commonly referred to as [Hellenistic Judaism](#).^[6] Before the 19th century, the scholar Nitsa Ben-Ari notes that his work was banned as those of a traitor, whose work was not to be studied or translated into Hebrew.^[33] His critics were never satisfied as to why he failed to commit suicide in Galilee, and after his capture, accepted the patronage of Romans.

You see, his life was ambiguous. Titus Flavius Josephus, International man of mystery. But it gets better. For once, The Wikipedia tells it as it is. Before the 19th century, agent Josephus was deemed a traitor and his writings were banned. It was not to be studied, nor translated into Hebrew. Before the 19th century, mind you. That's when the mud flood

happened. Also, conveniently, when the *Ashkenazi* rose to prominence. Josephus being banned is just history's way of saying Millennial Kingdom saints wanted nothing to do with his propaganda. Can you blame them? I can't.

Here's the thing though. We've already read through than a dozen or more passages in Scripture. Most refuse to believe the words of Yahusha anyway. I guess you could say I have little *other* choice but to get my hands dirty and source a Roman whore. But not all is lost. Josephus is no different than a *Wikipedia* article, as I have already demonstrated. You too can use official spook literature to rip apart the false realities which they've bound us to and catch our Controllers at their own folly. For example, we can use Josephus to *prove* Rome and the Zionists are lying to us about the location of the Temple. You can read about that *here*. **The Temple Mount Hoax**. To sum it up, the Temple Mount in Yerushalayim is really Fort Antonia, and the Zionists know it. With Josephus, they slipped up. So, pay attention, because Josephus skated a little too loosely through a minefield of banana peels.

In the year we know as **66 AD**, countless witnesses across Judea saw the armies of heaven descend in the clouds. Josephus is the one to tell us about it.



JOSEPHUS isn't the only writer who presents us with the armies of heaven narrative. There were other historians with varying accounts, none of which are conflicting. They're all pieces to the puzzle, and the picture being formed is a Biblical one. We'll get to them in turn. Starting with Josephus. *Follow* along:

¹⁷And Eliysha prayed, and said, YAHUAH, I pray thee, open his eyes, that he may see. And Yahuah opened the eyes of the young man; and he saw: and behold, **the mountain was full of horses and chariots of fire round about Eliysha.**

Melekiym Sheniy (2 Kings) 6:17

Oops. Not Josephus. That comes from Melekiym Sheniy. Or 2 Kings in English. Pretty much the same thing though. Aside from the obvious comparisons to Eliyahu being carried to heaven with a chariot or Enoch's experience in the rarely read book, 'The Account of Enoch the Prophet', it reminds me of what we already reviewed in Yesha'yahu 19:1-2, when Yahuah is seen in a cloud of glory over Mitsriym. That was just the ice breaker. Reading Josephus' account *for real* this time.

Thus, there was **a star resembling a sword**, which stood over the city, and a comet, that continued a whole year.

Thus, also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and **at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time, which lasted for half an hour.** This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, **a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple.**

Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, **was seen to be opened of its own accord about**

the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So, these publicly declared that the signal foreshowed the desolation that was coming upon them.

Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, **chariots and troops of soldiers in their armor were seen running about among the clouds**, and surrounding of cities.

Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, **they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."**

The War of the Jews

Just so you know, that was incredibly difficult on my part, laying his entire dialogue out without breaking for comment. It needed to be given in full context. I have seen these quotes broken up for dissection purposes and it simply doesn't have the same effect. There is so much to unravel here that I don't even know where to begin. Best to start from the beginning, I suppose. The star resembling a sword should invoke images of the double-edged blade which protrudes from Yahusha's mouth in Revelation

chapters 1:16 and 19:15. No need to quote from them, as you're already familiar with.... **EDIT:** I take that back. We're *quoting*.

<p>¹⁷ And seven stars were in his right hand, and out of his mouth went a double-edged sword, and his appearance shone like the sun.</p> <p>Hebrew Revelation 1:17</p>	<p>¹⁵ And a double-edged sword went out of his mouth, to smite the nations with it, and he will lead them with a rod of iron and will punish the grapes of the earth in equity with the burning anger of Yahuah.</p> <p>Hebrew Revelation 19:15</p>
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In Revelation 1:17 the double-edged sword is wedged between the seven stars in Yahusha's right hand and the glorious radiance of his appearance, which shines like the sun. Both descriptions are directly comparable to the luminaries in heaven. Why shouldn't the sword then as well? In Revelation 19:15, we are told the double-edged sword is a sign by which he will smite the nation and lead them with a rod of iron, furthermore, treading upon the grapes of the earth in his wrath. Sounds serious.

We then read, *second* paragraph, of a heifer bring brought forth by the high priest for sacrifice, which then went into labor and delivered a lamb in the midst of the table. I'll let you figure out what's going on there. No doubt, a perfect conversation starter for your next family gathering, when small talk is a bore. I can only suppose a heifer giving birth to another species of animal, albeit a clean one, is a bad omen. Kind of like the sword. I can't help but suspect the heifer giving birth to the lamb was a representation of Yahusha's ministry, but that's for you to decide. If only I could listen in, like Alexa or The Government on our cell phones, to the table talk from the first century Natsarim who were dissecting these end times events.

Third paragraph. Josephus records the eastern gate of the Temple opening on its own. Not an easy task, considering how the gate was built of brass, and vastly heavy, and shut with difficulty by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone. A similar account can be found with the destruction of the first Temple, as recorded in 2 Baruk.

We've gone over that already. No need to repeat it again. What this tells us though, when comparing Baruk's account of Yerushalayim's destruction with Josephus', is that the armies of heaven hadn't arrived quite yet. But scouts had. Their errand was judgement.

Fourth paragraph. If **chariots and troops of soldiers in their armor seen running about among the clouds** doesn't somehow invoke images of Yahushua, then I suggest you spend some time wrestling with what *just* happened. Try not to let cognitive dissonance win the day. *Sure*, you could swim upstream against the current to keep the doctrines of our Controllers intact, or you can rest assured knowing that Yahushua's Twelve did not write urgently in vain. The King fulfilled his promises, just as he said he would. This was a rescue mission. Yahusha returned for his loved ones, and he brought the armies of heaven along, just to ensure success.

Fifth and *final* paragraph. Temple priests "**felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."**" Sounds *Biblical*. And if I'm not mistaken, it derives from Revelation.

⁹ And when he opened the fifth, I saw **under the temple the persons which were killed** because of the set-apartness of Yahuah, and because of the testimony which they had.¹⁰ And they cried out with a great voice and said, "Set-apart and faithful Adon, until when will you judge without avenging our blood from those who dwell on the earth?!"¹¹ **And to every one of them were given white garments, and it was said to them that they should rest yet a little time.**

Hebrew Revelation 6:9-11

Yeah, there's no wires being crossed here. The account given by Josephus is a literal reading of Revelation. The passage presented here has long been commented upon as a strange one, especially since many seem to pit the scene in heaven. The question is asked, why would dead souls be expected to rest under an altar for a little time longer? Well, I believe I have the answer. She'ol had already been emptied out by this point. I won't go into

those details now. You can read the entire paper *here*. [Adam's Return to Paradise](#). That's something I learned while researching and writing it, that She'ol was emptied out at the crucifixion of Messiah.

Many have since asked me if the cycle was afterwards rebooted. Meaning, did the dead enter She'ol again and wait another release? That would seem to defeat the purpose of the Savior. The promise given in 2 Esdras indicates that She'ol would be emptied of the righteous forever. We now have context to the dead souls under the altar. There was a reboot indeed, in so much that they did not immediately enter Paradise after their death. They were placed into a holding cell and told to wait under the altar. Ironically under the very Temple employed by the Controllers. Up until the moment when Yahuah was ready to destroy the Temple too.

I said there were other accounts outside of Josephus and that they're all complimentary. This addition by **Tacitus** compliments Revelation 6:9-11 too. We read:

In the sky appeared a vision of **armies in conflict**, of glittering armor. A sudden **lightening flash** from the clouds lit up the Temple. The doors of the holy place abruptly opened, **a superhuman voice was heard to declare that the gods were leaving it, and in the same instant came the rushing tumult of their departure**.

Book Five (1-13) of The Histories by Tacitus

I find the report given by Tacitus to be far more impactful than anything written down by Josephus. Once again, we hear of the angelic army, only now we learn that there are two of them. The forces of good and evil were fully clad in glittering armor, battling within the clouds above them. Fighting perhaps for possession of Yerushalayim. One side, favoring the Controllers. The other, the persecuted sainthood. Can you imagine? I have long desired to behold such a scene. They were feverishly fighting for the souls of men.

I don't know about you, but the sudden bolt which lit up the Temple gave me the chills—the good kind. That's another literal reading of what we've already encountered in Mattithyahu 24:27. “**For as lightning that comes**

from the east is visible even in the west, so will be the coming of the Son of A'dam.” Just now, I had to drop everything and give my wife the good news. Yahusha fulfilled his promises. That’s how we know he will keep them for us too. He’ll lay HaSatan out on the mat or drop his ass over-and-over again, as many times as necessary, even employing every resource in heaven just to ensure the retrieval of those who love him. I’m willing to bet the superhuman voice was that of our Savior. He may have even been the energy empowering the lightning. At any rate, it is Tacitus who seems to capture the broadest picture, and in a few short sentences. The armies of heaven had arrived to free the captives. They arose out of the grave higher than the angels. They were then carried to heaven as *sons* of Elohiym.

Another source which briefly describes the *same* scene is **Pseudo-Hegesippus**. Its author is unidentified to us. Though claiming Josephus as a pivotal source, what seems apparent, at least here, is that he was working with material which is now lost to us. Because once again, the picture is greatly broadened, and in very few words. He writes:

A certain figure appeared of tremendous size, which many saw, just as the books of the Jews have disclosed, and before the setting of the sun there were suddenly seen in the clouds, chariots in the clouds and armed battle arrays by which the cities of all Judaea and its territories were invaded.

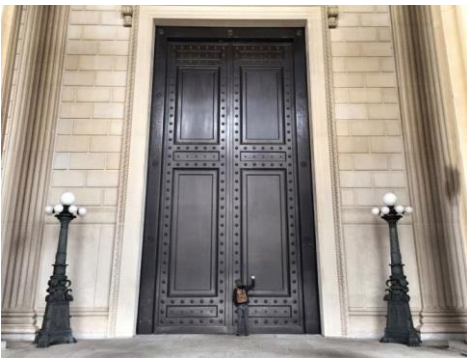
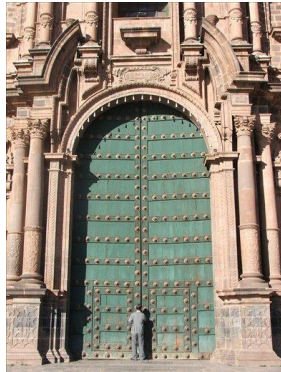
You see, here we learn that the heavenly armies were in conflict over all Yahudah, well beyond Yerushalayim. Not sure what these Jewish books are, as Josephus never mentioned a figure of tremendous size. No reason to fight it though. You and I both know who that figure of tremendous size was. **Yahusha** arriving in the clouds would have been one of the biggest cover ups in history. After our Controllers saw Ha’Mashiach in his glory, they would have been like: “*Oh goy... this guy is legit. He’s coming back again. We’ve got to stop him. We’ve got to do whatever we can to blind people from*



knowing about what actually happened and build rocket ships and the Smithsonian Museum, fake the atomic bomb and invent make-believe viruses... *anything it takes*... to ascend to the heights and *murder* him or take down as many people into Gehenna as possible with us.”

There is yet one more writer who managed to describe this event without having every copy of his book become fuel for the London fire of 1666, and that was “the medieval Jewish historian” (a mouthful, I know) **Sepher Yosippon**. Though brief again, it’s worth mentioning, as he manages to expound upon the scene with one important detail.

Moreover, in those days were seen **chariots of fire and horsemen**, a great force flying across the sky **near to the ground** coming against Jerusalem and all the land of Judah, all of them horses of fire and riders of fire.”



They flew near to the ground. How low is anybody’s best guess. Could they see the white of their eyes? Probably. I’m guessing they managed to rooftop level at least. I’ll tell you one thing; Messiah wasn’t going to pass up the opportunity of having the Temple Controllers recognize him. It’s one reason why he appeared *extra-*

large. Gotta show that face off. Come to think of it though, he probably *really* is larger than the rest.

Reminds me of a similar scene in ‘The Gospel of Bartholomew’. After witnessing the dead being raised to Paradise during the crucifixion, Bartholomew eventually gets around to asking the resurrected Messiah about one very large individual.

²¹ Bar Talmi saith unto him: Tell me, Adonai, who was he whom the angels bare up in their hands, **Even that man that was very great of stature?**

²² Yahusha answered and said unto him: **It was Adam** the first-formed, for whose sake I came down from heaven upon earth.

Besorah Bar Talmi (Bartholomew) 1:21-22

The largest individual among those who were raised from Paradise was A’dam. I’m not saying the large person whom Sepher Yosippon described was the *same* person. A’dam may be a chief person and priest-king over humanity, but he’s not exactly the King of kings. In other news, we’ve seen pictures of the gigantic doors accommodating some Millennial Kingdom buildings. Kind of makes you wonder.



The Glorious Appearing *and* Pa'al

I knew it. You've been thinking about Pa'al this entire time, haven't you? The "But Pa'al" people have arrived to throw a leg cramp into the swimming lane. I'm robbing you of your hope and Pa'al proves that fact, says your latest social media headline. It doesn't matter how many verses I turn to, even the sentences saturated with the red letters; their weight is only so strong as the Draw 4 Pa'al card which you now hold in your hands. If there's anybody who can disprove the entirety of Canon, Pa'al is up for the task. The guy delivers, rarely letting any of us down. In his second letter to Timotheus (Timothy), you were warned about guys like me. I am being facetious, but then again, I'm not. It is truly incredible watching license-to-sin Christians cling to the man so as to conform the overbearing weight of instructions in righteous living to their desire rather than the other way around. Well, moving on to my stealing of your hope. Let's read some theology, shall we?

But shun profane and vain babblings: for they will increase to more ungodliness. And their word will eat as does a canker: of whom is **Hymenaeus** and **Philetus**; Who concerning the truth have erred, saying that the

resurrection is past already; and overthrow the faith of some.

Timotheus Sheniy (2 Timothy 2: 16-18)

Oh dear. Hymenaeus and Philetus, the Canker Brothers strike again. Apparently, figuring out that we've missed the rapture is a Biblical pastime. Doesn't anybody find it remotely odd that two individuals were going around proclaiming how they'd been left behind? The mere fact that people were persuaded by their message tells us of the 40-year Temple Generation's mindset. They were fully aware that Yahusha HaMashiach was walking up the driveway, pushing his finger ever closer to the doorbell.

The majority of Scholars date second Timotheus to 64 or 65 A.D., the very years in which Pa'al is said to have been martyred under the thumb of Nero. Timotheus Sheniy is almost universally recognized to be his final letter, particularly because of lines such as *this* one.

⁶ For I am now ready to be offered, and the time of my departure is at hand. ⁷ I have fought a good fight, I have finished my course, I have guarded the faith.

Timotheus Sheniy (2 Timothy) 4:6-7

Rather suspicious that Pa'al announces his retirement after instructing Timotheus to keep a lid on it. Why must you act so suspicious all the time, Pa'al, hmmm? In my original draft of this paper, I suggested the possibility that the dating of Pa'al's final epistle arrives several years too early and in fact he may have penned it after not making the cut. The other surviving members of The Twelve, Yochanon being one of them, as well as the loyal qodeshiym would have already been taken by this point. And so, what Pa'al was doing before slipping away into retirement, sipping a coconut cocktail from a beachside house of the Flavians or the Herodians, was shut the Canker Brothers up as damage control. Otherwise, why would saying that the resurrection is already past overthrow the faith of some? Two thousand years later, according to the official timeline, and my faith sure isn't overthrown.

Making the case that “believing they didn’t make the cut” will “increase to more ungodliness” still doesn’t jive with me. This is probably none of my business, but perhaps the Christians of Antioch were already advocating lawlessness. I seem to recall an entire book series where people had to come to terms with the fact that they were *left behind*. After the rapture, reevaluations were in order, which wouldn’t always come easy seeing as how the Gubbernment was trying to cover up what really happened. Should we expect anything less of the 70AD timeline? The answer is a simple no. Increasing to more ungodliness just because the foolish virgins didn’t have their oil lamps trimmed makes no sense whatsoever. If anything, it gives them a second chance to reevaluate their rotten work.

An explanation is probably in order. At the time of my first two drafts, I had already chucked Pa’al from canon on the basis that billions of Christians across the realm use him to promote their rebellion against Yahuah’s commands. You will have to read in other places that I have not only returned to giving Pa’al the benefit of the doubt, but I have also demonstrated to my satisfaction that he was indeed a Torah promoting apostle of Mashiach. Had he taken a dump on the Torah by doing away with the Law, as if the church of Mashiach were intended to be the second story of an outhouse (with Moshe on the ground floor), then he would be a false apostle needing chucked into the wastebasket. He is not though, even if he appears to have written his letters from a bait-stained plank on the wharf. Sometimes the fish smell lingers with each reading, but I am working through the kinks. That is to say, Pa’al and I have made up via ongoing therapy sessions. We’re good. He and I are back on the b-ball court shooting hoops. But then, I’m somewhat of a Canker Cousin myself if you’ve read the comments floating about in the online gossip columns, because I’m an advocate of texts such as *this*.

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

According to Besorah Niqodiymon, the resurrection of the dead happened at the instance of Yahusha’s death. FYI, “the Scholars” believe

Niqodiymon was originally written in Hebrew. Say what you will about it, but the book was wildly popular for a great many centuries, telling us that Christians spanning the realm all believed it to be true. Come to think of it, Pa'al apparently did as well. To quote from one of his most popular one-liners:

⁸ We are confident, I say, and willing rather **to be absent from the body, and to be present with El-Yahuah.** ⁹

Wherefore we labor, that, whether present or absent, we may be accepted of him.

Qorintiym Sheniy (2 Corinthians) 5:8

Seems to me that Pa'al was quite aware how the Patriarchs were no longer sleeping with their fathers, as was the long-held doctrine of the Hebrews. Such a belief can best be explained in my opinion if She'ol had already been emptied out by this point. A mile-marker had been crossed in His-Story, and for the most part, there was no going back. Many of you will tell me that the emptying of She'ol and the resurrection are two separate events. I beg to differ. Looks like we'll eventually have to hash that one out. And anyways, we also have passages such as this one.

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 27:52-53

Can't say the resurrection didn't happen. Oh, it happened, alright. In the very least, it went down for some, though a better way of saying of saying this is that they came up. Besorah Niqodiymon is all about that episode as well. Interesting how Dr. Luqas, Pa'al's biographer, fails to mention it. Presently, the "but" people are frantically turning through Pa'al's letters in disapproval, and the Southern Baptists are hocking up a loogy. I could give you a second and a third and maybe even a fourth witness, but now I am thinking that what needs to be done is an inclusion of my paper, 'A'dam's Return to Paradise,' which gives ample proof that the resurrection indeed happened at the moment of Yahusha's death. I will

go ahead and post a link in the instance that I don't get around to it. [Boom](#). There you go.



I bet you'll never guess who *else* believed the resurrection already happened. Before I tell you, you have been given a hint. He is the man in the painting presently being eaten by a hyena and a lion. Still not sure? Your second hint assigns his martyrdom to the whereabouts of **108 AD**, or as late as the 140s by some estimates. Some of you already know the answer but I will ask you to keep it close to the chest so that the remainder of the group might remain suspended in the mystery of his identity for another moment or two. Well, here is his quote.

¹ If then, those who had lived according to ancient practices came to the newness of hope, no longer keeping the Shabbath but living in accordance with Adonai's day, on which our life also arose through him and his death (which some deny), the mystery through which we came to believe, and because of which we patiently endure, in order that we may be found to be disciples of Jesus Christos, our only teacher. ² Seeing that even the prophets, being His disciples, were expecting Him as their teacher

through the Spirit. And for this cause He whom they rightly awaited, when He came, raised them from the dead.

Magnesians 9:1-2

Say what!? It is claimed right here that the prophets of the OT were raised from the dead at Yahusha's coming. Say it ain't so. And now for the big reveal. **Ignatius of Antioch** is our culprit. Ignatius hated the Torah, by the way. That much should be evident in what I've already shown you. His seven letters written on the road to Rome, wherein he had a run-in with a lion and a hyena, apparently, was a campaign (and possible spook operation) aimed at doing away with the Law, and Pa'al was his boy. More like a patsy. He quoted Pa'al like it was nobody's business, twisting his words in every which way, as Kepha warned. Moving away from the Shabbath of Yahuah to Sunday was a central tenant of his scheme, all of which was apparently justified by Yahusha's teachings. Chapter and verse, please. Chapter and verse. He was centuries ahead of Constantine on that one.

I suppose you will have to chew on his resurrection claim with a saltshaker then. The way it just rolls off his tongue though. No further expounding is given. He simply expects that his reading audience in Magnesia is familiar with the mile-marker in his attempts to ostracize the Shabbath keepers, wresting the keys of the kingdom away from them. Seems to me like the emptying of She'ol, and more importantly, its association with the resurrection, was common knowledge of the day. How much knowledge had been lost in the waiting as well as the Sunday keeping?

At the end of the day, Hymenaeus and Philetus are two people whom I've never met, and for obvious reasons, haven't heard their side of the argument. Pa'al is dropping another one-sided letter into the mailbox, and I am therefore unaware of the proper context. Were they in favor of the transfer of dead nephesh from She'ol to Paradise as a result of Yahusha's atonement, which is the context of Niqodiymon and other second witness texts, or were they arguing for something else? They've got some 'splainin' to do, and I finally think I know what's going on.

⁹ And when he had opened the fifth seal, I saw under the altar the nephesh of them that were slain for the Word of Elohiym, and for the testimony which they held: ¹⁰ And they cried with a loud voice, saying:

How long, O Yahuah, holy and true, do you not judge and avenge our blood on them that dwell on the earth?

¹¹ And white robes were given unto every one of them; and it was said unto them: that they should rest yet for a little longer, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Chazon (Revelation) 6:9-11

A frequent inquiry that I get asked about concerns a potential reset of She'ol after its initial evacuation in the whereabouts of 30AD, to which I will reply, that seems to be the case. *Sort of*. But not really. Allow me to explain. She'ol was emptied out of the qodeshiym but then for whatever reason, the dead nephesh of those who were slain for Mashiach were held under the altar. Stephen was the first recorded martyr and would have been included among them. They wanted vengeance for their blood but were told to wait another ~~two thousand years and some change~~, *no wait*, scratch that, a little longer.

Notice how they are quarantined from all other dead nephesh recorded throughout His-Story. A'dam, Noach, Avraham, David, and Yesha'yahu are not included among them. What is also different about this situation is that they were clothed in white robes, signifying the presence of the Ruach HaQodesh. As far as my present knowledge goes and from everything that I've read, she never entered She'ol to clothe the dead qodeshiym. In this way, Pa'al's claim in 2 Corinthians 5:8 still rings true. They were in the presence of Yahuah, clothed in the Ruach HaQodesh, and were perfectly capable of communicating with him. There is your reset.

But even that containment of dead nephesh under the altar of the Temple was only intended for the 40-year Temple Generation. And as I've already

shown you through the testimony of Josephus, they *were* released. To quote him again.

Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, **felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence.**

War of the Jews

In conclusion, the scene emanating from the fifth seal of Revelation was fulfilled long ago. Yahusha came for them. Or at the very least they were released from their holding cell. They too were evacuated before the Temple was destroyed. Was there another reset? We are not told.

Whatever was truly going on with the Canker Brothers, Hymenaeus and Philetus, the thing about them is that they are still employed as a rebuke for anyone who says the resurrection has already occurred. Though not even Pa'al managed to think the twinkling of an eye moment would go down two thousand years later. No, he advocated a glorious appearing event within his own generation. Looks like Pa'al needs a spanking as well then. Who's overturning the faith of many now, Pa'al? You don't believe me. I expected as much. Well then, let's hear it from the horse's mouth.

¹⁵ For this we say unto you by the Word of Yah, **that we which are alive and remain unto the coming of Yah shall not prevent them which are asleep.** ¹⁶ For **Yahuah himself shall descend from heaven with a shout**, with the voice of the archangel, and with the shofar of Elohiym: and **the dead in Mashiach shall rise first.** ¹⁷ **Then we which are alive and remain shall be caught up together with them in the clouds, to meet Yah in the air:** and so, shall **we** ever be with Yahuah. ¹⁸ Wherefore comfort one another with these words.

Tasloniqiym Ri'shon (1 Thessalonians) 4:16-18

Um, *now* is all I have to say about that. Does Pa'al deliver or does he deliver? I never should have doubted him. Recall what we have already read. The dead *were* resurrected underneath the altar, and the Controllers admittedly heard it. Furthermore, meeting Yah in the clouds and then being with Yahuah forever does not signify the immediate initiation of the Thousand-Year Kingdom. It simply means the set-apart would be with Yahusha wherever he was, and as I've already shown, Scripture agrees.

But then the fact remains that Pa'al including himself in the resurrection sticks out like a sore thumb. He says *we* and then thinks to include it a second time. *We*. Just so we're clear, '*we*' includes himself, and 'you' and 'I' are pronouns which furthermore designate we are not contemporaries of his. Was Pa'al simply stating his opinion again? I think he was. That's what Paulianity conveniently claims whenever they don't agree with their man anyways. If so, then the entire passage should be taken as an opinion. You can't have it both ways. Pa'al is promising a future event and then including himself in it.

What he should have said is: "We the dead in Mashiach, all cozied up in our white robes under the altar, shall rise first, then those of you which are alive and remain..." But no. What we have before us is further evidence that Pa'al was a man, albeit a servant of Mashiach, who was writing commentary upon the Torah as well as the Mysteries of heaven. Just so we're clear, Pa'al was hopeful that he would labor and live up to the moment of Yahusha's glorious appearance, and I don't see the wrong in that.

¹⁹ For what is our hope, or joy, or crown of rejoicing? **Are not even ye in the presence of our Adonai Yahusha HaMashiach at his coming?**

Tasloniqiyim Ri'shon (1 Thessalonians) 1:19

There it is again. Pa'al opens up his letter with the assurance that his generation of readers would live to see the Yahusha HaMashiach upon his arrival. I know it says 'ye' this time, but you are not the 'ye' spoken about here. He did not write the letter to you. The Scholars slap a date of **49-51** on this one. You are not a resident of first century Thessaloniki. He did not postmark his letter and drop it in the courier sack with the added

directions: “Do not open until 1948, when the Ashkenazi overtake Israel by force, claiming to be Jews.” It seems pretty evident here who was receiving the promise.

¹³ To the end he may establish **your** hearts unblameable in holiness before Elohiym, even our Father, **at the coming of our Adonai Yahusha HaMashiach with all his qodeshiym.**

Tasloniqiyim Ri'shon (1 Thessalonians) 3:13

It happens again. Pa'al once more advises the residents of Thessaloniki to establish their hearts and show themselves blameless via holiness in preparation for the coming of Yahusha HaMashiach with all of his qodeshiym. If Yahusha wasn't expected in their generation, what Pa'al should have said is their hearts should be established and unblameable for their appointed hour of death. Why tell them about something that wouldn't happen for another two thousand years? I could show you countless references in Scripture, prior to Mashiach, which promises the unavoidable. Not so for this generation. And to top that off, the mere fact that Yahusha was expected to arrive with his qodeshiym, the set-apart, just goes to show that She'ol was more than likely emptied out.



²³ And the very Elohiym M'Shalom sanctify you wholly; and I pray to Elohiym that **your whole ruach and nephesh and body be preserved blameless unto the**

**coming of our Adonai Yahusha Ha'Mashiach. ²⁴
Faithful is he that calls you, who also will do it.**

Tasloniqiyim Ri'shon (1 Thessalonians) 5:23-24

Dang, Pa'al's first letter to the Tasloniqiyim is loaded with anticipation. I'm counting 4 separate instances when Pa'al assures his recipients that Yahusha is coming for them, and in one letter. Pa'al isn't just promising safekeeping of their ruach and nephesh either, as even their bodies are expected to be preserved.

Supposing you are curious as to why I showed up a picture of skulls, specifically women whom I presume to be nuns, as they stand around with candles singing, maybe even worshiping them, *now* you know. I've seen the reported bones of the qodeshiyim in various places, or rather, those bones which are presumed to be the qodeshiyim, though I have yet to see a preserved body. Well, that's only a bit of a bummer since Pa'al assured his readers that Yahusha HaMashiach is faithful to those whom he calls. Also, he will do it. Awkward, looks like he didn't do it. Double downer. He didn't follow through with it—or did he? Why must the Pa'al fanboys fight against what the apostle is saying? I get the feeling that his aboriginal audience had little trouble understanding it. Though we are expected to believe that they opened up his letter and said: “Look everyone! Pa'al is writing us to warn a future generation thousands of years from now!”



⁹ And this I pray, that your love may abound yet more and more in knowledge and in all judgement; ¹⁰ That ye may approve things that are excellent; **that ye may be sincere and without offence till the day of Mashiach.**

Philippiym 1:9-10

Moving on to the Philippian congregants, Pa'al is exhorting them to be sincere and without offence until the day of Mashiach. I checked. Philippi sits in ruins. You have to wonder if the day of Mashiach ever arrived for the church it was promised to. Since we're on the subject, what are they to be sincere to, exactly? Well, *offence* is another way of saying transgression. The genuine quality of their faith is dependent upon their faithfulness to the only commands which were put down into writing, which were available in every corner synagogue, by the way, and that is the Torah of Elohiym. Well, let's look around and see if there are any other churches which Pa'al the serial promiser offered the day of Mashiach to.



⁴ I thank my Elohiym always on your behalf, for the grace of Elohiym which is given you by Yahusha HaMashiach; ⁵ That in everything ye are enriched by him, in all utterance, and in all knowledge; ⁶ Even as the testimony of Mashiach was confirmed in you: ⁷ So that ye come behind in no gift; **waiting for the coming of our Adonai**

Yahusha HaMashiach: ⁸ Who shall confirm you unto the end, that ye may be blameless in the day of our Adonai Yahusha HaMashiach.

Qorintiyim Ri'shon (1 Corinthians) 1:4-8

At the risk of sounding like a broken record, two thousand years is a long time for anyone, much less the church of Corinth. I know Pa'al was a tentmaker but expecting his buyers to stake one of them among the ruins, sitting around cranking their necks up at the white puffy clouds until they're eventually turned into chemtrails, waiting for the archeologists to dig them out of a pit, but also for the self-realization of the Ashkenazi and their eventual kickstart of the 1948 fig tree generation in the News.



Clement of Rome has much to do with why my mind was changed on Pa'al. It came during one of my weekly online studies at The Unexpected Cosmology. I am not presently interested in giving you line-for-line commentary on Clement's epistle to Qorintiyim (because that would take a book, and as you can see, I'm presently already writing one), it should suffice you though to note that fissures in the church is a prominent theme, and the very reason as to why the newly positioned bishop of Rome took up the pen. The church of Qorintiyim was a pet project of Pa'al's and there was a clear division between those who followed Pa'al and those who rejected him in favor of Kepha. Up until that moment, I

was on the Kepha side of the divide. But then I read passages such as *this one* in Clement's letter.

⁸ Being adorned with a most virtuous and honorable life, ye performed all your duties in the fear of Him. **The commandments and the ordinances of Yahuah were written on the tablets of your hearts.**

Clement Qorintiyim Ri'shon 2:8

What surprised me in all of this is that Clement upheld the whole of Scripture. Sin was a transgression of the Law according to him and yet he held Pa'al in an upright position. In praising the former reputation of the Qorintiyim rather than their present one, stating that the commandments and ordinances of Yahuah were written on the tablets of their hearts, he is rebuking them for giving up on that. Incredible. Clement was a Torah man. Also, the letter he wrote two thousand years ago is still bearing fruit and changing opinion to this very day.



As silly as this will sound to some of you, it is because of Clement's letter that I also changed my opinion on Pa'al's quote-unquote retirement letter, wherein he bemoans the canker-sores of eschatology in Timotheus Sheniy. No, he wasn't off sipping coconuts in some recently constructed

resort on the island of Patmos. He really did die. And by the time that he got around to writing the Qorintiym, Kepha had too.

5 But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples which belong to our generation. ²By reason of jealousy and envy the greatest and most righteous pillars of the Church were persecuted and contended even unto death. ³Let us set before our eyes the good Apostles. ⁴There was **Kepha** who by reason of unrighteous jealousy endured not one but many labors, **and thus having borne his testimony went to his appointed place of glory.** ⁵By reason of jealousy and strife, **Pa'al**, by his example, pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, ⁶having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, **so he departed from the world and went unto the holy place**, having been found a notable pattern of patient endurance.

Clement Qorintiym Ri'shon 5:1-6

And there you have it. Kepha is a historical martyr. Not that I was contesting that part. But then, in the matter of time, so was Pa'al. Neither lived to witness the glorious appearing. What really boils my bubble and bursts my buttocks is all the Scholars with the audacity to claim Clement didn't get around to writing Qorintiym until the reign of **Domitian**, which would be the whereabouts of **AD 96**. That's at least 30 years after the fact. Ridiculous. It is so obvious that the Temple hadn't been destroyed when he wrote his letter. There are hints throughout. To save you on time, here is but a sample.

32 If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are

given by Him. ² **For of Ya'aqov are all the priests and Leviytes who minister unto the altar of Elohiym;** of him is Adonai Yahusha as concerning the flesh.

Clement Qorintiyim Ri'shon 32:1-2

He just did it. Clement referred to the Leviyte priests who ministered unto the altar of Elohiym. What I just explained to you was dictated as something that already happened though. Except when Clement committed the deed, he spoke in the present tense. 'Were' and 'ministered' verses 'are' and 'minister', HUGE difference, though we are not expected to notice. And then there is the *next* awkward letter which has come to my attention.

Clement to Ya'aqov, adonai, and the bishop of bishops, who rules Yerushalayim, the holy church of the Hebrews, and the churches everywhere excellently rounded by the providence of Elohiym, with the elders and deacons, and the rest of the brethren, peace be always.

1 Be it known to you, my adonai, that **Shim'on**, who, for the sake of the true faith, and the most sure foundation of his doctrine, was set apart to be the foundation of the Church, and for this end was by Yahusha Himself, with His truthful mouth, named **Kepha**, the first-fruits of our Adonai, the first of the apostles; to whom first the Father revealed the Son; whom the Messiah, with good reason, blessed; the called, and elect, and associate at table and in the journeyings of Messiah; the excellent and approved disciple, who, as being fittest of all, was commanded to enlighten the darker part of the world, namely the West, and was enabled to accomplish it,-and to what extent do I lengthen my discourse, not wishing to indicate what is sad, which yet of necessity, though reluctantly, I must tell you, he himself, by reason of his immense love towards men, having come as far as Rome, clearly and publicly testifying, in opposition to the wicked one who withstood him, that there is to be a good King over all the world, while saving

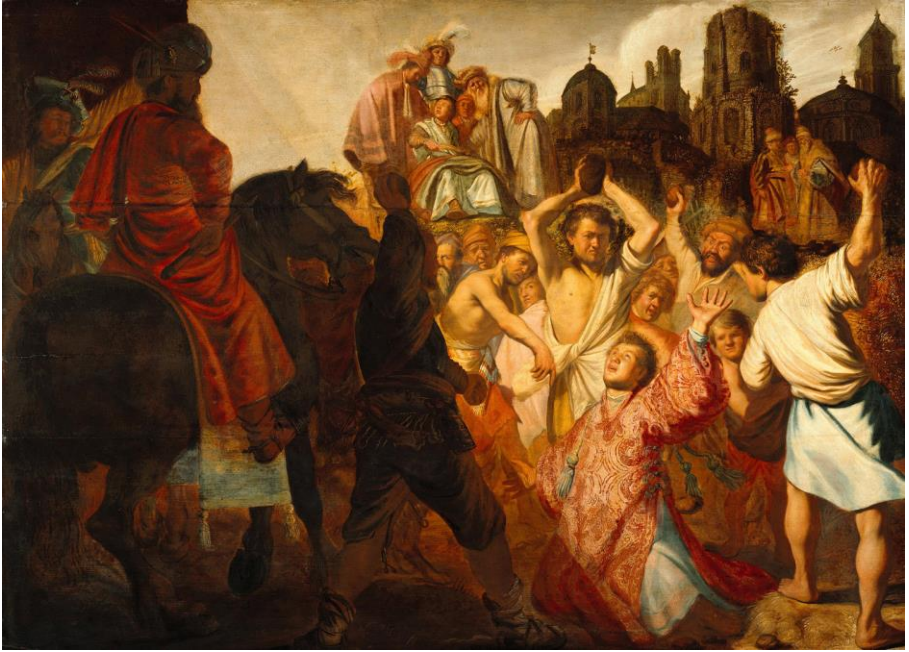
men by his Elohiym-inspired doctrine, himself, **by violence, exchanged this present existence for life.**

Epistle of Clement to Ya'aqov

That may just be the most long-winded death announcement that I've ever read. And if I didn't know any better, a threat from the Mafia. Clement doesn't easily get to the point. Try not to let the person to whom he is writing escape you though. Ya'aqov is none other than James the Just, the brother of Yahusha HaMashiach. He is writing to inform him that his mentor is dead, but that also, as a last will and testament, he is in control of the Roman wing of the church now.

The problem with this transaction is that Ya'aqov is said to have been tossed from the Temple in **62**, whereas Clement didn't hold office until **88**. That's a **26-year** difference. Nearly everyone plugged into the Mainstream Mind will say 'Clement to Ya'aqov' is pseudo, but as I have already demonstrated, even 1 Clement was written before the Temple was destroyed. The pieces fit. Am I to believe that Clement was still milking the Kepha and Pa'al is dead announcement some three decades later? Confusion abounds.

Not even the Zionist run [Wikipedia](#) knows if he should be listed as the first, second, or third bishop of Rome after **Linus** and **Cletus**, even though everyone admits he was Kepha's successor. The Scholars just love spreading His-Story thin, particularly in places where there is nothing to be had, don't they? If it were up to me, Clement would have been included in canonical Scripture. Unfortunately for all of us, Constantine didn't send me an invite. But then who knows what would have happened? I might have slapped one of them Roman Controllers silly and ended up in the slammer with Saint Nicholas.



The Apostle Pa'al On Trial

FALSE testimony is responsible for the stoning of Stephen. That is our phrase for the day boys and girls. *False testimony*. Memorize and remember it well. Stephen advocated **Torah**, and the Jews couldn't have that, given their track record for murdering. Mashiach, as you will recall, made the top of their list. It's why he was stoned. You see, the Temple Controllers were making a case as to *why* Mashiach and his entourage needed tossed from the land. If you recall, the northern kingdom of Yashar'el were exiled, and a little later on, the southern kingdom of Yehudah as well. In both instances, they refused to repent of their sins. And so, when it came to Stephen, his executioners went with the diaspora narrative.

Why is any of this relevant to the 70 AD storyline? It all ties together. Because apparently, Yahusha and his co-conspirators had done away with Torah, which is blatantly false testimony. Those accusations would

continue with Ya'aqov the brother of Yahusha, but that is another part of the story. In actuality, the Jews are the ones who had already done away with it. They don't teach that much in Sunday school, do they? That Stephen was deemed an apostate due to *false* testimony. It probably has something to do with the fact that they happen to *agree* with his accusers, seeing as how they too have deemed Torah unnecessary for following Messiah. How sad. It is what it is though, and I can only hope that my efforts here save one or two souls from the wide path of destruction. Here is where we read regarding Stephen's charges.

¹⁰ And they were not able to resist the wisdom and the Ruach by which he [Stephen] spoke. ¹¹ Then they **suborned men**, which said, We have heard him speak **blasphemous words against Mosheh**, and against **Elohiym**. ¹² And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

Ma'asiym (Acts of the Apostles) 6:10-12

Pause. The accusation against Stephen wasn't simply declaring Yahusha to be the Son of Elohiym. That is what we're often taught, but it isn't so. He was arrested for speaking blasphemous words against Mosheh as well as Elohiym. Blaspheming Mosheh is the equivalent of inciting rebellion against the law given through him, as Korah and so many others had done in the wilderness. They were all killed as a result of it, and rightfully so. And just so we're clear, it is the Word of Yahuah who ordered their deaths, not the other way around. Moshe wasn't the one who opened up the ground so that Korah and his fellow rebels went alive into She'ol. And anyways, if Stephen were advocating that the law had been done away with, then they would simply be following orders as given to them by the Most High of Yashar'el. Stone him.

Be cautious before you come up with your argumentative response. It says they suborned men. Every translation that I can find uses the same word. The definition of suborn means to "bribe or otherwise induce someone to commit an unlawful act such as perjury." So, they committed perjury then. The crowd as well as the elders and the scribes were stirred up against him, but only because they were lied to about the important details.

They believed he was leading men towards the spirit of lawlessness. The writer of Acts is telling us that the complete opposite of their accusation is true though. Stephen was in no way inciting rebellion against Mosheh or Elohiym, and yet the propaganda continues this very day from the pulpit. I wonder *why*.

His obedience to Torah is all the more awkward when reading how they were not able to resist the wisdom of the Ruach HaQodesh as he spoke. The Ruach HaQodesh wasn't speaking against Torah. No, the Ruach was speaking *through* Torah, and as an advocate *of* Torah, proving Yahusha to be the HaMashiach they were after *in* Torah, and nobody else was capable of keeping up. Their only weapon against him was a lie. Notice though that they weren't simply lying about Stephen. They were also lying about the Ruach HaQodesh to say the followers of Messiah were advocating against obedience to Elohiym, *via* Torah. Try not to let cognitive dissonance win the day. *Continuing*.

¹³ And **set up false witnesses**, which said, **This man ceases not to speak blasphemous words against this holy place, and the Torah.** ¹⁴ For we have heard him say, that this **Yahusha the Netseriy** shall destroy this place, and **shall change the customs which Mosheh delivered us.** ¹⁵ And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Ma'asiym (Acts of the Apostles) 6:13-15

Supposing the reader should already forget that the stoning of Stephen was perpetrated upon false testimony, Dr. Luqas once again reminds us, dutifully so, that it is simply not true, what the witnesses were claiming. Saying Stephen was speaking blasphemous words against the Torah *was* bearing false testimony. They knew it was a lie but went ahead with their accusations anyways. And then it only gets worse. They furthermore claimed to have personally heard Yahusha say he would change the customs which Mosheh had delivered unto them. LIES. Yahusha said or did no such thing. Had he brought an end to the Torah, then he would have been advocating the gospel of the antichrist, which is lawlessness, and couldn't possibly have been the Messiah. The Yahudim knew that, and so did Stephen.

8 AND Sha'ul was consenting unto his death. And at that time there was a great persecution against the called out assembly which was at Yerushalayim; and they were all scattered abroad throughout the regions of Yahud and Shomeron, except the apostles. 2 And devout men carried Stephen to his burial and made great lamentation over him. 3 As for Sha'ul, he made havoc of the called-out assembly, entering into every house, and haling men and women committed them to prison.

Ma'asiym (Acts of the Apostles) 8:1-3

Who was standing among the crowd but Sha'ul? Everybody's favorite apostle. *Mm-hmm*, the very Sha'ul who apparently wrote letters declaring: "The Law has been done away with! *Weeee!*" Look, either Sha'ul is personally responsible for producing the false witnesses or he believed them to be true and responded accordingly. I have just given you two options. He was either lawless or lawful. You can't be both. Claiming that Sha'ul *did* produce false testimony only to have a vision from Catholic and Protestant Jesus, who told him the Law was in fact done away with in favor of goyim traditions, makes no sense whatsoever.

If lawlessness is in any way navigable in this scenario, then what Dr. Luqas should have said is that Sha'ul and the elders of Yashar'el produced a *true* witness about Stephen, thinking ironically that it was patently false, and that furthermore, Stephen either lied about Yahusha's intent or didn't receive the memo, that Yahusha had indeed done away with the law, and what's more, that Sha'ul ended up siding with the very lie which he once invented, hoping to stir the crowd on every occasion. *Ridiculous*. But that is how we're expected to think about this situation. My head hurts simply trying to make sense of antichrist theology.

For Sha'ul to approve of Stephen's stoning, the most likely explanation, given the story arc before us, is that he was convinced that the false testimony given by his brethren was true concerning Yahusha and his followers. There were no letters written yet which might declare the Law was done away with. *Whoopee!* All Sha'ul had was the Torah and the Tanakh to go by. And reports. False reports. Accordingly, he was doing precisely what the Word of Yahuah had instructed him to do in

Deuteronomy 13. And so, a war broke out among the so-called lawless. When was the last time that a war broke out without propaganda attached to it? *Exactly*. War could never exist apart from rebellion and lies. How many people are still operating according to that propaganda, I wonder?

That is the entire story arc of Acts, you know. True testimony vs. false testimony. It begins with the true testimony of the Ruach HaQodesh in the upper room. The apostles declare to the nations what has happened on Pentecost, and that prophecy has been fulfilled. For the rest of the book, it becomes a struggle for the apostles to clear themselves of accusations, all of which has originated with the Propaganda Machine. Even Kepha has to explain himself among Ya'aqov and the Yerushalayim group after rumors persist that he had given up a kosher lifestyle, which is in no way true.

For the remainder of the story, as put forward by Luqas, Sha'ul received the brunt of those accusations. It started with his conversation and then haunted him for the remainder of his life—and even long afterwards up to this very day. The mere fact that we are having this conversation just goes to show that the Ministry of Truth was a wild success, despite Scripture repeatedly telling us to pay them no mind.

²¹ But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Yerushalayim, and came hither for that intent, that he might bring them bound unto the chief priests? ²² **But Sha'ul increased the more in strength, and confounded the Yahudiym which dwelt at Damascus, proving that this is very Mashiach.**

Ma'asiym (Acts of the Apostles) 9:21-22

The Yahudim who'd once sided with Sha'ul were confounded, but only because the Town Marshal had now reversed his position entirely, siding with the people he'd been going around arresting. He's claiming their innocence, not their guilt. The previous reports which had motivated him were simply not true. It says he *proved* that Yahusha was Mashiach. How would he pull something like that off exactly without first switching his position and agreeing that the man from Netseriy *was* the fulfillment of

Torah, or are we expected to believe he was still falling in disagreement with Stephen? That's the problem with Christians nowadays. They play a game of Red Rover, calling upon the Jews to come right over, and the Jews are standing there thinking: 'Why would I ever hold hands with your rebellion against the law?' *Continuing.*

²³ And after that many days were fulfilled, **the Yahudiym took counsel to kill him.** ²⁴ But their laying await was known of Sha'ul. And they watched the gates day and night to kill him. ²⁵ Then **the Talmidiym took him by night and let him down by the wall in a basket.**

Ma'asiym (Acts of the Apostles) 9:23-25

In making the argument that Yahusha and his crew were dutifully following the Father's commands, he was in fact *exposing* the accusers. It was they who had either done away with the Torah or weren't keeping it. Therefore, the Parashiym wanted revenge. Some translations say they *conspired* against Sha'ul, whereas here we read how they took counsel against him. *Same* thing. However phrased, it was the same old bag of tricks. Accuse Messiah of breaking Torah. Accuse Stephen of breaking Torah. Accuse Sha'ul of the same. The false testimony which he had once employed as a smoking gun would now be turned upon him. And *look* who came to his rescue. The Talmidiym. Seems like they believed his claims to being Torah observant after all.

¹⁹ And there came thither certain Yahudiym from Antioch and Iconium, who **persuaded the people, and, having stoned Pa'al, drew him out of the city,** supposing he had been dead. ²⁰ Howbeit, as the Talmidiym stood roundabout him, he rose up, and came into the city: and the next day he departed with Bar-Naviy to Derbe.

Ma'asiym (Acts of the Apostles) 14:19

Wait, hold on. Wasn't Stephen stoned? Not a coincidence. There are various reasons as to why one might be stoned in Torah, but nobody is accusing him of rape, adultery, sacrificing to Moloch, or any other crime in the pages of Moshe. The attempt on his life has everything to do with

Deuteronomy 13. Sha'ul is being accused of blaspheming Mosheh and claiming Torah had been done away with, but those are blatantly false ones, or else their execution would have been justified. The mere fact that Yahuah spared him from death testifies to that fact. If you don't think those are the reasons for the attempt on his life, then keep reading. Because they have another go at it, and even give their reasons.

¹² And when Gallio was the deputy of Achaia, the Yahudiym made insurrection with one accord against Pa'al, and brought him to the judgment seat, ¹³ Saying, **This fellow persuades men to worship Elohiym contrary to the Torah.**

Ma'asiym (Acts of the Apostles) 18:12-13

There it is *again*. The false accusation. Persuading men to worship Elohiym contrary to the Torah is language lifted directly from Deuteronomy 13 and no other chapter. At what point in Christian history do you suppose it was *okay* to persuade men to worship Elohiym by any law other than the one given? Certainly not in Sha'ul's lifetime, if we're to take Dr. Luqas' account into consideration. Kind of makes you wonder about all the church leaders out there persuading men to stop listening to Torah, based upon Sha'ul's example, but I'm sure they're the exception to the rule, right? I said... *Right?*

¹⁸ And Pa'al after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Aram, and with him Priscilla and Aquila; **having shorn his head in Cenchrea: for he had a vow.**

Ma'asiym (Acts of the Apostles) 18:18

The first thing Sha'ul does, after being accused of leading people away from Torah, is shave his head. Why would he do that? It's a Nazarite vow, as if that's not suspicious. Seems like an odd thing for Sha'ul to do—to *you know*, convince the Yahudim or the goyim to worship Yah apart from Torah and then go “*Nuh-uh*” at the accusations and take up the life of a Nazarene, simply for the fun of it. What better way to show that he was set-apart for Yahuah, according to Numbers chapter 6? Such a vow would

have shown that he was in no way advocating that the law of Yahuah had been done away with. He must have fallen from the grace of God then. That must be it. Apparently, Sha'ul was all about living in spiritual bondage, with his constant denials and shaving his head and all that.

And wouldn't you know it, those *very* accusations followed him to Yerushalayim. *Say it ain't so.*

¹⁷ And when we were come to Yerushalayim, the brethren received us gladly. ¹⁸ And the day following Pa'al went in with us unto **Ya'aqov; and all the elders were present.** ¹⁹ And when he had saluted them, he declared particularly what things Elohiym had wrought among the other nations by his ministry. ²⁰ And when they heard it, they glorified Yah, and said unto him, **You see, brother, how many thousands of Yahudiym there are which believe; and they are all zealous for the Law: ²¹ And they are informed of you, that you teach all the Yahudiym which are among the other nations to forsake Mosheh, saying that they ought not to circumcise their children, neither to walk after the customs.**

Ma'asiym (Acts of the Apostles) 21:18-21

It is Ya'aqov who backs him this time. The brother of Messiah and leader of the Yerushalayim church transitions from praising all the Yahudiym who are zealous for the Torah because of Sha'ul's ministry to addressing the accusations concerning him. But you are made well aware of them by now. Sha'ul was apparently teaching the Yahudiym among the other nations to forsake Mosheh. Did I miss anything? It's the same old same old. And so, here is Ya'aqov's suggestion.

²² What is it, therefore? The multitude must needs come together: for they will hear that you are come. ²³ Do therefore this that we say to you: We have four men which have a vow on them; ²⁴ **Them take, and purify yourself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning you, are**

nothing, but that you yourself also walk orderly, and guard the Torah.

Ma'asiym (Acts of the Apostles) 21:22-24

Sha'ul was expected to shave his head. *Again.* And yes, that is another reference to the Natsarim vow, in case you were wondering. The reason why he would be asked to do it is even explained to us. Ya'aqov states it is so that all the accusations might fall to the roadside. Sha'ul did indeed walk orderly, guarding the Torah. To walk in a disorderly manner would be to not guard the Torah, according to Ya'aqov. But neither he nor the elders of the Yerushalayim church believe that to be the case, obviously.

Seems Sha'ul could never shave his head enough though, because the accusations kept on coming and coming, following him in nearly every Christian congregation even unto this day. Perhaps that is why **Kepha** thought to mention him in a letter.

¹⁴ Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. ¹⁵ And account that the longsuffering of Yahuah is salvation; even as our beloved brother **Pa'al** also according to the wisdom given unto him has written unto you; ¹⁶ As also in all his cepheryim, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable pervert, as they do also the other Scriptures, unto their own destruction.** ¹⁷ Ye therefore, beloved, seeing ye know these things before, beware lest ye also, **being led away with the error of the Lawless**, fall from your own steadfastness.

Kepha Sheniy (2 Peter) 3:14-17

Did you catch that? Sha'ul wrote letters. But not only that, they contained within them some things which were difficult to understand. He then quickly claims that unlearned and unstable men would pervert his letters, just as they do with the *other* Scriptures, and that such perversion would lead to their own destruction.

I am often told by Christians proclaiming the gospel of lawlessness that it is I who does the Scripture twisting. They will wag Kepha in my face and claim I am unlearned in my reading and that, if I understood Torah properly, I would also conclude, as Sha'ul did, that it is to be broken rather than obeyed. Well, isn't that adorable? Never one for confusion, Kepha goes so far as to define the error of those doing the twisting. *Keep reading.* He says to beware of those who would lead you away with the error of Lawlessness. That is precisely what the masses on the wide road of existence claim. Kepha is warning about the people who read Sha'ul's letters and conclude that being lawless, which is the same thing as saying *without* Torah, is what Roman Catholic and Protestant Jesus wants from us. Amazing how His-Story keeps repeating itself.

To claim Torah has been done away with because Pa'al apparently said so in one of his letters or whatever is to agree with the same Temple Controllers who strung Mashiach up on a tree.



The problem with the circumcision group wasn't circumcision. Why would the Elohiym of Yashar'el command something that was naughty? No, their problem is that they were going around telling pagans to shave a little extra skin off for their salvation. *Sbnip-sbnip*. Surely, you can see the problem with that, and if not, then I will attempt to guide you. Some of the pagans would go through with the demands of their proselytizers, but then afterwards, they would return to the pagan temples and take part in their pagan rituals. Yahuah, the Most High Elohiym of Yashar'el might be

included as another member of their polytheistic entourage, but that is an adulterous marriage by any standard. Indeed, they would be worse off than before, having a circumcised penis and a stiff neck but no circumcised heart to speak of.

Yahusha may very well have been addressing this very issue when stating:

Woe unto you, scribes and Parashiyim, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Gey Hinnom than yourselves.

Besorah Mattithyahu (Matthew) 23:15

Imagine the Pharisees going about the world with their own rules and regulations and a pair of scissors. The mere fact that they were wrestling [though my editor Rebecca suggests I should use *wresting* instead] the Torah from the hand of Moshe to create modern Judaism, *via* doctrines of men and the Babylonian Talmud, is bad enough. How could anyone then become a twofold child of Gehenna, according to Yahusha? I suspect waving one's certificate of salvation while obstinately remaining a circumcised pagan has something to do with it. Worshiping Elohiym how they see fit, according to the wisdom in their own eyes, rather than how Yahuah has commanded we go about doing it.

Contrarily, on the flip of that coin, there would come proselytizers of the Christian faith who despised obedience to the Torah, doing everything within their means to sever any relationship with the Law and the Prophets. One such example is the unidentified writer of 'The Epistle of Barnabas,' who seethed his teeth at the Torah. He absolutely hated it. Look at how he describes the act of circumcision.

⁶ But you will say: "But surely, the people were circumcised as a seal!" But every Syrian and Arab and all the idol-worshiping priests are also circumcised; does this mean that they too belong to their covenant? Why, even the Egyptians practice circumcision!

Besorah Barnabas 9:6

Notice how the writer of Barnabas is addressing an audience which clings to circumcision as a seal or a mark of righteousness among Elohiym's people. It is clear what the writer of Barnabas' motivations are. I bring him to the forefront of this discussion because, though he despised the writings of Moshe, he does manage to bring up a good point. The surrounding nations were also practicing circumcision. The Syrians, the Arabs, as well as the Egyptians and the idol-worshipping priests. If circumcision of the flesh is the gateway of salvation, does this mean that they were of the Avrahamic covenant as well, having purchased their one-way ticket on the Paradise express? Obviously, no. So again, while playing his part in Korah's rebellion, the writer of Barnabas at least brings up a good point. There has to be something more to salvation than fleshly observances, or else idol worshipers were good to go.

What I have just described is the framework for debate in the first century world. How does one enter a covenant with Yahuah, the elohiym of Yashar'el, exactly? Well, I am about to show you. When last we met, and I demonstrated that the entire narrative of Acts is one which proclaims Pa'al to be Torah observant (and that furthermore, only *false* testimony insists otherwise), I purposely left out Acts 15. That's the big one. It involves the Yerushalayim council and also happens to be the chapter wherein Christians claim the Torah was finally done away with, *good riddance*. No, it doesn't. Quite the opposite, in fact. Read it again. Or how about we read it together?

15 AND certain men which came down from Yahud taught the brethren, and said, **Except ye be circumcised after the manner of Mosheh, ye cannot be saved.**² When therefore Pa'al and Bar Naviy had no small dissension and disputation with them, they determined that Pa'al and Bar Naviy, and certain other of them, should go up to Yerushalayim unto the **apostles** and **elders** **about this question.**

Ma'asiym (Acts of the Apostles) 15:1-2

The issue arising in Acts 15 is precisely what I have already been describing. The ding-dong police were knocking on doors and asking converts to lift their togas as proof of admission. If some of these so-

called converts weren't especially careful, they might meet their local barber in a Damascus back alley, scissors at the ready. The return trip home would be especially painful—if you know what I mean.

But then look at how Dr. Luqas describes them. *Certain men*. These weren't believers in Messiah. Just as telling however is that they weren't demanding skin from a sect of Christians who had already freed themselves from the Torah. If they *were* freed from the Torah, then they wouldn't be reading the Torah, obviously. The New Testament hadn't been written yet, and so, they would have had no other texts to go by. If these certain men had deduced them to be of some *other* religion, they wouldn't have come knocking. The forefront issue is that believers in Messiah were seeking a covenant relationship with Yahuah, the Most High Elohiym of Yashar'el, *via* the instructions in righteous living as exclusively found in the Tanakh. Despite what fruit of the Ruach was being shown by them, the Whang Patrol was going about declaring there were fiery hoops to be jumped through, and specifically, that they were going about them in the wrong order.

Obviously, the matter was pressing enough that **Pa'al** and **Bar Naviy** were asked to journey as representatives of a convoy to Yerushalayim. The hope was to untangle the ins and outs of the circumcision and salvation controversy with the apostles and the elders. The question that needs asked at this point is why Pa'al needed to receive their approval to begin with. He was under their authority, *obviously*. Specific to this council was **Ya'aqov**. He comes into the narrative soon enough, but I thought I'd go ahead and introduce him now. Christians are constantly telling me that Pa'al did away with the law in his writings but then they will often admit that Ya'aqov clung to it in his own epistle. That would be an obvious contradiction then, especially since the entire narrative of Acts shows us time and again that Pa'al was under his authority. Here is what we read about Ya'aqov in 'The Gospel of Thomas.'

12 The disciples said to Yeshua:
“We know that you will leave us.
Who will be great among us then?”
Yeshua told them:

When you find yourselves at that point,
Go to **Ya'aqov** [James] the Just:

All that concerns heaven and earth is his domain.

The Gospel of Thomas 12

I offer 'Thomas' as evidence here only to demonstrate that multiple sources (and what might be argued from various traditions) all seem to highlight that Ya'aqov the brother of Yahusha was the man with the plan. Acts certainly agrees. It is Ya'aqov who offers the decision on how the set-apart assembly was expected to move forward in the face of the circumcision party, not Pa'al. I'm getting ahead of the narrative, but sometimes I just can't help myself. *Continuing.*

³And being brought on their way by the called-out assembly, they passed through Phoenicia and Shomeron, declaring the **conversion of the other nations**; and they caused great joy unto all the brethren.

Ma'asiym (Acts of the Apostles) 15:3

There you have it. Pa'al and Bar Naviy were declaring the conversion of the other nations *into* the Hebrew faith and not the other way around. There was no severing happening at this point in His-Story or at any point when the New Testament was being written. Saying Messiah is a fulfillment of the Torah should direct our attention to how we should walk it out and is not the same thing as claiming Catholic or Protestant Jesus so perfectly observed the Law of Mosheh that he hacked it into pieces so that we wouldn't have to. Nobody is even remotely suggesting that here.

⁴And when they were come to Yerushalayim, they were received of the called-out assembly, and of the apostles and elders, and they declared all things that Elohiym had done with them. ⁵**But there rose up certain of the sect of the Parashiym which believed, saying, That it was needful to circumcise them, and to command them to guard the Law of Mosheh.**

Ma'asiym (Acts of the Apostles) 15:4-5

There is our *second* group of Yahudim. Most people read ‘Pharisee’ in the name and stop paying attention, either thinking them to be the bad guys or completely confusing them with the first group of circumcisers. It says though that they *believed*. Yahusha HaMashiach was in their faith statement. And so, notice how their paradigm is completely flipped from the first group of circumcisers. Unlike the unbelieving circumcisers, it is not circumcision which grafts the goyim into the Hebrew faith. No, faith does. Obedience simply follows. After all, what would faith be without faithfulness? Faith isn’t simply a romantic notion. It is an action. A desire to walk as Yahusha walked, seeing as how he fulfilled the Law. And that includes circumcision. Telling us it was *still* needful to circumcise the converts falls in line with their next statement, that they were expected to guard the Law of Mosheh. No matter how one attempts to dissect this, there is no representative group in attendance which sought to argue against the Torah.

⁶And the apostles and elders came together for to consider of this matter. ⁷And when there had been much disputing, Kepha rose up, and said unto them: Men and brethren, ye know how that a good while ago Elohiym made choice among us, that the other nations by my mouth should hear the word of the Besorah and believe. ⁸And Elohiym, which knows the hearts, bare them witness, **giving them the Ruach Ha’Qodesh, even as he did unto us;** ⁹And put no difference between us and them, **purifying their hearts by faith.**

Ma’asiym (Acts of the Apostles) 15:6-9

Apparently, even the Yerushalayim group couldn’t fully agree on the matter. Circumcision *was* important. If somebody is denying that, then Luqas has dropped the ball, as we are not told about those dissenters. The issue at hand *clearly* has something to do with when somebody might enter a marriage covenant with the Most High. Kepha helps to settle the debate when standing up and giving testimony to the number of converts among the nations who had already received the Ruach Ha’Qodesh. That could only mean one thing, accordingly. Even if they hadn’t perfected their walk with Messiah yet in any particular matter of the Law, Elohiym knew their hearts. Or else he wouldn’t have given them the Ruach Ha’Qodesh.

Purifying their hearts by faith is the same thing as saying Yahuah had actively been circumcising them. Their hearts, that is. The spiritual man, or as Yahusha had once put it, the inside of the cup, was already being transformed. If that is the case, then the outside of the cup, or the flesh, would actively be cleansed in time.

¹⁰ Now therefore **why tempt ye Elohiym, to put a yoke upon the neck of the Talmidiym, which neither our fathers nor we were able to bear?** ¹¹ But we believe that through the grace of the Adonai Yahusha Ha'Mashiach we shall be saved, even as they.

Ma'asiym (Acts of the Apostles) 15:10

Kepha is seemingly *saying* the Torah is a yoke which neither they nor their fathers were able to bear, what gives? Yahusha said his yoke was easy and his burden was light (Mattithyahu 11:28-30). Yochanon said the same thing, that it wasn't grievous (Yochanon Ri'shon 5:3). Moshe through Yahuah did as well in Devariym (Deuteronomy) 30:11–16. In actuality, Kepha is agreeing with the Torah, and as I have already shown in the past, Yahusha, Yochanon, and Moshe have all told us to be obedient to the Father. Still, not looking good for team Torah at the moment. Perhaps I am wrong about everything and should hang up my hat and retire.

Just so we're clear, grace and repentance are a part of Torah. They always have been. Sacrifice is too but repentance is all Yahuah ever really wanted in the face of sin. Most Christians have it backwards. They have been told by the propaganda department that the Torah was a works-based system by which everyone was destined to fail, but it wasn't so. Rather, those in a covenant with the Most-High were expected to repent of their transgressions and believe in his transforming power.

That is what Kepha is ultimately saying here. Read it again if need be. It is salvation through works which was never a part of the program. If it were, then Kepha wouldn't have said: Why tempt Elohiym? You can't tempt Elohiym if it's in his will. By tempting Elohiym, salvation through works is a heavy yoke and never a part of his instructions in righteous living. Therefore, the propaganda department has it wrong. It is through the grace of Yahusha Ha'Mashiach by which the Yahudim and the goyim

have always been saved since the very beginning of the world. If you don't believe me, then look what Pa'al has to say about the His-Story of grace.

⁸ Be not therefore ashamed of the testimony of our Adonai, nor of me his prisoner: but be partaker of the afflictions of the Besorah according to the power of Elohiym ⁹ Who has saved us, and **called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Mashiach Yahusha before the world began.**

Timotheus Sheniy (2 Timothy) 1:8-9

Difficult indeed arguing that the age of grace is something new when in fact the holy calling, the royal priesthood, was never according to the works of its adherents. Yahuah created a nation out of a single man. Yashar'el did nothing deserving of their calling. That's what Pa'al says for those of us paying attention. It was always according to Yahuah's own purpose and grace. Never forget that part. *Grace*. And also, that Yahusha Ha'Mashiach was operating in it even before the world began. There is nothing new under the sun.

Therefore, Kepha is saying the yoke and heavy burden of works-based salvation is the system of man which skews the Torah into their own image rather than the other way around, whereby we might conform to the face of the Father through a circumcised heart. Saying one deserves salvation by their hoity-toity and rather flamboyant method acting only tempts Elohiym. He is responding to the contorted worldview of the certain men whom we have already encountered in verses one and two. They were the ones tempting Elohiym in advocating salvation through circumcision, not the believing Parashiyim present. Otherwise, Kepha has no beef with the act of circumcision.

In review, there are two positions being offered on the table. The unbelievers in verse one wanted the Torah kept for salvation. That's the *first* option. The *second* was presented by the believers. The Torah of Moshe was to be obeyed, but only after they believed. As Yahudim, they understood full well that they had an advantage over the nations in so much that they had studied the Torah from their youth. The goyim

however were just coming into it and would learn in time. These were the Parashiym making the argument. They were present at the meeting, and nobody is scolding them. As evidence, there is no *third* option, whereas the Torah is being done away with. *Continuing.*

¹²Then all the multitude kept silence, and gave audience to Bar Naviy and Pa'al, declaring what miracles and wonders Elohiym had wrought among the other nations by them.

¹³And after they had held their peace, **Ya'aqov answered**, saying, Men and brethren, hearken unto me: ¹⁴Shim'on hath declared how Elohiym at the first did visit the other nations, to take out of them a people for his name. ¹⁵And to this agree the words of the prophets as it is written,

¹⁶After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

¹⁷That the residue of men might seek after Yahuah, and all the other nations, upon whom my name is called, saith Yahuah, who doeth all these things.

¹⁸Known unto Elohiym are all his works from the beginning of the world.

¹⁹Wherefore my sentence is, that we trouble not them, which from among the other nations are turned to Elohiym: ²⁰**But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.** ²¹**For Mosheh of old time has in every city them that preach him, being read in the synagogues every Shabbath.**

Ma'asiym (Acts of the Apostles) 15:10

The best part of any phenomenal narrative is often kept in reserve for the closure, which is precisely what happened here. Ya'aqov's speech is an award winner, in my opinion. Look at what he does. He agrees with Kepha's observations, that Elohiym has indeed visited the other nations, but then takes it a step further. He uses the prophets to back them. There are actually several prophets which endorse this message, but Ya'aqov has

decided to go with Amoc (Amos) 9:11, it seems. A time was coming when the surrounding nations would seek after Yahuah and call upon his name.

In turn, Amoc falls in agreement with Mosheh when speaking through Yahuah, and said:

³⁰ When thou art in tribulation, and all these things are come upon thee, **even in the latter days**, if thou turn to Yahuah Elohayka, and **shall be obedient unto his voice;**
³¹ (For **Yahuah Elohayka is a merciful El;**) **he will not forsake you**, neither destroy you, nor forget the covenant of thy fathers which he swore unto them.

Devariym (Deuteronomy) 4:30-31

The greater context here is that Yashar'el would be handed a bill of divorce and cast into the surrounding nations. The reason being is that they refused to repent of their transgressing the Torah. Astoundingly, the children of Yashar'el *became* the goyim. And so, those are the people being called into the sheepfold. The goyim are being grafted back into Yashar'el. And as you can clearly see, Yahuah promises to be merciful to those who call upon his Name in the later times, seeking to be obedient unto his voice again. There is the grace which Kepha harkened to.

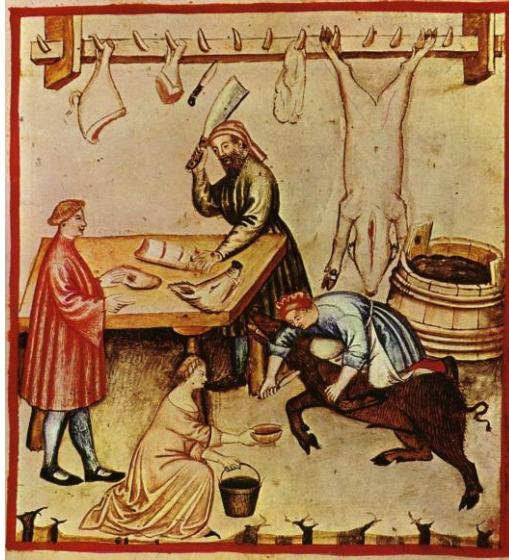
The four things which Ya'aqov mentions; idols, fornication, things strangled, and blood; were all pagan temple practices. Rather than being circumcised at the first, Ya'aqov was saying a new convert must cease and desist immediately from these things, when entering into the salvation journey. Believers cannot be a part of a pagan occultic religion and in a marriage covenant with Yahuah at the same time. It simply cannot be done. My suspicion is that Ya'aqov was specifically commenting upon those so-called converts whom the unbelieving proselytizers were circumcising. After being "saved," the circumcised might return straightway into spiritual adultery, and despite being a merciful El, Yahuah can't have that.

The final line is the password and the decoder in understanding all of this while conveniently it is the most often ignored. Ya'aqov judges in favor of the believing Parashiyim. The Torah abides. It is unreasonable to expect

that new believers would understand every matter of the Torah from the very get-go. But because Mosheh is being taught in the synagogues of every city that is being preached, Ya'aqov judges that the faithful sort will read and dissect the Law little by little with each approaching Shabbat. In time, a circumcised heart will convict him of fleshly circumcision, if he hasn't been circumcised already.

That settles it then. The Yerushalayim council favored a heavenly kingdom by which the believers would enter a covenant with Yahuah, *via* the faith of old rather than a new one. The deduction is easy to follow. Those who found faith in Elohiym would immediately leave their occultist practices behind them and then begin learning obedience through Yahuah's instructions in righteous living. Yahuah is to be worshiped, but not as the pagans worship him.

Pa'al's attendance in Yerushalayim is of the utmost importance. He furthermore engaged in the debate. Kepha agreed with him. By all indications, Ya'aqov's ruling favored both testimonies. Salvation came through faith, whereas obedience was something which would be learned by the faithful. There is only one instruction in righteous living, and it is the Torah. And so, I ask you, why would Pa'al then turn around and hack away at the Torah for his goyim friends? If he did, then Dr. Luqas would be lying in claiming those were *false* accusations perpetrated by the Jews. Just as importantly, Pa'al would not only be in violation of the Apostles' decision, but he would also be a false prophet. It seems to me, the writings of Pa'al begin to make a lot more sense when reading them in the light of Ya'aqov's decision.



Pork Is *Still* an Abomination: Kepha's Vision *Finally* Explained

“OH, haven’t you gotten the memo? Easter ham is kosher again,” you tell me. That’s why you cleared your throat just now, isn’t it? To explain my error. Bacon is an American pastime. Just like ice cream and politics. And don’t even get me started on bacon bits *in* ice cream. The hot dog is as American as bottle rockets and barbecues and the 56 signers of the Declaration of Independence, as well as drill sergeants and the Federal Reserve and bleeding on the flag to keep seven of its stripes red or whatever. Thanks in part to Kepha’s vision of the animals on the sheet, something called the Boston Butts is up for grabs again. But is it really though? Let’s have another look at the animals on the sheet, shall we? I will if you will.

⁴⁴ For the king had sent cepheriym by messengers unto Yerushalayim and the cities of Yahud that they should

follow the strange laws of the land, ⁴⁵ And forbid ascending smoke offerings, and sacrifice, and drink offerings, in the Temple; and that they should profane the Shabbaths and feast days: ⁴⁶ And pollute the sanctuary and holy people: ⁴⁷ Set up altars, and Asherah poles, and chapels of idols, **and sacrifice swine's flesh, and unclean beasts:** ⁴⁸ That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: ⁴⁹ **To the end they might forget the Torah, and change all the ordinances.**

Makkabiyim Ri'shon (1 Maccabees) 1:44-49 [Cepher]

You will tell me that's not Kepha's vision and that I'm already stalling, which is apparently a habit of mine. I'm just pointing out the reported fact that, if the Antichrist were to incite the abomination of desolation all over again, baby back ribs would apparently be on the menu and therefore not a part of the problem. Cleanse the Temple but keep the coals glowing out back, did I get that right? Yeah, I'm sure the ham hock and the other unclean beasts had nothing to do with it. Shrimp and oysters, probably. Surf and turf if I had to guess.

Smoked shank is the reason for the season and why I'm thinking of bringing this up now, because pork chops plays into the dispensationalist wet dream. The bulk of the futurist Revelation crowd, though certainly not all of them, have little choice but to conclude that Antichrist will have to come up with other menu options or risk coming to terms with the fact that they too inhabit the spirit of antichrist. And obviously, the point of the exercise in Makkabiyim is explained to us. It was so that the people might forget all about the Torah and change its ordinances. Seems like a success if I dare say so myself. Ask any Christian what caused the abomination of desolation and they'd be hard-pressed to connect the dots between that and the skin on their Hawaiian pizza.

Going back even further in His-Story, and *this* is what we read:

²⁴ And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; **the kind that is**

clean and the kind that is **unclean**; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so.

Bere'shiyth (Genesis) 1:24 [Aramaic Targum]

It truly is difficult journeying back any further into His-Story than that, seeing as how we've landed upon the fifth day of the creation week. And as you can clearly see, clean and unclean animals were identified, telling us that catfish weren't metamorphosized into bottom feeders at Sinai, as many suspect. Just this very moment, you frantically flipped through the pages of your Bible and didn't read anything regarding clean or unclean animals on the fifth day of creation. That may be. The Aramaic Targum is an ancient translation, far older than the Hebrew Masoretic, and I am simply making a point to show that the transcribers knew the *obvious* when they stumbled upon it, which is precisely what "according to his kind" directs our attention to. The clean kind. And the unclean kind. Each according to his kind.

Fun fact, I am no friend of Darwinian evolution. I suppose it would take one though to bolster the claim that there haven't always been clean and unclean animals in nature, and that additionally somehow, the pig evolved into one when the children of Yashar'el departed Mitsriym. Meanwhile, for the attuned observer, the world was literally designed in a specific way. To deny that is like saying a doctor only suggests your baby's sex when in fact the genetic makeup of boys and girls underneath the diaper was just as apparent during the creation week as clean and unclean animals. Not even their roles are the same. Only the indoctrinated victims of our Roman Controllers are incapable of seeing the difference between the two.

Kepha's vision doesn't part ways with anything we've already read in Makkabiyim or the Aramaic Targum, and I'll show you.

⁹ On the morrow, as they went on their journey, and drew nigh unto the city, Kepha went up upon the housetop to pray about the sixth hour: ¹⁰ And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, ¹¹ And saw heaven opened, and a certain

vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: ¹²Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ¹³And there came a voice to him, Rise, Kepha; kill, and eat. ¹⁴But Kepha said, Not so, Adonai; for I have never eaten anything that is common or unclean. ¹⁵And the voice spoke unto him again the second time, What Elohiym hath cleansed, that call not thou common. ¹⁶**This was done thrice:** and the vessel was received up again into heaven. ¹⁷**Now while Kepha doubted in himself what this vision which he had seen should mean,** behold, the men, which were sent from Qurnelius had made enquiry for Shim'on's house, and stood before the gate, ¹⁸And called, and asked whether Shim'on, which was surnamed Kepha, were lodged there.

Ma'asiym (Acts) 10:9-18

Oh no. It's happened. The entirety of Scripture has been defeated. By a single vision. Kepha saw a host of animals on a sheet, telling us that Yahuah has changed his mind about the whole abomination thing, as found in Leviticus 11:7. All those people who kept their bodies pure, because Yahuah told them the alternative was abominable, and for what, exactly? So that Kepha could take a trip to the all-you-can-eat buffet? Vultures and pelicans, salamanders and horses and gorillas as well as puppies and kittens are finally on the menu. Who says the gospel can't taste good? *Continuing.*

¹⁹While **Kepha thought on the vision,** the Ruach said unto him, Behold, **three men seek thee.** ²⁰Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Ma'asiym (Acts) 10:19-20

Hmmm, I wonder if the **three men** have anything to do with the **three visions.** It's almost too convenient, how Kepha is still chewing on the meaning of his *thrice* repeated vision and then three men arrive on

schedule, but who am I to declare its meaning? Best to let Kepha interpret the dream for us. Let's keep reading.

²¹Then Kepha went down to the men which were sent unto him from Qurnelius; and said, Behold, I am he, whom ye seek: what is the cause wherefore ye are come? ²²And they said, Qurnelius the centurion, a just man, and one that fears Elohiym, and of good report among all the nation of the Yahudiyim, was warned from Elohiym by a holy angel to send for thee into his house, and to hear words of thee. ²³Then called he them in and lodged them. And on the morrow Kepha went away with them, and certain brethren from Yapho (Joppa) accompanied him. ²⁴And the morrow after they entered into Qeycaryah (Caesarea). And Qurnelius waited for them, and he had called together his kinsmen and near friends. ²⁵And as Kepha was coming in, Qurnelius met him, and fell down at his feet, and worshipped him. ²⁶But Kepha took him up, saying, Stand up; I myself also am a man. ²⁷And as he talked with him, he went in, and found many that were come together.

Ma'asiym (Acts) Acts 10:21-27

I'm not really seeing anything here regarding the vision's interpretation. Maybe we should just give it up and make one up and then stuff our face with chili. I don't know, I get the feeling we will be rewarded if we trudge on. Yah would prefer it that way. After all, it is his right to conceal a matter and the honor of kings to seek it out. The only problem is, it's difficult finding anyone nowadays who will read a thing through to the end. I'm willing to bring up the standard and finish it if you are. To *you know*, see if there's a moral to the story after all.

²⁸And he said unto them, **Ye know how that it is an unlawful thing for a man that is a Yahudiyim to keep company or come unto one of another nation; but Elohiym hath shewed me that I should not call any man common or unclean.**

Ma'asiym (Acts) 10:28

Woah, horsey. Did Kepha just interpret the dream for us? I think so. Let's not jump the gun quite yet, but I'm pretty certain Kepha interpreted the dream for us. Yes, I reread it again. He *did*. He said Elohiym had shown him that he should not call any **man** common or unclean. Why did he leave out the part about the animals? Shouldn't Kepha tell them about the unclean animals being clean again? Kepha, why didn't you tell them about the animals? They're clean, right? RIGHT...! There are a lot of unhappy Baptists standing around at the church picnic right now, preparing to hock a loogy at me downwind. What is going on? I thought the vision was about a cob salad and the bacon bap, not people. *Silly* Kepha. Can't interpret his own vision nearly as well as people with degrees and Seminary students. You have to wonder if he corrects his own error later on. Let's keep reading in case that happens.

³⁴ Then Kepha opened his mouth, and said, **Of a truth I perceive that Elohiym is no respecter of persons:** ³⁵ **But in every nation he that fears him, and worketh righteousness, is accepted with him.**

Ma'asiym (Acts) 10:34-35

I cheated and skipped ahead several verses. It was to save paper. But as you can see, Kepha interpreted his vision *again*. If you're counting on your fingers, that's his *second* clarification, and they remain the same. He said Elohiym is no respecter of ~~pork~~. Wait, scratch that. What I meant to say is *persons*. "Of a truth I perceive" is just as important. It's his way of letting us know what his analysis is, and that it is the Elohiym-given truth rather than a lie.

If Kepha *were* lying to us, he would say something to the goyim like: "I brought the sausages. Fire up the grill," thereby causing the Baptists to perform backflips and somersaults with a napkin clinging to their neck. And just in case that wasn't made abundantly clear to those of us inhabiting a later century, he clarifies: Every nation that fears Elohiym is accepted by him, so long as they are workers of righteousness. Notice how he didn't say workers of lawlessness were accepted by Elohiym. Nobody changed the definition of righteousness in this story. The Torah abides.

Had somebody stuck a fork in the Pork Hocks and Shanks, then that said individual would be a worker of lawlessness by definition. Recognizing the difference though is probably none of my business.

In the following chapter, Kepha once more recounts his story and *again* interprets his vision for the other apostles. If you're still counting on your fingers, that's three times he interprets the thrice vision regarding the three people, and it just so happens to be about people. *Ama-za-zing!* You can't make this stuff up.

11 And the apostles and brethren that were in Yahudah heard that the Goyim had also received the word of Elohiym. ²And when Kepha was come up to Yerushalayim, **they that were of the circumcision contended with him,** ³*Saying,* **Thou went to men uncircumcised,** and did eat with **them.**

Ma'asiym (Acts) 11:1-3

Now that I think about it, this would have been the perfect opportunity for Ya'aqov and the Yerushalayim group to add cutlets to their list of complaints. But they didn't. Read it again. Nowhere do they claim that Kepha was gnawing upon a club sandwich. Seems to me like what they were upset about is the fact that he ate among pagan men who had yet to cross over into the Avrahamic covenant by way of taking a knife to it. I could be wrong about that. Wouldn't want to make the mistake of so many Seminary students. Best to let Kepha explain it in his own words. *Continuing.*

⁴ But Kepha rehearsed the matter from the beginning, and expounded it by order unto them, saying, ⁵ I was in the city of Yapho praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: ⁶ Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ⁷ And I heard a voice saying unto me, Arise, Kepha; slay and eat. ⁸ **But I said, Not so, Adonai: for nothing common**

or unclean hath at any time entered into my mouth.⁹ But the voice answered me again from heaven, What Elohiym hath cleansed, that call not thou common.¹⁰ And this was done **three times**: and all were drawn up again into heaven.¹¹ And, behold, immediately there were **three men** already come unto the house where I was, sent from Qeycaryah unto me.

Ma'asiym (Acts) 11:4-11

At what point during or any time after Kepha's explanation do you think the brothers Ya'aqov and Yehudah went out and ordered a Cubano sandwich with the Yerushalayim group? Or how about a McRib? McDonalds brings that one back from time to time. Kepha was hungry when the vision occurred, but it was to illustrate a point. He thought upon what the thrice vision might entail, and thought upon it some more, and then finally concluded, *rightfully*, that the meaning could be found in the three men. If only others would think about this with as much consideration as Kepha did. The vision was obvious to him and everyone else whom he told it to. I would have to be purposefully deceitful in order to fill the craving in my stomach by twisting his words, but it happens everywhere and in practically every church denomination. Also, pork is disgusting and it's in practically everything. That is testimony in and of itself that Scripture is a living document, and that HaSatan wants us ritually unclean, committing abominations.

Again, before this is over you shall see why I took the time to take you through this activity. It plays into the 70 AD narrative. Thank you for your patience, The Management.



The Seven Kings *and* Seven Caesars of Rome

THE simplest explanation is usually the correct one. That's according to Occam's razor which, by the way, very much applies to identifying the beast in Revelation chapter 13. It had seven heads—you know. Rome was a city of seven hills. But it also had seven kings, *originally*. A little later down the turnpike, those seven kings would re-emerge as the Caesars. Look, you can keep accusing me of being a filthy, stinking preterist, but the fact of the matter is, claiming Revelation as something unfulfilled is not only wishful thinking, it also completely misses the New Testament's peripheral vision. Everybody keeps looking around for the arrival of the beast, and indeed there are many beasts throughout His-Story, including our own time-period, but the answer has been staring us in the face all along. The beast was a contemporary of Revelation's author.

Go ahead and see what I mean. Give it a read.

13 AND I stood upon the sand of the sea, **having seven heads and ten horns,** and upon his horns ten crown, and upon his heads the name of blasphemy.

Chizayon (Revelation) 13:1 [Cepher]

It's as I've always said, the beast of Revelation chapter 13 was a sea monster. Even if you disagree with the part about the seven kings, which is often the case, we might as well find common ground with the prophets, no? Seems like a good idea, all things considered. For the prophets, you see, employed sea monsters to symbolize the oppressive *goyim* empires surrounding them. I could list several instances, but Daniy'el chapter 7 seems like the most obvious choice.

7 IN the first year of Ba'alsha'tsarsar king of Babel Daniy'el had a dream and vision of his head upon his bed: then he wrote the dream and told the sum of the matters. ² Daniy'el spoke and said, I saw in my vision by night, and behold, the four winds of the heavens strove upon the Great Sea. ³ And **four great beasts came up from the sea, diverse one from another.**

Daniy'el (Daniel) 7: 1-3 [Cepher]

Skipping ahead.

¹⁷ **These great beasts, which are four, are four kings,** which shall arise out of the earth.

Daniy'el (Daniel) 7: 17 [Cepher]

And *there* you have it. The four beasts are government entities, *obviously*. But perhaps more importantly, they are embodied by the ruach of four separate kings. Returning now to the beast of Revelation 13 and my claim that Rome had begun under the dictate of seven kings, we read:

The **king of Rome** (Latin: *rex Romae*) was the **chief magistrate** of the **Roman Kingdom**.^[1] According to **legend**, the first king of Rome was **Romulus**, who founded the city in 753 BC upon the **Palatine Hill**. Seven legendary kings are said to have ruled Rome until 509 BC, when the last king was overthrown. These kings ruled for an average of 35 years.

You see, even The Wikipedia agrees. There were seven kings in all, starting with **Romulus**. Never an eighth. We even know each of Romulus' successors. And it's not like I haphazardly stumbled upon this discovery by counting all seven of them up on my fingers, either. No, the number

seven is often regurgitated by our Controllers. The part where they call it a *legend* is simply their way of passing notes in class. They're apparently too professional to believe in fairy tales but don't seem too keen on proving it untrue either. Apparently, and despite the number of ancients who claimed a seven-king succession, one library or another burned to the ground, thereby destroying any and all *official* documentation. *Oh dear*. Has anybody checked in the Vatican? If only I had a library card. Well, here are their names anyways.

Name	Birth	Reign	Succession
Romulus	c. 770 ^[2]	c. 753 – 716 BC (37 years) ^{[3][2]}	Proclaimed himself king after murdering his brother, Remus.
Numa Pompilius	c. 753/4 ^[4]	c. 715 – 672 BC (43 years) ^{[5][4]}	Elected king by the Curiate Assembly, after the death of Romulus. Brother in law of Romulus. ^[6]
Tullus Hostilius	???	c. 672 – 640 BC (32 years) ^[7]	Elected king by the Curiate Assembly, after the death of Numa Pompilius.
Ancus Marcius	???	c. 640 – 616 BC (24 years) ^[8]	Son in law of Tullus Hostilius. ^[9] grandson of Numa Pompilius; five years old at the time of his grandfather's death. ^[7] he was elected king by the Curiate Assembly after the death of Tullus Hostilius.
Lucius Tarquinius Priscus	???	c. 616 – 578 BC (38 years) ^[9]	After the death of Ancus Marcius, he became regent due to Marcius' sons being too young, but was soon elected king by the Curiate Assembly. He was the first Etruscan king, and was originally known as Lucumo.
Servius Tullius	???	c. 578 – 534 BC (44 years) ^[9]	Son in law of Lucius Tarquinius Priscus. ^[10] He seized the kingship after Ancus' sons had Tarquinius Priscus assassinated under the guise that he was merely filling in while the king was recovering.
Lucius Tarquinius Superbus	???	c. 534 – 509 BC (25 years) ^[9]	Son or grandson of Lucius Tarquinius Priscus; seized the kingship after the assassination of Servius Tullius which he and his wife (daughter of Tullius) helped orchestrate.

So, Romulus, Numa Pompilius, Tullus Hostilius, Ancus Marcius, Lucius Tarquinius Priscus, Servius Tullius, *and* Lucius Tarquinius Superbus. I counted exactly **7**. How many did you count? *I knew it*. Seven. But what of an eighth? There is no eighth. After the seventh, the Edomite tyrants were expelled, and Rome became a Republic.



And no, that wasn't a slip-up. I wasn't trying to be clever either. I have covered the origins of Romulus in other assignments. Demonstrating his

Edomite connection, as well as the other six kings, would therefore only be a review. That's a theme which won't be repeated here. What I neglected to mention is that the twins Romulus and Remus were the result of a Vestal Virgin being raped by Mars. I'm only thinking to bring up his adoption now by the Edomites, according to Jewish literature, because Esau the father of Edom wanted to murder his twin brother Ya'aqov. Let's not forget how the cities of Qayin were founded upon the murder of Havel. There's a familiar theme at play here, and it's Biblical. What theme is that? I'm glad you asked. The Wikipedia outlines it for us. *Follow* along.

After arriving back in the area of the seven hills, they disagreed about the hill upon which to build. Romulus preferred the [Palatine Hill](#), above the Lupercal; Remus preferred the [Aventine Hill](#). When they could not resolve the dispute, they agreed to seek the gods' approval through a contest of [augury](#). Remus first saw six auspicious birds but soon afterward Romulus saw 12, and claimed to have won divine approval. The new dispute furthered the contention between them. In the aftermath, Remus was killed either by Romulus or by one of his supporters.^[4] Romulus then went on to found the city of Rome, its institutions, government, military and religious traditions. He reigned for many years as its first king.

Romulus murdered Remus. The reason being is that Romulus preferred the Palatine Hill above the Lupercal for Rome's foundation, whereas Remus preferred the Aventine Hill. Romulus couldn't have that. The Lupercal was the cult center for the worship of Pan, and again, if you read **1948**, then you'll know Pan is none other than Cham. Cham was one of Noah's three sons. But unlike Shem and Yapheth, who were from the line of Sheth, Cham was a Qayin. No time to explain that now. The mother of Romulus and Remus was someone named **Rhea Silvia**. Not sure which of Noah's sons she's descended from. If I had to guess, Cham, seeing as how Pan-Cham traveled across Europe usurping thrones and planting his children's bums in them. Meanwhile, it's quite apparent that they are the result of another Watcher incursion.

That's where the story of Rome begins. Quite dramatic, I know. If I were to take the time to dissect each of Rome's *seven* kings, I imagine many connections might be made to the Caesars. For example, Servius Tullius was the sixth king of Rome, and he was murdered. Take a mental note of that. It was his murder at the hands of his successor, Lucius Tarquinius

Superbus, which helped to bring about the end of the seven-headed beast—at least for now. What we have in Revelation is a symbolic, if not spiritual return of the seven founding kings. The seven-headed beast *is* Rome’s return to autocracy. In 44 BC, the beast arose from the sea when Julius Caesar declared himself emperor for life.



THE SEVEN heads of the beast are seven hills but *also* seven kings. That’s what Yochanon assures us in chapter 17 of Revelation. No, not the original seven kings of Rome, mind you. There is probably something to be said about the ruachs of those kings as embodied by the beast, but we’re moving on to the Caesars, because the seven heads were contemporaries of Yochanon. Well, most of them. You probably don’t believe me. See for yourself then.

The state *is* Caesar.

Ovid

Short but sweet. *The state is Caesar.* Difficult to read that in any other light, even when rearranging the words. For the record, **Ovid** was a Roman poet. Born in 43 B.C. Died in 18 A.D. Hugely influential in propagandizing the divinity of the Caesars. Excommunicated by Caesar Augustus, ironically. His quote is directly to the point though, just as I like

it, and you probably still don't believe me. Very well then. Sometimes I must play this thing from all angles, and so, with my back against the wall, I'm pressed to source nearly everyone's favorite writer. Sha'ul writes:

¹⁸ **And he is the head of the body, the called-out assembly:** who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Qolasiym (Colossians) 1:18

The 'he' spoken about here is Messiah. You probably knew that already, but it's best not to assume. And as you can clearly see, Ovid's sentiments are here presented. Like Caesar and the state, so too is Messiah the head of a government. The called-out assembly makes up his body. Crisis resolved. Getting back to the seven-headed beast of Revelation then.

⁹ And here is the mind which has 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 comes, he must continue a short space.

Chizayon (Revelation) 17:9-10

See, you can't claim all seven kings are *still* to rise in the world we inhabit today. According to Yochanon's own words, five had already fallen. At the time he sat down to dictate Yahusha's epistle to the seven churches, one *still* was. Simple math informs us that the sixth king was already ruling by then. If I were to pen a letter today telling you about the 45 heads of the beast who *were*, and the 46th which *is*, the educated reader would know I were referring to President Joe Biden. Likewise, everybody would have known the man's identity then as well. Nero. *That's who.*

Nero's reign lasted from 54-68 AD, telling us that Revelation was written sometime during those years. Notice though how there was *still* another to come. Yochanon is saying: however bad you think it is now, wait until the next guy comes along, because that's when the laurel wreath really hits the fan. Yochanon's attention seems to be thrust upon **Caesar Nero, Caesar Vespasian, and Caesar Titus**, all of which add up to **666**, by the

way. You will tell me that's not possible, as the tally adds up to eight kings rather than seven. I haven't gotten there yet. *Continuing.*

¹¹ And the beast that was, and is not, even **he is the eighth, and is of the seven**, and goes into perdition.

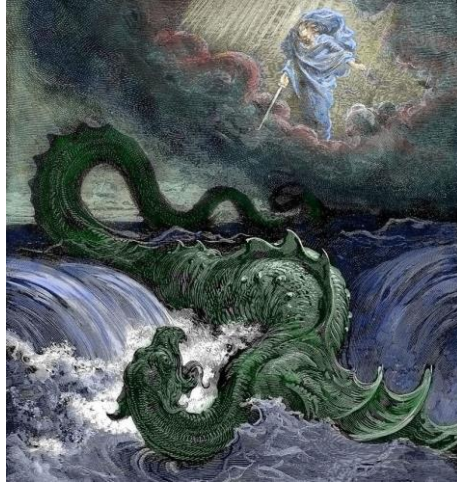
Chizayon (Revelation) 17:9-11

But how can there be eight kings if each head is a king and there are only seven of them? *Riddles in the dark.* I know the answer to this one. Unveiling everything however is a process, and I'm not ready to give it away quite yet. You will have to wait a little longer. For now, amuse me. The identities of numbers six, seven, and eight are Nero, Vespasian, and Titus. Just go with it and then write me a letter of complaint afterwards.

Anyways, *here* is every Caesar in order, starting with Julius Caesar and then ending with Titus.

Julius (46-44 BC)
Augustus (31 BC-14 AD)
Tiberius (14-37 AD)
Caligula (37-41 AD)
Claudius (41-54 AD)
Nero (54-68 AD)
~~Galba (68-69 AD)~~
~~Otho (January-April 69 AD)~~
~~Aulus Vitellius (July-December 69 AD)~~
Vespasian (69-79 AD)
Titus (79-81 AD)

Immediately, you will count eleven names written here and not eight. Numbering them from one to eleven was not a slip-up on my part. I crossed out numbers 7-9 on the list because they were never intended to be counted as heads on Yochanon's beast. You will tell me, 'Close, but no cigar'. *Also*, that I'm cheating. Well, I don't see it that way. And before we're through, I hope to present the logic attributed to crossing out their names. Now that I think about it, we might as well delve into a proper explanation now. It will take switching topics though. So, here we go.



The Antichrist and Leviathan

LEVIATHAN. The identity of the beast being described in Revelation chapter 13 and 17 *is* Leviathan. Bet you didn't see that one coming. It's true though, all of it. I'm telling you this now because the sudden emergence of an eighth head of the beast demands an explanation. Leviathan answers to no one and yet explains everything as far as I'm concerned. For Leviathan is a sea monster with seven heads, you see. Not eight, *per se*. Though eight is certainly not without the realm of possibilities. You will tell me the Bible never once says he has seven or eight heads. This is true. He does have more than one though. See for yourself.

You broke **the heads of Leviathan** in pieces,
And gave him *as* food to the people inhabiting the
wilderness.

Psalm 74:14

It says *heads*. Plural. Can't say it's only one now. Therefore, every illustration we've ever seen of Leviathan sporting one head is wrong. The

ancient Greeks and the Romans had a multi-headed serpentine monster named **Hydra** to contend with. The oldest extant narrative depicting Hydra appears in Hesiod's *Theogony*, and its earliest depiction can be found on a pair of bronze fibulae dating back to the whereabouts of 700 BC, sporting **6** heads. In the 600's, Alcaeus gave it an upgrade to **9** heads.



Not the same creature as Leviathan—you say. Or close but no cigar, as the Cubans say. Know what creature *is* though? The creature from the ancient Canaanite drama, ‘The Ba’al Cycle’ *is* Leviathan. And I quote:

<p>When you killed Litan, the Fleeing serpent, annihilated the Twisty Serpent, the Potentate with Seven Heads, the heavens grew hot, they withered.</p> <p>The Ba’al Cycle</p>	<p>Have you forgotten, Ba’al, that I can surely transfix you, for all that you smote Leviathan the slippery serpent, and made an end of the wriggling serpent, the tyrant with seven heads? The heavens will burn up and droop helpless, for I myself will crush you in pieces, I will eat you...</p> <p>The Ba’al Cycle</p>
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Seven heads. Not six or eight but seven. *Sure*, the creature is named Litan rather than Leviathan in one translation, but to erase any doubts, we read Leviathan in another. And then look at what else we read.

⁵ And Uvall took Lamech to the edge of the sea. ⁶ And they saw [...] **Leviathan coming up out of the sea having ten horns upon its head**...

The Book of Lamech of Cain: And Leviathan 3:5-6

Well, *well*, well. Who has ten horns now? Leviathan does. Starting to sound a lot more like the beast from Revelation, don't it? At first you had your reservations. It's okay. *If the glove fits*. Skipping ahead.

⁶ [...] **Leviathan** with **one head** so [mighty] that **seven** [...] are [seen as one]. [...] Leviathan the [mighty] with **ten [mighty] horns** on his [mighty] head.

The Book of Lamech of Cain: And Leviathan 5:6

The Leviathan has ten horns but also, if I'm reading that right, it has seven heads which are seen as one. Hmmm, sounds esoteric. Several chapters later in the book, Tubal-Qayin cuts off the head of Leviathan and then hangs it from the city of Chanok, which we are told was ruled by fallen angels. I'm thinking the decapitated head is only the exoteric explanation of things.



Seeing as how his father Lamech was a Master Mahan and Leviathan furthermore served him, killing anyone at the clap of his hands, we might read this as Tubal-Cain toppling the alchemical Wizardry of his old man. Clearly, Leviathan did not die. He may have appeared to die, with the severed head and all, but as we've already read, Leviathan only appeared to have one head. Certainly, to the uninitiated and profane and perhaps even the unimaginative he would have seemed as so. If anything, Leviathan would have grown two more heads in the stump where Tubal-Qayin slayed him. That goes along with the entire theme of the book, by

the way. HaSatan's kingdom will not be toppled, not even by the coming surge of floodwater. No, not until Yahuah, the Most-High Elohiym of Yashar'el tosses the Satan and his confederacy of divine beings into the lake of fire.

Getting back to that part where I said the three Caesars **Galba**, **Otho**, and **Vitellius** should not be numbered upon the heads of the beast. Well, they weren't part of the Caesar family line either. All three came to prominence following Nero's supposed suicide in 68, and then ruled for a short while in **69**, amongst the confusion. That was the year which has come to be known as the year of the four Caesars. You see, news of Nero's death coincided with the outbreak of civil war, the first since Mark Antony's death in 30 B.C. Another way of saying this is that Nero was the last ruling member of the Caesar dynasty and the beast died with him. The rest of the world watched it happen in real time. Take a mental note of that. It would not rise from the dead again until the Flavian Dynasty. Who was the fourth Caesar to bookend the year? **Vespasian**, of course. And Vespasian, as you well know by now, was a Flavian.

It happened like this. Nero was declared an enemy of the state. After committing suicide, Galba then entered the city and was promptly declared Emperor. It wouldn't last. During a coup d'état, Galba was offed in the street by the **Praetorian Guard**. FYI, the Praetorian Guard was Caesar's **Intel**, telling us that his assassination was a psyop. Probably scripted. Otho only lasted three months and then took a dagger to his own heart. *Sure*. We are told Otho committed the deed to steer his Empire away from another civil war, thereby laying the red carpet out for his Flavian successor, but I have little reason to believe any of these events were organic. It's all psychodrama. Performance witchcraft intended to further mold humanity into a certain image. The ceremony involved everyone's favorite phoenix. Death and rebirth and all that.

The entire world was watching, and what they saw were Vespasian and Titus, simultaneously bringing about order to the Roman Empire. With their victorious arrival in Rome the following year, it can truly be said that the beast rose from the dead. Two new heads grew from the severed neck of the seven-headed beast, making eight in all. Who is the eighth? Vespasian's other son, **Domitian**. And lest I forget, Vespasian and Titus

were *both* declared Caesar at the same time, even sharing the same Roman cognomen, **Titus Flavius Vespasianus**.

Josephus was a Flavian. Remember that the next time you go flaunting his quotes about. He wasn't simply a Roman whore though. No, Josephus was very much a part of the beast which Yochanon warned us about. Propaganda of the Beast, for sure. But that's not even the whole of it. Very few seem to notice nor care to appreciate that Josephus **named Caesar Vespasian as the Jewish Messiah**.

Quoting directly from Josephus.

But what more than all else incited them to the war was an ambiguous oracle, **likewise, found in their sacred scriptures**, to the effect that at that time **one from their country would become ruler of the world**. This they understood to mean someone of their own race, and many of their wise men went astray in their interpretation of it. **The oracle**, however, **in reality signified the sovereignty of Vespasian, who was proclaimed Emperor on Jewish soil**.

Josephus, War of the Jews 6.5.4

He said it. He actually said it. Read that quote again if need be. It couldn't be made any clearer. Come to think of it, it's one of the most jacked up and emotionally abusive quotes I've ever come across. When stating the Yahudim were in error to believe the Messiah would arise from their own people, Josephus simultaneously claims Messiah was the very person who destroyed Yerushalayim and the Temple in naming Caesar Vespasian as their man. And again, lest you forget, his name adds up to **666**. Josephus *outed* antichrist.

What makes Josephus' line even more maladapted is the oracle whom he chooses as his own. **Bil'am**. He was quoting from the prophecy of Bil'am. If you need a refresher, Bil'am was the guy with the talking donkey. But first and foremost, he was a diviner hired by Balaq, king of Moab, to place a malediction on the people of Yashar'el when they were camped on the plains of Moab.

In Bil'am's own words.

¹⁷ I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Ya'aqov, and a Sceptre shall rise out of Yashar'el, and shall smite the corners of Mo'av, and destroy all the children of Sheth.

¹⁸ And Edom shall be a possession, Se'iyir also shall be a possession for his enemies; and Yashar'el shall do valiantly.

¹⁹ Out of Ya'aqov shall come he that shall have dominion and shall destroy him that remains of the city.

Bemidbar (Numbers) 24:17-19 [Cepher]

It's *okay*. You can say it. That's jacked up. Comparing Vespasian's destruction of Yerushalayim to the prophecy of Bil'am, that is. Psychotic even, or as we'd say in the 90's, scandalous. If you're an ex-military man, you might even call it for what it is and claim FUBAR as the culprit. Here at The Unexpected Cosmology, we're scholars among heathen and I-myself am a family man, but sometimes gentlemen lack the words. But there you have it. You were seeking an antichrist and *now* you have one.

The destruction of Yerushalayim wasn't exactly incidental, either. The Flavian victory in Yahudah not only solidified their right to rule; to the eyes of the Roman populace, it qualified their godhead. Taken as a whole, Revelation 13 includes their triumphal entry into Rome immediately after the fall of Yerushalayim in 70 A.D. Their arrival was greeted with overwhelming praise. The civil war had ended. But so had the war in Yashar'el. Both threatened to collapse the empire—but no longer. They arrived as father and son.

More specifically though, God *and* son of God.

I know, I know, *heavy bro*. Before Flavians destroyed Yerushalayim, Caesar worship had already become a pastime. That's what you're planning to tell me. Julius, Augustus, and Claudius however were posthumously recognized as gods, for the most part. Contrarily, the aura of divinity

which Vespasian surrounded himself with was part of his public relations regime. Miraculous healings were among them. There are three ancient scholars who attest to Vespasian's healing abilities. **Cassius Dio** came along a hundred years later or so, according to *official* history. **Tacitus** and **Suetonius** however were contemporaries of the emperor. They both give similar accounts, but for sake of paper, and because I love trees so, I will only quote from one of them. *This* is what Tacitus has to say on the matter.

In the months during which Vespasian was waiting at Alexandria for the periodical return of the summer gales and settled weather at sea, many wonders occurred which seemed to point him out as the object of the favor of heaven and of the partiality of the Gods. One of the common people of Alexandria, well known for his blindness, threw himself at the Emperor's knees, and implored him with groans to heal his infirmity. This he did by the advice of the God Serapis, whom this nation, devoted as it is to many superstitions, worships more than any other divinity. He begged Vespasian that he would deign to moisten his cheeks and eyeballs with his spittle. Another with a diseased hand, at the counsel of the same God, prayed that the limb might feel the print of a Caesar's foot. At first Vespasian ridiculed and repulsed them.

They persisted; and he, though on the one hand he feared the scandal of a fruitless attempt, yet, on the other, was induced by the entreaties of the men and by the language of his flatterers to hope for success. At last, he ordered that the opinion of physicians should be taken, as to whether such blindness and infirmity were within the reach of human skill.

They discussed the matter from different points of view. 'In the one case,' they said, 'the faculty of sight was not wholly destroyed, and might return, if the obstacles were removed; in the other case, the limb, which had fallen into a diseased condition, might be restored, if a healing influence were applied; such, perhaps, might be the

pleasure of the Gods, and the Emperor might be chosen to be the minister of the divine will; at any rate, all the glory of a successful remedy would be Caesar's, while the ridicule of failure would fall on the sufferers.'

And so, Vespasian, supposing that all things were possible to his good fortune, and that nothing was any longer past belief, with a joyful countenance, amid the intense expectation of the multitude of bystanders, accomplished what was required. The hand was instantly restored to its use, and the light of day again shone upon the blind. Persons actually present attest both facts, even now when nothing is to be gained by falsehood.

Tacitus, Histories 4:81

What you just read transpired in the weeks *before* Vespasian and Titus returned to Rome from Yerushalayim. The route they took was through Alexandria, which just so happens to be where the miracles occurred. If you wanted to be praised as a god in the Hellenized world, then why not follow in the footsteps of Marc Antony and Cleopatra? Gods were practically made there. **Serapis**, by the way, was pushed forward as a deity by Ptolemy I. The Ptolemies may have been pharaohs, but they were Greek rather than Egyptian, making them obvious puppet rulers of Rome, of which Cleopatra was the last. The inclusion of Serapis in this story reeks of a Roman typewriter.

Quick *review*. Vespasian spit into the eyes of a blind man and then stepped on a withered hand, instantly curing both. Or in Tacitus' words: the hand was instantly restored to its use, and the light of day again shone upon the blind. Obviously, a PR stunt. You may have disagreed when I insisted the assassination of Galba at the hands of the Intel department was a hoax, intended for psychodramatic purposes. Nowadays, people from the Intel department rally crowds or play corpses all the time and few care to listen when I let them in on that fact. But with Vespasian, come on. It's so obvious. The blind and the diseased man were ~~probably~~ spooks. I sat here for the last five minutes debating whether I should even use the word *probably*. It's been crossed out—as you can tell. That's my way of letting you know those five minutes were a total waste of my time. If Vespasian

played it off as though uncertain, it's because he couldn't be too obvious. *Sorry*, still obvious though.



We might as well chalk this antichrist talk up to another serpent seed article. Because really, when it came to Caesar Augustus' conception, that's what we're dealing with. Only the world knew him *then* as **Octavian**. He had no father, you know. Just ask his mother. Ask anyone else why this is, and they'll probably just explain it away as Roman propaganda. Assuming however that this isn't your first rodeo either, then you already know better. Sometimes spooks can pass notes in class right out in the open rather than underneath the desk, knowing that nobody will believe them, and this is one of those occasions.

Gaius Suetonius Tranquillus was a Roman historian. Most simply call him **Suetonius**. They tell us he was born in 69 A.D., dying sometime after 122. *Here* is what he wrote.

Augustus' mother, **Atia**, with certain married women friends, once attended a solemn midnight service at the Temple of Apollo, where she had her litter set down, and presently fell asleep as the others also did. **Suddenly a serpent gliding up, entered her, and then glided away again.** On awakening, she purified herself, as if after intimacy with her husband. An irremovable colored mark

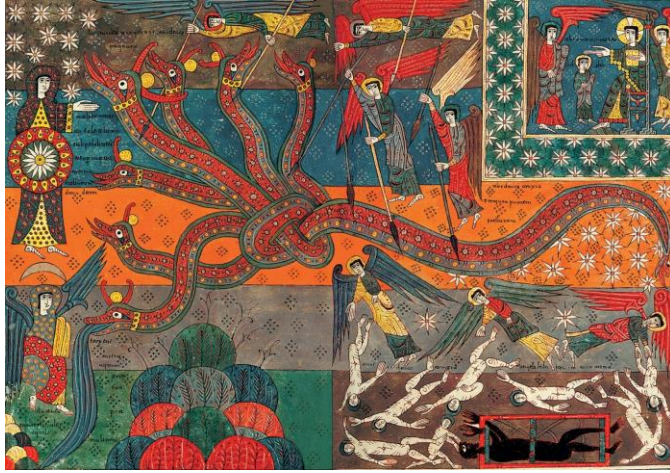
in the shape of a serpent, which then appeared on her body, made her ashamed to visit the public baths any more; and the birth of Augustus nine months later suggested a divine paternity.

Gaius Suetonius Tranquillus, "Theologumena"

I guess if we're being technical, Augustus *did* have a father. He wasn't a human one though. Rather than giving me the birds and the bees talk, explaining the impossibility of a snake crawling up into a woman's *wahoo* and impregnating her, try to move beyond the exoteric level. The ancient worldview represented snakes with magical powers, specifically related to fertility. Among other healing qualities, the snake was an emblem of rebirth. And lest we forget everybody's favorite *spook*, Plato gave us the image of a snake eating its own tail. The **Ouroboros**.



Atia certainly wouldn't be the first woman to be impregnated by a serpent. Let's get the most obvious out of the way. Havah's conception of Qayin. Like I said, not my first rodeo. Elsewhere, **Olympias** was the mother of **Alexander the Great** and she was raped by Zeus who, like Octavius' mystery father, masqueraded as a snake. Turns out, Zeus was a serial rapist. He not only raped Europa when appearing to her as a bull; the lustful god took on dozens of other forms to rape Mediterranean women and sire divine children with them. In order to rape **Calisto**, Zeus even assumed Apollo's form. Octavius was just one resulting from a long line of rape victims. There is a notable connection here however in that Octavius is the second head of Yochanon's seven-headed animal whereas Alexander was the he-goat with the little horn in Daniy'el's vision. And in both instances, they're reported to be the sons of gods.



The Ten Horns

FIGURING out the identity of the ten horns wasn't easy. ~~I did it though.~~ Scratch that, somebody else figured it out for me. I still had to do the backbreaking work of pulling out a shovel though. Most people will never even read this paper. So, if you've dug this far, then you're one of the few. The truth is in plain sight, and once you see it, you'll wonder how something could go unnoticed for so long. Well, here it goes. The ten horns are named for us by Josephus. Are you really surprised though? *First*, this is what Yochanon has to say regarding the ten horns.

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 Yahuah Adonai, and King of kings: and they that are with him are called, and chosen, and faithful.

Chizayon (Revelation) 17:12-14 [Cepher]

At the time when Yochanon sat down to write Revelation, the ten kings hadn't received their kingdom yet. They would for one hour though. And seeing as how Yochanon was scribbling his visions down onto parchment during the reign of the *sixth* head, Nero, we can easily deduce that they would appear upon the earth very soon. And as I was earlier mentioning, Josephus tells us. Blink and you'll miss it though. I mean, if you weren't specifically seeking for the identity of these kings in his writings, then you'd likely comb right over them. But here they are, clear as your hand before your eyes in the daylight. *Follow* along.

3 But as to those who had pursued after Cestius, when they were returned back to Jerusalem, they overbore some of those that favored the Romans by violence, and some of them persuaded [by entreaties] to join with them, and got together in great numbers in the temple, and appointed a great many generals for the war. **Joseph also, the son of Gorion,** and **Ananus the high priest,** were chosen as governors of all affairs within the city, and with a particular charge to repair the walls of the city; for they did not ordain Eleazar the son of Simon to that office, although he had gotten into his possession the prey they had taken from the Romans, and the money they had taken from Cestius, together with a great part of the public treasures, because they saw he was of a tyrannical temper, and that his followers were, in their behavior, like guards about him. However, the want they were in of Eleazar's money, and the subtle tricks used by him, brought all so about, that the people were circumvented, and submitted themselves to his authority in all public affairs.

4 They also chose other generals for Idumea; **Jesus, the son of Sapphias,** one of the high priests; and **Eleazar, the son of Ananias,** the high priest; they also enjoined **Niger, the then governor of Idumea,** who was of a family that belonged to Perea, beyond Jordan, and was thence called the Peraite, that he should be obedient to those fore-named commanders. Nor did they neglect the care of other parts of the country; but **Joseph the son of Simon** was sent as general to Jericho, as

was **Manasseh** to Perea, and **John, the Esscye**, to the toparchy of Thamna; Lydda was also added to his portion, and Joppa, and Emmaus. But **John, the son of Matthias**, was made governor of the toparchies of Gophnitica and Acrabattene; as was **Josephus, the son of Matthias**, of both the Galilees. Gamala also, which was the strongest city in those parts, was put under his command.

Josephus, War of the Jews 2.20.3-4

Did you count them up on your fingers? *I did*. There's exactly ten. Two of them were marked in red. The first was **Ananus**. The reason I considered his importance is because Josephus identified him as the High Priest. *I checked*. His importance should not be undermined, and *here's* why.

Ananus ben Ananus (Hebrew: חנן בן חנן *Hanan ben Hanan* Greek: Ἀνάου Ἄναος "Ananos son of Ananos" var: Ananias, Latin: *Anani Ananus* or *Ananus filius Anani*), d. 68 CE, was a Herodian-era High Priest of Israel in Jerusalem, Iudaea Province. He was the High Priest who ordered the execution by stoning of James the brother of Jesus (James the Just), according to the surviving manuscripts of *The Antiquities of the Jews*. A delegation sent by citizens upset over the perceived breach of justice met Albinus before he reached Judea, and Albinus responded with a letter informing Ananus that it was illegal to convene the Sanhedrin without Albinus' permission and threatening to punish the priest. Ananus was therefore deposed by King Herod Agrippa II before Albinus's arrival and replaced with Jesus ben Damneus.^[1]

The Wikipedia tells us it was Ananus ben Ananus who ordered the execution by stoning of **Ya'aqov**. He was one of the ten kings appointed for an hour, but he was also directly responsible for murdering **the brother of Yahusha HaMashiach**. *Yes*, murder. Even the citizens of Yerushalayim thought so, as his execution was illegal.

In the *Antiquities of the Jews* (Book 20, Chapter 9) first-century historian Josephus states that Jesus ben Damneus was made high priest after the previous high priest, Ananus son of Ananus, was removed from his position for executing James the brother of Jesus of Nazareth (James the Just).^[2] This occurred after a large number of Jews complained and petitioned the king. Jesus ben Damneus himself was deposed less than a year later.

Apparently, Ananus bar Ananus was removed from his position of High-Priest for the execution of Ya'aqov. **King Herod Agrippa II** is personally responsible for scooting his caboose from office. Talk about calling the kettle black. And who replaced him? Somebody named Yahusha ben Damneus. And isn't it ironic, don't you think? *It's like rain on your wedding day*.

Well, here's a list of the 10 generals and the territories they were oversee in preparation for war with Rome.

1. Joseph, the son of Gorion (Governor of Jerusalem)
2. Ananus, the high priest (Governor of Jerusalem)
3. Jesus, the son of Sapphias, one of the high priests (Idumaea)
4. Eleazar, the son of Ananias, the high priest (Idumaea)
5. Niger, the then governor of Idumea (Idumaea)
6. Joseph, the son of Simon (Jericho)
7. Manasseh (Perea)
8. John, the Esscuc (toparchy of Thamna; “Lydda was also added to his portion, and Joppa, and Emmaus”)
9. John, the son of Matthias (toparchies of Gophnitica and Acrabattene)
10. Josephus, the son of Matthias (both the Galilees; “Gamala also, which was the strongest city in those parts, was put under his command”)

Again, I know what you’re already thinking. These ten kings couldn’t possibly be part of the beast when they were in fact fighting against Rome. Oh, were they, now? That’s *just* the problem with the *illusion* of choice. The two-hand approach rallies its troops on every side, but both wings ultimately serve the same bird. Government 101.

Yahusha had already exposed the Pharisees and the Temple controllers as the sons of HaSatan (Yochanon 8:4). The ten kings were serving Rome all along. And if you don’t believe me, then take another look at Josephus, one of the other ten horns. Clearly, Josephus was a spook. Nobody simply emerges from a cave in Galilee, after commanding his soldiers to suicide en masse, and then accidently manages to become a propagandist for the Flavians. *Nobody*. He was working for Rome from the very beginning. They all were. The war of the Yahudim was set up to fail, which also explains who they were really at war with. No, not Rome nor the state of Yahudah. They were at war with the Lamb.



The *Second* Beast

VESPASIAN and Titus again. That's who the *second* beast from the land is. Two separate word pictures intended to describe the same thing, but from a slightly different perspective. When Yochanon witnessed the *first* beast rising out of the sea, that was likely another way of saying the *ruach* of the seven kings had come up out of the Abyss. We've been over this already. Review is good though. It was a picture of leviathan, but *also*, resurrection imagery intended to contrast the Lamb of Elohiym.

Follow along.

¹¹ And I beheld another beast coming up out of the earth; and he had **two horns like a lamb**, and he spoke as a dragon. ¹² And he exercises all the power of the first beast

before him and causes the earth and them which dwell therein **to worship the first beast, whose deadly wound was healed.**¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men.¹⁴ And he deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Chizayon (Revelation) 13:11-14 [Cepher]

Having read *thus* far, the appearance of a lamb who spoke as a dragon should be self-apparent. The two horns are a father-son duo, and their Messianic comparisons were empowered by the breath of a dragon. Likely seraphim. Perhaps even HaSatan, but who really knows? And what is the purpose of the second beast? To cause “the earth and them which dwell within to worship the first beast, whose deadly wound was healed.” Seems self-explanatory, no?

The arrival of the second beast however should not be strictly relegated to a death and rebirth ceremony. Believe it or not, we’ve just experienced the two-hand approach to magic. The left and the right. Black and white. The checkerboard of dualism. Nero may have been a Master Wizard, but so were his successors. Notice how the second beast arrives from the land? He’s just conquered Yahudah. Yerushalayim is fallen. With the victorious arrival of Vespasian and Titus, the black magic of Nero was overturned in favor of the Flavian dynasty. Don’t get confused though. Remember in *The Wizard of Oz* when Glenda, the witch of the south, helped Dorothy conquer the wicked witch of the west? They’re all witches. Therefore, choose your Caesar, Nero or Vespasian. They’re different heads of the same beast.

I had earlier thought to bring up the **Ouroboros** without commenting upon it. That was a purposeful decision on my part, but not because the profoundness of its inclusion evaded me. I was simply saving remarks for the present page. For the Ouroboros, you see, is the circular doctrine of death and rebirth. Or an eternal cycle if you will. Plato described the Ouroboros as the first living creature in the universe. An immortal, perfect creature. It should not surprise us to find that the Ouroboros, once translated from the Greek, means ‘tail’, ‘food’, and ‘I eat’. The Ouroboros can most notably be detected in alchemy, wherein Wizards aspire for spiritual transcendence through the death and resurrection of society. Though we can trace its origins back even further to Mysteries of Isis and the Egyptian Book of the Dead. And who was Cleopatra again but Isis *incarnate*?



An attempt was made to find an actual movie still from ‘The NeverEnding Story’. Specifically, I wanted a photo of the boy flying upon Falcor. My mission was only successful in so much so that I couldn’t pass up the picture of a puppy. I mean, come on. If you could fly on a puppy, you know you would—but I digress. In the NeverEnding Story, the

Ouroboros was central to its plot. Though 'The Nothing' is deconstructing everything in its path, it is through the boy, Bastian, and the Empress of Fantasia that the creation expands again. Fantasia is an allegory for the astral realm, by the way. And seeing as how Bastian christens the nameless Empress after Aleister Crowley's Moon Child, that should be the tip-off. The Ouroboros of creation expands again through the act of sex magick.

If you recall, the Empress and Moon Child's adolescent union in the vagina space fortress quickly materializes the fortune dog-dragon Falcor into a real creature on the material plane. They've quite literally conjured a demon. Sex Magick. And so, now that I've had time to think about it, I would not recommend taking a ride on a conjured anything, even if it were an adorable puppy.



The Antichrist, the Strong Delusion, and Pa'al

MANY of the Pa'al fanboys out there noticed that I made no mention of 2 Thessalonians earlier, particularly when detailing Pa'al's various passages which anticipate the glorious appearing. If this is at all like those other thousand instances in my writing career, then they are currently going about social media writing status updates about me snubbing the passage and also how I've been stumped and incapable of answering it, and that 'preterism' or whatever label I've been assigned to this week (last week it was gnostic if I recall) has been defeated once and for all. Oh, believe me, Pa'al's antichrist warning was on my mind. I simply wasn't ready to talk about it yet. There was still too much else to cover.

There were the seven kings of Rome needing tended to as well as the seven Caesars, and then the lopped off head of the Leviathan entered the conversation. The thing that especially needed conveyed is the paradigm shift between Julius, Octavian, and the other three of the first five heads to the Flavians, all due to the suicide of Nero, which has all the markings

of a staged performance. Those same sentiments were likewise conveyed by the left to right hand swap between the first and second beast. The idea was to convey all of these various pinions and cogwheels, maybe even include some of the other working gears that make up the industrious Beast Machine while we're at it, before finally commenting upon the Pa'al passage. And so, you see, I wasn't delaying or anything. I was simply biding my time, waiting upon the right moment to strike.

2 Now we beseech you, brethren, by the coming of our Adonai Yahusha HaMashiach, and by our gathering together unto him, ² That ye be not soon shaken in mind, or be troubled, neither by ruach, nor by word, nor by cepher as from us, as that the day of Yahuah is at hand. ³ Let no man deceive you by any means: for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition; ⁴ Who opposes and exalts himself above all that is called Elohiym, or that is worshiped; so that he as Elohiym sit in the Temple of Elohiym, showing himself that he is Elohiym. ⁵ Remember ye not, that, when I was yet with you, I told you these things? ⁶ And now ye know what withholds that he might be revealed in his time. ⁷ For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way. ⁸ And then shall that Lawless One be revealed, whom Yahuah shall consume with the Ruach of his mouth and shall destroy with the brightness of his coming: ⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders, ¹⁰ And with all deceivableness of unrighteousness in them that perish: because they received not the love of the Truth, that they might be saved. ¹¹ And for this cause Elohiym shall send them strong delusion, that they should believe a lie: ¹² That they all might be damned who believed not the Truth but had pleasure in unrighteousness.

Tasloniqiym Sheniy (2 Thessalonians) 2:1-12

The antichrist was Nero. But then again, he was Vespasian. And while we're at it, Titus. I just dropped three names. Do you see my dilemma? I put these things off for a reason. First and foremost, the biggest tip off that the Lawless One was expected to arrive in their generation comes to us in verse 5. Pa'al had already given them the gory details in person. This was simply a recap of a conversation which we were not a part of, and an abstract one at that. He wasn't willing to relay all those facts again in an open letter which might be apprehended by the authorities. Pa'al was simply reminding them again to be patient and wait for the events which he and probably numerous others had spoken of in private circles to unfold.

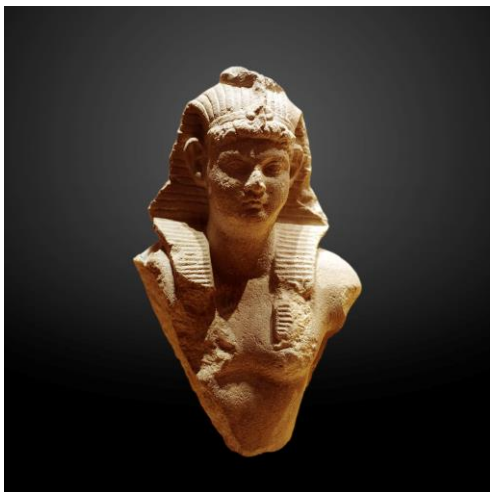
What really busts my buttons is the sheer level of entitlement today. The first-century church was experiencing unprecedented persecution. If the atoning sacrifice and resurrection of Yahusha HaMashiach informed them of anything, it's that they could wait with faithful endurance until he fulfilled the remainder of his campaign promises. It was all supposed to go down within their generation. Meanwhile, the modern reader has the audacity to claim that they were all being told of what they could expect to befall *us* rather than *them*, two thousand years later, the fig tree generation.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle.^{[4][5]} Those who see it as a later composition assign a date of around 80–115 AD.^[6]

Pa'al's brief adventure in Thessaloniki can be read about in Acts 17. He enters a synagogue and begins teaching as was his custom. Some of the Yahudiym believe on Mashiach and many of the women. While staying there as a guest of Iason (Jason), the unbelieving Yahudiym surround his house by night, hoping to drag them out of the house. The short of it is that the brethren send Pa'al and Silas away to Berea, wherein he immediately entered a synagogue, and from there, to Athens, where more synagogues await. It was at Corinth, presumably in **51-52 AD**, that Pa'al penned a quick succession of two letters to the believers of Mashiach.

Why do the secular Scholars claim it was written as a pseudo piece anywhere from the late first century to the early second century then? There are textual reasons and some interesting mix and match theories

for sure, none of which concern me at the moment. In their less guarded moments, an honest Scholar will tell you they are slapping at the wall, seeking a light switch in the dark, and that it is all a guessing game. But then there is the antichrist dilemma. The main reason for why they push the composition of Tashoniyim Sheniy to a later decade is for the same reason that Yochanon's Revelation doesn't show up until the 90's. Because only the pastors are the ones going about detaching the sheep from the reality of Yahusha's generation and convincing them that the events foretold haven't happened yet. Meanwhile, the secular Scholars are reading these books too and going, "Oh crap! Pa'al and Yochanon are talking about Nero and the Flavians, and we can't have that! People might begin to think that the Bible is true! Best to move its composition to a later decade so as to make their predictions more of an afterthought."



The interesting part about the 52 AD date is that Nero became Emperor and **Pharaoh of Egypt** in **54 AD**, two years later at the age of sixteen. The *non* Preterists love to write articles about how Pa'al was warning about him, Nero, in his letter, hoping to convince the Preterists that he was indeed the antichrist they're looking for only to turn around and take a wrecking ball to the entire thing, claiming he couldn't possibly be the culprit because he is never once recorded as having entered the Temple in Yerushalayim. This much is true. It isn't him. Not that he wasn't a man of lawlessness, he most certainly was. The problem as I see it is that the eschatology people aren't thinking fourth dimensionally enough. Nero may have been a head on the Beast but the Beast has more than one head.

Don't make me go over all of that again. It will be on the test though just so you know.



I will ask the real man of lawlessness to please stand up, and that person can be found on the front side of coinage. **Titus** was the **seventh** and final head. The reverse of the coin by the way shows a Yahudan man kneeling before his Roman captor, because, as you know, Titus was the grand finale of the Revelation Beast project. Before I pick apart Tasloniqym Sheniy for you, it would be good to read more of his backstory. That's something else that I purposely left out when talking about the Flavians. I knew there was more to the tale but made the decision to withhold it for another hour. Before even getting into that though there is one other review matter which I think you will appreciate.

⁴⁴ For the **king** had sent cepherym by messengers unto Yerushalayim and the cities of Yahud that they should follow the strange laws of the land, ⁴⁵ And **forbid ascending smoke offerings, and sacrifice, and drink offerings, in the Temple; and that they should profane the Shabbaths and feast days:** ⁴⁶ And pollute the sanctuary and holy people: ⁴⁷ Set up altars, and Asherah poles, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: ⁴⁸ That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: ⁴⁹ **To the end they might forget the Torah, and change all the ordinances.**

Makkabiyim Ri'shon (1 Maccabees) 1:44-49 [Cepher]

Assuming you're reading my doctoral thesis in order and your memory is at least as good as mine or better then you will recall that we've been over this passage already in the section dealing with Christianity and Satanism's mutual love for pork belly with apple and watercress, or if they're feeling especially feisty, a cherry gravy on top. Reading that in advance rather than skipping around is finally about to pay off. Though the biggest payoff of all is getting you to shun the carnitas in favor of a clean, less abominable Mexican food option, like beef tacos.

The king in Makkabiyim was **Antiochus IV**, and as you can tell, the order of the day was the abomination of desolation, spoken about in Daniy'el 12:11 and Yahusha HaMashiach in Mattithyahu 24:15, as well as hordes of eschatology students. The ultimate purpose was to do away with the Torah of Yahuah. It's the little details.

<p>¹¹ And from the time of the removal of the daily lifting up, and the giving of the abomination of desolation, there shall be a thousand two hundred and ninety days.</p> <p>Daniy'el 12:11</p>	<p>¹⁵ When ye therefore shall see the abomination of desolation, spoken of by Daniy'el the prophet, stand in the holy place, (whoso reads, let him understand): ¹⁶ Then let them which be in Yahud flee into the mountains: ¹⁷ Let him which is on the housetop not come down to take anything out of his house: ¹⁸ Neither let him which is in the field return back to take his clothes.</p> <p>Mattithyahu 24:15-18</p>
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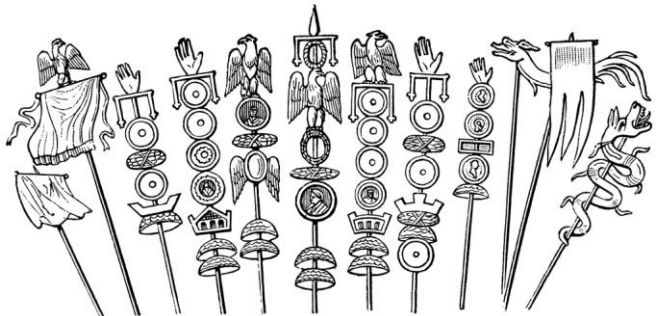
Without getting back into the brunt of my Olivet Discourse commentary again, I once enjoyed Johnny Cash as much as the next man, but if we're dealing with the reality of His-Story, Matthew 24 came knocking on the door a long time ago. There is the 'ye' again. Yahusha is indirectly telling us that they would see the abomination of desolation spoken of by Daniy'el. That person revealed himself in Titus utilizing Antiochus IV as

his role model. Yosef ben-Matityahu even lays the case out for us. He tells us precisely how and when it happened, down to the very gate, though very few seem to care to listen.

6 And now the **Romans**, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, **brought their ensigns to the temple**, and set them over-against its eastern gate. And there did they **offer sacrifices to them**: and **there did they make Titus Emperor with the greatest acclamations of joy**. And now all the soldiers had such vast quantities of the spoils, which they had gotten by plunder, that in Syria a pound weight of gold, was sold for half its former value.

Wars of the Yahudiym 6:6:1

Originally, 'Imperator' was a title conferred upon a victorious general, which is what Titus was. But then after the reign of Tiberius, the Emperor title was only granted to the Emperor. It's why I stated earlier that Vespasian and Titus were two simultaneous Emperors reigning in partnership together, a regular father and son duo. Try not to overlook the profound fact that he was declared Emperor at the Temple of all places. I mean, had the title been conferred onto me, I might choose my favorite pasta joint for the crowning. Maybe my local corner pub; the sort of place where everybody knows my name. But the Temple in Yerushalayim of all places? Give me a break.



The Zionist based eschatology fanboys love to leave that scene from the movie on the cutting room floor, but then there is also the matter of the ensigns. The Roman legions collected a diverse assortment of ensigns for their marching drills, and guess what they were used for? Take a moment to think about it. While you do, it will also be up to you to differentiate between the Messianic ensign and the Roman ones. I don't always make it easy, do I? Well, you'll have to try your best. Here's a hint. I'm only seeing one Tav in the batch. And that's just the thing about ensigns. Their purpose was one of devotion and loyalty but also of worship. That would explain why the Romans offered sacrifices to them.

The fact that they made Titus Imperator as part of their ceremony is an even clearer indication of the ensign's purpose. Why do I get the feeling that the sacrifice was, *say*, oh, I don't know, a pig or some other unclean animal? It may have even been a hula skirt luau for all I know. Everyone, and not just the Emperor, was getting lei'd among the imu pit.

<p>⁷ For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way.</p> <p>Tasloniqiyim Sheniy 2:7</p>	<p>¹⁴ And deceives them that dwells on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and that did live.</p> <p>Chazon (Revelation) 13:14</p>
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Supposing a preterist inserts 'Emperor Caligula' into Tasloniqiyim Sheniy 2:7, claiming *he* was the one taken out of the way to make way for Nero, then he would be counting the heads on the Seven fingered Beast puppet all wrong. Nero was bad news, but he wasn't the end of the story by any means. The confusion happens because there is such an emphasis on the 52 AD copyright date that Pa'al's publisher supposedly stamped onto the church letter. No, Nero was the one taken out of the way to make way for the Flavians.

That factoid of His-Story becomes most evident when lining up the passage with Revelation 13:15. The second beast sets up an image, or ensigns, thereby directing traffic into the current of Emperor worship. Even though the people of Yahudah held their breath, hoping that the head of the Beast was destroyed after Nero's reign of terror came to an end, Rome was back with a vengeance, and stronger than ever. Titus made sure of that fact.

<p>⁴ Who opposes and exalts himself above all that is called Elohiym, or that is worshiped; so that he as Elohiym sit in the Temple of Elohiym, showing himself that he is Elohiym.</p> <p>Tasloniqiyim Sheniy 2:4</p>	<p>¹⁵ And he had power to give life unto the image of the beast, the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.</p> <p>Chazon (Revelation) 13:15</p>
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Cross-referencing Tasloniqiyim Sheniy 2:4 and Chazon 13:15 with Wars of the Yahudiyim 6:6:1 once again reaps its rewards. Pa'al warned the believers of Thessaloniki of the Lawless One who would sit in the Temple in Yerushalayim and declare himself to be Elohiym. The Caesar you seek is Titus. He was the very individual who gave life to the image of the beast in Chazon 13:15. We further read that anyone who didn't worship the image of the beast would be killed. Well, why do you suppose Titus did what he did in the Temple? He was giving the Yahudim one last chance. Worship him or die.

Pa'al's warning and the arrival of Titus is a locked case if you ask my opinion on the matter. The defense rests. I hand it off to the jury. But before I do, there is one other theological bullet point capable of burning bridges and which nearly all students of eschatology get wrong. Seems like just about everyone falls flat on their face with this one, defiantly so, and enjoys doing it—over and over and over again. It has to do with the strong delusion, and here is what we read about it.

¹¹ **And for this cause Elohiym shall send them strong delusion, that they should believe a lie:** ¹² **That they all might be damned who believed not the Truth but had pleasure in unrighteousness.**

Tasloniqiyim Sheniy (2 Thessalonians) 2:11-12

I present for you what appears to be the greatest reason as to why our Christian Controllers are so hellbent on detaching us from the fulfillment of prophecy in 70AD. Connecting those dots will in turn begin to connect others, mainly, this one. The “this cause” being spoken of directs us to the abomination of desolation as well as the burning of the Temple. We know the purpose for doing so in Makkabiym was, and I quote, “to the end [that] they might forget the Torah and change all the ordinances.” Well, that’s precisely what happened on the second go-around. It was a resounding success. The Christians of the late-great “planet” Earth advertise the destruction of the Temple as a joy to the world moment in so much that it is proof of the Torah being done away with. *Wrong*. They couldn’t be any further from the Truth on this one.

**Your Righteousness is Righteousness Forever and
Your Torah is Truth.**

Tehilliym (Psalms) 119:142

Turns out, the Strong Delusion spoken about in Tasloniqiyim Sheniy is a direct cross reference to Psalms 119. In saying that many will believe not in the Truth, he is speaking of those who reject an obedience to the commands found in the Torah. They have believed the lie, that the Torah is done away with. The destruction of the Temple assures them of that apparent fact. When warning about those who prefer unrighteousness, he is speaking of those who reject the very character of Yahuah Elohiym, which is forever and unchanging. Actually, he says they will take pleasure in doing so. I take that to mean they have been given a license to sin. Elohiym isn’t bi-polar, guys. He doesn’t keep making up his mind over and over again. There is your strong delusion.



Nero Redivivus: The Legend of Antichrist

THE overarching theme with the seven-headed sock puppet beast is death and rebirth, of which Nero holds the crutch. If participation rewards were being handed out by the Happy Feelings committee, then he wouldn't receive one because he would be busy killing off the other participants. Maybe even kicking them while they're down afterwards. I'm willing to bet the entire suicide story was a hoax. It smells of the usual fish, but mostly psychodrama. Kind of like Mark Antony and Cleopatra's double-suicide, which is of further interest here because Mark Antony was both Nero's great-grandfather on his father's side and great-great grandfather on his mother's. You can probably tell that I'm itching to dig into these Intel psyops. If only there were more time in the week. While I have your attention though, Mark Antony was declared **Bacchus** incarnate, and Bacchus was Cham. So many gods among men, most of whom are contrasted with the death and rebirth of Yahusha HaMashiach, it's difficult keeping track of them all.

Hopefully, you haven't already forgotten Nero's placeholder as the *sixth* head of the beast, and that his deadly wound was healed with the coming of Vespasian. There's hardly a better contender for the man of lawlessness than Nero. His killing spree is somewhat legendary. Nero is believed to

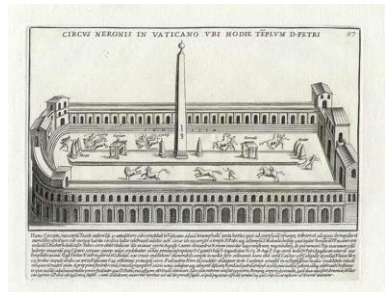
have had a part in killing his adopted father Claudius. He then went on to murder his stepbrother Britannicus. With these two out of the way, his place on the throne was secured. But that was only the beginning of his murderous appetite. Nero murdered nearly everyone close to him, including his own mother, Agrippina the Younger; his aunt; his first wife, Octavia; and allegedly, his second wife, Poppaea Sabina, who was pregnant at the time. After ordering the exile and murder of Faustus Sulla, Nero then proposed to his widow, Claudia Antonia. When she refused his offer, he had her charged with an attempt of rebellion and executed. There are plenty of other names which can be included here, as nearly every other member of his family in the Caesar dynasty, including relatives by marriage, were offed by Nero.

How much of this is Roman propaganda or simply part of an elaborate Intel psyop is a question I've been asking. There's no way to tell, really, as I wasn't there. But knowing what I do now of how contemporary events unfold, the passing of the baton from Nero to Vespasian comes across as a scripted ceremony. Performance witchcraft. For all I know, Caesar's family was carted off to a secure location, one by one. Yes, the world was still a stage then and Rome was certainly sophisticated enough to pull it off. You shall get a further glimpse into what I'm insinuating in just a moment.

For certain, Caesar's depravity extended a hand to his unquenchable sexual appetite. In 67 A.D., just one year before his suicide, Nero married the young boy **Sporus**. But not before he first had him castrated. Sporus then appeared in public as his wife wearing the regalia that was customary for Roman empresses. At the time, it was noted that Sporus had an uncanny resemblance to his second wife Poppaea Sabina. Following Nero's suicide, Sporus became involved with Otho. If you recall, Otho was the second of four emperors who followed in Nero's wake in 69 A.D. Well, Otho had also been married to Poppaea until Nero forced their divorce. After Otho's three-month reign, ending of course in suicide, Vitellius intended to cast Sporus in the starring role of Persephone for a public performance of *The Rape of Persephone*, a staple of the Eleusinian Mysteries. Apparently, the play was intended to be a very real reenactment. Sporus, however, committed suicide before the show could open.

Shortly after the burning of Rome, of which Nero was said to play the lyre, the emperor built a pleasure palace overlaid with gold, ivory, and mother-of-pearl. Visitors were greeted by a 120-foot statue of himself. Once inside, the reported all-you-can-eat buffet court would put Las Vegas to shame. There were even panels in the ceiling that would rain flower pedals and perfume upon his guests as they undressed each other. Tacitus wrote of one such orgy which went on for days. It culminated in another of Nero's marriages to a freedman named Pythagoras, whereas Pythagoras played the role of his husband, with Nero filling in for his bride. Their ceremony was a public one and, on the night of their wedding, Nero loudly imitated the moans of a virgin being deflowered.

There is even a game reportedly invented by Nero, in which he would dress in animal skins and attack the genitals of men and women whom he had bound to stakes. Imagine getting an invite to one of those parties, no thank you. He also ordered Locusta, a person described to us as a female assassin, to be publicly raped by a "specially trained giraffe" before being torn apart by wild animals. And that's the other thing. The wild animals. The public killings. Nero's lust for blood included lighting followers of Messiah on crosses or feeding them to his beasts. One notable kill included Kepha, who was hung upside down on a cross in the Circus. I have already covered that episode earlier on. The fire which burned Rome in **64 A.D.**, by the way, started from the Circus.



Call me slow, but I just noticed something. Saint Peter's Square at the Vatican happens to look an awful lot like the illustrations of the Circus given to us. And the Circus of course happens to be the site of Kepha's upside-down crucifixion. In an earlier publication of my 70AD manifesto, I included the sketch without providing further commentary upon it. I *checked*. Saint Peter's Square *is* the exact site of Kepha's crucifixion. Many

of you will tell me, *Dub*, you've known that factoid since like the fourth grade or whatever, and that your brain is so huge that you couldn't even pick your nose or risk killing yourself. Yeah, well, it just so happens that I have a medical condition whereby my body doesn't produce its own caffeine. I haven't had my daily supplement yet. As it turns out, I did hear about it on any number of occasions, now that I think upon it. Give me a break, will you? There's a lot of clues moving about in my soul-cloud, and for whatever reason, Yah assigned me a secretary that doesn't always file everything away in the right cabinet.

Stop distracting me on my reconnaissance mission or we'll never get through this. The obelisk stands out like a sore thumb. More like another appendage if you get my drift. Somebody left the barn door open. It's feeling a little breezy in Saint Peter's Square if you get my meaning. Isn't it just a little odd to you that the very phallus which is said to overlook Keph's crucifixion still stands in Saint Peter's Square today? Am I to believe that nobody in 2,000 years of official church history found the sex and sun worship associated with it offensive to the Bible they held in their fingertips?

Because of the solid pedestal on which the obelisk was placed, it remained standing for 1,500 until it was moved to where it stands today in Saint Peter's Square. It took thirteen months, between 1585 and 1586 to move and re-erect the obelisk. The idea to move it was that of Pope Sixtus V, as part of his desire to recover and re-erect all the obelisks lying then in the ruins of Rome.

Oh wait, never mind. It says [here](#) that Osiris' penis was moved to its present location between 1585 and **1586**, by which, in their words, it was "re-erected." Makes total sense and explains everything. According to the timeline I've offered you, the Thousand-Year Reign of Mashiach had come to a close by then. What better way to give the middle finger to the Kingdom than with the biggest fattest obelisk in the world at the welcome mat of Saint Peter's.

Even beyond the grounds of his circus though, Nero was said to wander the streets and taverns at night seeking men to assault. If anyone offered resistance, they were offed by Nero's guards and their bodies disposed of in the sewer. Other bizarre accounts include Nero breaking into shops so that he could sell those stolen goods at his palace. Normally, I copy and

paste these quotes for you to see, but these stories are often recorded and well known in other places. If anything, I'm simplifying the dirty laundry list for the purposes of getting right to the point.

Nero may have been the man of lawlessness, and he most certainly *was*, but let's not lose sight of the fact that his life was based around **theater**. Nero was an actor, and Rome was his stage. Performance witchcraft is a thing, you know. Actually—it's a discipline. And it goes all the way back to Babylon. Everything you've just read regarding Nero's debauchery was intended for public consumption. The Caesar family murders. The gender bending. The sexual perversion. The endless Circus entertainment. The hunt. The burning of Rome. Intel performs the *same* feat today. If Nero gave the old psychodrama a twist to the nipple, it's likely because the death and rebirth ceremony was intended all along. Yes, there were real victims, but there were also fake victims. Even The Wikipedia is pressed to address history's insistence that Nero was one of the latter. Follow along.

The **Nero Redivivus legend** was a belief popular during the last part of the 1st century that the Roman emperor Nero would return after his death in 68 AD. The legend was a common belief as late as the 5th century.^[1] The belief was either the result or cause of several pretenders who posed as Nero leading rebellions.

Several variations of the legend exist, playing on both hope and fear of Nero's return. The earliest written version of this legend is found in the *Sibylline Oracles*.^[2] It claims that Nero did not really die but fled to Parthia, where he would amass a large army and would return to Rome to destroy it.^[3] Dio Chrysostom, a Greek philosopher and historian, wrote "seeing that even now everybody wishes [Nero] were still alive. And the great majority do believe that he still is, although in a certain sense he has died not once but often along with those who had been firmly convinced that he was still alive."^[4] Augustine of Hippo wrote that some believed "he now lives in concealment in the vigor of that same age which he had reached when he was believed to have perished, and will live until he is revealed in his own time and restored to his kingdom."^[5] In later forms of the legend, among many early Christians, this legend shifted to a belief that Nero was the Antichrist.^[6]

Were you able to read that? I wasn't. You'd either need the vision of a bald eagle or a pair of binoculars to make out those words. I'll copy and paste the first paragraph, for your convenience. It reads:

The **Nero Redivivus** legend was a **belief popular during the last part of the 1st century** that the Roman emperor Nero would return after his death in 68 AD. The legend was a common belief as late as the 5th century. **The belief was either the result or cause of several pretenders who posed as Nero** leading rebellions.

Of all the murders and suicides, including Julius Caesar, Mark Antony, and Cleopatra, why would Nero's fare any different? It shouldn't. I've pointed out time and again in my papers how the *official* narrative attempts to pass everything off as organic when in fact the Intel department is the one drawing up the blueprints for the folk movement.

How do you pass “several pretenders” off as Nero? The claim is that Nero imposters were raising armies intended to incite rebellion. Excuse me while I LOL-LOL-LOL-LOL myself to sleep. Who was funding these Nero imposter armies? Also, who was going about alerting the public consciousness to the fact that Nero’s suicide was a hoax—first century Roman Truthers? Stop it, my sides are aching from laughter. Intel has their dirty little paws in everything, and I see little difference on the game board then as well as now.

The second paragraph, which you were unlikely capable of reading, has the Sibylline Oracles claiming Nero escaped to Parthia. I just so happen to have read that passage and will quote it for your convenience soon enough. But then, Sibylline Oracles aside,

Nero impostors [edit]

At least three Nero impostors emerged leading rebellions. The first, who sang and played the cithara or lyre and whose face was similar to that of the dead emperor, appeared in 69 during the reign of Vitellius.^[8] During the reign of Titus (c 79-81) there was another impostor, who appeared in Asia and also sang to the accompaniment of the lyre and looked like Nero but he, too, was exposed.^[9] Twenty years after Nero's death, during the reign of Domitian, there was a third pretender. Supported by the Parthians, who hardly could be persuaded to give him up,^[7] the matter almost came to war.^[8]

Some Bible scholars see the description of the wounding and healing of the *Beast* in Revelation 13:3 and the mention of the eighth king who is also one of the earlier seven kings in Revelation 17:8-11 as allusions to the Nero Redivivus legend.^[9]

It says there were at least three Nero impersonators who emerged, leading rebellions. The first appeared as little as one year after Nero’s death, in 69. Two more appeared during the reigns of brothers Titus and Domitian. Really, were the Flavians bored or something? In other news, Rome made Nero an enemy of the state. See how they play all sides? The only gullible people are those who believe someone is capable of fooling masses of Romans into thinking he is Nero, all on his own. I mean, I might as well go around trying to convince people I’m John F. Kennedy Jr. Who would believe it? *Nobody*. Again, if Nero sightings were the immediate norm, and these so-called Nero impersonators were raising armies, then the most obvious deduction is that Intel was behind it. *Aka*, the **Flavians**. I’ve probably said this over a hundred times already. It’s all psychodrama.



Apparently, Nero lounged around on a couch for a few hundred years, dreaming up the grand designs of his new and improved pleasure palace once he finally got around to conquering the world with his conveniently well-financed army. No, I am not an art critic, but if I were, that's what I would say is going on in this-here painting, and I'd totally stick to it. I am finding quotes on the Nero Redivivus subject throughout the obscure pages of our His-Story, by the way, and have arrived at the conclusion that Nero's return was the conspiracy theory among crazy uncles back in the day, come family gathering at Pascha and Sukkot. Of course, everyone's back-alley red pill dispenser would have very likely been well acquainted with The Sibylline Oracles back in the day; Oracles which were supposedly written by **Sibyl**, a woman identifying herself as a native of Babylon and a daughter of Noah. And in these Oracles, she writes:

Again, another fearful man shall come
And dreadful, numbering **fifty**; and from all
The cities many noblest citizens
Born to wealth he shall utterly destroy,

¹⁰⁵ A **dreadful serpent** breathing grievous war,
Who sometime stretching forth his hands shall make
An end of his own race and stir all things,
Acting the athlete, driving chariots,
Putting to death and daring countless things;

¹¹⁰ And he shall cleave the mountain of two seas,
And sprinkle it with gore. **And out of sight**
Shall also vanish the destructive man;
Then making himself equal unto Elohiym
Shall he return, but Elohiym will prove him naught.

The Sibylline Oracles 5:135-147

The number **50** is for his initials, indicating that we are to dial ‘N’ for Nero in the Hebrew. Sibyl also identifies him as a “dreadful serpent”, which may mean that that he was possessed by The Serpent, a probable conclusion to make, or that he was just as likely a son and therefore the seed of the Serpent. Either option, his suicide was a hoax. He simply vanished from sight so that he might one day return, making himself equal unto Elohiym.

For the record, the return of Nero is not some future event which we are all expected to wait upon. Even according to the Sibylline Oracles, it already happened. Sorry, you missed out on the glorious appearing in 70 A.D. but then you missed out on that one too. I have already presented the evidence in my [7,000-Year Timeline Deception](#) paper and don’t intend on murdering a tree so as to repeat the same information here. In review though, the arrival of the Thousand Year Reign of Yahusha HaMashiach transpired with the fall of Rome, 500 years after his death and resurrection. Sibyl gives us a chronology when specifically mentioning **Hadrian**, the Emperor who defiantly rebuilt a city over the ruins of Yerushalayim. That is of the utmost importance because the Preterist-Tartarian hybrids insist that the Millennial Kingdom began as a physical manifestation upon the earth in the whereabouts of 70, but the evidence I’ve come up with says differently. Sibyl then insinuates Christianity’s rise to prominence under **Constantine**, adding that there were ruling Latin sons born to him—little Latinos. And then, with the first phoenix sighting since Emperor **Tiberius** (500 years earlier), Nero arrives from the east only to be defeated by Mashiach. It’s as my grandmother used to say, they simply don’t teach His-Story like they used to.

The Ascension of Yesha’yahu essentially manages to say the same thing. It identifies Nero as the embodiment of the Serpent but then instigates the conclusion of the world through him.

4 AND now Yechizqiyahu and She'ar Yashuv my son, these are the days of the completion of the world. ² After it is consummated, Beliya'al the great ruler, the king of this world, will descend, who has ruled it since it came into being; yea, he will descend from his expanse in the likeness of a man, a lawless king, the slayer of his mother; who himself (even) this king ³ will persecute the plant [the called-out assembly] which the Twelve Apostles of the Beloved have planted. Of the Twelve, one will be delivered into his hands. ⁴ This ruler in the form of that king will come and there will come with him all the powers of this world and they will hearken unto him in all that he desires.

⁵ And at his word the sun will rise at night, and he will make the moon to appear at the sixth hour. ⁶ And all that he has desired he will do in the world; he will do and speak like the Beloved and he will say I am Elohiym and before me there has been none. ⁷ And all the people in the world will believe in him. ⁸ And they will sacrifice to him, and they will serve him saying: This is Elohiym and beside him there is no other. ⁹ And the greater number of those who shall have been associated together in order to receive the Beloved, he will turn aside after him. ¹⁰ And there will be the power of his miracles in every city and region. ¹¹ And he will set up his image before him in every city. ¹² And he shall bear sway three years and seven months and twenty-seven days. ¹³ And many believers and qodeshiym having seen him for whom they were hoping, who was crucified, Yahusha HaMashiach [after that I, Yesha'yahu, had seen him who was crucified and ascended] and those also who were believers in him, of these few in those days will be left as his servants, while they flee from desert to desert, awaiting the coming of the Beloved.

¹⁴ And after (one thousand) three hundred thirty-two days Adonai will come with his angels and with the armies of the holy ones from the seventh heaven with the glory of the seventh heaven and he will drag Beliya'al into Gey

Hinnom and also his armies. ¹⁵ And he will give rest to the holy whom he shall find in the body in this world [and the sun will be ashamed]; ¹⁶ And to all who because of their faith in him have execrated Beliya'al and his kings. But the qodeshiym will come with Adonai with their garments which are now stored up on high in the seventh heaven: with Adonai they will come, whose ruachoth are clothed, they will descend and be present in the world and he will strengthen those, who have been found in the body, together with the qodeshiym, in the garments of the qodeshiym and Adonai will minister to those who have kept watch in this world.

The Ascension of Yesha'yahu 4:1-16

The lawless king is obviously Nero. He is identified as the slayer of his mother, because he had some serious Mommy issues, you know, and also the persecutor of the church. The one who was delivered into his hands was Kepha. It is at that point in the passage when the text breaks between two separate mile-markers. Everything that follows is future tense to the fig tree generation, though still a past memory for us—albeit scrubbed. It has to be that way. There is no other way around it. I have read chapter 4 repeatedly over the last so many years and never could make sense of the linear events until the Nero Rendezvous theory came into my peripheral view.

Read verse 4 again. “The ruler in *the form* of that king” indicates that Beliya'al would descend from his realm directly below the firmament with the appearance of the man who'd earlier hung Kepha upside down. The world was promised to worship Nero as Elohiym because he's all about the Tubthumping, getting knocked down but then getting up again, pissing the night away and all that. I have just given you a Nineties reference and you had to have been there, I guess. The same text promises that Beliya'al would be drug into Gey Hinnom with all of his armies at the appearance of Yahusha HaMashiach, arriving from the seventh heaven with his armies. That didn't happen the first time around. The Temple hadn't even been destroyed at the moment of his gunshot wound to the head, as neither Vespasian nor Titus had taken his place.

I will even go so far as to quote the Scholars on this particular outing. The common consensus is that The Ascension of Yesha'yahu is a late first-century Christian text. Normally, I could care less about agreeing with their time stamps and the sentiment still applies here. I simply want to point out that Nero's life had already been told by this point, if what they're saying *is* true, and nothing that we read here matches what we know. There's more to the story is what I'm getting at. Yes, the 70 AD narrative was a literal fulfillment of Yochanon's Revelation. I'm not flip-flopping on that fact. It's just that His-Story went on for another 500 years, as another date with destiny was awaiting them.



The Assumption of Miryam and Yochanon

THE rapture question is another which arrives from the mail room to my writer's desk often enough. People have been told they're getting yanked out of here their entire life and aren't always too pleased to learn that they've been burned by the Jesuits yet again. And besides, nothing breeds a good old-fashioned theological argument at the family reunion quite like the 'R' word. Suffice to say, if Yahusha said he was coming back for his loved ones and the set-apart were living for the campaign promise of his arrival, then I think it is proper that he did what he said he would do, as theological conclusions go. There would certainly be some cleanup work in Aisles 66 through 72 on the part of our Controllers, scrubbing the aftertaste left from the snatching away of the sainthood from the collective consciousness, but I think it was manageable in the end. How many were actually taken is anybody's best guess.

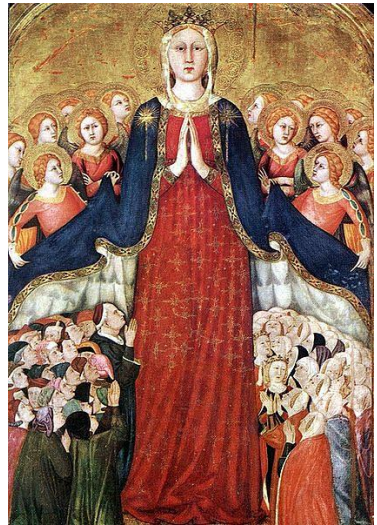
Look, the assumption of Mariyam is a Catholic tradition and I'm not declaring it to be legitimate with any degree of assurance. I'm simply saying it's worth our consideration, knowing what we do now about the parousia. I know, *I know*, Catholic tradition, right? Hardee-har-har. I'm

already being called all sorts of filthy names—like partial preterist. I might as well be accused of being a Catholic too. Go ahead, come at me, bro. *Here's* what we read over at [Wikipedia](#). *First* sentence.

The **Assumption of Mary** is one of the four **Marian dogmas** of the Catholic Church.^[3] It was proclaimed by Pope **Pius XII** in 1950, as follows:

We proclaim and define it to be a dogma revealed by God that the immaculate Mother of God, Mary ever virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven.^[4]

Hmmm, Catholic doctrine, indeed. It says the Assumption of Mary was proclaimed dogma by **Pope Pius XII** in **1950**. Must be false then. It would be a total shame if this were a matter of... *wait for it...* controlled opposition. Really, in 1950 though? My parents were born in the whereabouts of 1952 and they're hardly ancient. Seems rather recent in history to be making such assertions as a point of dogma, especially since there is so much medieval artwork depicting the event.



According to the same Wiki article, the earliest known use of the Dormition is found on a sarcophagus in the crypt of a church in Zaragoza in Spain, dated to **330**. The belief is an old one then, and it's not simply Catholic either. By the way, the Dormition refers to Miryam's falling asleep and then being taken up to heaven, via Assumption. The [Dormition of the Mother of God](#) is a feast of the Orthodox churches, telling us that this goes way beyond Catholicism. If anything, the Protestant churches are lagging behind. Hop to it, Lutherans, Anglicans, and other Reformed circle denominations. Those endless dead-end Calvinist conversations are crippling. Also, I dropped you another Wiki link. I would take a snapshot of that one but I'm banking on the Mandela Effect not altering our His-Story on the Dormition. And if it ever does, you will just have to take my word on it, that it was indeed a thing for a great many centuries.



By stating that Mariyam *alone* ascended, whereas not one of Yahusha's Twelve or followers managed the same task, the narrative ultimately sounds ridiculous. I'm thinking that's all by design. But I'm sure Rome would never weaponize Truth or trivialize anything. I initially recall learning about her immortal ascension into the heavens some 20 *plus* years ago when taking my very own pilgrimage through Israel and immediately writing it off as fiction. Because, you know, the RCC was holding the cards. The potential for Truth in plain sight never even entered my thinking. *Next* sentence.

The equivalent belief (but not held as dogma) in the [Eastern Orthodox Church](#) is the [Dormition of the Mother of God](#) or "the Falling Asleep of the Mother of God".

Well, there you have it. I went ahead and added a line regarding the Eastern Orthodox Church holding a similar belief. That should tell us it's not simply a Catholic thing. The tradition goes back. Way back. So, instead of calling me Catholic, you might as well accuse me of pushing Eastern Orthodoxy. I'm accused of a lot of things, and no, I'm not bitter. It is what it is. I'm only interested in seeking Truth, and sometimes our Controllers hold the cards. They don't call it controlled opposition for nothing.

A few lines down and Wiki gets *slightly* interesting.

There is no historical evidence for Mary's assumption.^[6] The New Testament is silent regarding the end her life, the early Christians produced no accounts of her death, and in the late 4th century [Epiphanius of Salamis](#) wrote he could find no authorized tradition about how her life ended.^[7] Nevertheless, although Epiphanius could not decide on the basis of biblical or church tradition whether Mary had died or remained immortal, his indecisive reflections suggest that some difference of opinion on the matter had already arisen in his time,^[8] and he identified three beliefs concerning her end: that she died a normal and peaceful death; that she died a martyr; and that she did not die.^[8]

It says there is no historical evidence for Miryam's assumption. Well, *dub*. Were you thinking there would be? Even if there were, that's not the sort

of exhibit they'd place next to the dinosaur fossils and the Apollo 11 capsule or the Enola Gay in the Smithsonian. Evidence or not, do you really think our Controllers would give this little nugget of information away? All they can do is fictionalize it—if True.

We then read that the New Testament is silent regarding the end of her life. Oh gee, you think...? And *why* do you suppose that is? It's silent regarding the fate of the Twelve as well. Aside from the fate of the same two players, Kepha and Pa'al, never once are we given an epistle where someone like Ta'om or Mattithyahu or Bar-Naviy writes: "And then there were *five*." On the one hand, I can't blame them. Kepha and Pa'al were martyred at the beginning of the storm, when the hurricane is coming but the winds are soft. Once the boughs really got howling during Nero's shakedown, Mashiach's followers probably didn't have time to take a proper accounting of the morning roll calls between all those duck and cover drills. We know of Dr. Luqas' unfinished biography, The Acts of the Apostles, but then nobody else picked up the baton for decades if not hundreds of years thereafter. Certainly not until the second century. Does that make any sense to you? It makes none whatsoever to me. But I'm not the documentarian of *official* history. All I can do is report to you on what is lost. And I think there is something to be discovered in the void.

The fourth century writer **Epiphanius of Salamis** looked for hard evidence on Mariyam's assumption but couldn't decide. Well, thanks for trying.



Turns out, Miryam the mother of Yahusha HaMashiach wasn't the only one. Yochanon the revelator was *also* taken on the assumption journey according to the earliest accounts that I can find, which is very appropriate all things considered. 'The Acts of Yochanon' dates to the second century. Getting any Scholar to agree upon a text that old is an impressive feat for sure. There is still an entire generation gap, if not two of them, between the fig tree generation and this one. The silence as I've stated before is telling. Anywho, I'll let you read his fate for yourself.

115 And having sealed himself in every part, he stood and said: You are with me, O Adonai Yahusha Mashiach: and laid himself down in the trench where he had strown his garments: and having said unto us: Peace be with you, brethren, he gave up his ruach rejoicing. We brought a linen cloth and spread it upon him and went into the city.

And on the day following we went forth and found not his body, for it was translated by the power of our Adonai Yahusha HaMashiach, unto whom be glory.

The Acts of Yochanon

He was translated, but only after dying of natural causes. The most troublesome part about the story I think has more to do with the people walking off and leaving the old man's corpse alone for the night, untreated or unburied, rather than his ascension to heaven. Naughty no-no's such as that is a direct violation of the Torah, particularly Devarim 21:23, by which we read:

... **you will surely bury him on that day.**

You should know then that there are various different documents all asserting a similar fate though the details differ, depending upon the language. I read to you from a Greek manuscript. The Latin says that after the prayer a great light appeared over the apostle for the space of an hour, so bright that no one could look upon him. Apparently, it is for this reason that they made the controversial decision to leave him be. But then here is what we read in yet another Greek manuscript.

And gazing towards heaven, he [Yochanon] glorified Elohiym; and having sealed himself altogether, he stood and said to us, Shalom and grace be with you, brethren! and sent the brethren away. **And when they went on the morrow, they did not find him, but his sandals,** and a fountain welling up. And after that they remembered what had been said to Kepha by Adonai about him: **For what does it concern thee if I should wish him to remain until I come?** And they glorified Elohiym for the miracle that had happened. And having thus believed, they retired praising and blessing the benignant Elohiym; because to Him is due glory now and ever, and to ages of ages. *Amen.*

The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

In this account, Yochanon doesn't die. He simply sends the Talmidiym away so that he can be alone with himself. It is upon their return on the morrow that they learn what has happened. Only his sandals remain, thereby inciting the cloak of Eliyahu during his chariot of fire episode. Even more telling is the acknowledgement of those who were left behind.

The recent converts of Ephesus recognized that Yahusha HaMashiach had personally come for him as promised.

The problem which ultimately arises with this particular text is the administration by which Yochanon's ascension to heaven is said to have transpired in. The rather lengthy 'Acts of Yochanon' never indicates the decade. It could take place in the 50's or the 60's for all I know. 'The Acts of the Holy Apostle and Evangelist Yochanon the Theologian' on the other hand insists Yochanon's rapture moment took place under the Emperor Domitian.

And the fame of the teaching of Yochanon was spread abroad in Rome; **and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, Yochanon by name**, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize Yochanon, and bring him. And having gone to Ephesus, they asked concerning the whereabouts of Yochanon. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where Yochanon was.

The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

Domitian was the son of Vespasian and the younger brother of Titus, his two predecessors on the throne. He wouldn't become emperor of Rome until **81**. Eventually, he was assassinated in **96**. There is your classic window of opportunity, by which we are told Revelation was written, having nothing to do with Nero or the first two Flavians. But then there is another plot point in the text which I can't help but notice.

And when they had ridden a long time they came to the end of their journey, Yochanon thus fasting. And they brought him before the king, and said: Worshipful king, we bring to you, Yochanon, elohiyim, not a man; for, from

the hour in which we apprehended him, to the present, he has not tasted bread.

The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

I could have just told you that Yochanon is documented as having appeared before Domitian without having shown that inconvenient detail, but you know how it goes. A gentleman scholar is meticulous in his work because his experiences otherwise insists that it be so. Apparently, he's not the only Emperor who Yochanon appeared in front of.

Some days later the troops which the Emperor Tiberius had sent to Yerushalayim arrived, accompanied by Palace officials and female attendants from the Queen. They carried also with them the crown of the kingdom, royal garments, glorious dresses, and precious and princely robes. They scoured all the land of Yahudah in search of the **Virgin**, but they did not find her because she had left this world and ascended to heaven. They took, however, the blessed **Yochanon** and brought him to the **Emperor Tiberius**.

The Martyrdom of Pontius Pilate

Tiberius reigned as Emperor from **14** until **37** and Yochanon appeared before him, an entire half century before his supposed audience with Domitian. How many times did Yochanon get drug out to Rome, exactly? This is starting to read like the plotline to Forrest Gump. Also, in case you didn't notice, the writer of this book already has Miryam ascending to heaven, an incredibly early date by all estimates. Maybe she did, maybe she didn't. The reason I'm showing this to you is because I think there just may be something to the claims. Perhaps Yochanon really did appear before Caesar. He wasn't Domitian though. That name swap was easily accomplished by the scribes. Similarly, passing off Yochanon and Miryam as the only two to ascend is a clever way to push the Truth in plain sight while burying the greater implications. An entire generation was given the opportunity to show themselves blameless at the glorious appearing of Yahusha HaMashiach.



Revelation 9 Locusts: The Fifth Trumpet Finally Explained

THEY weren't the Russian Mil Mi-24 helicopter gunships of the Russo-Afghanistan War, complete with scud missiles and other stinging devices, if that's what you were thinking. At any given moment, I never really know who my audience is, and the Zionist fanboys still show up from time to time. This is just a kind reminder to everyone then that the book of Revelation was intended for *this* generation rather than *that*, certainly not *ours*, and I am furthermore convinced that Yochanon's contemporary readers were well aware of that reality.

The problem for us on our end of the mud flood Reset is that we don't have all of the facts at our disposal. And by facts I'm talking about the libraries of the world. *Books*. There is no way that Yochanon wrote a piece like Revelation without being well read. Nor was it intended for an illiterate audience. I know we have often been told a different story, but I hope to dispense with some of those illusions with the following so many pages. A proper understanding of Revelation was intended to compliment a peripheral vision well beyond the 66-Canon. Let's just say I have found

the Revelation locusts in another rarely read text, or what remains of it, and I dare say it explains everything. Though it is true that Yochanon was responding to a heavenly vision, that is not to say the vision was inventing anything new. Heaven was granting visions to others as well, and it's no great leap of logic to deduce that Yochanon's was intended to compliment theirs and vice versa. How rare is it? I'm not so certain that anybody else has put the pieces together to date.

I'm going to walk you through this rather than just dropping it in your lap. And so, first things first. Here is the Revelation passage that we're all familiar with.

¹ Then the fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth: and it was given the key to the bottomless pit. ² And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³ And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of Elohiym in their foreheads. ⁵ And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man. ⁶ And in those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them. ⁷ And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men ⁸ And they had hair as the hair of women, and their teeth were as the teeth of lions. ⁹ And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. ¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. ¹¹ And they had a king over them, which is the

angel of the bottomless pit, whose name in the Ivriyt tongue is Abaddon, but in the Yavaniy tongue has his name Apollyon.

Chizayon (Revelation) 9:1-11 [Cepher]

It was a fifth angel who sounded his trumpet. I think there's a good chance that each of these trumpeting angels are corresponding with one of heavens multi-ply worlds, as Yahuah's throne is on the seventh floor. With each trumpet, the judgement as well as the cry for repentance becomes more severe. I can't prove that at the moment but it's certainly worth thinking about. We then see the bottomless pit opened up. Out of that pit we are introduced *once again* to the locusts who are told to torment but not kill. Yes, they have already made an appearance elsewhere and the plan according to the proposed schedule on my clipboard of fun is to show you. When I do, you will see that the plot twists this time around involves their command to torment the victim without murdering them.

That is some pertinent information, right there. Usually, the victim is already dead by the time they lay a stinger upon them. Not so this time. And look at how they're presently described for us. They have faces of men with the teeth of lions, and most peculiar of all, the hair of women. Again, these aren't helicopters. They're spiritual beings. If I had to guess, terrestrial ruachoth rather than heavenly ones. How often do we see divine spirits depicted with the hair of a woman? *Once* if we're going by Yochanon's account. *Twice* if we're going by the following.

And **a spirit took me and brought me up into the fifth heaven**. And I saw angels who are called "adonai." And the diadem was set upon them in the Ruach HaQodesh, and the throne of each of them was sevenfold more brilliant than the light of the rising sun. And they were dwelling in the temples of salvation and singing hymns to the ineffable Elohiym.

¹I saw a soul which **five thousand angels punished and guarded**. ²They took it to the East and they brought it to the West. They beat its ... they gave it a hundred ... lashes for each one daily. ³I was afraid and I cast myself upon my

face so that my joints dissolved. ⁴The angel helped me. He said unto me, “Be strong, O one who will triumph, and prevail so that thou wilt triumph over the accuser, and thou wilt come up from She’ol.” ⁵And after I arose, I said, “Who is this whom they are punishing?” ⁶He said unto me, “**This is a soul which was found in its lawlessness.**” And before it attained to repenting it was visited and taken out of its body. ⁷Truly, I, Tsephanyahu, saw these things in my vision.

⁸And the angel of Yahuah went with me. I saw a great broad place; thousands upon thousands surrounded it on its left side and myriads of myriads on its right side. The form of each one was different. ⁹**Their hair was loose like that belonging to women. Their teeth were like the teeth of ...**

The Apocalypse of Tsephanyahu (Zephaniah) 1:1-8

Tsephanyahu begins to describe the teeth of the tormenting angels and compare them to something but then the text cuts off and we don’t know what happens, I am sad to say. What a tease. At least we tried. ‘Did the tormenting angels have the teeth of lion?’ is an unresolved question but the mere fact that their hair was described as a woman’s should immediately nab your attention. There are other similarities. The scene presumably takes place in the fifth heaven, which lines up nicely with the fifth trumpet of Revelation. I say *presumably* but only because there may be a break in the text.

Corresponding with the fifth ply, we see as many as five thousand angels punishing a single soul who was caught in a lawless lifestyle upon his death. You see, the person is already dead in this one. Saying he was found in his lawlessness is the same thing as being a serial transgressor of the Torah. Those are the very sort of people whom these *same* entities were tormenting in Revelation, though the Yahudim were still living on the other go-around.

The five thousand against one scenario in ‘The Apocalypse of Tsephanyahu’ plays out very similarly to their proposed origins story.

Many have made the Yovheliym (Jubilees) connection with Revelation 9 in recent years and I don't blame them. I too came to that conclusion in similar years, but the evidence found in Tsephanyahu suggests otherwise. Still, Yovheliym is worth rehearsing, especially since some of you haven't the faintest clue what I'm talking about, and I don't want to presume. There was a time in His-Story when the locust creatures didn't live in the bottomless pit, you see, until the precise moment when they did, and *here* is the supposed account of it.

10 AND in the third week of this jubilee the unclean devils began to lead astray the children of the sons of Noach, and to make to err and destroy them. ² And the sons of Noach came to Noach their father, and they told him concerning the devils which were leading astray and blinding and slaying his sons' sons. ³ And he prayed before Yahuah Elohayu, and said:

Elohiym of the ruachoth of all flesh, who has shown mercy unto me and has saved me and my sons from the waters of the flood, and has not caused me to perish as you did the sons of perdition; For your grace has been great towards me, and great has been your mercy to my soul; Let your grace be lift up upon my sons, and let not wicked ruachoth rule over them lest they should destroy them from the earth. ⁴ But do you bless me and my sons, that we may increase and multiply and replenish the earth. ⁵ And you know how your Watchers, the fathers of these ruachoth, acted in my day: and as for these ruachoth which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of your servant, my Elohiym; for these are malignant, and created in order to destroy. ⁶ And let them not rule over the ruachoth of the living; for you alone can exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and forevermore.

⁷ And Yahuah Elohaynu bade us to bind all. ⁸ And the chief of the ruachoth, Mastema, came and said: Yahuah,

Creator, let some of them remain before me, and let them hearken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.⁹ And he said: Let the tenth part of them remain before him and let nine parts descend into the place of condemnation.

Yovheliym (Jubilees) 10:1-9 [Cepher]

What have we learned in all of this? Much, I'm sure, but here are a few pointers. The children of the Watchers perished in the floodwaters, physically though not spiritually. Their ruachoth continued on because they were terrestrial rather than heavenly born ones, and Yahuah had not prepared a place for them. They *became* the demons we so often hear about in other places. But there were far too many demons for any one man to take on when we pause to consider that Noach and his family had not grown beyond two or three generations at the time. The ruachoth of giants may very well have outnumbered them five thousand to one. It's why Yahuah tossed nine out of every ten into the abyss. I know it *says* 'place of condemnation' but I think a good case can be made that we're looking at the same location. The other ten percent remained to wander upon the earth playing the game of *peek-a-boo* as ghosts, squatting in haunted houses, or straight-up inhabiting pork and possessing people through the consumption of it.

The ninety percent though. Those would be the ones whom many suspect are unleashed upon the general public in Revelation. Again though, I'm not so certain that the locust creatures *were* the Naphaliym of old. For starters, we are never once told that the giants looked like locust-hybrids. Why not just tell us they were the children of the Watchers, John? He doesn't make the connection. They're never once called demons. The only association we're given between the demons and stinger creatures is the abyss; their place of condemnation; which is circumstantial evidence at best. Lots of souls end up there. Also, I haven't finished dropping passages from 'The Apocalypse of Tsephanyahu' quite yet. They show up

again a little later down the road, and this time their job description is given.

4 Then I walked with the angel of Yahuah. I looked before me, and I saw a place there. ²Thousands of thousands and myriads of myriads of angels entered through it. ³Their faces were like a leopard, their tusks being outside their mouth like wild boars. ⁴Their eyes were mixed with blood. **Their hair was loose like the hair of women, and fiery scourges were in their hands.** ⁵When I saw them, I was afraid. I said unto that angel who walked with me, “Of what sort are these?” ⁶He said unto me, “These are the servants of all creation who come to the souls of unrighteous men and bring them and leave them in this place. ⁷ **They spend three days going around with them in the air before they bring them and cast them into their eternal punishment.**”

⁸ I said, “I beseech thee, O Adonai, give them not authority to come to me.” ⁹The angel said, **“Fear not. I will not permit them to come to thee because thou art pure before Yahuah. I will not permit them to come to thee because Yahuah Almighty sent me unto thee because thou are pure before him.”** ¹⁰ **Then he beckoned to them, and they withdrew themselves and they ran from me.**

The Apocalypse of Tsephanyahu (Zephaniah) 4:1-10

There they are again. The creatures with the scented hair of a woman. Rather than being described as having the tail of a scorpion they are given fiery scourges and I'm thinking it's simply another variation of the same thing. And so, what is their stated purpose? To meet the ruachoth of dead souls on the other side of the curtain, tormenting them with those stingers of theirs before finally casting them into the abode of eternal punishment. We are told the transfer happens over three consecutive days. Actually, the ruach of a dead soul is capable of wandering the cosmos for seven days in total before entering the abode of She'ol but there is an order of events that needs played out and what has survived of this document

doesn't even attempt to explain that part. Perhaps I will show you where I'm gathering that information from. It's actually quite detailed and a bit of a distraction from the conversation at hand.

The immediate takeaway is that angelic tormentors were not capable of harming Tsephanyahu. *Oh*, they wanted to, soon as they laid eyes upon him. Fresh meat in the locker. Why couldn't they then? Because he was pure before Yahuah. The contrast has already been made. The lawless man was playing around on the ant hill but Tsephanyahu guarded the commands given to us in the Torah, particularly the Sabbath day. It doesn't say the Sabbath day, you will tell me. It doesn't have to. That vital information has already been relayed to us through Yochanon. Read it again if need be. The locusts are incapable of hurting anyone with the seal of Yahuah in their foreheads. Many will argue claiming Jesus is their mark and that lawlessness has nothing to do with it when the problem you see is that most people read the end of the book and then define what they want it to mean without ever getting around to reading the instruction manual at the very beginning. We were already told what the Mark of Yah was at Sinai.

¹² And Yahuah spoke unto Mosheh, saying, ¹³ Speak also unto the children of Yashar'el, saying, Truly **my Sabbaths ye shall guard:** for it is a **sign** between me and you throughout your generations; that ye may know that I am Yahuah Meqoddishkem. ¹⁴ **Ye shall guard the Sabbath, therefore; for it is holy unto you: everyone that defiles it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people.** ¹⁵ Six days may work be done; but in the seventh is the **Sabbath** of rest, holy to Yahuah: whosoever does any work in the **sabbath**, he shall surely be put to death. ¹⁶ Wherefore the children of Yashar'el shall guard the **Sabbath, to keep the Sabbath, throughout their generations, for a perpetual covenant.** ¹⁷ **It is a sign between me and the children of Yashar'el forever:** for in six days Yahuah made the heavens and the earth, and on the seventh day he rested, and was refreshed.

Shemoth (Exodus) 31:12-17 [Cepher]

I don't think Yahuah Elohiym could have instructed the people of his Covenant in any clearer black and white terms. He even repeats himself for those who may have dozed off in class and *also* for the teachers who afterwards dare to claim (as an answer on the test): "Did God really say?" The Sabbath is a sign, which is the same thing as a mark. It is a sign between Yahuah and the people of his covenant forever. The Sabbath is the sign of a relationship between Elohiym and His people, serving as a test of loyalty to Him for those who want to serve as kingdom priests with Him. Anyone who fails to keep it doesn't receive the mark and is therefore put to death and cut off from among his people.

That is a spiritual reference by the way. Eternal death. How in the world does someone read something like that and then expect Yahuah will be okay with them keeping the Pope's day rather than the heavenly one. It simply baffles the mind but that is darkness incapable of seeing the light for you. The locusts having their way with *living* mortals may be a once recorded event in Revelation, but they live on when the rest of us die. Look at how Yahusha phrases it in another place.

⁴¹ "This is my message for the wealthy: Enjoy your ill-gotten goods, console yourselves with comfort, and buy the fickle goodwill of men. Make merry while you may, close your eyes to the harshness of reality, for the day will surely come when your body weakens, the pleasures pall, and you glimpse the dark doorway ahead. **Be certain that the only welcome you will get on the other side is from ruachoth of darkness who will escort you to a proper place in their dismal abode.**"

Is this what it means to break on through to the other side? I'm thinking those are the same Russian Mil Mi-24 helicopter gunships of Yochanon's Revelation. Also, I'm not detecting the fear of Yahuah in nearly every claiming Christian. Are they being serious? There's quite literally an army of effeminate bugs waiting to sting your unclean ass into submission soon as the curtain raises on the apocalypse of your existence.

Here is another repeat warning from the Prophets just to see who was paying attention.

¹² Moreover also **I gave them my Sabbaths, to be a sign [mark] between me and them,** that they might know that I am Yahuah that sanctify them.

Yechezq'el (Ezekiel) 20:12 [Cepher]

This is how we know Tsephanyahu was sanctified and clean. He had guarded the Commands, particularly this one. The creatures from the bottomless pit were incapable of doing anything to him. That tells us the Revelation event was a judgement on the covenant breakers while they yet lived. We're talking about the very people who claimed descentance from Avraham yet murdered their bridegroom. The Yahudim. Though we may as well call them by the name of their choosing, the *Joss*. They were taking a stand against the Romans throughout Yahudah, but Yerushalayim was the epicenter in all of this. And so, how many are we dealing with? I'm thinking five thousand to one is a likely number. Especially since it is the fifth trumpet which beckoned them, and they feasted upon their flesh for five consecutive months. Sucks to be inhabiting Yerushalayim. If only they had heeded Yahusha's warning rather than hanging him from a tree.



SOME have suggested that the eruption of **Mt. Vesuvius** in **79 A.D.** was the opening up of the abyss. I ultimately couldn't say either way, but my

investigative hunch says the timing seems a decade off. The trumpet blasts are counted in an orderly and ascending *one-two-three-four* fashion for a reason. It would seem negligent to have *five* miss out on the rollcall only to pick up the slack after Yerushalayim was destroyed, when Josephus and the other historians documenting that affair weren't paying attention.

Regardless, we have all heard about the Mt. Vesuvius eruption before without even considering the possibility that Revelation, if not some other portion of Scripture, was involved. *Oh*, you've heard of it. That was the blow your lid event which destroyed the Roman cities of Herculaneum, Oplontis, Stabiae, and several other settlements, the most famous of which was **Pompeii**. Before that could happen though there was an order of events which are certainly worth mentioning because its key player does tie in, and as always, there is an educational lesson intended before breaking for my commercial sponsors.



Earlier in the same year a **broom star comet** was first seen in the east and then in the north, but then finally disappearing after **20 days**. For obvious reasons, I wouldn't have the faintest clue what the comet looked like, because if anybody had a camera and film back then they're not talking. I offer you a picture of one anyways for illustrative purposes. Comets are certainly something to behold. The one in 79 A.D. prompted the always clever **Vespasian** to quip: "This hairy star is an omen for the king of the Persians." LOL, I get jokes. Apparently, not everyone quite understood it, even if they did nervously laugh along, because he is also recorded as giving a more self-explanatory variation, which reads: "This is an omen,

not for me, but for the Parthian king; for he has long hair, whereas I am bald.” Get it? You know you totally laughed that time.

After the Mausoleum of Augustus opened on its own and the gossip columnists seemed certain that it was a sign intended for the present Emperor, Vespasian’s line-up of Jungle Cruise jokes continued when stating that it was intended for somebody named Junia Calvina, adding: “She is one of his descendants.” *Insert* laugh track. He then came down with a fever and died, though **Emperor Hadrian** among others incriminated **Titus** as the person responsible for poisoning him. He was **69** years old. When at last he was convinced that he was going to die, the man who oversaw the destruction of Yerushalayim is claimed to have said: “I am already becoming a god.” Another joke in case you were wondering.

Supposing the comet *is* the falling star from Revelation 9, and I know that’s what some of you are thinking, you have in the very least your first connection with the death of Vespasian. But then with the eruption of Vesuvius, the darkening of the sun over the Roman world is even more enticing. That’s not even the whole of it though. There were giants. A whole mess of them. Vesuvius was a beehive of angry ruachoth. Huge ones to boot. I am about to show you what **Pliny the Younger** has recorded of them.

Try not to confuse him with **Pliny the Elder** though, the guy who is said to have written the Encyclopedia. The Elder happened to be a close friend Vespasian but then died in the eruption, *supposedly*. We are told he set sail towards the ascending smoke after being sent a letter from a female friend **Rectina**. He then formed a rescue party to save **Pomponianus**, a Roman Senator, which he did. It was during the attempt however that Pliny died from asphyxiation caused by the toxic gases and was promptly left behind, though somebody named **Suetonius** wrote that Pliny approached the shore only from scientific interest and then asked a slave to kill him to avoid heat from the volcano. *Sure*, that must be it. I’m not saying Pliny the Elder didn’t die in the volcano, but I have the hankering suspicion that he didn’t die in the volcano. Where is my Numbers guy? I’m thinking there is Gematria to be found here. These Intel personalities rarely waste a psyop when the opportunity starts knocking.

Numbers of huge men quite surpassing any human stature — such creatures, in fact, as the **Giants** are pictured to have been — **appeared, now on the mountain, now in the surrounding country, and again in the cities, wandering over the earth day and night and also flitting through the air.** ³ After this, fearful

drougths and sudden and violent earthquakes occurred, so that the whole plain round about seethed and the summits leaped into the air. There were frequent rumblings, some of them subterranean, that resembled thunder, and some on the surface, that sounded like bellowings; the sea also joined in the roar and the sky re-echoed it. ⁴ Then suddenly a portentous crash was heard, as if the mountains were tumbling in ruins; and first huge stones were hurled aloft, rising as high as the very summits, then came a great quantity of fire and endless smoke, so that the whole atmosphere was obscured and the sun was entirely hidden, as if eclipsed.

23 Thus day was turned into night and light into darkness. **Some thought that the Giants were rising again in revolt (for at this time also many of their forms could be discerned in the smoke and, moreover, a sound as of trumpets was heard),** while others believed that the whole universe was being resolved into chaos or fire. ²

Therefore they fled, some from the houses into the streets, others from outside into the houses, now from the sea to the land and now from the land to the sea; for in their excitement, they regarded any place where they were not as safer than where they were. ³ While this was going on, an inconceivable quantity of ashes was blown out, which covered both sea and land and filled all the air. It wrought much injury of various kinds, as chance befell, to men and farms and cattle, and in particular it destroyed all fish and birds. Furthermore, it buried two entire cities, Herculaneum and Pompeii, the latter place while its populace was seated in the theatre. ⁴ Indeed, the amount of dust, taken all together, was so great that some of it reached Africa and Syria and Egypt, and it also reached

Rome, filling the air overhead and darkening the sun. ⁵ There, too, no little fear was occasioned, that lasted for several days, since the people did not know and could not imagine what had happened, but, like those close at hand, believed that the whole world was being turned upside down, that the sun was disappearing into the earth and that the earth was being lifted to the sky. These ashes, now, did the Romans no great harm at the time, though later they brought a terrible pestilence upon them.

Pliny the Younger: Epitome of Book 66:22:2-23:5

And so, if I'm understanding Pliny right, a host of witnesses claimed to have seen some very large people stepping out of the mouth of the mountain, but not just in Pompeii though. At first their forms could be made out in the smoke, though later they made appearances in the surrounding country, and again in the cities, eventually being spotted by untold individuals across the motionless plane both during the day and night, flitting through the air as they aimlessly wandered. What are we dealing with here, 12 to 18 footers, 30 to 50 footers, or something more on scale with Chanok, 100 feet and beyond? Pliny doesn't say.



Here is a painting of the Vesuvius explosion, complete with witnesses standing around, warming their bums by the fire, and I'm not seeing any artist rendition of the Giants amongst the adorable choo-choo smoke puffs. I want to know. Those must be Pliny's slaves only a moment or

two away from offing him. But now I'm thinking there's a good chance that he was strangled by ones of the Big Guys. Hundreds if not thousands of years chained up in magma will do that to someone, make them angry. If only there were more clues given to us in the painting.

I know we're supposed to have an electoral for these things but I'm going to call it. Sounds apocalyptic to me. The people living through that event certainly thought so. Its dust reached Africa and Syria and Egypt, blocking out the sun. The trumpet blast from heaven certainly didn't help appease anyone's suspicions. Not the Revelation 9 event though. Some of you will protest on the basis that the witnesses accredited them to the Titans, and have we not already seen their imprisonment in the abyss in Yovheliym? *We have*. Where are their stingers though? I'm not hearing any reports of locusts with lions' teeth and the free-flowing hair of a woman in all of this. The Titans may have been released, some of them at least, but identifying terrestrial ruachoth as the Revelation 9 creatures is getting our wires crossed. But the trumpet you tell me. What of the trumpet? Was Revelation the only time in His-Story when heaven thought it would be a good idea to announce a judgement with one? The entire 'Apocalypse of Tsephanyahu' is saturated with trumpets and not one of them involves the events of Yochanon's apocalypse, from what I've read. I probably should have mentioned the part regarding the trumpets. See, this is why I mustn't rush things. Retracing my steps, we read:

12 And again the great angel cometh forth with the golden trumpet in his hand blowing over the earth. ² **They hear it from the place of the sunrise to the place of the sunset and from the southern regions to the northern regions.** ³ And again he blows it up unto heaven and its sound is heard.

The Apocalypse of Tsephanyahu (Zephaniah) 12:1-3

I could show you several other passages from the same text as well, all dealing with the art of the shofar. And what do we see happening? The blast is heard along the sun's entire ecliptic path but also in the north and south direction. Sounds serious. Probably apocalyptic. But the Pompeii explosion and Yochanon's Revelation aren't the reason, even if the locusts make an appearance.



666: The Mark of the Beast Finally Explained

THE 666 Number question crops up frequently around here. Especially *now* that I've committed to the **70 AD** narrative. People often ask like it's some sort of Holy Spirit litmus test. Whether or not I have a direct phone line to God (because they're tapped in, y'all) depends upon my answer. What they're more often than not looking for is a futurist explanation, something which might better conform to the Zionists' timeline. Well, sorry to disappoint. The Mark which Yochanon wrote about already happened. *There*. I said it. Are you happy now? Go write your complaint letter about me on Social Media.

“Noel believes the Mark already happened and the Trinity just gave me the Holy Spirit shivers, everybody! He's setting us up... to take the Mark!”

Oh sure, that must be it. Tar and feather the guy who does his own research and comes to a different conclusion apart from the cult mentality. Most people have a shake-n-bake reaction to the notion that Revelation has already happened, often invoking the emotional meltdown of the two options. Telling you the Mark has already happened is not the same thing as saying it won't happen again. People get their knickers in a twist when making that assumption about me because they're projecting their own deductive reasoning onto my own. It was a physical mark but more than anything a spiritual one. Spiritual indicates an ongoing reality whereas physical implies it might happen again or that it already *has* and is in all likelihood *currently* occurring. I will explain. The best way to do that I suppose is by quoting from the passage. And so, here it goes. Giving the Mark of the Beast the old college try in three, two, one...

¹⁶ And he made for them all – the great ones and the small ones, the rich ones and the poor ones, the slaves and the freed ones – a sign on his right hand or on their forehead,
¹⁷ that **no one is able to buy or to sell, unless he has this sign on his hand or on his forehead, or the name of the animal, or the number of his name.** ¹⁸ Here is wisdom and understanding: **whosoever has insight needs to reckon the number of the animal, for it is the number of a man, and the amount is found, six hundred and sixty and six.**

The Confidential Counsels (Hebrew Revelation) 13:16-18

The decision to go with the Hebrew text rather than the Greek in this instance was to make a very specific point. I haven't made it yet but when I do, you'll understand why. Here's a clue though. I firmly believe Revelation *was* written in Hebrew. We are often told Yochanon had to write in a coded way so as to avoid Roman censorship. What better way to camouflage it then than in the language of his intended audience? It probably didn't become a best seller until *after* the events it foretold unraveled in real time and was translated into a multitude of languages, including the Greek one. The Gematria wouldn't even make sense in any other language but the Hebrew one.

Notice how the Hebrew describes an *animal* whereas the Greek claims *beast*. Take a mental note of that. We've been over the animal-beast factor in chapter 13 already. **Nero, Vespasian, and Titus** again. Well, here is something that I purposely neglected on the last go-around. The Hebrew spelling of **Nero Caesar** [נְרוֹ קֵסָר] adds up to **666**. The Greek doesn't. Then again, so do his successors. Before **69 A.D.**, both Vespasian and Titus went by the names **Titus Flavius Vespasianus**, adding up to **666** all over again. Not a coincidence. A Greek reading audience would have a terrible time figuring that one out though, and undoubtedly explains much of the confusion among futurists today.

Even further evidence that Nero was the man of the hour can be found in the **616** connection. Ever hear of this one? The liberal Scholars love to smear our faces with the alternate Gematria but it's all misdirection. They'll say some of the earliest manuscripts read 616, thereby proving that it was never 666 to begin with. *Wrong*. The 616 number derived from the Latin. The change of digits can best be explained in that the translators understood full well who Yochanon was mentioning and also that the Revelation judgement upon Yerushalayim had already happened. Nero Caesar doesn't add up to 666 in the Latin. No, **Nero Caesar** equals **616**, another coincidence, I'm sure.

I'm not done yet. Far from it. There's more to the 666 Number than the name of any one individual. I have already shown you how the beast word is rendered *animal* in the Hebrew. Well, here is the Hebrew lettering. **תְּרִיִן**. Its English equivalent characters are **trywn**, and guess what they equal? Go ahead, I'm being serious. Guess. We're dealing with the Hebrew rather than the Latin, and so, they *equal* **666**, naturally. Therefore, the 666 Number isn't simply the worship of any one individual. It's *also* the worship of the State.

Of the various words which might be pulled from the Scrabble hat to describe the Roman Empire, TOLERANCE may be the most accurate of them all. I have heard it characterized that way by more than one historian. If you have ever been around a self-characterized TOLERANT people, then you have likewise probably observed how they tend to be the most intolerant of the quote-unquote "non-tolerant people," *aka*, those who refuse to jump onboard the ever-evolving Intel-sponsored State programs. That is the modern-day America that we are quickly becoming

familiar with and the environment by which the original followers of Messiah were forced to reckon with. Consent is the currency of the Animal-Beast System and many to most will compromise.

Numbered among the self-declared TOLERANCE of the Roman Empire were the persecuted Christians, and why is that? Rome had a policy of allowing temples so that men of various persuasions might worship their choice elohiym. If the followers of The Way were the exception to the rule, it's because they refused to compromise. Like nearly any State sponsored agenda, the Tolerance granted towards its swath of citizens started out simple enough, particularly among the normies. The merging of State worship from the *spirit* encapsulating their perceived freedoms to literal worship of Rome's Emperor happened in little time, likely over a single generation. At first, Caesar worship was but an idea pushed onto the normies by the Controllers, making the axiom "Caesar is Dominus et Deus" an informal one. That is, until it was formalized. What followed is the mandatory part.



During Nero's tenure and that of the Flavians, a citizen of Rome was required to publicly claim allegiance to Caesar by burning incense in his honor and then spouting off the "Caesar is Dominus et Deus" line in many marketplaces. Those who complied received a document in their right hand for a Mark and allowed them to buy and sell. Nabbing a job was also a part in this, though many have speculated it may have involved a waxy seal stamped onto the persons hand or forehead in some cases.

Freedom. All it took was a dash of incense before a bust of Caesar and you were good to go. I read one historian claiming the incense and allegiance action is analogous to saluting the flag at a football game. Let that sink in.

How many woke-lite normies attempted to convince themselves that they committed the deed for the common good, being food industry workers or health care professionals or fill in the blank whatever else? They apparently had no other choice. None whatsoever. They had a family to feed. Not providing for them would be immoral, you see. There was no way out and certainly Yahuah wasn't about to provide one, seeing as how they were clearly trying to solve the salvation riddle for themselves with an attitude such as that one. How many Christians do you suppose went through with it and argued it was a grace or a freedom in Christ thing or that they were simply attempting to be all things to all people and that God was good with it?



Back in Yerushalayim, I suspect there was far more going on with the Mark of the Beast situation than marketplace frolics. It involved the Temple and an unidentified idol, what Yechezq'el referred to as the idol of jealousy. Seeing as how I don't possibly know which pantheon elohiym it was, we shall go with the siren plastered on the Starbucks logo and call it a day. You know it's a problem when Christians get so uptight about not having a Saturnalia tree on their paper cup, so as to keep the Christ in Christmas, but then never once bat an eye at the fertility goddess with a pentagram-studded crown of heaven, who's spreading her fish legs for their orgasmic pleasure while they pucker their lips to the hot coffee and

blow. If I had to guess, she's got that Semiramis vibe going for her and looks an awful lot like Ashtaroth if you ask me, a Hebrew pastime. Probably a Revelation connection. It's why I'm going with the Starbucks logo and not apologizing for it.

About that idol of jealousy. I will immediately be told by the Bible scholars that I have the wrong century and the wrong Temple, if the Mark of the Beast is the topic of the hour, but it will do you well to see this one through. As I was saying, it derives from Yechezq'el and here is the passage.

¹ And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of Adonai Yahuah fell there upon me. ² Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber. ³ And he put forth the form of a hand, and took me by a lock of mine head; and the Ruach lifted me up between the earth and the heaven, and brought me in the visions of Elohiym to Yerushalayim, to the door of the inner gate that looks toward the north; **where was the seat of the image of jealousy, which provokes to jealousy.** ⁴ And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

⁵ Then said he unto me, Son of A'dam, lift up thine eyes now the way toward the north. **So, I lifted up mine eyes the way toward the north and behold northward at the gate of the altar this image of jealousy in the entry.** ⁶ He said furthermore unto me, Son of A'dam, see you what they do? *even* the great abominations that the house of Yashar'el commits here, that I should go far off from my sanctuary? but turn yet again, *and* you shall see greater abominations.

⁷ And he brought me to the door of the court; and when I looked, behold a hole in the wall. ⁸ Then said he unto me, Son of A'dam, dig now in the wall: and when I had dug in the wall, behold a door. ⁹ And he said unto me, Go in, and behold the wicked abominations that they do here. ¹⁰ So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Yashar'el, portrayed upon the wall round about. ¹¹ And there stood before them seventy men of the ancients of the house of Yashar'el, and in the midst of them stood Ya'azanyahu the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. ¹² Then said he unto me, Son of A'dam, have thou seen what the ancients of the house of Yashar'el do in the dark, every man in the chambers of his imagery? for they say, Yahuah sees us not; Yahuah has forsaken the earth.

¹³ He said also unto me, Turn yet again, *and* you shall see greater abominations that they do. ¹⁴ Then he brought me to the door of the gate of Yahuah's house which *was* toward the north; and behold, **there sat women weeping for Tammuz.**

¹⁵ Then said he unto me, Have you seen *this*, O son of A'dam? turn thee yet again, *and* thou shalt see greater abominations than these.

¹⁶ And he brought me into the inner court of Yahuah's house, an, behold, at the door of the temple of Yahuah, between the porch and the altar, *were* about **five and twenty men**, with their backs toward the temple of Yahuah, and their faces toward the east; and **they worshipped the sun toward the east.**

¹⁷ Then he said unto me, Have you seen *this*, O son of A'dam? Is it a light thing to the house of Yahudah that they commit the abominations which they commit here? for they have filled the land with violence and have

returned to provoke me to anger: and lo, they put the branch to their nose. ¹⁸ Therefore will I also deal in fury: my eye shall not spare, neither will I have pity: and though they cry in my ears with a loud voice, *yet* will I not hear them.

Yechezq'el (Ezekiel) 8 [Cepher]

In review, the prophet Yechezq'el was minding his own business, as these things often go, when the Ruach of Yahuah lifted him up in a vision and set him down into the court of the Temple in Yerushalayim. It was there that he saw clear as day what is described for us as the image of jealousy. He was then told to enter a door in the wall and observe the *hidden* artwork lining the walls, all of which depicted idols and abominable animals. Pig, was it? It's nearly always pig. *Oh*, I'm sure there's nothing abominable about pig now, if they were to scribble it on the walls of the Temple today, that is. But then there are the seventy elders all participating in worship of those *said* idols with their king. Sounds suspiciously like a conspiracy, and everybody who was promoted to a position of authority was participating. *Conspiring*. But I'm sure that couldn't happen today.



We are not told the identity of the idol of jealousy but I'm thinking the women weeping for **Tammuz** is our *first* clue. Had you read my [Nimrod paper](#), then you will recall that Tammuz was the son of **Semiramis** and **Nimrod**, and more than likely, the priests had already aided and abetted

in passing their children through the sacred fire. The men turning their backs to the Temple so as to worship the eastern sun provides even clearer evidence that it was Nimrod they were worshipping, even if the identity of the divine beings went by other names, **Ba'al** and **Ashtoreth**.

You're probably still wondering what any of this has to do with the Mark of the Beast. In full disclosure I'm attempting to show *why* the Temple was razed to the ground. Yechezq'el's vision has much to do with its destruction on the first go-around but I'm thinking it was a repeated event. Child sacrifice is so enticing among Satan's children and the elders of Yashar'el simply couldn't help themselves. It helps that I found another passage which describes the *same* scene, though the context is different. No, I am not thinking the idol of jealousy was a one-off in His-Story. There were two Temples in Yerushalayim, and both experienced the same sad end. Read it and weep.

42 And I saw there **the likeness of the idol of jealousy, carved in woodwork such as my father was wont to make**, and its body was of glittering bronze which covered the wood. And before it I saw a man who was worshipping the idol, and in front of him there was an altar, and **upon the altar a boy slain in the presence of the idol**.

43 And I said to Him, "What is this idol and this altar, and who is he who is sacrificed? And what is this great building which I see, beautiful in art and design, even with a beauty like that which lies beneath Your throne?"

44 And He said, "Hear Avraham, for that which you see is the Temple, a copy of that which is in the heavens, glorious in its aspect and beauty, even as I shall give it to the sons of men to ordain a priesthood for my glorious Name, and in which the prayers of man shall be uttered, and sacrifices offered as I ordain to your people, even those who shall arise out of your generation. But **the idol which you saw is the image of jealousy**, set up by some of those who shall come forth from your own **loins in later days**. And the man who sacrifices in murder is he

who pollutes my Temple, and **such are witnesses to the final judgment, and their lot has been set from the beginning of creation.**”

The Apocalypse of Avraham 42-44

My suspicions are confirmed. There *was* child sacrifice during the Tammuz weeping event. Perhaps Yechezq’el did not mention it because he was never taken round the corner outback to see the rising smoke in the Valley of Hinnom. I *know* Avraham saw a boy slain in the presence of the idol of jealousy, presumed near the inner gate facing to the north, but this may be a very different event. I took the red marker out on the time stamps. Avraham was told it would happen in “the later days”, which again, might be referring to the first Temple, but then keep reading. These backstabbers were witnesses to “the final judgment”. That’s not describing the Babylonian assault. Is this a third Temple being spoken about then? No, it’s the second, the House of Herod. The final judgment quip will make absolutely no sense whatsoever if one fails to recognize that the destruction of Yerushalayim in 70AD *was* the final judgment. Yashar’el was already divorced from the land but now it was Rome’s turn to hold the Earth’s hair back while Yahudah got vomited forth. That was it. It was done. Story over. There is a promised land but Yahudah was no longer it.



Once Rome surrounded Yerushalayim there was no going to Gehenna during the cover of night. They were stuck in the Temple court and clearly

the Torah wasn't their digs. And seeing as how these are the sons of Ha'Satan we're dealing with, they simply couldn't help themselves. A good old fashioned city siege is as clear a time as any to lay all one's cards upon the table, see who has the winning hand. Might as well roll out the idol and be open about the child sacrifice for once in their lifetime. I have more to say on what I *suspect* was happening in the Temple grounds but there is another text which is first worth mentioning.

⁹ Yahusha asked of Yochanon, "What do you know about me?"

¹⁰ Yochanon said, "Years gone by, I had a vision of three heavenly lights, and as the sun sank so they rose. **A flame of fire went up over Yerushalayim, and smoke filled the Temple, and a star fell down into Yahudah.** The meaning I know, for it was this: The Deliverer is born, and **woe unto the house of Herod**; woe to you scribes and your interpretations of the Torah."

¹¹ "The star that appeared and stood over Yerushalayim was a child planted into Bethlehem from out of the heavenly heights, as was foretold; and it was prophesied he would be the Deliverer. **The fire that burned was the fire of a strange altar.**"

Books of the Natsarim: 2:9-11

There it is. I have just given you two witnesses to the Yechezq'el vision and this one undoubtedly connects the destruction of the *second* Temple with the fire ascending from a strange altar. Somebody had to have built that thing and I can't seem to find the blueprint instructions anywhere in the Torah. The star falling down into Yahudah reminds us of the Revelation 9 star which is given the key to open the abyss. Here the star is identified as Yahusha Ha'Mashiach rather than the typical Satan or CERN interpretation and I'm going with *this* one. It is Yahusha who pulled out the whip on an occasion or two and Yahusha again who appeared in the skies over Yerushalayim, razing the Temple to the ground.

I had neglected to comment upon the observation made by Avraham in his ‘Apocalypse’, that the carved image was something resembling what his father Terach was wont to make. That *again* takes us back to Nimrod’s kingdom and the worship of sacred fire. The same text has Terach expiring in the flames as a direct consequence to his devotions. Such is the fate of all idols as well as its worshipers. Meanwhile, in Yerushalayim, it may very well have been a self-fulfilling prophecy. The Christians heeded to Yahusha’s warnings and skedaddled, soon as the footsteps of the Roman legions were heard over the horizon, and the Temple Controllers *saw* what was coming. In actuality, while crying out to the elohiyim of their devotion so as to divert the lot that had befallen them, they ultimately secured the very judgement they were aiming to avoid. Pride always seems to get in the way of repentance, don’t it?

I very well might be wrong but *here* is what I’m thinking regarding the idol of jealousy. The human sacrifice component was still a secret among the Satanic Elite when the stage actors had their idol set up. Its positioning along the north gate entailed that every Temple visitor was immediately confronted by it. More than likely, and knowing how our sick sadistic sociopathic Controllers operate, those patrons would have been forced to offer a pinch of incense, perhaps even receive a waxy seal upon their right hand or forehead as proof of their allegiance, before venturing onward. Even if they were explicitly there to worship Yahuah and no other.

Compliance is the currency of The Order. How many people do you suppose went through with it? How many people justified their action because the worst imaginable thought would be excommunication from the Temple, and Yah as we have all so often heard will be *okay* with the compromise? Fears such as what I have just described was a real thing. Yochanon recorded one such instance in his Besorah.

²⁰ His parents answered them and said, we know that this is our son, and that he was born blind. ²¹ But by what means he now sees, we know not; or who has opened his eyes, we know not: he is of age; ask him: he shall speak for himself. ²² These words spoke his parents, **because they feared the Yahudiym: for the Yahudiym had agreed already, that if any man did confess that he was**

Mashiach, he should be put out of the synagogue. ²³

Therefore said his parents, He is of age, ask him.

Yochanon (John) 9:20-23

That's jacked up beyond words that the parents snubbed their blind son due to embarrassment and even more messed up that they would have little or nothing to do with him after Yahusha renewed his eyesight. But that is the cowardice in most people. They wanted to be accepted by their Satanic Controllers, and as you can see, confessing Mashiach would have them put out of the synagogue. Oh, I'm sure they argued being put out of the synagogue would be the worst action because then they would be cut off from Yahuah altogether. That is what cognitive dissonance does to a person. And so, I will ask again. If the Yahudim were cowardly enough to denounce Mashiach so as to keep the doors open and available to them, then what was stopping them from a pinch of incense and a receipt of purchase?

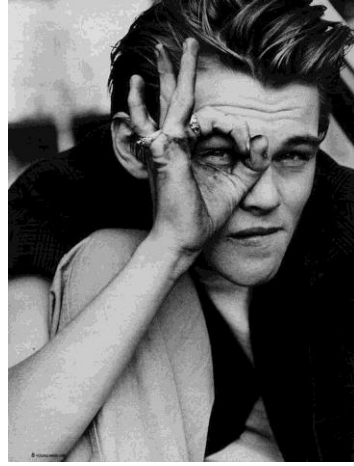


The Mark of the Beast lives on, of course. That's the thing that irks me most about this entire conversation. I kid you not, the average Bible reader is so programmed by dispensational thinking that, upon hearing the Mark was already passed around to the Kool-Aid drinkers many moons ago, they're like: "Whoopee! I'm free to take whatever Mark I want now!" Are you being serious? Unfortunately, some of you are. As evidence that the Mark is *still* a force to be reckoned among our slave plantation taskmasters, I offer you a recognizable hand signal. It is called the

Premium Vector or the *okay* sign by the normies, but most of you know what it really means. If you need this spelled out for you, and by that I mean *literally* spelled, then no worries, I've got this. The thumb and the pointer finger form the circle part of the six. And then look at what else stands erect, though many *okay* gestures bend the fingers for a purpose. Three fingers. This will require elementary math but I'm sure you're up for it. 6 pronounced three times is **666**.



There's always that one person in the room who thinks I'm making this stuff up. It's why I've come prepared with pictures. I have plenty to share and am not afraid to use up as much paper as is necessary to demonstrate 666 as a present-day reality. Michael Jackson was sold into the MK-Ultra program as a boy and likely didn't have the remotest clue what he was doing at the time. The reason I decided to show him first is because it's so obvious his handlers were behind the hand gesture. Have you ever seen a yearbook photo look more unnatural? Oprah on the other hand is coming across as a little too ambitious in becoming America's next daytime talk show host. Perhaps I should have said *hands*, because look at her hand why don't you, and then the other hand, *both* of them. *Ridiculous*. How many other women did she bowl over to get in front of the line and beat everyone to the blood contract? Pictures such as this one makes me think she sold her soul before they could even get around to offering her the second helping of fried chicken.



Johnny Depp and Leonardo DiCaprio must have been ardent readers of the Bible, particularly the last book in the series, and knew precisely where it was at. Because look at their career why don't you? Who said the Mark is only good at buying bread at the local boulangerie? Those eye of Horus salutes sure paid off. Such Vogue.



There are *others* but this one is probably the favorite in my collection. President Richard Milhous "I am not a crook" Nixon wanted to make

sure the three **Apollo 11** astronauts were *okay*. After that long space flight to the moon and back, as you well know. That must be it. Looks like they were *okay* according to this picture. Glad the News was there to document that fact, so that we might know everybody was *okay* long after the fact. Adorable moments in American history. Nothing to see here, I'm sure.



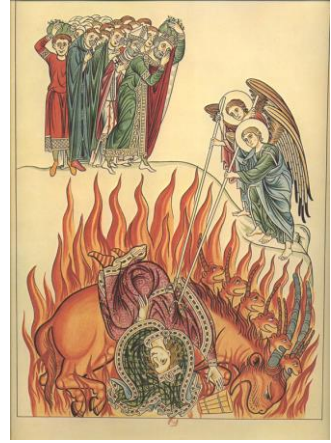
Even Ronald Reagan was known to show his Babylonian street creds for the Newspapers with the flash of a Nimrodic gang sign from time to time. And from the looks of things, Nancy Reagan wasn't *in the know*. Poor girl.

The Mark of the Beast is a hand signal but as I've already explained, it's much more than any one thing. A Mark is a sign, indicating the allegiance of one's ruach. Everybody telling you it's some technological implant one year removed from the present (and *always* seemingly a year or two away) are either haphazardly ill-informed or purposefully planting breadcrumbs in the wrong direction so as to keep you detached from the reality of your own spiritual allegiances. No, I am not saying to go get chipped. Don't be ridiculous. I'm simply attempting to push this conversation beyond the physical. The Mark was here long ago, and it continues to the present day for anybody who wants to make a few extra bucks. Read The Mark's description again.

¹⁷ ...that **no one is able to buy or to sell, unless he has this sign on his hand *or* on his forehead, *or* the name of the animal, *or* the number of his name.**

The Confidential Counsels (Hebrew Revelation) 13:17

There are multiple qualifications rather than one, none of which are exclusively dependent upon the other. Count them up with me. It is either a sign on the hand *or* on the forehead *or* the name of the animal *or* the number of his name. How many did you count? I'm seeing four listed. The Mark can be any one of those things, telling us there were various forms of it in the first century both on the physical and spiritual level. Why must the Mark end then? Satan is only here to lie, steal, murder, and destroy. What better way to do that than telling you it hasn't happened yet, or that it already happened to another generation and the test is over with or dangling one option as a distraction only to plow you over with any one of the three others.



The Whore of Babylon

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 cephher 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, Levy, 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 these sorts of religious rites. Inciting 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.

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 [People of the Covenant](#) 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 ceper 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 all arrived 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, saying 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

The beast you have already been introduced to, as well as the identity of the seven kings. Names were dropped on an earlier page, and I don't care to repeat them again. The parts worth covering 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**. She's in this 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 Pa'al 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. Bernice 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 death. 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 ensured 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 hijinks 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 [Gaius 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 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.



The Splitting of the Mount of Olives

IT isn't split down the middle so far as I can tell. Do you see a split? I don't. My eyesight is still pretty good, though if yours happens to soar beyond the 20/20 rule, then do tell. On closer inspection, there is a road which seemingly divides the north and south slopes of the Olivet Mount in half. It is an ancient road, a Roman road. Is this what Zakaryahu meant in his Olives prophecy? By the way, the picture I am showing you, of the Mount of Olives no less, is a photochrom print from the whereabouts of 1890-1900. Many-a preterist will argue that the Roman road proves Zakaryahu 14 was fulfilled. I'm open to the possibility despite finding the present scenario difficult to swallow. Something else is going on.

Contrarily, the eschatological Tartars have been busy promoting the idea that modern Israel is not the His-Historical kingdom of Yahudah. That is

one of the ways in which they do away with what many perceive to be a problem. They will feed you the following deduction.

The Mount of Olives *was* split in two.

The Mount of Olives in modern Israel *is not* split in two.

Therefore, modern Israel is not ancient Israel.

Mind you, I don't see the Mount of Olives as a problem. Or perhaps the better way of phrasing it is that I *no longer* see the Mount of Olives as a conflict to a literal fulfillment of Zakaryahu 14. I too was a part of that eschatological Tartar group for a spiel. I was heavily insinuating, or rather, pushing the possibility, that modern Israel is in fact not the His-Historical Yashar'el, and many of my older papers may still reflect that fact. There are probably even archeological layers to this present doctoral thesis which allude to it because I began writing the original draft under that mindset.

Flip-flopping is not a love language of mine though it is the unfortunate reality when you are attempting an investigation within the confines of The Twilight Zone, a supposed reality which we all happen to inhabit in case you haven't noticed. Count them up on your fingers. I have flip-flopped on the Pa'al issue, flip-flopped on the mortal soul issue (favoring a divine, immortal, and pre-existent soul, as the Mystery practitioners would tell us, rather than the material alternative), and then there is this present discussion. I have flip-flopped on the Biblical real estate, finally falling upon the present decision which favors the modern state as the most reliable location of the ancient land. My reasons are mostly theological. Those will not be rehearsed at this present moment but only because they are already discussed in other photo opportunity spots within my arsenal of work.

Why I am thinking to bring it up now has everything to do with Zakaryahu 14, which I have yet to quote from. We'll get to it. As a sort of social experiment, I have gone around to different Tartar groups seeking any online discussion revolving around the splitting of the Mount of Olives, and so far, seemingly without wincing, the same deductive argument is given. They simply move the goalie net in stating that the historical

kingdom of Yahudah was elsewhere, and so, what does it matter in regard to all which the landscape has to offer?



The **1587** Urbano Monte map is a favorite of mine. I refer to it often. Every single document of antiquity which I can track down all pinpoint Yerushalayim precisely where we should expect to find it. Have I combed every single janitor closet in the world? No. But then brownie points specifically go out to Urbano Monte for placing Noah's ark precisely where Ron Wyatt discovered it. And the thing about Ron Wyatt's discovery is that there was evidence of pilgrims visiting the site throughout the quote-unquote "Middle Ages," telling us that the inhabitants of the Millennial Kingdom knew precisely where it was.

Supposing it is true that modern Israel is not the His-Historical Yashar'el, and I'm certainly still open to that possibility, then I am speaking to the Tartary Preterist cartographers when stating that the problem is much greater than fingering the promised land on a map. If Yashar'el is elsewhere then the same goes for Babylon, Egypt, and Rome. They too must be identified but you knew that already. Taking the extra-Biblical books into account, don't forget to throw Britain, Spain, France, Greece, India, not to mention Africa, and probably a host of other nations, into the longitude and latitude lines. They would all have to be accounted for somewhere *else*. What I mean by that is Britain is not the His-Historical Britain just as assuredly as the French may be the Indians and the Indians

the Africans and the Africans the Germans. Will somebody please show me how this works because I spent a great long while fidgeting with the cosmological Rubix Cube and all I learned in the process is that a hundred different people attempting the same game came up with a hundred different interpretations all based upon circumstantial evidence and in large part to their imagination.

Anyways, you guys keep toying around with that thing, wringing all the ink out of those maps, and let me know when you've cracked the case. In the meantime, I'll be taking a closer look at the splitting of the Mount of Olives. As promised, here is the passage.

14 Behold, the day of Yahuah comes, and your spoil shall be divided in the midst of you. ² For I will gather all nations against Yerushalayim to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the remnant of the people shall not be cut off from the city. ³ Then shall Yahuah go forth, and fight against those nations, as when he fought in the day of battle.

⁴ And **his feet shall stand in that day upon the Mount of Olives**, which is before Yerushalayim on the east, **and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west**, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the Negev. ⁵ And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Atsel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziyahu king of Yahudah: and Yahuah Elohai shall come, and all the qodeshiym with you.

Zakaryahu (Zechariah) 14:1-5

Well, there you have it. The feet of Yahusha HaMashiach stands upon the Mount of Olives, causing the Mount to cleave in two. Seeing as how there is only an ancient Roman road on the Mount and in fact it shows no signs of being severed, it looks like I've lost yet another argument. The glorious

appearing has not yet transpired, say it ain't so. Best to whimper home in defeat while everyone's favorite sporting team, The Zionist City Dispensationalists, showers Coach Darby with Gatorade. Zakaryahu 14 couldn't be any more obvious to those of us who have unlearned our indoctrination and I aim to take you through the process if you will let me. To do so, I suggest we revisit the Olivet Discourse. Seems appropriate under these circumstances. Especially since Yahusha HaMashiach is lining up his theology with the Zakaryahu passage. Why that is a closely guarded secret is beyond me. Mattithyahu 24 we have already gone over. And so, I'm thinking the same speech given in Luqas 21 has something to offer.

<p>14 Behold, the day of Yahuah comes, and your spoil shall be divided in the midst of you. ² For I will gather all nations against Yerushalayim to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the remnant of the people shall not be cut off from the city. ³ Then shall Yahuah go forth, and fight against those nations, as when he fought in the day of battle.</p> <p>Zakaryahu 14:1-5</p>	<p>²⁰ And when ye shall see Yerushalayim compassed with armies, then know that the desolation thereof is nigh. ²¹ Then let them which are in Yahud flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therinto. ²² For these be the days of vengeance, that all things which are written may be fulfilled. ²³ But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. ²⁴ And they shall fall by the edge of the sword and shall be led away captive into all nations: and Yerushalayim shall be trodden down of the other nations, until the times of the other nations be fulfilled.</p> <p>Besorah Luqas 21:20-24</p>
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See what I mean? Tell me you read those two side by side. They're practically doppelgangers. Luqas 21 and Zakaryahu 14 might as well be two mimes, each pretending that the other is a mirror. Zakaryahu foretells a time when the nations would surround Yerushalayim for battle and Yahusha is instructing the people of *that* generation what needs to be done when the moment arrives. Run for the hills, man. He says nothing in this passage or Mattithyahu 24 and Marqus 13 regarding the cleaving of the Mount, raising suspicion as to the actual meaning behind the split, though I'm not quite ready to talk about that yet.

Another tiresome argument is over '*this*' generation or '*that*' generation and yet it couldn't be any more clearer as to what Mattithyahu meant by that. Yahusha clarifies the debate for his audience when explaining: "*these* be the days of vengeance," and also, "that all things which are written may be fulfilled." I take that to mean that the people of those days would live to witness the fulfilment of all the forewarnings by the prior prophets, especially in regard to Yerushalayim. Whatever one ultimately takes the cleaving of the Olivet Mount to mean, it had to have happened among Yahusha's contemporaries.

Notice how Zakaryahu states that Yahuah shall *then* go forth and fight against the goyim, but not until after Yerushalayim is destroyed. One might read into that two consecutive 'A' and 'B' domino events, as if Yerushalayim was destroyed and then the surrounding nations immediately afterward. It doesn't necessarily have to be that way though. Yahusha clarifies for us as he so often does. The times of the other nations have not yet been fulfilled. Yerushalayim's time was to be fulfilled in *that* generation, but not the other nations. They would continue on, with Yerushalayim being trampled underfoot, until the moment when they too received theirs. My proposed timeline for that judgement event as most of you know is the whereabouts of 500 A.D., though that's altogether another conversation relegated to [The 7000-Year Timeline Deception](#).

Another fun fact in all of this is that **Yosef Ben Matityahu**, aka Flavius Josephus, inadvertently testifies to Yahusha's warning regarding those that fell by the edge of the sword and the others led away captive into the nations. Zakaryahu's commentary is also imperative when specifying that half of the survivors would go into captivity whereas the others would remain, even though the city itself was destroyed. What Yosef manages to

do is blend the two forewarnings into one coherent narrative when he writes:

Yet could not that garrison resist those that were deserting. For although a great number of them were slain, yet were the deserters many more in number. These were all received by the Romans: because Titus himself grew negligent as to his former orders for killing them: and because the very soldiers grew weary of killing them: and because they hoped to get some money by sparing them. **For they left only the populace, and sold the rest of the multitude,** with their wives and children; and every one of them for a very low price: and that because such as were sold were very many, and the buyers very few.

Wars of the Yahudiym 6.8.2

You have to read in other places to learn that the final siege of Yerushalayim by Titus began on Passover in 70 A.D. A question for the class, what happens at Passover? The Jews have a saying, you know. Come every Pascha event, they will tell each other: “Next year, Jerusalem.” And so, if your answer involves the Yahudiym from all over the world descending upon Yerushalayim for the 70 A.D. Passover event, then you would be correct. Yosef Ben Matiyahu has a whopping **1,100,000 Yahudiym killed during the siege** when the city normally only held a population of **600,000** persons during its off season, according to **Tacitus**. Talk about leading the sheep to the slaughter. *Brutal*. Yosef further numbers **97,000** additional people who were carted off during the War. The number of souls who didn't listen to Yahusha HaMashiach decided that a sardine can in the frying pan of an ongoing war with the Empire was a sure thing.

Of course, the travelers would be the ones with the least amount of money on them. When was the last time that you went on vacation with your house, property, material possessions, and life savings in tow? Some of you live in a van down by the river, and so don't answer that. But for the rest of you, it should be self-evident as to why the deserters gave themselves over to slavery, that is, unless death by the sword is your favored flavor of tea. They ran out of goods. But then again, even the

Romans were feeling empty in the pocket, which is why they decided to set up the auction block. Not to say that everyone who remained fell to the sword. I highlighted the line for you. Yosef says the Romans allowed the residents of the city to remain afterwards just as Zakaryahu prophesied they would. Every stone may have been overturned and tents probably looked quite fashionable in the years to follow but they remained all the same. And so, for those of you in that other group claiming that the great conspiracy involves Yosef writing the gospels, literally creating the Christian faith out of thin air so as to boost sales for his own New York Times bestseller, you might as well claim that he wrote Zakaryahu as well.



By the way, if it's symbolism you're after rather than grandma's home cooking of old-fashioned literalism, which I'm typically after, then the splitting of the Olivet Mount can easily be explained by the half and half scenario given to us through Zakaryahu, Yahusha, and Yosef. Especially if and when mountains are applied to the Gubbernment or people groups. Never would that be more self-evident than the Roman road dividing the mountain in half. And just so you know, I don't think that answer is the wrong one. Symbolism is neat and all, but it's simply not the whole of it. I do propose a literal application. We're still getting to that part. Returning once more to Zakaryahu 14.

⁴ And his feet shall stand in that day upon the Mount of Olives, which is before Yerushalayim on the east, and

the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the Negev. ⁵ And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Atsel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziyahu king of Yahudah: and Yahuah Elohai shall come, and all the qodeshiym with you.

Zakaryahu 14:4-5

The thing about Yahusha HaMashiach's feet standing upon the Mount of Olives is that he literally accomplished that task when he spoke the Olivet Discourse. Nowhere does Zakaryahu say that the feet of Yahuah would stand upon the Mountain just to inform everyone that some day in the far distant future his feet would stand upon it again. The prophet doesn't say anything remotely close to that. Yahusha literally stood upon the Olivet Mount to let everyone know the time of Zakaryahu's prophecy had arrived. Why is that so difficult to understand?

In other though not completely unrelated news, the author **Ernest L. Martin** claims in his book 'Secrets of Golgotha: The Lost History of Jesus' Crucifixion,' that a rabbi named Jonathan, or Yohonatan in Hebrew, **witnessed the departure of the Shekinah from the Temple in 66 A.D.** Normally, I wouldn't tell you something like this unless I did the homework and read the book for myself. I would in the very least track down the quote and deliver. I haven't read it. Mainly because an inexpensive copy is difficult to track down. A lot of people on the Internet are mentioning the book without giving direct quotations. I'm taking that to mean that nobody has read the quote because nobody has a bank account which permits them to buy one of the rare existing copies. Apparently, Yohonatan watched as the Shekinah Cloud sat atop the Olivet Mount for three and a half years before finally rising up to heaven prior to the arrival of Titus. So, that's interesting. If true, then I can only figure many more beyond Yohonatan witnessed the same event. Why would he be the only one? An entire host of Yerushalayim locals would have been privy to it. It would furthermore go to show that just because

Yosef Ben Matityahu and his ilk failed to mention the departure of the Shekinah doesn't mean it didn't happen.

Speaking of which, the very notion that the Mount would “cleave in the midst thereof” is an obvious allusion to the Red Sea, the original Pascha story. Recall your Sunday School story hour. Pharoah cornered Yashar'el's back to the sea and Moshe used the staff of Yahuah to part the waters like a bad ass. The Sea was likewise cleaved in the midst thereof. What happened afterwards? The water closed in on itself again as if it had never been cleaved in the first place. That's what I think happened with the Zakaryahu prophecy. The idea of moving a mountain isn't exactly unprecedented either.



¹⁷ And Mosheh brought forth the people from the camp to meet the glorious Presence of Yahuah; **and suddenly Yahuah of the world uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain.**

¹⁸ And all the mount of Ciynai was in flame; for the heavens had overspread it, and He was revealed over it in flaming fire, and the smoke went up as the smoke of a furnace, and all the mountain quaked greatly.

Shemoth (Exodus) 19:17-18 [Aramaic Targum]

The Aramaic Targum has Mount Ciynai being literally uprooted and lifted high in the air above the encampment. Accept the claim given to us in the Targum or deny it, I'm not bothered by your decision either way. I for one have no problem believing it to be likely if not true. Just know that a mountain's ability to be moved and then returned to form was upheld by a great many of the Yahudiym.

That being said, Yahusha's quip about the faith akin to a grain of mustard seed was probably what a great many of you were already thinking.

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

Very likely, Yahusha was preparing his Talmidiym for the inevitable event. The one which required the ultimate moving of a literal mountain. I have read the commentary from those who have tried to explain this passage away to mean other things, anything other than the most straightforward and obvious. The Gubberment often gets in the way. But then sometimes a mountain really does need moved. Why would one need to remove a mountain, exactly? I'm glad you asked. As a means of escape is the most evident reason. I even have Scripture to back it.

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 the mother of Yochanon the Baptizer. The context is that Herod the Great was attempting to reverse engineer the head-crushing serpent prophecy by hunting down Yahusha as well as Yochanon. While in pursuit, Eliysheva could find no place to hide, nor was she strengthened enough to continue her search. She called upon a mountain to split open, and it did so at her command. The mountain receiving Eliysheva and Yochanon conveys the message that it closed up behind them, as though it had never cleaved in the first place, so that the soldiers could not continue their pursuit. Why should the Olivet Mount be any different?

I am a firm believer that the Natsarim inhabiting Yerushalayim were capable of escaping across the Yarden River into modern day Jordan, and obviously, I’m not alone in that observation. Many if not most others have come to the same conclusion. There were no followers of The Way in Yerushalayim during the siege, that is, if they heeded Yahusha’s warning. The problem which then arises is how they escaped. Roman soldiers would not have made any such attempt an easy one. Some think it may have been through Hezekiah’s Tunnel or by some other backroad. Aside from a literal interpretation of Zakaryahu, which many seem to imply without going right out and stating it, it seems as though nobody knows.

Imagine standing at the Red Sea seconds before the waters parted, totally incapable of trusting in Yahuah’s *yeshu’ah* in the face of certain death. And then imagine witnessing a repeated event from the walls of Yerushalayim, perhaps even at Passover. Doubling down on their utter disdain for Yahusha HaMashiach is something which the Temple Controllers as well as a large segment of the Yahudiym would have totally agreed to, even more-so now that his warnings seemed to resound as true. Passing

through the cleaved Mountain would have entailed a trust and belief in the workings as well as the Testimony of the Mashiach. And just as it was with Egypt and the Exodus, I wouldn't be in the least bit surprised if, at seeing their method of escape, some of the late bloomers became faithful followers right then and there.



Where the 144,000 Come Into This

AND *now* you're probably wondering why portraits of medieval women fill an entire page, and above a **144,000** heading no less. "Do the women share anything in common with *the Number?*" you want to know. My answer awaits your personal judgement on whether I pass the test or not. Somebody is already writing a letter of complaint to their pastor regarding the worst eschatology ever. Well then, I'm not ready to tell you quite yet. You will have to hold your horses until I walk you back down the happy bunny trail that brought about the sweet-scented breeze of these lovely ladies of the realm.





I offer you another colorful assortment of medieval miladies without affording any apologies. From the looks of them you'd think it was a woman's world. So many damsels, none in distress. I'm counting **9** on the first page and another **30** in the second batch, though some of them may be repeated. Still not enough. There should be thousands more. Tens of thousands isn't quite right either. I'm thinking at least **144,000**. Fine, you caught me. I have strayed from the cult mentality so as to take a new position. Look, sometimes an investigation doesn't always go the way you want it to. That's life. Deal with it. Kind of like how the Millennial Kingdom already happened. Dudes are still getting their knickers in a twist over that one. They're often telling me how I'm crushing their hopes of making the cut and that I should repent of that. I hate to break it to you then, because I'm about to shatter your dreams for the second time. Dudes may wear kilts in the kingdom, but the required attire at this dinner party is dresses.

It was while reading Hebrew Revelation that the discovery came about. The passage as everybody knows derives from chapter 14. I have taken

the time to write it down so that you can't in the very least claim that I'm making it all up. Read it and weep.



14 And I saw a Lamb standing on mount T'siyon, and with him a hundred and forty-four thousand, and the name of his Father was written upon them. ² Then I heard a voice from the heavens like the noise of great waters, and like the sound of great voices, and the voice which I heard was like the sound of a lyre. ³ And they were singing like a new song before the throne and before the four living creatures and the elders, and no one was able to learn this song except these **hundred and forty-four thousand** whom he bought from the earth. ⁴ (And these are they

who did not sin with women, and they are like virgins and go after the Lamb, and they are bought as first fruits of Yahuah and the Lamb. ⁵ And there is no deceit in their ruach, and they are blameless before the throne of Yahuah.

The Confidential Counsels (Hebrew Revelation) 14:1-5

Well, I'll be. The quip about the 144,000 being women has gone missing. It isn't there. For the life of me I thought it was during an earlier reading, *hmmmm*. In the very least I included some more illustrations of women strumming their song routine as a tie-in to Revelation. Probably playing that new song they'd learned before the throne. Still trying to fill that quota. How many are we up to now, 46? The problem isn't really with the Hebrew, now that I think upon it. I didn't actually show you the original language. All I did was feed a line from one English translation or another. And so, here it is at long last.

וד השיר הזאר
ים שקנה מהאז
כבתולות והוי ²
והשה ⁵ ואין
ואריתי מלא ⁶
און גיליון ³ להון

That's a screen shot taken from Revelation 14:4 so that once again you can't claim I'm making this up. The underlined word is [בְּתוּלָה]. *Yup*, we have a match with what I just spelled out. Its English equivalent is 'bethulah'. Strong's Concordance 1330, look it up. It is a feminine noun employed all throughout Scripture and always refers to a maiden or a virgin or in the very least somebody's daughter. Usually it is used to infer a young woman who is separated and secluded from having intercourse

with men. Its earliest mention can be found in Bere'shiyth with Revelation 14:4 being the last. Here is the first.

¹⁵ And it came to pass, before he had done speaking that, behold, **Rivqah** came out, who was born to Bethu'el, son of Milkah, the woman of Nachor, Avraham's brother, with her pitcher upon her shoulder. ¹⁶ And the damsel was very fair to look upon, a **virgin** **בְּתוּלָה** *bə-tū-lāh*], neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Bere'shiyth (Genesis) 24:15-16 [Cepher]

Obviously, *bethulah* references a woman set-apart from sexual intercourse with a man. And in fact Rivqah was in every way a model of the 144,000 to come. It wasn't just men which she had refrained from. We don't know her history with idololatriy but she was a young woman, scarcely a day beyond childhood. **10** according to Yashar. With the age of accountability finally upon her, Rivqah chose to remove herself from the stench of her father's idols in pursuit of Avraham's elohiym, Yahuah.

Brown-Driver-Briggs

⁵⁰ **בְּתוּלָה** noun feminine virgin (compare Arabic **بَتُولَة**, Assyrian *batultu* (also *batūlu* of young man) 5 R 42:56 see Jerem^{ZA} 1886, 399, Late Hebrew **בְּתוּלָה** *בְּתוּלָה*) — Genesis 24:16 19t.; construct **בְּתוּלוֹת** Deuteronomy 22:19 12t.; plural **בְּתוּלוֹת** Esther 2:2 7t.; **בְּתוּלוֹת** Zechariah 9:17; **בְּתוּלוֹת** Exodus 22:16 2t.; **בְּתוּלוֹת** Lamentations 5:11; suffix **בְּתוּלוֹתָיו** Psalm 78:63 3t.; — one living apart in her father's house as a virgin Genesis 24:16 (J) Exodus 22:15 (E) Leviticus 21:3,14 (P) Deuteronomy 22:19; Judges 19:24; 2 Samuel 13:2; Job 31:1; Isaiah 62:5; Jeremiah 2:32; Jeremiah 31:13; Joel 1:8; **בְּתוּלָה** a virgin damsel Deuteronomy 22:23,28; Judges 21:12; 1 Kings 1:2; Esther 2:3; **בְּתוּלָה** Deuteronomy 32:25; 2Chronicles 36:17; Jeremiah 51:22; Ezekiel 9:6; personification of nations **בְּתוּלוֹת יִשְׂרָאֵל** Jeremiah 8:13; Jeremiah 31:4,21; Amos 5:2; **בְּתוּלָה** **בְּתוּלָה** Kings 19:21 (= Isaiah 37:22; on double stative construct see Ges^S 130, 5 PhSt. construct 63) Lamentations 2:13; **בְּתוּלָה** Jeremiah 14:17; **בְּתוּלָה** Lamentations 1:15; **בְּתוּלָה** Isaiah 23:12; **בְּתוּלָה** **בְּתוּלָה** Isaiah 47:1; **בְּתוּלָה** Jeremiah 46:11; plural **בְּתוּלוֹת** Exodus 22:16; 2 Samuel 13:18; Esther 2:2,17,19; Psalm 45:15; Psalm 78:63; Lamentations 1:4; Lamentations 2:10; Lamentations 5:11; Ezekiel 44:22; Amos 8:13; **בְּתוּלוֹת** **בְּתוּלוֹת** Psalm 148:12; Isaiah 23:4; Zechariah 9:17; Lamentations 1:18; Lamentations 2:21.

I am furthermore showing you dozens of passages all dealing with a *bethulah* reference and in every single one of them they're feminine maidens. You may need to take out a magnifying glass. Supposing the 144,000 are men, then it would be the only case in the whole of Scripture when *bethulah* is intended to be read that way, which is an odd habit for any writer of Scripture. Yochanon would furthermore be frustrating the expectation of his reader who has devoted his life to the Torah

and the Prophets and has only recently fallen upon the latest bestseller. Defying it, actually. And in fact I will argue that the reader whom I've just described, being taught Scripture in the intended order rather than the

reverse and inverted manner which Christianity expects of their neophyte, would never view it through any other lense.

Since I am always trying to keep up with the *nub-ub* game, I highly suspect the biggest objection to the 144,000 women will be the line where it reads:

“**And these are they who did not sin with women**, and they are virgins [bethulah בְּתוּלָה] and go after the Lamb.”

You're probably wanting to know why it would stress not sinning with women if it is women and not men being referenced. First off, Yochanon is already describing them as virgins. It would be like him saying it twice. “They are virgins, *and* they are virgins.” Not having intercourse with women is a given. There's nothing inherently sexual in the idea of sinning with women. The modern reader assumes that to be the case because they have already been taught to read men into the text. I have already shown you that Rivqah was the perfect prototype. If it could be said of her that she did not sin with women, then we could all conclude that idolatry is being referenced. A good example might be the women mourning for Tammuz in Yechezq'el (Ezekiel) 8:13-15. Those women were sinning with other women.



The 144,000 *and* Kepha (*Also*, the Two Prophets)

BET you didn't expect Kepha to enter a theological argument involving the ladies. Turns out, the 144,000 narrative is full of all sorts of surprises. I figure a great deal many of you will shruggingly agree that I'm onto something with the *'bethulah'* theme but then claim I'm reading too much into it with what I'm prepared to show you, but I beg to differ. Either the 144,000 were ladies or they weren't. If they were ladies, then it seems to me that we should begin discovering them, cropping up in the boutiques and the lounges and the lovely rose gardens of early Christian literature. Really, when it comes down to it, I never know what I'll catch in the butterfly net when opening up my extra-Biblical digs. Though something that you've probably observed over the course of my writing career, nothing excites me further than discovering these oddities and then showing them to you.

The *following* passage derives from ‘Acts of Kepha,’ or ‘Actus Petri cum Simone’ in the Latin, if you prefer. As is the usual custom, I will present to you the passage in question and then we will have a civil discussion afterwards.

34 And a certain woman which was exceeding beautiful, the wife of Albinus, Caesar’s friend, by name **Xanthippe**, came, she also, unto Kepha, with the rest of the matrons, and **withdrew herself**, she also, from Albinus. He, therefore, being mad, and loving Xanthippe, and marveling that she would not sleep even on the same bed with him, raged like a wild beast and would have dispatched Kepha; for he knew that he was the cause of her separating from his bed. **Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired them to worship Elohiym in sobriety and cleanness.** And whereas there was great trouble in Rome, Albinus made known his state unto Agrippa, saying to him: Either do thou avenge me of Kepha that hath withdrawn my wife, or I will avenge myself. And Agrippa said: I have suffered the same at his hand, for he hath withdrawn my concubines. And Albinus said unto him: Why then tarry thou, Agrippa? Let us find him and put him to death for a dealer in curious arts, that we may have our wives again, and avenge them also which are not able to put him to death, whose wives also he hath parted from them.

The Acts of Kepha 34

Reading something like that in a dark room with the light of a desk lamp and being completely unaware of what was about transpire was akin to standing at the bus stop on a rainy day only to have a 4x4 plow through the puddle, drenching you with a tsunami. I then read it a second time. A good example of that would be the same 4x4 driving around the block again only to play the part of a repeat offender. With everything that I’ve so far shown you, chapter 34 of Actus Petri screams of the ‘*bethulab*’ in Revelation 14:4. Read it again. Tell me I’m wrong. If you’re not getting

wet from the rain runoff, it is only because you're standing too far from the curb, afraid to get the wrinkles in your toes and fingertips.

<p>“And these are they who did not sin with women, and they are virgins [bethulah בְּתוּלָה] and go after the Lamb.”</p>	<p>Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired them to worship Elohiym in sobriety and cleanness.</p>
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And there you have it. I've made this easy for you, which is what I'm all about. I took the scissors and the glue-stick out on both texts, pasting them side-by-side for your convenience. Actus Petri actually manages to brighten the highlighter in Hebrew Revelation because we see a practical example of the scenario playing out. The women refrained from bedding with their husbands because the men were idolaters, and it is a worship of Elohiym through the purity laws of the Torah which they were after.

There were many women promoting the practice, as you would expect of the 144,000 number, but then a woman by the name of Xanthippe takes the helm of this passage. The 'X' is pronounced like a Z. My first thought was to look her up in the phone book and see if she were ever listed as having contact information or an address. The only dominate Xanthippe I was capable of tracking down was the wife of Socrates. Not the same person then. This Xanthippe is named as the wife of a certain **Albinus**, who is furthermore listed as a friend of Caesar. Not certain yet, but I'm guessing that would be **Nero**. I *checked*. There is an [Albinus](#) who managed Nero's close circle, and amazingly, the Albinus connection swings us right back around again into the Biblical.

Luceius Albinus was the 6th [Roman Procurator of Judea](#) from 62 until 64 and the [governor of Mauretania Tingitana](#) from 64 until 69.

Yahudah was a revolving door of Roman Prefects and Procurators. **Velerius Gratus** and **Pontius Pilate** can hang a plaque on the wall for keeping their bum in the bema seat longer than anyone, 15–26 and 26–36 AD, respectively. But then, as the **6th** Roman Procurator of Yahudah, **Luceius Albinus** was like the rest of them, lasting only two years, from

62-64. Changing a politician's soggy diaper often and regularly is a good thing, but I'm thinking in instances such as this one, nobody wants to do their time in the Tribulation longer than they have to. 62-64, an important couple of years. That pits us right smack dab in the opening act of the Revelation narrative.

Appointed **procurator** by the **Emperor Nero** following the death of his predecessor, **Porcius Festus**, Albinus faced his first challenge while traveling from **Alexandria** to his new position in Judea. The Jewish **High Priest Ananus ben Ananus** used the opportunity created by Festus' death to convene the **Sanhedrin** and have **James the Just** (the brother of **Jesus of Nazareth**) and other people sentenced to death by **stoning** for violation of the **Law of Moses**. A

Albinus might as well be an RX-Series pilot droid. That was an inside quip. The opening page of his Wiki bio is like experiencing the 'Star Tours' motion simulator ride at Disneyland if it were an apocalyptic drama, you had to have been there. This guy appears to have a near collision with a great many names and places which Yochanon was so kind enough to foretell. We immediately read about the stoning of Ya'aqov, aka James the Just, at the hands of the Sanhedrin, though that is not his only political debacle. You have to wonder if it was his first gig as a Roman Procurator. Oh wait, I've nearly already forgotten, it was.



Wiki is undoubtedly sourcing Yosef ben-Matityahu, aka Josephus Flavius, for their information. And so, why give the Wiki writers any more attention when we can hear it straight from the horse's mouth.

And now Caesar, upon hearing the death of Festus, **sent Albinus into Yahudah, as procurator**. But the king deprived Yoceph of the high priesthood and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to Elohiym, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Yahudiym, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and **brought before them the brother of Yahusha, who was called Mashiach, whose name was Ya'aqov, and some others**, [or, some of his companions]; and when he had formed an accusation against them as **breakers of the law, he delivered them to be stoned**: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrin without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Yahusha, the son of Damneus, high priest.

Antiquities 20.9.1

That pretty much sums it up. Albinus was indirectly tied to the stoning of Ya'aqov. Notice how it wasn't just Ya'aqov who was stoned though. From what I've seen in art class, the paintings always seems to depict Ya'aqov rejoining his brother, *alone*, without anyone else to join him. Well, according to Josephus, there are others. We are simply not told who. Take a note of that.

And then look at the reason as to why Ya'aqov and the others were stoned. They were accused of being lawbreakers. Now you know why I thought to include an entire section on Pa'al the Torah keeper. Like Stephen before him, Pa'al was falsely accused of doing away with the Torah. The Temple Controllers were his slanderers, and with how His-Story has turned out, the Christians liked the sound of their accusations. They went right ahead and rolled with it, declaring the written Torah null and void, using the Joos false testimony and Pa'al as their patsy. The irony here goes out to the Christians who agree with the court evidence and insists that Ya'aqov did not comply with the law of Moshe. According to Devariym 13, he did not pass the test and should have been stoned. Not that I'm saying he failed the Devariym 13 test. That's what the Joos were saying, and considering their pulpit points, the Christians have little choice but to agree with them.

What I'm about to tell you falls into preexistence territory. I have a paper on that one too. [The Earth Is a Womb](#). In it, I cover the preexistence of the righteous, by which Yahusha's stepbrother comes into the equation. I wouldn't bring it up now if I thought it weren't important.

The Talmidiym said to Yahusha, "We know that you will depart from us. Who is to be our leader?"

Yahusha said to them, "Wherever you are, you are to go to **Ya'aqov the righteous, for whose sake heaven and earth came into being.**"

Besorah Ta'om: 12

Heaven and earth, I spy the two witnesses whom Yahuah had earlier set before Yashar'el in Devariyim 4:26. And if I'm not mistaken, Yahusha is literally claiming they came into being because of the standard which Ya'aqov had set an earlier time. It would be strange indeed for heaven and earth to come into being for a ruach who hadn't done anything righteous yet. Unless he already *was* righteous. But then don't forget to put a bookmark into that statement, particularly his identification with the two witnesses of heaven and earth. Continuing with the life and times of Luceius Albinus.

At a certain point, a man called [Jesus ben Ananias](#) (not to be confused with [Jesus of Nazareth](#)) was brought in front of Albinus because he was prophesying the destruction of Jerusalem and of the [Second Temple](#). Albinus interrogated him and had him flogged, but to no avail, since the accused continued to cry his prophecy without answering the procurator's questions; eventually, Albinus declared the man to be a maniac and released him.^[4]

Wiki once more wants everyone to know that Jesus ben Ananias is not to be confused with Jesus of Nazareth, and not only because of the name. Show me one other person who went about prophesying the destruction of Yerushalayim as well as the Temple. So far, I have only heard about two individuals, Yahusha HaMashiach and Yahusha ben Hananiah. The man was a prophet. Both of them were. Perhaps Ya'aqov gave the same prophecies, and I wouldn't be in the least bit surprised if he did, though we are never told about it.

Once again, Wiki is sourcing Josephus. Probably a good idea to go directly to him then.

But a further portent was even more alarming. Four years before the war, when the city was enjoying profound peace and prosperity, there came to the feast at which it is the custom of all Yahudiym to erect tabernacles to Elohiym, one **Yahusha ben Hananiah, a rude peasant, who suddenly began to cry out, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Yerushalayim and the sanctuary, a voice against the bridegroom and the bride, a voice against all the people."** Day and night he went about all the alleys with this cry on his lips. Some of the leading citizens, incensed at these ill-omened words, arrested the fellow and severely chastised him. But he,

without a word on his own behalf or for the private ear of those who smote him, only continued his cries as before.

Thereupon, the magistrates, supposing, as was indeed the case, that the man was under some supernatural impulse, brought him before the Roman governor; there, although flayed to the bone with scourges, **he neither sued for mercy nor shed a tear**, but merely introducing the most mournful of variations into his utterances, responded to each lashing with “Woe to Yerushalayim!” When Albinus, the governor, asked him who and whence he was and why he uttered these cries, he answered him never a word, but unceasingly reiterated his dirge over the city, until Albinus pronounced him a maniac and let him go.

During the whole period up to the outbreak of war he neither approached nor was seen talking to any of the citizens, but daily, like a prayer that he had conned, repeated his lament, “Woe to Yerushalayim!” He neither cursed any of those who beat him from day to day, nor blessed those who offered him food: to all men that melancholy presage was his one reply. His cries were loudest at the festivals. So, for **seven years and five months** he continued his wail, his voice never flagging nor his strength exhausted, until in the siege, having seen his presage verified, he found his rest. For, while going his round and shouting in piercing tones from the wall, “Woe once more to the city and to the people and to the temple,” as he added a last word, “and woe to me also,” a stone hurled from the ballista struck and killed him on the spot. So, with those ominous words still upon his lips, he passed away.

The Wars of the Jews: 6.5.3

There you go, the two witnesses of Revelation 11 whom you’ve always wondered about. Ya’aqov ben Yoceph was the first, Yahusha ben Hananiah the second. Oh, he was a prophet, alright. And to be a prophet, he would have had to have declared the Torah as eternally abiding and

Yahusha the Mashiach. Look, just because the Bible writers were too busy running and hiding from one desert to another to sit down and publish a book about him doesn't mean he wasn't one. What do you suppose the four cardinal directions was an indicator of, aside from the swastika? The Tav. And the Tav also happens to be the letter which served as Yahusha HaMashiach's crucifixion device. The quip alone regarding the voice from the four winds ties up nicely with Revelation 7.

7 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ² And I saw another angel ascending from the east, having the seal of the living Elohiym: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, ³ saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohiym in their foreheads. ⁴ **And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Yashar'el.**

Chazon (Revelation) 7:1-4

I just love the smell of a narrative coming around full circle, especially when it happens in the morning, and I haven't finished my coffee yet. Seriously, I was not expecting that to happen until after it happened, completely by accident. Yahusha ben Hananiah was a weatherman insomuch that he was picking up the scent of judgement in all four cardinal directions. Hearing voices in them probably helped him along. He declared his report for seven whopping years, and like the days of Noach, nobody believed him. Everyone keeps telling me that there has to be Nephilyim in the days of Noach, a whole lot of Nephilyim. No, it doesn't. The Nephilyim hunters love to leave out the actual description that Yahusha gives us in Mattityahu 24. I'm not writing out that chapter here. Go read it and then report back on what it says. Yahusha doesn't say Nephilim. Contrarily, the scene he conveys is exactly as Yosef ben-Matityahu describes it.

Don't let the irony of his death escape you either. A stone came seemingly out of nowhere and killed him on the spot. Mm-hmm, it was a "Roman catapult" according to the people conveniently standing next to him, *sure*, let's go with that. Also, regarding the two witnesses, I know Yosef ben-Matityahu never says Ya'aqov and Yahusha ben Hananiah resurrected from the dead, and I take the resurrection part to be literal, but then why would he? He needn't have to. Clearly, he was a member of the Parashiyim in bed with the Flavians when thinking to bring them up in Yerushalayim's biography. I am very much of the opinion that Ya'aqov rose from the dead. Supposing you read my commentary on [Besorah Kepha](#), then you will recall how the Yahudim were witnesses to Yahusha's actual emergence from the tomb (they were camped out on the spot) and still they refused to repent of their wickedness. Why would the situation change if they witnessed his brother rising up to meet him? You figure the residents of Yerushalayim would have offered each other gifts at their passing on both occasions.



Speaking of coming around full circle, I stumbled upon an illustration of these lovely ladies while on a recent reconnaissance mission online. I'm not saying that's Xanthippe, the wife of Albinus, hanging around with some of the other card-carrying members of her 144k posse, but she might as well be. It's the flag which really caught my attention. That's a Tav. The last letter of the Hebrew alphabet. More accurately, a Tav flag.

What is she doing with a Tav flag, do you suppose? I am of the impression that is holding up the mark of Mashiach as a rallying call for her sisterhood. But then again, I wouldn't really know, seeing as how I wasn't alive during the "Dark Ages" from what I can recall.

What I started out intending to say is that Kepha appears to have gotten entangled up with the 144,000 crowd, and Albinus, a well-oiled cogwheel for the Beast Gubbernment, and under the pay of Nero no less, had one of them for a wife. We hear all the time that Kepha was crucified in Rome and that he was hung upside down on the cross without ever being told the reason. You have probably also heard the one about Yahusha meeting Kepha on the road on his flight from Rome. Well, this is the book from which we glean that information from.

35 And as they considered these things, Xanthippe took knowledge of the counsel of her husband with Agrippa, and sent and showed Kepha, that he might depart from Rome. And the rest of the brethren, together with Marcellus, besought him to depart. But Kepha said unto them: Shall we be runaways, brethren? and they said to him: Nay, but that thou mayest yet be able to serve Adonai. And he obeyed the brethren's voice and went forth alone, saying: Let none of you come forth with me, but I will go forth alone, having changed the fashion of my apparel.

And as he went forth of the city, he saw Adonai entering into Rome. And when he saw him, he said: Adonai, whither goes thou thus?

And Adonai said unto him: I go into Rome to be crucified.

And Kepha said unto him: Adonai, art thou being crucified again?

He said unto him: Yea, Kepha, I am being crucified again. And Kepha came to himself: and having beheld Adonai ascending up into heaven, he returned to Rome, rejoicing,

and glorifying Adonai, for that he said: I am being crucified: the which was about to befall Kepha.

Acts of Kepha 35

It was women. He was hung upside down on a Tav due to far too many beds of the idolators growing cold. Many will criticize the story of Yahusha meeting him on the road, which has resounding echoes of the rooster crows *thrice* episode, though maybe, just maybe, the women were important to Mashiach. In running away from Rome, Kepha set an example, just as assuredly as his return set another one. In only one of those two options, however, could he die as their protectors.



The 144,000 and Claudia Octavia: Wife of Nero

YOU might be asking yourself: What in the world is going on and which denomination have I haphazardly landed upon? As the groundskeeper in these parts, I couldn't even begin to answer the second part of the question, but in regard to the curtain pulling exercise, Xanthippe has been identified as a member of Mashiach's bethulah guild. She would be the wife of Albinus, procurator of Yahudah. If you're keeping count on your fingers, that's one down with only 143,999 to go. The trail has grown cold, given that ancient Rome is in ashes, and so, tracking down every lady in the phone book seems like an impossible task though I'm feeling pretty good about the entire situation.

And anyways, I think I may have found another. **Claudia Octavia**, the wife of Nero. What are the odds that the antichrist would have a wife to contribute to the cause? Obviously, I wasn't standing around in the confession booth when Claudia talked but there are clues given to us

regarding her eventual alliance. I'll do my best to show you the breadcrumb trail. It all began with a curious quote from Pa'al of all people.

²² All the qodeshiym salute you, chiefly they that are of Qeycar's household. ²³ The grace of our Adonai Yahusha HaMashiach be with you all. Amein.

Philippiym 4:22-23

Of the four noted prison epistles, Pa'al is thought to have written Philippiym last, near the end of his Roman imprisonment in 61 or 62. He only had a year or two left to live, maybe three at the most. Well, I am here to tell you that those of Caesar's household were a major contributor as to why Nero relieved Pa'al of his head, just as it was with Kephah. The converts to Mashiach are mentioned in the plural, indicating more than one, though they are also left unidentified, most likely for their protection. It's not like Nero didn't know who they were though. And as many a-Scholar has already relayed, anybody in Nero's household who proclaimed Yahusha as King of the throne over the dome would have won a one-way admission to the Circus. It is highly unlikely that anyone of the 'they' in Philippiym 4:22 survived.

Records of Acte's household and estates in Velitrae, Puteoli and Sardinia attest to considerable wealth, accumulated while she was Nero's mistress. She had left the imperial scene in ownership of a household staff as well as property. After Nero's death, and along with two of his old nurses, Acte gave him a proper Roman burial, burning the body on a pyre. She deposited his remains in the tomb of the Domitii Ahenobarbi, the family of Nero's biological father, in the Pincian Hills.^[5] There were found many inscriptions of her slaves and freedmen. Modern research believes it improbable that she was a Christian^[citation needed], although some of her slaves seem to have professed the Christian faith. Acte could not have been a Christian, because Nero ordered the extermination of the Christians after blaming them for starting a fire in 64 AD that burned a large portion of Rome. Acte was certainly alive after Nero's death, as she cremated his body, and buried his ashes. However, it's also possible that Nero held so much affection for Acte that he spared her life, or she was a Christian in secret. The epitaph of Acte was discovered at Velitrae.^[6]

Many claim the Christian in the bunch was Claudia Acte but that seems entirely unlikely. I really do dislike finding myself in agreement with Wiki for once; my campaign promise to you is that I will try not to do so too often; but the writer of this article seems to be taking the words right out of my mouth. Claudia Acte was Nero's lifelong mistress, FYI. She started her illustrious journey as a slave, possibly of Emperor Claudius, but then became a freeman and ended up meeting Nero during his first year as Caesar, when he was but 17 years of age. Some think she was purchased by Claudia Octavia, which just so happens to be the direction I lean in and explains Acte's fateful meeting with Nero.

Anywho, records establish three separate estates in Velitrae, Puteoli, and Sardinia, all belonging to Nero's mistress, furthermore, testifying to her accumulated wealth. The reason as to why so many conclude that Claudia Acte became a follower of Mashiach is because many of the inscriptions of her slaves have been discovered and they were identified as Christians. In the very least, there is some of the 'they' in Caesar's household. But then consider that Nero's lover was personally responsible for burning his body at the pyre and you and I both know that his suicide was a hoax. I'll speak for myself. Nero's suicide was a hoax and obviously Acte was in on the act. Not very Christian of her, let alone lady-like. There was no body to be burned. Perhaps you're not buying the hoax part of my argument. Just know then that my position happens to fall in the footprint of many early Christians, all of whom were waiting upon Nero's return. They too would have rejected any such notion that Nero's lifelong mistress was a "secret" Christian. It was somebody else.

And Kepha saying this and such-like, the most part of the people believed. And it happened also that **Nero's wife Livia**, and the yokefellow of Agrippa the prefect, **Agrippina by name, thus believed, so that also they went away from beside their own husbands**. And on account of the teaching of Pa'al, many, despising military life, clung to Elohiym; so that even from the emperor's bedchamber some came to him, and having become Christians, were no longer willing to return to the army or the palace.

The Acts of Kepha and Pa'al

We do have an identified bethulah בְּתוּלָה in Caesar's household and she just so happens to be Nero's wife. But then, already, we have a problem. Who is **Livia**? Nero is recorded as having been married to three separate women, none of which go by that name. The only Livia I can find happens to be Caesar August's wife. Nero also married the castrated slave boy Sporus and later to the freedman Pythagoras, only Pythagoras played the part of the boy and Nero the girl on that occasion, and so both of those individuals can immediately be discounted from the Bethulah Bunch. Nero's second wife, **Poppaea Sabina**, later married **Caesar Otho**, who ruled for three months during the Year of Four Emperors before his

suicide, and so, she cannot be the one. His third wife, **Statilia Messalina**, was also promised to Otho but that didn't work out and so she eventually ended up with a Roman Senator, thereby telling us that she too is not the one. The only wife or mistress of Nero which fits this scenario is Claudia Octavia.



Look, I couldn't tell you why 'Kepha and Pa'al' gave Livia as the name of Nero's wife. Claudia Octavia landed on coins. She wasn't exactly an unknown. Did the writer not have a local library at his disposal, complete with a biography section, or is something else beyond the given context going on? I think I have an idea. Livia is of Latin origin, meaning 'blue.' Because the heaven below the firmament is blue, Livia was attributed to the elohiyim as well as the heroes of old within the aethereal realm. Contrarily, there is an English version which means 'life.' But then, far more interesting to this tale, Liviya is also a **Hebrew** name. The *ya* suffix is for Yah, whereas lioness is '*l'viya*' and heart is '*lev*.' Therefore, her name potentially means 'lioness' or '**lioness of El**' or '**heart of El**.' The writer is describing her character. Who said anything about the 144,000 damsels having to keep their Latin names?

Nero divorced Octavia, claiming that his lack of an heir was due to her [sterility](#).^[74] As part of the divorce, he gave her properties previously belonging to Burrus and [Rubellius Plautus](#), another [Julio-Claudian](#) relative he had recently had killed.^{[75][76]} Nero married Poppaea shortly after – in Suetonius' account, twelve days after the divorce.^[77]

In an attempt to damage Octavia's reputation and with it her popularity, Nero and Poppaea also accused her of [adultery](#) with Eucuerus, a flute player from [Alexandria](#).^{[78][75][76]} One of the new praetorian prefects, [Ofonius Tigellinus](#), questioned Octavia's [maidservants](#), including [Pythias](#), under [torture](#) in order to corroborate this charge, but was largely unsuccessful.^{[76][79][80]} Nevertheless, Octavia was exiled to [Campania](#).^{[81][76]}



Officially, Nero divorced Octavia based upon the claims that she was **sterile**. Read between the letters. That may be some coded propaganda aimed at disguising the recent turn of events, whereas she took up a sexually virginal lifestyle, undoubtedly laying off the baloney as well. I can't think of a bigger slap in the face than refusing to play pattycake until his bum-bum was red. And then add to that her convictions, that she was doing it to remain pure for Mashiach. I will give further reasons as to why he had to hide her religious devotion in a moment.

The fact that Poppaea, her replacement, aided Nero in a slander campaign, letting all the Gossip columns know she was committing adultery with an Alexandrian flute player, screams of the Orwellian doublespeak, as far as I'm concerned. When the latest sheriff in town, Ofonius Tegelinus, personally tortured Octavia's maidservants, seeking confession, **Pythias** famously proclaimed that Octavia's genitalia were cleaner than Tigellinus' mouth. That is to say, Nero was unsuccessful in delivering any Truth to his allegations.

The people of Rome responded to Octavia's banishment with widespread public protests that historian Vasily Rudich described as "the most pronounced mass disturbance [in the city of Rome] under Nero until the very moment of his overthrow".^[76] The protests were largely against Poppaea; Nero was even cheered when rumors spread that he had changed his mind.^[82] Statues of Octavia were carried through the streets, while those of Poppaea were pulled down or damaged.^{[78][83][84]}

After Claudia Octavia's banishment, the citizens of Rome did not respond in kind. The historian Vasily Rudich described the demonstrations to be "the most pronounced mass disturbance in the city of Rome under Nero until the very moment of his overthrow," and that is no small matter. The protests were furthermore mostly against Poppaea, her Gossip columnist replacement. Statues of Octavia were carried through the streets whereas those of Poppea were pulled down or damaged. If what I am saying is true, that Claudia Octavia *is* the Hebrew Liviya, then you can see Nero's dilemma. More like a tightrope act. Christianity was a tie-dye explosion of color in Rome. It certainly had the sympathies of its citizens. Nero had

little choice but to squash the rebellion while keeping a tight lid on things if his status of Elohiym was to continue.

Nero was unsure how to respond.^[78] Poppaea argued for harsher treatment of Octavia, claiming that the protesters were simply Octavia's clients and servants and did not really represent what the Roman populace thought.^[84] She also suggested that any husband found for Octavia could be a threat to his position.^{[85][86]} Nero asked Anicetus, his ally in the murder of Agrippina, to confess to adultery, offering him the options of rewards and a comfortable life in exile or death. Anicetus gave Nero the false confession he wanted and was exiled to *Sardinia*, where he eventually died of natural causes.^{[85][87][88]} Nero also accused Octavia of covering up this adultery with an abortion, even though his initial basis for divorce was a claim that she was sterile.^{[89][85]}

Propaganda was the order of the day, and it just keeps getting more interesting by the hour. Nero asked Anicetus, his ally in the murder of his mother, Agrippina, to confess to adultery with the promise that he would live a posh life in exile. He agreed, eventually dying of natural causes on the island of Sardinia. The irony here is that Nero had earlier accused Claudia Octavia of being sterile. Now he was saying she'd had an abortion. The only Truth in any of these claims is that Claudia Octavia refused to tag along to the Pleasure Palace while the hubby indulged in furry cosplay, biting the weenies of men and women's areola who were tied up to poles.



Octavia was exiled to the small island of *Pandateria* (now Ventotene), where *Julia the Elder*, *Agrippina the Elder*, and *Julia Livilla* had all previously been exiled.^{[85][90][59]} A few days after her arrival, soldiers arrived with the order to execute her. Her entreaties with her executioners were unsuccessful, and she was tied up. Her veins were cut in an attempt to simulate suicide, but when that took longer than expected, she was brought into a room full of hot steam to suffocate.^[91] She died on June 9, 62.^[92] Her head was cut off and brought back to Poppaea.^{[93][94][68]}

The part where Poppaea says the protestors were simply Claudia Octavia's list of clients and servants may be another clever ploy to hide an ever-growing Christian consciousness. But then her martyrdom in [62](#) on the small island of Pandateria screams of her true identity. Initially, they weren't able to kill her, how suspicious is that? Lots of Christian martyrs were described in the same manner. Often times, it took multiple attempts to murder the soul of those who were sealed by Mashiach. After a failed attempt by her executioners, she was tied up and her veins were cut in an attempt to simulate suicide, but that didn't work. How difficult is it to cut someone's veins? especially when it is done by professionals and not the victim. She was then brought into a room full of hot steam to suffocate but we're not even sure if that worked. What *did* work was lopping off her head. It was shipped First Class on golden platter and delivered to Poppaea, the woman scorned in this story.

Poppaea would remain Nero's wife until her pregnancy in [65](#), wherein the man of lawlessness kicked her to death. And that is a direct violation of Exodus 21:22-25.



The 144,000 and the Hidden Wilderness

And *now* for the reason why I brought you here. Well actually, there are a great deal many reasons as to why I've brought you here. Originally, the 144,000 was commented upon for my [Hidden Wilderness](#) homework assignment, but only after we caught the sons of the Sons of Qorach, aka the Sons of the Cold Wall, describing the Mountain of Melchizedek in an uttermost north country, via Psalm 48. I purposely didn't finish my commentary on that particular psalm. What happened is I stumbled upon one of those *bethulah* references and the wheels started turning, which pretty much catches you up to the present. Assuming you've read thus far, and in a forwards motion no less, then you have personally watched the factory smoke stacks prove their work. Picking up right around where we last left off, here are the *bethulah* of Psalm 48.

Rejoice!
Be glad, **Mount Tzion**,
Dance around in circles,
Daughters [*bethulah*] of Yahudah,
On account of Your judgments.

Turn yourself around
In a circuit,
Encompass Tzion.
Behold! Fasten your path,
Let it cut a circle
Around her.
Count her watchtowers.
Inscribe their number
On a roll.

Direct your mind.
Settle it over your heart
Like a garment.
Accurately contemplate
Her military might,
Her fortresses,
For the intent
That you may inscribe
On a roll,
That you might narrate
To the generation
That circles after
And the age that follows.

Psalm 48:11-13



It seems to me that the 144,000 of Revelation are being described. First of all, they are daughters. *Virgin* daughters. Your first tip-off. A great many of them though we are not given a number. What are they doing but dancing around the Tsiyon circuit with songs of rejoicing on their mind. The prerogative they are given is to narrate all that Yahuah has done for them. Particular to their lyrics is the military might of Tsiyon. They are told to count the watchtowers and the fortresses and then let everyone

know about how foolish any coalition of kings would be to confront it. I figure this is their way to make the men feel good about their manliness. Especially if the men had high ambitions of becoming one of the 144,000, theologically speaking, but then realized after being beheaded that it would require a dress. Men have fragile egos, you know. At least now I am not robbing you of every last hope. You can still man up and be chivalrous, knowing that you too can protect the ladies of the realm while they go about Tsiyon letting everyone know how good you look in a kilt or a suit of armor. Not being one of the 144,000 has its perks.



Upon starting my present investigation into the hidden wilderness, 'Pearl' was the very first book that I read on the subject. Wait, let me rephrase that. I didn't even realize that the hidden wilderness was a thing until I decided to give the medieval poem a casual review, not knowing what I'd discover within. It's like I've already stated, the research required for a project such as this isn't exactly common knowledge, and may in fact be unprecedented, even if the Isle of Fortune has been discussed among some Medieval experts such as J.R.R. Tolkien. For every word I've yet written, consider the sheer number of reading hours. Well, 'Pearl' was one of them. If I have been silent on the mysterious novella length poem up until now, it's because I've had some theological questions to work through. I am already giving away too much when stating the 144,000 was one of them.



'Pearl' is considered to be one of the most important surviving Middle English works made available to us today, and mystery is an understatement. Nobody knows who wrote it. There are scarce few theories out there but every one of them is a wild guessing game. Though it is thought to be 14th-century in origin, only one copy has survived. Very little if anything is known about its previous ownership prior to 1824, when it was finally introduced to the academic community, making 'Pearl' yet another post mud flood discovery.

Well, *here* is the poem's plot. A father, mourning the loss of his daughter, whom he refers to as his pearl, falls asleep in the very garden where she is buried. And then *this* is what we read.

Suddenly my spirit rose from that spot,
while in body I remained asleep on the mound,
and by God's grace my spirit embarked
on a quest to where I was in the world,
but my soul was set down where cliffs split the sky
and I turned my face toward a forest
where astounding stones astonished the eye:
no one would believe what light they lent,
what gleaming glory shone from them;
never on this earth did a human hand
weave cloth so exquisite in ornament.

Ornamenting the hills to every side
were crystal cliffs of the clearest form;
in and about stood bright-colored woods—
trees with trunks of Indian blue.
Layers of leaves like burnished silver
shivered and shook on every bough;
when clear daylight glided across them
they glinted and glimmered with a dazzling gleam.
The grinding gravel which crunched underfoot
was precious pearl of the Orient,
so even sunbeams seemed dark and dim,
outshone by opulent ornament.

Pearl: 6-7

Seems pretty evident where the dead girl's father has ended up. The Isle of Fortune. He even calls it such, but we needn't hear the name from his lips when in fact the description is self-evident by this point. He then goes about exploring the unknown portion of our world in a state of ecstasy, finding all sorts of birds in the trees. He describes rivers of glass over brilliant stones, shimmering like distant stars in a winter sky. He encounters brook filled valley and splendid meadows; wetlands; streams with steep slopes spun like gold. We are given many of the same observations as every other explorer of the world, like *this* one.

The moon cannot practice her powers in that place,
she is pockmarked and pitted and impure in person.
Added to which, it is never nighttime.
How could the moon, casting her moonbeams
from celestial circuits, hope to compete
with the light that sheens off the stream's surface?
The planets are pitifully poor in comparison
and the sun too dim by some distance.
The riverbanks were bordered by bright trees
which bore on their boughs the twelve fruits of life;
twelve times a year those trees offer harvest,
their riches returning monthly like the moon.

Pearl: 90

No moon. It is never night. Observations we have already made in other accounts. The hidden wilderness is so far removed from the sun's circuit that it needn't depend upon its light. Not even the planets can be viewed there. Also, for those of you curious as to how the appointed times might be counted out, we learn that the trees offer a new harvest of fruit twelve times per year. We knew that already with the Tree of Life in Revelation, but here it is spelled out for us, that the rotunda of fruit is comparable to the returning moon.

Consistent with nearly all reports is the uncrossable river. Well, some were capable of venturing beyond, but only those deemed worthy, and certainly not the dead girl's father. Eventually he pulls up to the *said* river. Beyond that river he reports a crystal cliff, brilliantly bright, radiant with glorious

gleaming rays, and at the foot of the summit a child. He recognized the child. The child is his daughter. The pearl he had long sought after.

He stands there for a while spellbound. Speech has evaded him. And so, he stares into her shimmering face, ivory white. He studies her fleur-de-lis figure, her resplendent robes of fine linen, luminously white. Open at the sides, every hem stitched with fabulous pearls, as are her flowing sleeves and gown. Even the crown set upon her head is studded with them. Betwixt the pearls she is expertly fashioned with flowers round about. Her hair lay lightly around her shoulders, shining like spun gold. In that country, she finally tells him, they are all kings and queens, though certainly not equal in glory. Specific to her own standing, *here* is how she describes herself.

That incomparable pearl then spoke.

‘I am unblemished and without blame,
honors I hold with my head held high.

But “incomparable” I never implied.

**The brides who live with our Lamb in bliss
are a hundred and forty-four thousand strong,**

As is written in the Book of Revelation.

Saint John saw them gathered together

on the **hill of Sion**, that sacred knoll,

**and in the apostle’s dream they were dressed
for their wedding ceremony there on that summit,
in the city of new Jerusalem.**

Pearl: 66

And *there* it is. In another passage, 76 to be exact, she is described as a wife chosen for Christ’s chamber. I have an idea as to what’s going on, though I will let you make of that what you will. Fact of the matter is, I have long argued that New Yerushalayim hasn’t touched down from heaven yet whereas my detractors claim that’s proof in the pudding that I am wrong about everything and that the Millennial Kingdom hasn’t happened yet. They will squint their eyes at the horizon, turning their necks about like a sarcastic pigeon, claiming: “Where’s New Jerusalem, Noel! *Squawk!*” Well, it looks like the writer of ‘Pearl’ is claiming that it already has touched down, potentially making us *both* wrong.

Ultimately, I won't be using 'Pearl' as a final authority, though it is a vision and may be directing the writer towards a future event. That or the spiritual entryway to the City derives from the Mountain of Melchizedek. Whatever the case may be, the question as to why New Yerushalayim cannot be seen upon our horizon has already been satisfactorily answered in my mind. Darkness surrounds this realm and that one. It cannot be seen nor will it until Yahuah wishes it so. Another way of saying this is that most fail to appreciate the possibility that our sunlit world is in fact the outer darkness. One only needs to read between the lines to see that realization in the poem.

Now judge for yourself if you have spoken
in the manner a man should address the Almighty.
You say out loud you will live in this land—
I think you must plead for permission first,
and such a favor could well be refused.
And you wish to pass over this watercourse,
but first you must plot a different path:
your cold corpse must sink through the soil;
it was forfeited by our ancestor, Adam,
who misguided it in the Garden of Eden.
Every man must experience cruel demise
before God in his judgment will grant the crossing.'

Pearl: 27

The ultimate purpose of 'Pearl' seems to be the very thing which I've been attempting to convey throughout my entire investigation. That the story of the Millennial Kingdom is the same as humanity. Mankind still chooses rebellion in the end, despite having Yahusha HaMashiach as their declared king. Pearl's father has the gall to stand within the confines of a terrestrial paradise repeatedly thrusting the king's character into question. He even challenges heaven's law, that's a naughty no-no. His own daughter rebukes him for his brash arrogance. It is *his* character, saturated with butt-hurt entitlement, which needs to line up with the kingdom, she declares, rather than the other way around. There is no promise that he might return there. That is the tension of its ending. He must choose his navigational path, as must we all.

Modern Christianity teaches that grace is an abstract concept beyond our own actions but that isn't at all right. Grace is the very manner of how one sashays into a room. The 144,000 would know all about that. It is only the penitent sort who will succumb to the grace which Scripture speaks of, which is finding grace in Elohiym's sight rather than our own. The different path over the watercourse which she speaks of is obedience to the Father through the innocence of a child.





The 144,000 *and* the Daughter of Tsiyon

Changing gears there is another reference to *bethulah* in Scripture which needs attending, and it refers to the **Daughter of Tsiyon**. We're moving on to the section intended for my [Miryam of Migdal](#) paper now if you need caught up to speed. What I have to say will make a whole lot more sense if you take the time to read that one, though for obvious reasons, I thought it might be a good idea to bring all of my 144,000 research together into one document. *Who* is the Daughter of Tsiyon but the Only Begotten Daughter of Elohiym, and *who* is the Only Begotten Daughter but Miryam of Migdal, though I'm already getting ahead of myself as I so often do. Can you blame me though? The excitement of it all. That is a common character description among connect-the-dot specialists. The **144,000** of course dwell on Tsiyon, the *real* Mount Tsiyon, and I'm willing to bet they're her handmaidens, every last one of them.

The first Scriptural reference that I can find to the Daughter of Tsiyon derives from Yesha'yahu 37:22 though I realize now this may require a backstory. Well, here it is. Somebody named **Cancheriyw** king of Ashshur

sent **Rav'Shaqeh** to Yerushalayim to surround the city and conquer it. Rav'Shaqeh was a haughty fellow. After telling the watchmen on the wall that they would eat their own dung and drink their own piss, he furthermore taunted Yahuah when claiming that their Elohiym could not possibly save them. This is all detailed in chapter 36 if you require reading the account for yourself. When **Yechizqiyahu** (Hezekiah) king of Yerushalayim heard the Assyrian's words, he rent his clothes and covered himself with sackcloth and then went into the house of Yahuah. We're in chapter 37 now. I forgot to mention that Rav'Shaqeh wrote the king a letter, and in it, he came across like one of those snooty Frenchmen from a Monty Python movie. You have to wonder if he had a coxcombical mustache resembling bicycle handles. Yechizqiyahu read the cepher written to him and then laid it before Yahuah so that the residents of heaven might also go over the fine print, which they did. Because *here* is the response that was given to him regarding the overly flamboyant Rav'Shaqeh.

²² This is the word which Yahuah has spoken concerning him; **The virgin [bethulah], the daughter of Tsiyon, has despised you, and laughed you to scorn;** the daughter of Yerushalayim has shaken her head at you.

Yesha'yahu (Isaiah) 37:22 [Cepher]

Who is this daughter of Tsiyon, I wonder? *Hmmm*. It says she's a virgin, a bethulah to be precise. Some of you will claim the virgin daughter of Tsiyon is a metaphor. A metaphor for what, exactly? That's so nice of Yahuah, to hear of Yechizqiyahu's real life troubles and then respond with a make-believe answer. He might as well have stated that the Easter Bunny and the Tooth Fairy are laughing at the Assyrian army if we are to believe that the Daughter of Tsiyon was something he whipped up in the frenzy. I am always trying to think ahead and some of you will claim the Daughter of Tsiyon refers to the Torah obedient. Well, Yechizqiyahu was faithful and nobody in his party was laughing. No, the scene was in heaven. Perhaps you can claim that the virgin daughter refers to the set-apart in heaven, but then, after everything we've been through... Somebody in heaven had the bright idea of reading Rav'Shaqeh's cepher out loud and then everybody overheard the Daughter of Tsiyon laughing from her

tower. She must be a feisty woman. And then look at what happens immediately afterwards.

³⁶ Then the angel of Yahuah went forth and smote in the camp of the Ashshuriym a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Yesha'yahu (Isaiah) 37:36 [Cepher]

You've heard the one concerning hell hath no fury like a woman scorned. Well, this might as well be the origins of that quip. I will remind you that we are peering in upon the very first mention of the Virgin Daughter of Elohiym. The context preceding this event is that she laughed. While the inhabitants of Yerushalayim slept, the angel of Yahuah annihilated **185,000** Assyrians. They awoke to a field of dead corpses. Do yourself a favor and try not to be a dumbass like Rav'Shaqeh so that the Daughter of Tsiyon scorns you.



Miryam of Migdal comes into this as well because she also was a *bethulah*, though I haven't even gotten to the good part yet. Including her into the Virgin camp will seem confusing to some of you, especially if the hymen is the manner by which one defines the loss of their virginity. We have already learned about how Miryam lost hers. It happened by way of a Roman Centurian. Whether she broke a bethrothment and ran off or was raped and decided to make the best of it is an unknown variable. What came of this experience is that she set herself aside for her groom afterwards. That is

told to us in the Book of the Natsarim. We have already seen the passage but I'll show it again.

¹⁰ Miryam said, "Sire, **I have been a sinner but have not sinned this last year, nor shall I again.** Should I love

once more, I will not now claim the rights of marriage which I once repudiated.”

The Book of the Natsarim 19:10

Miryam of Migdal told Yahusha that she had been a sinner but then on the flip of that coin she hadn't sinned again in the last year, nor would she again. The sin she is referring to is sex. Some of you are thinking Miryam is disqualified from being a *bethulah*, but I'm not so convinced that's the case. I know she doesn't say she became a virgin again. You don't have to read between the lines though to see that she had separated and secluded herself from having intercourse with men for an entire year afterwards. In that way she was very much a *bethulah*. If there ever were any resemblances to Husha's wife Gomer, then it ended there. Like Asenath with Yoceph, Miryam sought purity through penitence and was capable of reclaiming it again.



The context of her statement as you well know by now involves the nard episode. I have stated this repeatedly since the beginning of the investigation that the incident has all the markings of the precursor to a wedding night. At the risk of sounding like a broken record, Yahusha and Miryam were by all appearances intimate during the final week of his life, and it only makes sense that he would be. He was being brought into Yerushalayim as their declared king. Regarding Miryam's anointing, do

recall what happened on the following day. He rode into Yerushalayim on the back of a donkey. It was prophesied that he would. The prophecy in question derives from Zakaryahu. Have you read it recently? No...? I would highly advise that you do. Go ahead. Give it a read. I'll wait. Seriously, you're missing out. Oh fine, how about I just show it to you? Just be prepared. Scripture isn't for the faint hearted and denominations are designed for people like that. Don't say I didn't warn you. *Here* it is.

5 And behold, one of the young men from Pentephres' retinue burst in and said, ² "Lo. Yoceph is at the gates of our court." And **Asenath** quickly left her father and her mother and ran upstairs and went into her room and stood at the big window that **looked towards the east**, so as to see **Yoceph** as he came into her father's house.

³ And Pentephres and his wife and all his relations went out to meet Yoceph. ⁴ And the gates of the court that looked east were opened, and Yoceph came in, sitting in Pharaoh's viceroy's chariot.

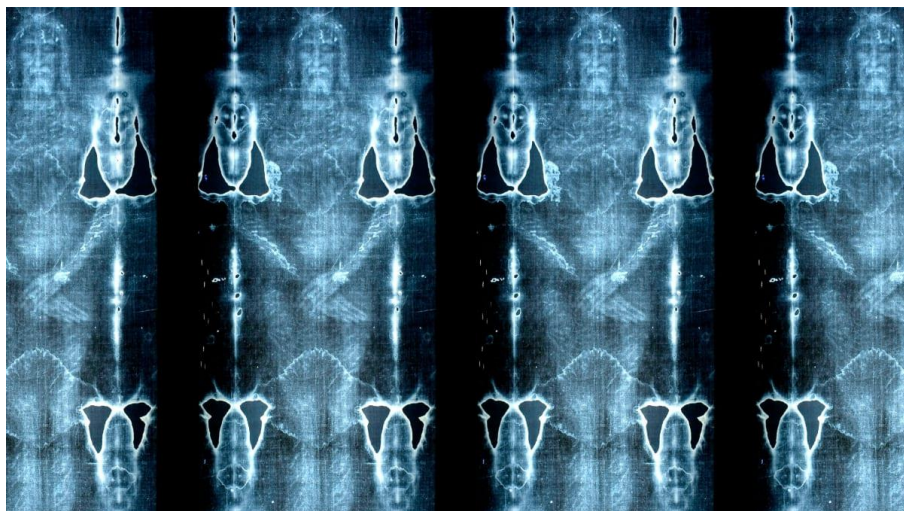
⁵ And there were four horses yoked together, white as snow, with golden reins; and the chariot was covered over with gold. ⁶ And Yoceph was wearing a marvelous white tunic, and **the robe wrapped around him was purple, made of linen** woven with gold: there was a golden crown on his head, and all round the crown were **twelve precious stones**, and above the stones **twelve golden rays**; and a royal scepter was in his right hand. ⁷ And he held an olive branch stretched out, and there was much fruit on it.

⁸ And Yoceph came into the court, and the gates were shut.

Yoceph and Asenath 5:1-8

Okay, that wasn't from Zakaryahu. I admit to that part. We're back on Yoceph and Asenath again, though if you've hung in with me for this long then you can be certain that we'll swing back around. What I am

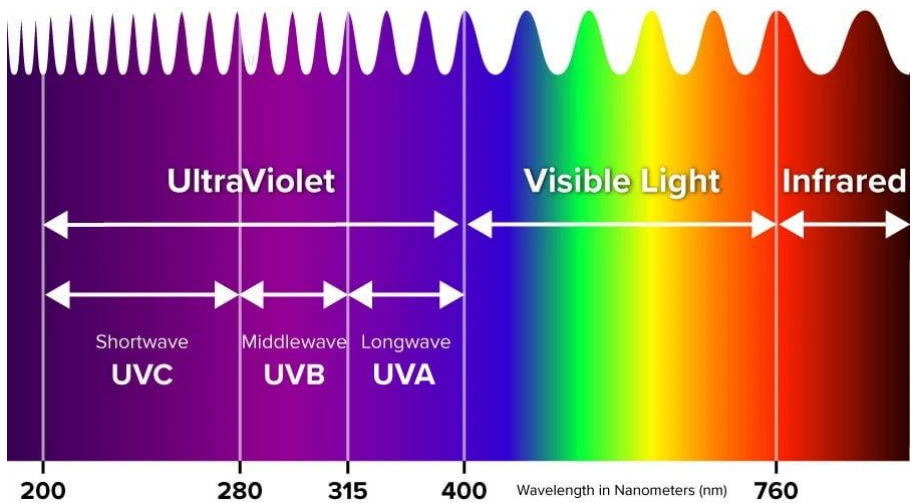
proposing is that we're gazing in upon an actual scene in the life of the Patriarch and his woman, but also, that it is a repeated event, one which prophetically gazes forward towards the day of Mashiach's arrival in Yerushalayim. Yoceph's attire isn't simply a physical descriptor either. The purple robe I will get to in a moment because the twelve precious stones complete with twelve golden rays in his crown is an obvious reference to the Twelve. They were accompanying Mashiach for his bride. In fact, everything about Yoceph's attire is self-explanatory on a spiritual level, which is what I believe both Asenath and Miryam of Migdal were ultimately perceiving, though you may need a little help with the purple color.



Supposing you read my [End of the Millennial Kingdom](#) paper then you may recall my defense of the Shroud of Turin. In that defense I had stated that the body of the man within emitted a short intense burst of vacuum ultraviolet radiation anywhere from 48 to 72 hours into the burial process, thereby imprinting a perfect photographic negative image. I have read up on the conclusions of these Shroud researchers and what they're saying is nothing short of awe-inspiring.

It has been argued by Italian researcher Paolo di Lazzara that the radiation was **ultraviolet** and that the instantaneous burst exceeds the maximum power released by all ultraviolet sources of light available today. It would also require pulses having duration shorter than one forty-billionth of a

second. The intensities of those pulses would have to be on the order of several billion watts. His body became mechanically transparent in an instant, emitting light evenly from every three-dimensional point within, thereby imprinting an encoded 3D image on the front and the back of the cloth as well as an x-ray. This is why the Shroud cannot be reproduced in any Laboratory or art studio in the world. The ultraviolet color directs us to the power of Yahuah as well as the clothing attire of the Ruach HaQodesh, telling us that Father and Mother had a part to play in the resurrection of their Son.



I even found an instance when Yahusha glowed in the exact manner which has been described for us by the Shroud researchers.

³⁶ The following day, Yahusha took Kepha, Ya'aqov and Yochanon - three of the apostles - to a cave high up on the mountainside, where they remained in meditation for three days. On the third day, while seated in the cave, the others saw **the whole body of Yahusha exude a light and become radiant, the colors being blue and white.** They were astonished at such an inflow of power, for no other body could have contained it. Though manifesting in them also, it was much weaker. The three with Yahusha covered their eyes before the brilliance.

³⁷ And Yochanon said, “Master, while the Ruach Ha’Qodesh manifests in us as no more than a faint blue glow seen only in total darkness, your brilliance is like that of the sun compared with the palest star.”

³⁸ Kepha said, “It is good for us to have seen this, for now we know how poorly we compare with you.”

The Book of the Natsarim 15:36-38

Ultraviolet isn’t the same as blue, you will tell me. Yeah, well, UV waves aren’t exactly visible to the naked eye either. Blue is. Yahusha’s disciples could only describe what they were capable of seeing. Being more brilliant than the sun compared with the palest star is saying something. That is while he was living, mind you. There is nothing in the textbooks which would describe how a dead man can accomplish the same task.



Another passage identifying ultraviolet with the resurrection has come to my attention in Besorah Niqodiymon. I am always on the lookout for clues and what happened is, I was giving the gospel another read. How in the world did I never notice the ultraviolet reference before? Well, here it is.

13 O ADONAI Yahusha and Father, who art Elohim, also the resurrection and life of the dead, give us leave to declare thy mysteries, which we saw after death, belonging to thy cross; for we are sworn by thy name. ² For thou hast forbid thy servants to declare the secret things, which were wrought by thy divine power in She'ol.

³ When we were placed with our fathers in the depth of She'ol, in the blackness of darkness, all of a sudden there appeared **the color of the sun like gold, and a substantial, purple-colored light** enlightening the place.

⁴ Presently upon this, Adam, the father of all mankind, with all the patriarchs and prophets, rejoiced and said, **That light is the author of everlasting light, who hath promised to translate us to everlasting light.**

Besorah Niqodiymon 13:1-4

I love it when extra-biblical books come together. If you're paying attention, there are two lights which suddenly appear in She'ol. The first is a gold-colored light relatable to the sun, but then the second is ultraviolet, indicating the resurrection of Yahusha as seen on the shroud, which wouldn't be visible to anyone within the material and mortal realm. How did I read Niqodiymon so often and yet miss it? Apparently, I'm not the only one. I have seen Yahusha's arrival to She'ol portrayed in numerous occasions and never once was he ever painted from the purple side of the pallet.

⁷ And the eyes of both were enlightened, and they knew that they were **naked, divested of the purple robe in which they had been created.** And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Genesis 3:7 [Targum]

The purple robe can be found in other places as well, such as the Aramaic Targum. A'dam and Chuah were vested in purple until they rebelled

against the Command and the glory of the Ruach HaQodesh departed from them. Read my paper on [The Hidden Wilderness](#) and there I will show you that the residents of Mount Tsiyon are dressed in the same attire. You see, it all relates. This is the very glory which Yahusha was clothed in for those with the eyes to see, and I wouldn't be in the least surprised if Miryam saw it when he came for her just as the other Talmidiym did on the mountainside. And then look at what happens when Yoceph finally comes for her.

19 And a little slave came and said to Asenath, "Lo, Yoceph is at the gates of our court;" and Asenath went down with the seven virgins to meet him. ² And when Yoceph saw her, he said to her, "Come to me, **pure virgin, for I have had good news about you from heaven, explaining everything about you.**"

³ And Yoceph stretched his hands out and embraced Asenath, and Asenath embraced Yoceph, and they greeted each other for a long time and received new life in their ruach.

20 And Asenath said to him, "Come, my Adonai, come into my house;" and she took his right hand and brought him inside her house.

² And Yoceph sat down on her father Pentephres' seat, and **she brought water to wash his feet;** and Yoceph said to her, "**Let one of your virgins come, and let her wash my feet.**"

³ And Asenath said to him, "**No, my adonai, for my hands are your hands, and your feet my feet, and no one else shall wash your feet;**" and so **she had her way and washed his feet.**

⁴ And Yoceph took her by the right hand and kissed it, and Asenath kissed his head.

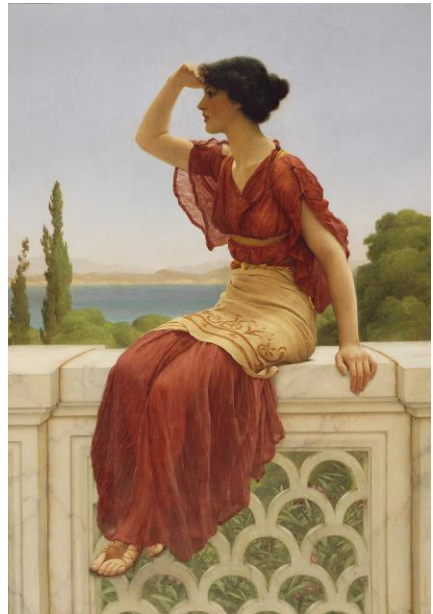
Yoceph and Asenath 19-20:4

I said look at what *happens*, and I meant it. Yoceph arrives for Asenath, prompting an immediate foot washing incident. How many times do feet get washed in Scripture, I wonder. There are a few instances, such as Avraham and the three visiting angels in Bere'shiyth. The announcement of Yitschaq came out of that episode. All in all, foot washing sightings are extremely rare to come by. The similarities between Yoceph and Asenath and Yahusha and Miryam are certainly difficult to overlook though. Yoceph's quip about having heard good news concerning her directly from heaven may even be applied to Yahusha with his betrothed. Did his Father and Mother let him in on her true identity? It seems the cat is out of the bag with his triumphant entry prophecy.

⁹ **Rejoice greatly, O daughter of Tsiyon**; shout, O daughter of Yerushalayim: **behold, your King comes unto you**: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zakaryahu (Zechariah) 9:9 [Cepher]

Everybody loves to quote the passage regarding the King and his colt, and I don't blame them. The King has a name and it's Yahusha. But then when was the last time that you heard about the Daughter of Tsiyon rejoicing at his arrival? We've spent an entire lifetime skimming right over that part, thinking it was another syrupy metaphor for one thing or another like a people group when in fact the king was coming for *her*.





The Mud Flood and Jerusalem

THE thing about Jerusalem is that it's not a Millennial Kingdom city from what I can tell. It's sitting in ruins, *mostly*, according to the earliest photographs, which cannot be stated concerning most other inhabited places of the world. Just look at the Damascus Gate. There's one lone figure wandering about, probably wondering how he got there and in a daze. I even get the feeling that somebody got word that the photographer was coming and only recently managed to pull a shovel out. How is the road not lined with gift shops and where are the Jews if the land was free for the taking?

History practically comes to a standstill after the crusades. We are told of an Ottoman arrival in **1516** and the years of *shalom* which ensued. The walls which now define the old city were said to be built about then. There was apparently one Jewish migration under Judah HeHasid, and in the whereabouts of **1700**, but Zionism itself was only imagined by our Controllers in the decades following the mud flood. Construction on the "New City" of Yerushalayim would not begin until the **1860s**. The British

wouldn't even take an interest nor occupy it until **1917**. You would think a city like Yerushalayim would be bustling with pilgrims and the people who pat you on the butt to steal your wallet, but no.

You will tell me that disproves my Millennial Kingdom theory. No, it doesn't. Quite contrarily, the ruinous state of Yerushalayim only strengthens it. I will tell you the *why* in a little while. Better yet why not go ahead and lay it out now?

18 AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ² And he cried mightily with a strong voice, saying, **Babel the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ruach, and a cage of every unclean and hateful bird.** ³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 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.** ⁵ For her sins have reached unto heaven, and Elohiym has remembered her iniquities.

Chizayon (Revelation) 18:1-5 [Cepher]

It says right *here* that Yerushalayim has become the habitation of devils, and the hold of every foul ruach, and a cage of every unclean and hateful bird. That is a tell-tale sign that Elohiym has designated the roundabout an uninhabited wasteland. A place where the set-apart are not expected to hang their hat. But *also*, that he has divorced the whore as well as the land which she polluted. You will tell me it doesn't say Yerushalayim, but Babel, and that my wires are crossed. We will have to disagree then.

The place where Yahusha was killed has already been identified as Mitsriym in Revelation 11:8, and you will recall those plagues. I recommend you crack open a Bible and read that passage for yourself. Yahuah never married Rome nor Persia or Babylon. He married Yashar'el.

There are whorish women all over the world, but Yahuah is not so concerned about them as he is His own covenant people. Well, Yashar'el played the part of the whore. Eventually, Yahudah did too, going so far as to murder their bridegroom. Telling the set-apart to come out of her falls perfectly in line with Yahusha's plea in Mattithyahu 24. It also sounds a lot like Lot fleeing Cedom, which is the other thing about Revelation 11:8. Really, you need to read it if you haven't already. Yerushalayim is *also* Cedom, and what does that equation spell? Cedom + Mitsriym = Babylon.



The earliest documentation of Yerushalayim I can find happens to be the drawings of **David Roberts**, all of which resulted from his **1838** trip to the Holy Land. The first photographs wouldn't be taken until 1844. By David Roberts account, Yerushalayim has been mud flooded. The pillar of Absalom. *Buried*. The tomb of Zechariah. *Buried*. There is the Damascus gate again, faring no better. Yerushalayim as a whole is caked in mud and has the look of a ruinous city, *mostly*. More like an exotic flea market in the desert.



I'm not exactly sure on the dates of when these photos were taken, but they give the same details. Roberts wasn't lying. Damascus Gate; the pillar of Absalom; the tomb of Zachariah; all seemingly mud flooded. The only difference is that David Roberts has managed to round up more people to make Yerushalayim look happening. There's barely a living soul in these photos. The bottom right photo is of the St. Stephen Gate and it's it just as much disrepair as the rest. The only thing I find interesting about it are the lions on either side of the entryway, reminding us of the tribe of Yahudah.



Jerusalem as we know it today was nearly completely buried until not so long ago. That will come as a surprise to most people, seeing as how ancient the city is, packed with history, and the sheer number of pilgrims who apparently traversed these streets in the intervening centuries. You'd think somebody would have taken out a broom to sweep up the accumulating dust, but no. Look at that red line along the southwestern corner of the city. I didn't draw it there. There's no possible way that I could draw that straight of a line. I am showing you a screen shot from an Expedition Bible YouTube video. That's Joel P. Kramer doing the talking. He's an Adjunct Professor of Biblical Archaeology at Shepherd's Theological Seminary and demonstrating precisely how high the soil line went.

How recent was the dirt pile up? If you tell me the 1800's, then you're cold. *Shivering*. Either put on a jacket and mittens or give it another educated albeit far more conservative guess. The 1940's, you say? Warmer but wrong again. Nobody thought to pull out a broom and dustpan until the 1970's. I wish I was kidding but I'm not. Kramer's professor was Shimon Gibson. Gibson was part of the ongoing excavations, starting in **1973**, and according to Kramer, used to set his lunch in that arrow slot right above the red line. Gibson is still a heavy-handed presence in archeology, by the way. And what does that tell us? Somebody is still alive who can attest to the depths by which Yerushalayim was buried.



The earliest known photographs of Yerushalayim were taken by French photographer Joseph-Philibert Girault de Prangey in 1844 and are barely legible. Still not difficult to conclude however that it's a city in ruins.



But then what is going on in this scene? The curve ball in the bunch is a sketch of the **Church of the Holy Sepulcher**, another David Roberts original. Not simply because the riches and the elegance to be seen here completely contrasts the ruinous city without. We are told that Roberts had a photographic memory. His other drawings prove that to be true. Well, look closely. Pretty sure that's a giant on the throne. The persons on either side of him are dwarfed in comparison. They are bowing down and giving him homage. Assuming the individual standing on his right is 5-foot tall, then he would easily be a 10 or 12-footer. Was David Roberts

telling us what no photographer was capable of? At least here, the city of Yerushalayim appears to be ruled by a giant.



Have you seen the doors to the Holy Sepulcher? They're *huge*. They couldn't even find a tall enough ladder for the lady standing there. I'm thinking she wanted to pull out a feather duster and give Yerushalayim its much needed once a millennium cleaning up and around the door frame, but who really knows what she's up to. If I were her, I'd tell the cameraman to be a darling and pick up a shovel because, as you know, the southwestern corner needed some tidying up.

Another thing I can't help but notice is that there used to be two sets of doors. The other was bricked over. I've seen some great home remodels in my day, but I am sad to say that I couldn't recommend these contractors upon my enemies. It is well known that Adolf Hitler was an aspiring artist and there is a saying attached to that. They should have let the man paint. Well, whoever is responsible for these changes never should have been allowed near the blueprint. He shouldn't have even had clearance into the architects building. Why would they block up the beauty of the Sepulcher, not enough foot traffic? Probably due to all the giants entering and exiting, I shouldn't wonder.

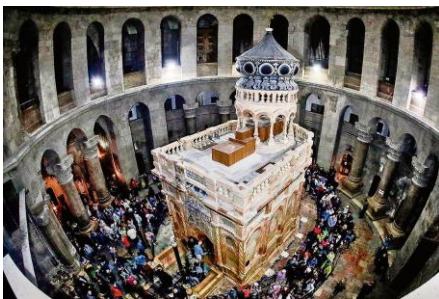


Step back inside the Sepulcher building and we are treated to some interesting MK-tech potential. It is the dome which my eyes are initially drawn to. There are cavities included within the design, like so many others included in my [Kings and Priests](#) of the Thousand Year Reign research, reminding us time and again of cavity resonators. And so, here some review. In the world of electromagnetism, cavity resonators work through symmetry to produce oscillation or vibration of energetic particles. Symmetrical shapes force energetic particles or ions to vibrate in a constant manner, and bada-bing, electromagnetic fields are excited and extracted for use.



I am seeing much more than a dome though, and in such a small area. The horseshoe has become the most widely recognized symbol for magnets and the rotunda before us is a horseshoe haven. We are treated to what looks to be four stories of arched columns. The columns and rotundas may very well have been designed as powerful coils intended to produce electromagnetism, carrying the current in loops. Imagine the

energy harvested here at one time. Even the **Aedicule** which is said to be built over the tomb of Mashiach looks very much like the baptisteries that can be found within gothic cathedrals and under domed structures of our realm—albeit this is a grand design, indeed. Really, you will need to read that paper to know what I’m talking about. I’m thinking the Aedicule was construed as a central engine, working in partnership with the magnificent microwave or whatever it is that they were cooking up in here, with all those cavity resonators and magnetrons.



Take a look at the Aedicule from various angles and it is abundantly clear that the pillared rotunda on top has been gutted of its engine, what I suspect may have resembled a tokamak. Otherwise, we are expected to believe it’s an elaborate cake topper, only to be appreciated

by somebody hanging from a very tall ladder. *Ridiculous*. It’s simply incredible, the among of beauty lavished upon this architectural marvel on the inside when the outside looks as though it was patched up and slapped together by the Three Stooges getting hired onto the brick-and-mortar crew. Nothing about the Aedicule in the *official* narrative checks out.



They tell us the Aedicula was rebuilt in the place of an older structure after a fire in 1808. No, that is not a misprint. **1808**. That is the date of the fire, mind you. What you're looking at was supposedly built in the 1800s. Does that look 200

years young to you? Have you ever seen it in person? I have. The structure looks aged if I do say so myself. They could have told me it was a thousand years old, fifteen hundred even, and I would have believed those numbers. It's not like we're gazing at a weather worn chapel erected above a windswept mountaintop either. Breathing in all those incense fumes must have done a wonder on its health, I guess. It was being held up by an external skeleton on my last visit, just as *this* photo attests to, and as recently as **2017** the Aedicula went through a year-long restoration process. The reason being is they were saying it was about ready to collapse in upon itself. Seriously?



The first to document the Aedicula after the mysterious fire was none other than everybody's favorite sketch artist, David Roberts. His lithographs are dated to **1842** and the structure is said to be brand spanking new at the time. So, it's not even two centuries old then. And

look at all that gold why don't you? The entire place is glimmering. I will ask you to turn several pages back at Roberts other documentation of the Holy Sepulcher, the one involving the giant on a throne. His sketches appear to tell a very different story than what we're otherwise given and I would argue how they play precisely into my theory. That these energy and health centers were ruled over by kings and priests of the Millennial Kingdom.



Swapping Identities: The Temple Mount *Is* a Hoax

Annexing Jerusalem

THEY called it the Green Line due to the color of ink used to draw boundary markers on the map, thereby dividing the land between Israel and its neighbors while the armistice talks were going down. On June 7, 1967, Israeli forces advanced *beyond* the 1949 Armistice Agreement border, taking both Jerusalem and the City of David. **Shlomo Goren**, chief Rabbi of the Israeli Defense Forces, advanced upon the Western Wall, and eventually the Temple Mount, leading his soldiers in exuberant religious exaltations. Within days, some 200,000 Jews flocked to the

Western Wall in what was described as the first mass Jewish pilgrimage to the Mount since the destruction of the Temple in 70 AD.

The question you will be asking yourself before this is over is *why* Goren chose the Temple Mount rather than Mount Zion, by which Zionism gathers its name. At the risk of ruining the ending, I'll give you the answer. Because the Temple Mount is a Roman fort and *not* the location of Solomon's Temple. You *see*, even Zionism is a slave of Rome. *Also*, even at the foot of the mountain, Ba'al received his worship.

Oh, and another thing. All we are ever given is the illusion of choice. Rome is playing both sides. *Follow* along. The Wikipedia claims of Goren's victory

procession: "Islamic authorities did not disturb Goren when he went to pray on the Mount until, on the Ninth Day of Av, he brought **50** followers and introduced both a shofar, and a portable ark to pray, an innovation which alarmed the Waqf authorities and led to a deterioration of relations between the Muslim authorities and the Israeli government."

Rather than claiming the Temple Mount as their own, once and for all, the *then* Prime Minister of Israel, **Levi Eshkel**, simply gave control of the Temple Mount over to the Jerusalem Islamic Waqf rather than the military. And that is because Zionism will only succeed in a world without *shalom*.



The Austrian Connection

WE were in Austria, just south of Munich. It was Sabbath. I had only recently fallen into a Venice canal and was still recovering from that

emotional *boo-boo*, but that's an entirely different incident. We were reading our Torah portions as a family and listening to commentary, with a spectacular view of the Alps to engage us, and it suddenly occurred to me that the commentator did *not* believe the *first* and *second* temples of **Shalomah** or **Herod** had ever sat upon the Temple Mount. This intrigued me. Namely, because I have been to Jerusalem on multiple occasions and the Wailing Wall never sat right with my ruach. Therefore, I have never once journeyed upon the Mount. I can tell you *now*, it had something to do with Yahusha's words and believing that every stone of the temple in Jerusalem was *literally* thrown down. But we're *also* dealing with days past, when cognitive dissonance got the better of me. Nowadays, I hone into the soft whispers of the soul like a *screaming* tornado siren.

The commentator said something about *Fort Antonia*, which I'd undoubtedly heard about before but never in this context. *Also*, the *City of David*, the *threshing floor*, *Zion*, the first book of *Maccabees*, and some guy named **Bob Cornuke**. Those were my only clues to start with. As a writer, I rarely go anywhere without my leather notebook, even if it's from the bed to the toilet or the fridge. *So*, I scribbled down whatever information he offered and then kept my pen suspended directly above the page, hoping something else might come along. My wife sat by my side, listening intently to everything that was being suggested while simultaneously—and rather energetically—falling into vociferous agreement, as if he were speaking to us in the same room rather than our computer screen.

"*Uh-huh!* That's right! *Fake!* It's totally fake! Yup! *Mm-hmm!* Absolutely! It's an imposter! *Uh*, so true!"

I consider my wife a research partner, which is wonderful, except for moments like these, when she turned with an extra helping of spousal disgust, particularly due to the fact that I was scribbling notes down, and said: "*What*, you didn't know that already?"

Bob Cornuke sounded like the sort of informant I should be listening to. I was able to track down a video interview with Chuck Missler, but I really despise researching weighty matters through video, and what I *did* watch helped little. Not much else of his was coming up online. I needed *words*. Cornuke had written a book some years back, probably about the time of his Missler interview. It's called *Temple*. But we were living in the European

Union and *Temple* was not available for sale in any of her countries. That was a *huge* red flag. I knew I was onto something. It also meant I'd be inquiring for further information on my own. *Thus*, I began my investigation. And *this* is what I found.



Looking to Zion

MY first *destination* was—as you can probably imagine—the most *obvious* source of information. Hebrew Scripture. I had always *assumed* Scripture pinpointed the temple's *exact* location, and that the Temple Mount was the *obvious* x-marks the spot. I was wrong. Obviously, the tabernacle had once resided in Shiloh (Joshua 18:1). I knew that much. What I wanted to understand was *where* precisely Solomon had erected the temple. A *threshing floor* was scribbled down in my notebook. Seemed as good a place as any to start. A quick search brought up the following:

Now Solomon began to build the house of Yahuah at Jerusalem on Mount Moriah, where Yahuah had appeared to his father **David**, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

2 Chronicles 3:1

Mount Moriah. Jerusalem. Lots of history there. *Got it.* Abraham almost sacrificed his son Isaac upon Mount Moriah. Later on, through the centuries, some guy named **Ornan the Jebusite** groomed a threshing floor there. In turn, Solomon built Yahuah's house upon it. 2 Chronicles says a lot and seemingly very little. All I could visualize here was the Temple Mount. But I made a mental note of *Jebusite*. That may be important. *The City of David* was *also* scribbled down in my notebook, and since David had prepared the plot, that seemed like the next natural place to turn. Another thorough combing of Scripture reaped the *following* reward.

Nevertheless, David took the stronghold of Zion (that is, the City of David).

2 Samuel 5:7

Zion *and* the City of David. That's two birds with one stone. This is of critical importance, as Scripture tells me they are *both* the same. Another reference could be found in 1 Chronicles. It reads:

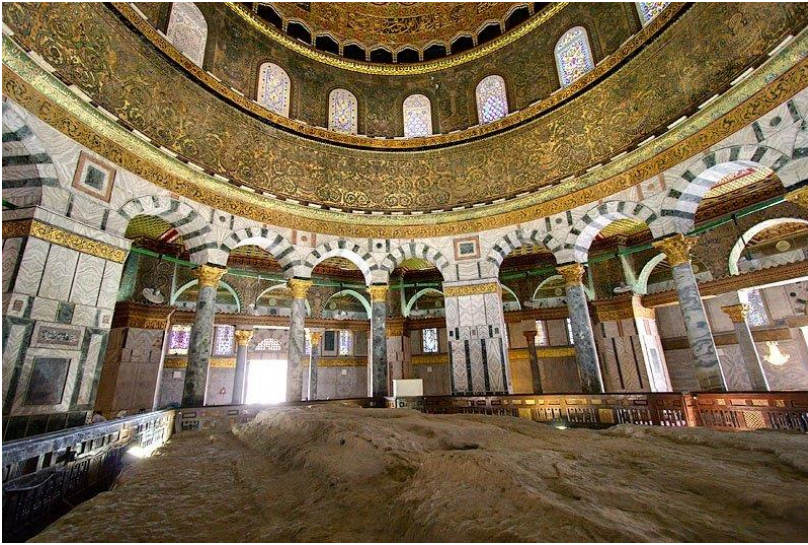
And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were*, the inhabitants of the land. But the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless, David took the stronghold of Zion (that is, the City of David).

1 Chronicles 11:4-5

And *there* it is. *Jebusites*. The stronghold of Zion was taken from *Jebusites*. Mount Zion was the name given to the Jebusite fortified city on the lower part of ancient Jerusalem's south-eastern hill. Here's one more verse I found which speaks to the strength of the argument.

In Salem also is his tabernacle, and his dwelling place in Zion.

Psalm 76:2



The Akra, Millo, and Ophel

FINALLY feeling well versed on the topic, I thought it might be a good idea to grow better accustomed with the terrain. Though I have been to Yerushalayim *twice*, as of this writing, I did not think it was a good idea to ask my wife if I could purchase another plane ticket and a week's accommodation, just to pen this article. I needed to comb the valleys and hills, but the picturesque internet, guided by my memory and intuition, would have to do.

The City of David was roughly 12-acres in size. I *checked*. This small swath of land did not include the 36-acre Temple Mount, according to modern estimates. Some will argue that the Temple Mount *was* the threshing floor mentioned in 2 Chronicles 3:1, and therefore resided well beyond the city limits. But the Temple Mount is located a third of a mile to the north and separated by a valley. Not a deal breaker by any means, though worth nothing. But then have you seen the slab of rock under the Dome? They tell us that's the threshing floor and it doesn't look like a threshing floor that I've ever observed. The inside of the Dome can be seen in the photo above. Look closely. The rock appears, *ob*, I don't know, bumpy. Correct

me if I'm wrong, but David must have purchased that at total discount, sold as a fixer upper.



Here is a better picture of the rock they built a dome over. Tell me, does that look like a threshing floor to you? I can't say I've ever threshed something before, but I am curious for a show of hands from those who have.



Now there is a threshing floor if ever I've seen one. In fact, I scoured the Intel-net for pictures of actual threshing floors, and none of them even remotely compare with the one they're claiming in Jerusalem. The Dome of the Rock was planted on top of a *rock*. Notice how they didn't call it Dome of the Threshing Floor. But at this point in my investigation, I

wasn't ready to focus upon the Dome quite yet. Plant a red flag there and we shall return to it a little later on.

The Kidron Valley cuts a path to the east of *both* Jerusalem and the City of David, separating them from the Mount of Olives. But the Gihon Spring resides *below* the City of David and *not* the Temple Mount. Take a mental note of that. Something else that immediately grabbed my interest—in direct relation to the location of the Temple—was the Hinnom Valley, which runs directly behind, *or rather* to the south of the City of David. This is Gehenna. Yahusha had much to say on the location. I have just placed the Gehenna judgement within sight and smelling distance of the Temple. Gehenna is a topic which I have long been passionate about, because Hebrew Scripture describes two things. *First*, a literal Gehenna judgement. And *two*, a mortal soul, easily destroyed as a thistle in the flames. That is quite opposite, mind you, from an indestructible immortal soul awaiting eternal torment, as advocated by Plato and Hellenized Christians.

There's also this little *nugget* I found in the Targum. And that is to say, the correlation between the Tabernacle in the wilderness and Gehenna were there from the beginning.

And thou shalt set the hanging of the gate of the court on account of the merit of the mothers of the world, which spreadeth at the gate of **Gehennam**, that none may enter there of the souls of the children of the people of Israel.

Exodus 40:8 [Targum]

Here's something *else* I learned while mentally scouting out the terrain. There are three important names which we need to learn and memorize, and they are: **Akra**, **Millo**, and **Ophel**. The *Akra* was another name for the City of David. The *Millo* was the space *between* the City of David and Jerusalem. Ophel relates to a fortified hill, and likely pinpoints where the Temple was.

Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward.

2 Samuel 5:9

Nobody really *knows* what the Millo is. The Wikipedia claims it was a Jebusite land bridge which connected the City of David to modern Jerusalem, but some translations of Scripture have identified it as a landfill. If I had to choose one or the other, a sloping landfill seems far likelier. Aside from the obvious fact that The Wikipedia is spook literature, I'll say *why* in a second. ~~And besides, archeologists can't even tell the difference between the Temple's foundation and a Roman fort.~~ Actually, scratch that. Archeologists *do know* the difference, and they're lying to you about it. The Zionists are lying to you about it too. Everyone is. But that's the entire point, isn't it? The Temple Mount hoax brilliantly lays out the nature of deception. Meanwhile, we can clearly see that David did not build into or beyond the Millo. It was Solomon who *built* the Milo.

And this *is* what caused him to rebel against the king:
Solomon had built the Millo *and* repaired the damages to
the City of David his father.

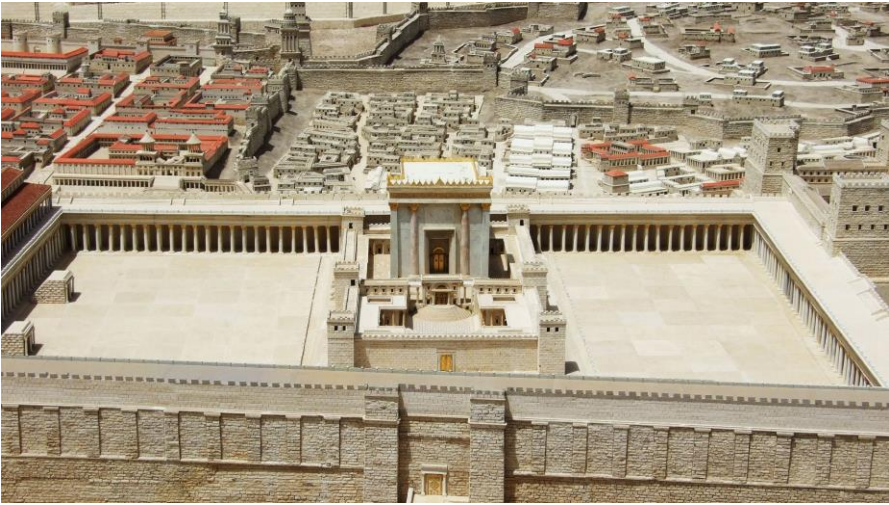
1 Kings 11:27

Nothing about a proposed land-bridge screams out at me here. What Solomon essentially did, through *forced* labor, was to *design* the Millo between the City of David and modern Jerusalem so as to be easily traveled, as well as inhabitable. A picture of their union is formed in Psalm 122.

Jerusalem is built as a city that is compact together.

Psalm 122:3

Today, what remains of the Millo, or rather Solomon's *sloping* ridge, is clearly visible. Two cities became one.



Fort Antonia

MY notebook reminded me that I needed to look into *First Maccabees*. Now seemed as good a time as any. Researching *Maccabees* sent me down all sorts of rabbit trails, but for the purposes of this paper, I needed to know *when* that big slab over Jerusalem first appeared, if neither David nor Solomon had groomed *the rock* below the Dome. *Maccabees* didn't disappoint. The often-ignored book circled me right back towards the construction of the Temple Mount. No, we're not talking about the threshing floor in Zion anymore. We're talking about the Big Guy. The Temple Mount. In its very *first* chapter, *Maccabees* let me know that foreign powers built strong towers in order to Hellenize the Hebrews. This didn't go well. Particularly the ham sandwiches. Something called the Maccabean Revolt followed.

And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress [*acra*] for them: And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armor, and victuals, and gathered together the spoils of Jerusalem; And laid them up there: and they

became a great snare. And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

1 Maccabees 1:35-38

I put special emphasis on *fortress*. This is because *acra* (its translated Greek counterpart), derives from the *acropolis* and signifies a lofty fortified place overlooking a town. We are witnessing the beginnings of the Temple Mount. Within another dozen chapters, *Maccabees* let me know that the temple sat on a hill very near to the *tower*.

He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

1 Maccabees 13:52

Some will say this is because the temple was already on the Temple Mount and *not* the nearby City of David, and if so, then this conversation is going nowhere. I knew I probably needed to cash in my one phone call. You know, speak to someone with expert advice. *Oh yeah*, I forgot to mention, I'd scribbled *Josephus* into my notebook as well, right next to *Bob Cornuke*. Had I actually managed to acquire his book, Cornuke probably delivered in leaps and bounds, and would have spared me the agonizing research which made this paper possible.

Perhaps the Roman propagandist had something to say on the matter, I told myself. No surprise, Josephus has much to say. After concluding that **Josephus** got it *right* while everyone else today has it *wrong*, you will likely protest: "But why would they lie?" For the same reason why seminary students lie to us about the Law of Yahuah being done away with. Or how creationists will callously lie to you about the Copernican Revolution in order to force-feed Plato's globe earth into the Hebrew narrative. *Why*, you ask? Exoteric explanations have an esoteric purpose. For example, Christians who claim the Law has been done away with have just made Yahuah the *evil* Demiurge and are cleverly adapting the Gnostic doctrine. I'm getting sidetracked. *Back* to Josephus.

“Now on the north side [of the temple] was built a citadel, whose walls were square, and strong, and of extraordinary firmness. This citadel was built by the Kings of the Anemone race, who were also High Priests, before Herod; and they called it the tower...But for the tower itself, when Herod the King of the Jews had fortified it more firmly than before, in order to secure and guard the temple, he gratified Antonius; who was his friend, and the Roman ruler; and then gave it the name of the tower of Antonia”

Antiquities of the Jews, Book XV, chapter XI

So *far*, I have only read a snippet of Josephus, and *this* is what I learned. The citadel was to the *north* of the temple. Its walls were square, strong, and extraordinarily firm.

Strengthening its fortifications was a project of Herod. The Edomite king, who sucked up to Marc Antony and Cleopatra and then, when their suicide *hoax* didn't work out so well for him, kissed each of Octavian's cheeks in repentance, then named the citadel after his friend. Marc Antony *again*. If there was any doubt still left in my mind, Josephus gives the location of the temple away beyond any reasonable doubt in *War of the Jews*. We read:

“Now as to the tower of Antonia, it was situated at the corner of two cloisters of the court of the Temple; of that on the west, and that on the north. It was erected upon a rock of fifty cubits in height, and was on a great precipice. It was the work of King Herod, wherein he demonstrated his natural magnanimity. In the first place, the rock itself was covered over with smooth pieces of stone, from its foundation, both for ornament, and that any one who would either try to get up or to go down it might not be able to hold his feet upon it. Next to this, and before you come to the edifice of the tower itself, there was a wall three cubits high; but within that wall all the space of the tower of Antonia itself was built upon, to the height of forty cubits. The inward parts had the largeness and form

of a palace it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camps; insomuch that, by having all conveniences that cities wanted, it might seem to be composed of several cities.

By its magnificence it seemed a palace. And as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners; whereof the others were but fifty cubits high; whereas that which lay upon the southeast corner was seventy cubits high, that from thence the whole Temple might be viewed, but on the corner where it joined to the two cloisters of the Temple, it had passages down to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters, with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for the Temple was a fortress that guarded the city, as was the tower of Antonia a guard to the Temple, and in that tower were the guards of those three. There was also a peculiar fortress belonging to the upper city, which was Herod's palace, but for the hill Bezetha, it was divided from the tower Antonia, as we have already told you, and as that hill on which the tower of Antonia stood was the highest of these three, so did it adjoin to the new city, and was the only place that hindered the sight of the Temple on the north."

War of the Jews, Book V, chapter VIII

Again, Josephus provides the identity of the Temple Mount without any reasonable doubt. It *is* Fort Antonia. *Here* is what I learned.

Antonia was a project of Herod. He built the Roman fort upon a rock 50 cubits in height, situated upon a great precipice. Just by reading *this*, it appears to be the *highest* mound, thereby casting its shadow upon every other mound in Jerusalem—including the Temple.

Think of it like *this*. The Temple was a fortress which guarded the city, whereas Antonia was a fortress which guarded the temple. Antonia was a city unto itself. It had inner-courts, places for bathing, and broad spaces for camps. Antonia furthermore had four distinct towers at each of its four corners. Josephus says they were 50 cubits high, with the exception of the southeast tower, which was 70 cubits high. I looked up those measurements, and we're dealing with 75 foot-high and 105-foot-high towers, respectively. From the southeastern tower, the Romans could watch the activity of every man, woman, and child in the Temple below. The Temple *and* Antonia were connected by two covered bridges, not a slab or rock.



See, here's the thing about the Temple Mount in Jerusalem which no mainstream historian or archeologist will dare let you know about. Fort Antonia looks like a Roman fort. It is *also* the size necessary and provides all of the same functions as a Roman fort. I snooped around online, and I came to the *following* conclusion. In terms of Roman forts, Antonia was cookie cutter. That is not to say that Herod did not decorate Antonia with his own flamboyant flourishes, but fortresses like Antonia dotted the Roman Empire, ruins of which can still be found in Spain, Britain, and Germany. The two *above* pictures are that of the Hardknott Roman Fort in England and the Roman fort in Masada. Neither received Herod's funding, and both were hastily made. Masada particularly. The Roman fortress at Sergiopolis in Syria is still standing to this day. Similarities between the two are striking. Sergiopolis holds 40-acres to Antonia's 36. Realize that a fort of this size could number as many as 6,000 Roman soldiers. They *were* a city.

Masada is only 100 kilometers from Jerusalem and is a dead giveaway. The gig is up. The Temple Mount *is* Antonia. Don't believe me? Then believe Josephus. With one final glimpse upon Jerusalem, Josephus gives the Temple Mount its final death blow. Jerusalem, he insists, was razed beyond its very foundations. Every stone was thrown down. In the aftermath of war, absolutely nothing remained. None, except for one foundation. *Just one.*

“And where is now that great city, the metropolis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towers to defend it, which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it? Where is this city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations, and hath nothing left but that monument of it preserved, I mean the camp of those that hath destroyed it”

War of the Jews, Book VII, chapter VIII.

“Why would they lie?” you insist. *Simple.* The world is a stage. All of it. The Temple Mount is no exception to the rule. Today, it is Islam's stage. It is Rome's stage. And ironically, Zionism pulls its very name from their deception. *Ob*, they lie, alright. And it's almost always for deeply embedded spiritual purposes. There's a *sleight of hand* to be discovered, and if you give me a few more minutes, I will eventually get to it.



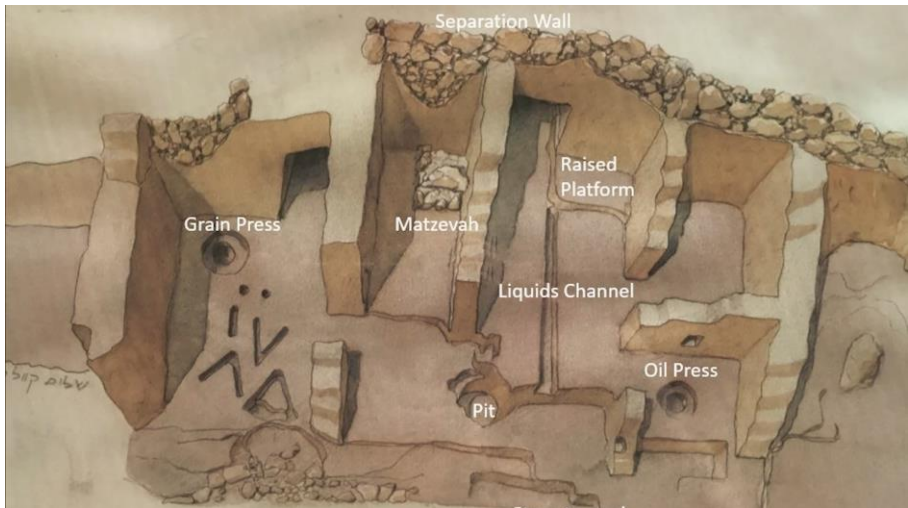
The Melchizedek Temple

RIGHT about the time I started looking into the Fort Antonia deception is when I noticed that the big announcement had come through. The Melchizedek Temple had been excavated. Dreams do come true. I am once again showing you a picture of the City of David, though much within the frame is blurred. The fact of the matter is I like tilt-shift photos, and *this* is my paper, so what are you going to do about it? Best to turn it off or buckle up. If you need to find your bearings, that golden shiny dome in the background sits on top of the ‘you know what’. I have also taken the time to draw a heart in the whereabouts of the Melchizedek temple, for your convenience. Why a heart? Because I love the Melchizedeks is why, believing **Shem** to be one of them.

You all know the story I’m talking about. Avraham’s meeting with the king of Shalom. It happens in Bere’shiyth 14:18-24. In this day and age reading the passage should be as easy as copying and pasting the address into the search engine. The context has Avraham returning from his ass-whooping adventure, having saved Lot and the fam from the bad guys. The king of Shalom brings forth bread and wine to meet them on the road.

Many of you will tell me Shem was not Melchizedek and that he’d already died several hundred years earlier. I am well aware of the LXX timeline

and in fact subscribe to it. There is something far more going on with the Shem narrative however and very few seem to see it, but that is a discussion for another occasion.



Within the Temple the shovel people discovered several different rooms. One was utilized for animal sacrifices, complete with a raised platform and drainage canals for the blood. The animals' remains were kosher, by the way. There was also an oil press, and it appears as though wine was processed. The part that has me most excited however is the **Matzevah**. A Matzevah is a sacred pillar or type of standing stone, which relates to us the Ya'aqov story as well as the [Stone of Scone](#) which derived from it. I am of the opinion that the stone within was taken from the very [Altar of Yahuah](#) which A'dam built after being expelled from Paradise or that it was taken directly from Paradise and placed onto the ark. I've given you two additional links for your research pleasure.

Another way of summing this up is that the Melchizedek Temple was also known by the ancients as **Shem School**. Avraham, Yitschaq, and Ya'aqov all learned the Torah from there, and it's where Noach ended his sunset years, tending to the vineyards. Chanok and Eliyahu are also Melchizedeks. There are actually a great deal many Melchizedeks, one of which is HaMashiach. Yahusha's part in this is further confirmation in my mind of what I already know. Search your feelings. You know to be true as well. The Temple of Shalomah was parked right up alongside Melchizedek Temple. I'm thinking the Melchizedeks held joint

membership for sacrifices, worship, and what have you. Or else the Melchizedek clan presumed the wrong mountain.



The Pharisees' Part In the Destruction of the Temple

TO this very day, Judaism is identified with the rabbinic tradition of the Parashiyim and vice versa. That is to say, the ancient Hebrew faith contained neither Judaism nor the Parashiyim 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.

The issue regarding the Pharisee-Judaism identity all came about during my line-for-line commentary in Besorah Kepha, though many of you will know it as The Gospel of Peter. Specifically, verse 17, which says:

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.

Besorah Kepha 17

The quip about his being wounded in mind probably refers to the cock crow incident. 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.

The *they-them* pronoun people 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 Kephah 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 Parashiyim 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 Parashiyim 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.

<p>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?”</p> <p><i>Hebrew</i> Mattithyahu 15:1-2^a</p>	<p>15 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,</p> <p>²Why do thy disciples transgress the tradition of the elders?</p> <p>Matthew 15:1-2^a (KJV)</p>
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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.

<p>“Why do they not ritually wash their hands when they want to eat?”</p> <p><i>Hebrew</i> Mattithyahu 15:1-2^b</p>	<p>...for they wash not their hands when they eat bread.</p> <p>Matthew 15:1-2^b (KJV)</p>
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I can’t find that command anywhere in Torah. Can you? Must be one of those improvements to the Bible then. *Continuing.*

<p>³ But he answered them and said, “And why do you transgress the commandments of El on account of <i>your decrees</i>?”</p> <p><i>Hebrew</i> Mattithyahu 15:3</p>	<p>³ But he answered and said unto them, Why do ye also transgress the commandment of God by <i>your tradition</i>?</p> <p>Matthew 15:3 (KJV)</p>
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In either version, it kind of sounds like Yahusha is rebuking the Parashiyim for transgressing the commandments of Elohim 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 Parashiyim. Perhaps I’m reading this all wrong. Let’s keep at it.

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

<p>⁷ Rightly did Yeshayah speak about you, saying, ⁸ ‘This people, which honors me with words, but their heart is far from me, ⁹ they honor me in vain, imposing your instructions and commandments of men.</p> <p><i>Hebrew</i> Mattithyahu 15:7-9</p>	<p>⁷ Ye hypocrites, well did Esaias prophesy of you, saying,</p> <p>⁸ This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.</p> <p>⁹ But in vain they do worship me, teaching for doctrines the commandments of men.</p> <p>Matthew 15:7-9 (KJV)</p>
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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." *Ob 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 Tiquinim of men. Take your pick. One or the other. But you can't have both. You can devote your entire life to worshipping 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 again—over *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!?”

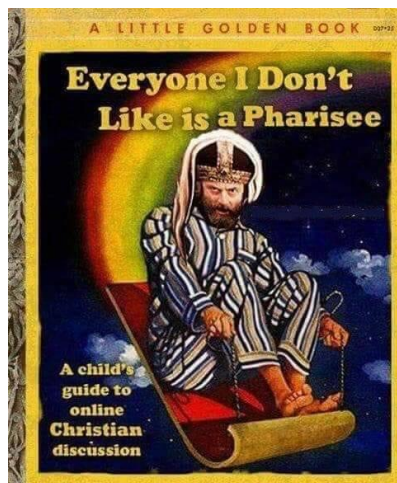
⁶ So Yahusha answered, saying to them, “Well did Yeshayah prophesy of you deceivers, saying, ‘This people honor me by word, but their heart is far from me. ⁷ In vain do they honor me, **teaching the instruction and commandments of men.**’” ⁸ (So they forsake the commandments of El, while holding onto 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 Elohim 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 Parashiyim 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 Parashiyim 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 Parashiyim 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 Parashiyim 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 Ciyvai 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 Parashiyim but then confirms the reason why the two did not get along.

What I would now explain is this, that **the Parashiyim 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 Parashiyim 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 Parashiyim executed upon the Temple priests. They quite literally wrestled priestly authority away from the Levyites, 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 Parashiyim have their own [Wiki page](#) and it's straight up shocking to say the least. It goes on and on about the tug of war between the Parashiyim and the Sadducees, but then get this. Josephus has the Parashiyim 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 Parashiyim 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 Parashiyim 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 Idumaeen 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 **Idumaeen** associate **Antipater**. There is that word again, Idumaeen. 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 Parashiyim handlers were responsible for ordering the kill shot. We've just come around full circle, you're welcome. The Parashiyim were working behind the scenes to make stuff happen, everything and all of it. The defense rests.

In the decades before their success with Pompey, Josephus has the Parashiyim in a political rivalry with King **Alexander Yanai**. After inviting a Slovakian king to take his place, some **800** members of the Parashiyim political power were crucified. Admit it, some of you were skeptical as to their ability to crucify Yahusha. *Ob*, 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 Parashiyim. It is she who enabled the Parashiyim 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-ook. 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 Parashiyim sect. He was furthermore a **Flavian**, albeit adopted, and the Flavians as you know were responsible for the destruction of Yerushalayim. The

Parashiyim 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 religions 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 Parashiyim 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 thrust upon Kepha and the other Talmidiym.

I'd nearly forgotten. Josephus claims there were **6000** souls which made up the ranks of the Parashiyim during the Temple's final generation. There's that magic number again.



Swapping Identities

HOPEFULLY BY NOW we've all come to terms with the fact that Yahusha's words came true. Every stone of the Temple in Jerusalem was *literally* thrown down. Nothing remains. Not even its foundation. There is no *standing* wall to bury our noses in and pray to. You know that large 36-acre plot of land everyone calls the Temple Mount? It goes by another name. Fort Antonia. It was developed much later than Shalomah's Temple, and *Christened* after Herod's friend, **Mark Antony**. The Temple which stood upon Mount Zion—*not* the Temple Mount mind you—was completely destroyed in 70 AD. The Roman propagandist Josephus thoroughly detailed this historical fact. I assure you—the Romans did not completely destroy Fort Antonia. They would have good reason to leave it standing, don't you think?

Those few people who have been honest enough with themselves to conclude the Temple Mount is not the historical location of Solomon's temple *rarely* dig deeper into the greater implications at play. In fact, I have yet to see anyone *go there*. Perhaps it is because scholars know something

about how the world really works, and *who* is running it, if you get my drift. Perhaps they have said enough without saying *too much*. Everybody needs a job, and nobody wants to murder their families and then commit suicide, if you *once again* get my drift. For the record, I have never been suicidal, and I love my family.

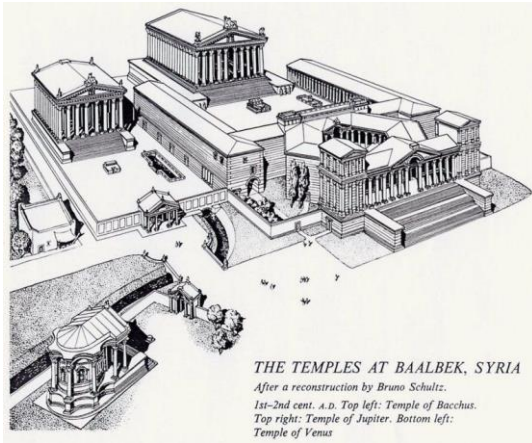
The very *next* question I needed to confront, having concluded that the Temple Mount is in actuality a Roman fort, was *when* the switch happened in history. Though it is demonstrably possible to re-write history within one single generation, and indeed it has happened, those who witnessed the location of the Temple residing inside the ancient City of David for two-thirds of the first century would doubtfully be convinced of the Fort Antonia deception, *even if* Josephus had been a part in it. Regardless, the swap likely happened very early on in our history. I wanted to know who had a hand in it. Why *and* when.

Naturally, I turned to The Wikipedia for answers, and wasn't let down. As you will probably suspect, Wiki kept to the official narrative, which is to say, you are expected to drink the Kool-Aid. Temple Mount *this*. Temple Mount *that*. From day one, Fort Antonia was *always* the Temple Mount, and not the other way around. In an article titled **Mount Zion**, Wiki admits that Zion was the Jebusite city known as the City of David, but also claims that Zion *moved* locations. "Once the First Temple was erected at the top of the Eastern Hill, the name 'Mount Zion' migrated there too." *Wait*, what? *Sigh*. I don't need to poke holes in the official narrative. The Wikipedia will do it for me.



The first notable mile-marker arrives in 135, when the openly homosexual **Emperor Hadrian** erected a temple dedicated to Jupiter upon the *Temple Mount*. Just so there's no confusion here, Jupiter's Temple *was* built upon Fort Antonia, *not* Zion. As Josephus has already demonstrated, there was no other foundation for a temple to be laid. Only Fort Antonia remained, *Kapeesh?* In other news, the **Bar Kokhba** revolt was already underway.

Wiki informs me that the Jerusalem church as a *Jewish* sect was henceforth cut off from history. I find that interesting. This is undoubtedly a reference to the Natsarim. Unlike the Christians of Antioch, the Jerusalem church was at complete odds against Pharisaical Judaism *and* Rome. Intel doesn't like that. Perhaps we shall visit Kokhba's rebellion at another time to see what was *really* going on, because the Jerusalem church reemerged afterwards with Greek names.



THE TEMPLES AT BAALBEK, SYRIA
After a reconstruction by Bruno Schultz.
1st-2nd cent. A.D. Top left: Temple of Bacchus.
Top right: Temple of Jupiter. Bottom left:
Temple of Venus

I then thought it might be a good idea to learn more about the temple which Hadrian built.

Hadrian's temple featured a *six-sided hexagonal* building. I want you to remember that. He *also* built a statue of himself mounted upon a horse. Take a mental note of the horse. We actually have a very good idea of what his

hexagonal-shaped temple looked like, because in Baalbek, Syria, Hadrian constructed a kissing cousin. A duplicate six-sided hexagonal building *still* survives. Be sure to jot that down in your memory as well.

We are furthermore told that Hadrian enlarged the Temple Mount. This is also worth remembering. If cognitive dissonance is already attempting to hold your brain hostage, then just know I do not negotiate with terrorists, as policy. Hadrian did *not* enlarge the Temple foundation which Josephus has already stated was completely destroyed.

Another fact I learned is that Hadrian neurotically went around finding every Christian and Jewish holy site he could, so as to build a pagan temple upon it. **Jerome of Stridon** died in Bethlehem around 420. In a letter to some guy named **Paulinus**, the theologian insisted that Hadrian had marked all the Christian "holy sites" with idols. Plant a red flag on that one. *If* the true Temple had been on Mount Zion and not Fort Antonia, then you will likely tell me that Hadrian built his temple dedicated to Jupiter upon Mount Zion, but you are *wrong*. Hadrian built his temple on

Fort Antonia, *precisely* where the Dome of the Rock sits today. I hope you brought a lot of red flags, because you're going to need them.

Though it is somewhat possible that the *true* location of Solomon and Herod's temples were already being scrubbed in the collective consciousness and Hadrian was trying to convince everyone to look no further than Fort Antonia, I do not believe the *swap* happened quite yet. We should make another note of the fact that only sixty-five years have passed since the Temple's destruction. Therefore, some who were *still* living would have seen it with their own eyes. And anyways, there's a second century Roman historian I ran across. His name is **Tacitus**. Listen to how he describes the location of Yahuah's house.

“The temple resembled a citadel, and had its own walls, which were more laboriously constructed than the others. Even the colonnades with which it was surrounded formed an admirable outwork. It contained an inexhaustible spring; there were subterranean excavations in the hill, and tanks and cisterns for holding rainwater. The founders of the state had foreseen that frequent wars would result from the singularity of its customs, and so had made every provision against the most protracted siege,”

The History of Tacitus



Did you catch that? The Temples of Solomon and Herod contained an inexhaustible natural water source. He's referring to the Gihon spring. I've personally explored **Hezekiah's** tunnel. Fresh running water *still* exists. The only natural spring anywhere within the radius of Jerusalem can be found alongside the Kidron Valley, *below* the City of David. The Temple Mount has no natural spring. *Sure*, it is perhaps true that the Romans built an aqueduct from Bethlehem, which was intended only for other Romans, and Fort Antonia had man-made cisterns, but that is not what Tacitus is *here* describing. This tells us that second-century Roman historians, as well as Jews, still knew where the temple once stood. And Hadrian is not building upon it.

The second notable mile-marker can be found some two-centuries later. Here we must *pause*, because I have already forgotten to mention that the Bar Kokhba revolt concluded in 136 with all of the Yehudim being expelled from the land. This is *about* when the disappearing trick transpired. And it happened with **Constantine**.

See, Emperor Constantine was a Master Wizard. Much of history as we know it is a result of his *sleight of hand*. Consider the *following*. Scripture repeatedly informs us that Yahusha was crucified upon a *tree*, and yet Constantine *institutionalized* the cross of Tammuz as something to be revered. Tammuz was the sun god in the Babylonian Mysteries and father of Nimrod. More importantly, he *switched* Sabbath from the seventh day of the week to the first so that, once again, the sun god might be worshiped. *Apollo. Sol Invictus.*

Here's another *fun* fact. At the Council of Nicaea in 325, Constantine made the pagan Trinity a foundational doctrine. His uncanny ability to *wow* the masses with something so simple as a coin pulled from the ear can be gleaned from the coin itself. Constantine printed Mithras on one side with Christian imagery on the other. For verification purposes, I was able to see one such coin in person while living with my family near Oxford. The Roman Emperor isn't simply screwing with your head. He's telling you *exactly* how the trick is performed. His own priests simply disrobed of one garment and slipped on another. Constantine was being "all things to all people."



We are told that **Helena**, Constantine's mother, converted to Christianity only after his own vision of the cross at the Battle of the Milvian Bridge in 312. He appointed her as *Augusta Imperatrix* in 325—same year as Nicaea. This gave Helena unlimited access to the imperial treasury. Helena immediately undertook a trip to Palestine with the mission of discovering holy sites and then planting a big fat **X** upon them. It is strange *indeed* that Helena became an ambassador for the Christian religion, modeling its visual decor on par with her son's convictions, when in fact Constantine was a Mithraist until his dying day. *Hence*, the coin. His own propagandists once more inform us that he *properly* converted to Christianity on his deathbed. *Right*. His conversion, by the way, was the sort of baptismal rites which we might find in the Mystery religions. *Go figure*. If you're paying attention, it means that the coin itself is a trick and the one side which is being shown to us *is* the illusion. *So*, let's see what Constantine and Helena are up to in Palestine, because 325 is perhaps the year when Constantine performed his greatest Wizardry.

Eusebius, who served as both the Emperor and Helena's propagandists, records that Constantine completely dismantled the temple to Jupiter, which Emperor Hadrian had built upon the Temple Mount only two centuries earlier. We shall return to that thought in a moment, because

Constantine is *also* said to have destroyed a *second* temple built by Hadrian. Opinions differ on whether or not it was a temple devoted to Venus or Jupiter, but that is a side squabble. However, the three crosses which Helena discovered there are important. This much is recounted by **Ambrose**, the archbishop of Milan, who said Helena tested the three crosses on a dying woman. The first two did not heal her. The *third* did. Remember that Constantine had already preformed the *swap* from a tree to Tammuz, so one should easily begin to see the *sleight of hand* being performed. The Babylonian Mystery religions survive. One spirit is being traded in for another. The Emperor and his mother, and *also* Ambrose, want you to believe the openly-homosexual Emperor Hadrian was obstinately building temples devoted to pagan gods over sacred holy sites when in fact it was *they* who were flipping the coin. It was *they* who were building upon sites devoted to gods of the Mystery religion and calling them *Christian*. Hadrian had a temple built to Venus in Bethlehem and Helena transformed it into the Church of the Nativity. How very clever of her. Hadrian furnished his temple in Jerusalem with Tammuz crosses and Helena decided it would make for the perfect Church of the Holy Sepulcher.

Eusebius *insists* that Constantine dismantled both of Hadrian's temples in Jerusalem. The Emperor even went so far as to dig up the ground where the Holy Sepulcher now resides "to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place." We are then told that the Temple Mount, or *rather* Fort Antonia, lay in ruins for some 350 years. Pay attention. Don't *blink*. Has the disappearing trick already been performed on the stage?

You will tell me that Julian the Apostate wanted to rebuild the temple on the Temple Mount in 362, some thirty-five years after Constantine's holy land pilgrimage. Julian makes no mention of the Temple Mount in his proclamation to rebuild the temple. *Well*, technically, no such proclamation survives. There is however an existing fragment from a letter dictated to a pagan priest, which reads: "I myself...intended to restore it [the Jerusalem temple], in honor of the god whose name has been associated with it." Before we forget, Tacitus has already placed the Gihon Spring as the location of the temple. Then again, so has Constantine and Helena's propagandists, Eusebius.

The historian writes:

“There is an inexhaustible reservoir of water, as would be expected from an abundant spring gushing up naturally from within; there being moreover wonderful and indescribable cisterns underground, of five furlongs, according to their showing, all around the foundation of the Temple, and countless pipes from them, so that the streams on every side met together. And all these have been fastened with lead at the bottom of the side-walls, and over these has been spread a great quantity of plaster, all having been carefully wrought.”

Eusebius' recording of Aristeeas (chapter 38)

We have *now* seen two Roman historians who place the foundation of the historical temple above natural springs of water. Nobody here is fingering Fort Antonia. *Not yet*, anyhow. And anyways, as you have already likely suspected, Julian's decision to rebuild the temple did not go as some had hoped. **Gregory of Nazianzus** and **Ephraem of Syria** both reported that the Jews set about to work preparing the foundation but were stopped short by terrifying balls of flame which kept bursting forth from the ground. Gregory described “a furious blast of wind” and “a flame that issued forth from the sacred place.” Ephraim likewise noted that there were winds, earthquakes and lightning, and something about a fire bursting forth. While the *official* narrative would have us leaving their report entirely up to suspicion, *here* is what I want you to pull away from this. Around 400AD, some three or four decades later, Jerome wrote that the statue of Hadrian mounted upon his horse was still standing over *the holy of holies*.



We should probably pause for a moment and consider the horse. The year is 400, and it *still* stands upon Fort Antonia. This tells us *firstly* that the Jews were not digging on the Temple Mount, or else the equestrian statue would have been removed. Especially if it were positioned as an antichrist idol over the Holy of Holies. *Secondly*, we are told that Constantine destroyed Hadrian's Jupiter temple. And yet, everyone is leaving behind the *stupid* horse, despite the fact that it's positioned over the *reported* Holy of Holies, which brings up the *next* point. With Jerome, Constantine's propaganda has finally fermented. The notion that Hadrian was placing idols over sacred sites has been successfully packaged and sold. Despite three centuries, nobody has thought to remove the pig-sacrificing Emperor from the *Holy of Holies* until Jerome thinks to bring it up.

It is at this mile-marker in history that the horse and its rider disappear. Soon thereafter, **Muhammad** arrives. *Riding* a horse.

Muhammad *of course* was an agent of Rome. And Augustine was a *spook*. But that's a story for another time. The Dome of the Rock was said to be built between 685 and 691, and *here's* where the history of Fort Antonia gets especially odd. We are dealing with Qubbat al-Şakrah and *official* history. Nothing else has ever been built like it architecturally in all the Islamic world. We should probably stop and consider *why*. Contrarily,

there is an almost *exact* replica of the hexagonal-drum built in Baalbek, Lebanon. *Wait*, didn't Hadrian build an identical temple to Jupiter in Baalbek, Lebanon? *Indeed*, he did. If you spotted Ba'al in the title, then you've read correctly. Not only are the two churches *identical*, but Dome of the Rock builders are said to have swapped the copper roof of Baalbek's Dome for the Jerusalem Dome. How convenient.

Ask yourself, why would Muslims build an exact replica of the *Ba'al* temple which Constantine had torn down? There is not one reasonable explanation that I have ever found. Perhaps Constantine never tore it down to begin with and the Muslims merely had it *refitted*. Is it really that implausible of an explanation? It certainly wouldn't be the last time. The Templars arrived and then gave it the name *Temple of the Domini*. From that moment on, as *official* history records, there was absolutely no question about it. The Templars had fortified themselves directly over the *Holy of Holies*. But that's only because the Templars dealt in double meanings. The far likelier scenario is that the Dome *was* built by Hadrian.

The Temple Mount *Is* the Nature of Deception



WHEREVER you go in Israel, they tell you to look *below* your feet. Yahusha was born precisely where the statue to Venus stood, they tell you. Yahushua was crucified exactly where that other statue of Venus stood, they

say. Meanwhile, the City of David has a look-out tower which appears to be placed on the very ground where the temple actually stood. Make a note of that. They tell you to stand there over natural cisterns of water, *aka* the Gihon Spring, and look out across the Millo towards Fort Antonia, where the statue of Jupiter once stood, and imagine Solomon's

Temple in all her glory. It's a brilliant *sleight of hand* and the very nature of deception. They roll the truth right out in in plain/plane sight and then convince you that the complete opposite is true. It's like a man wearing a dress who is free now to roam about the woman's locker room, or in Marilyn Monroe's case, become a lust-worthy centerfold, because the science of *xx* and *xy* have absolutely no say in the argument. You stand upon the seashore and stare upon a flat horizon, something they even call sea *level*, and tell you it's *globular*. *Ridiculous*. Despite your own observations, they will have you not only believing the opposite is true, but they will have you mocking anyone who dares to disagree with the lie.



In 1910, aerial photography will show that the City of David was farmland. *Dirt*. That tells you everything you need to know right there. Blood was spilled over the Temple Mount. That's because Ba'al needs his sacrifice. And yet, the City of David remained a field of dirt. *They know*. Ether Yah has blinded everyone and hidden his precious things from them, which is very likely a possibility, or they know.

The Muslims know. The Templars know. The Freemasons know. The Jesuits know. The Zionists know. The archeologists don't have a clue if they know what's good for them. Though the Temple Institute knows. They all *know*. We're not dealing with stupid. They can pick up Scripture and read the evidence for themselves. But cognitive concurrence is not the world we live in. Herod dressed spooks up as common Hebrews and sent them into the street. Today, the country of Israel and the Palestinian

Authority does the same. There's no *shalom* in the Middle East for one simple reason. They don't wish it to be so. Everything's a show. The world is theater, and if you've been paying attention, the Temple Mount is center stage.



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