



The Lost Tribes of Tartaria

6/30/2022

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²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

Yochanon (John) 10:27-28 [Cepher]

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The Resurrection, Them Bones, *and* Emissaries of the Kingdom

THE Vatican is built directly on top of Kepha's grave, and isn't that interesting? They even call the palace where the Pope resides **Saint Peter's Basilica**, as if that's not suspicious. Truly, this is the stuff that keeps me up at night. I lay there on the pillow tossing this way and that, asking myself such questions as: "Where did Kepha reside while Yahusha reigned upon the Earth?" and *also*, "Was the place we call the Vatican it?" I know, right? Good luck sleeping tonight.

And *yes*, that's exactly what I'm suggesting. If you're thinking what I'm thinking, that is. *Mm-hmm*, I think we are on the same page this time around. There is perchance a symbiotic relationship to be had between the resurrected soul *and* the land. Kepha ministered, suffered, and died for

the sake of Yahusha's gospel in Rome, *and so*, it is by no means a stretch of the imagination to assume that he ruled from there as well. Once the kingdom was brought into full effect. That should be cause for another thoughtful glance at Saint Peter's Basilica again. Seriously, have you seen the inside of that place? The outside too. The entire place is glorious.



Try not to get distracted by the idols. They can easily be explained by the inheritors tasked with repurposing this joint. It's *also* why I'm asking that you not let the evils of Rome dampen your spirit. Saint Peter's Basilica is fit for a priest, no? And I haven't even begun to examine any other neighboring buildings or palaces in the *same* city. At the end of the day,

we are given two options. Either the sons of darkness built this place, or the sons of light did. I have made up my mind about the reality of Yahusha's kingdom upon the earth, and so, leave it up to you to decide.



But the bones! you tell me. The Roman Catholic Church sponsors regular displays of Kepha's bones. There are the purported bones of other apostles in various backwater churches as well. I won't hunt them all down now, but you and I know they're accounted for. Not to mention the thousands of remains in crypts and catacombs. I will even throw one more your way. A basilica in a medieval town named Saint-Maximin-la-Sainte-Baume, in the Var region in the south of France, claims to hold the skull of Miryam of Migdal. She is secured in a golden idol too, as if that's not creepy at all.

And anyways, what of them? Let's say, for sake of argument, that the bones of the apostles really are held on display by our Roman Controllers. Again, so what? That doesn't disprove anything. The resurrection happened with *or without* their fleshly bodies. I've got Scripture to prove it. Starting out, here is what Sha'ul has to say on the matter.

Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of Elohiym; neither doth corruption inherit incorruption.**

Qorintiyim Ri'shon (1 Corinthians) 15:50 [Cepher]

I thought to include the First Epistle to the Corinthians, knowing there is a great deal of Sha'ul fans out there. You see, I'm being considerate and trying to think of my audience, despite claims to the contrary. Sha'ul couldn't be any clearer on the matter. Flesh and blood cannot inherit the kingdom of heaven. Case closed. He then reemphasizes the point being made, stating it again but in a slightly different way, hoping his argument isn't missed. Neither does corruption inherit incorruption.

Theoretically, Miryam of Migdal might walk into the room and declare: "Look, it's my skull in a creepy golden idol!" That's how the resurrection works, according to Sha'ul. Not that I'm convinced for a single moment that her actual skull is on display in a sleepy southern French village. It's just—if our Controllers were capable of digging it up, then you know they would. What better way to pull our attention away from the greater reality, that she is already raised into incorruption, than to have us worship her corruptible *former* self in the Vatican's kingdom of dirt?

Another thing I realize is that the room is divided on Sha'ul. Much of my reading audience grow dizzy whenever I bring him up. You should know then that he and Yahusha agree this time—regarding the resurrection. Here is how Messiah put it in the Gospel of Yochanon.

²⁴ Amein, Amein, I say unto you, **He that hears my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.** ²⁵ Amein, Amein, I say unto you, **The hour is coming, and now is, when the dead shall hear the voice of the Son of Elohiym: and they that hear shall live.** ²⁶ **For as the Father has life in himself; so has he given to the Son to have life in himself;** ²⁷

And has given him authority to execute judgement also, because he is the Son of A'dam.

Besorah Yochanon (Gospel of John) 5:24-27 [Cepher]

Before one can attain the resurrection, everlasting life is dependent upon two qualifiers. The person who *bears* the words of the Son must also believe on the one who sent him. Our Father in heaven, Yahuah, the Most-High Elohiym of Yashar'el. It's all inclusive within the gospel of the kingdom. You will have to forgive me; I get excited whenever I come across another cross reference to Revelation 14:12, which just so happens to be the theme verse of my entire ministry. Accordingly, the perseverance of the set-apart is defined by those who keep the testimony of Yahusha and the commandments of Elohiym, which is precisely what Messiah is saying here. It's difficult indeed to believe on Yahuah, the giver of Torah, and still pursue a theological career in lawlessness. The requirements are given. Let's not get distracted though.

Yahusha says the hour had already arrived when the dead would hear his voice, at least some of the dead, and rise. That very scene is detailed for us in 'The Gospel of Nicodemus'. The righteous in She'ol *did* hear his voice, beginning with Yahusha's baptism in the Yordan River, and very soon he would visit them. No time to flesh this out again. You can read that report for yourself in [Adam's Return to Paradise](#). Summing it all up into one or two sentences, the ruachs of dead souls ascended to Paradise without ever revisiting their mortal bodies. Therefore, if the opportunity should present itself, that they revisit the earth again, they would have no need for their bones, being spiritually resurrected.

Presently, the flow of thought in Yochanon is that the Father has life, and that the Son has been given life within himself. Bookmark that. *Within* himself. Makes sense, seeing as how Proverbs 6:23 tells us: "For the commandment is a lamp; and the Torah is light; and reproofs of instruction are the way of life." Lawlessness brings darkness and death, whereas Torah brings life, and Yahusha *is* Torah made flesh. Therefore, the Son has been given authority to execute judgement and grant life to the sons of A'dam because he has also become a son of A'dam, and there is no darkness or death in him.

Messiah's *same* teaching is rehearsed in the Gospel of Philip. *This* is what we read:

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

The Gospel of Philip: 21

What Philip is saying is that the resurrection is not some sort of reanimation. Our bones go into the ground and stay into the ground. It is Rome who tore their bones from the flesh, and they can keep them. Or perhaps Sha'ul is the one saying it, but Yahusha and Philip certainly agree. Messiah invites us to follow him by awakening in this life to what does not die. If somebody evades death by ascending to Paradise, it is only because they have already attained life.



More bones. The scene before us is Syracuse's catacombs, which can be found directly below the Capuchin Monastery in Piazza Cappuccini, on the outskirts of Palermo. I can only assume we are gazing upon the mummified remains of Christians from a bygone era, rather than pagans, but who really knows, as the forensics of a pagan and the set-apart goes. We are furthermore informed that the Christian catacombs under Rome have been conveniently exercised of their bones. We are told for tour purposes. We'll let that one slide though. The point behind this exercise

is to show that any one of these mummies may very well have a living spiritual counterpart, so long as their resurrection happened before their death. Scripture tells me so.



Here are some more structures that you might find in Rome. Clockwise, starting at the top. San Giovanni Laterano, *aka* the Cathedral of Rome. Santa Maria Maggiore. *And* the Parthenon. Why must our eyes keep getting assaulted with the obelisk, always photobombing us? *Oh well.* Leave it to our Roman Controllers to let us in on *who* they truly worship. Their penises, for one. They worship those among other deities. Getting back to my main point though, they are all likely Millennial Kingdom structures. The former resident of these magnificent structures is probably

impossible to tell. But in a little while, I will drop a few names for your consideration.

You see, what finally occurred to me is that the most concentrated collection of cathedrals and palaces can be found within the embrace of Europe. Don't get me wrong, residue of the Millennial Kingdom of Messiah can be found everywhere on the Earth. Travel as far east as India and you will find remnants of it. Even America has its fair share of old-world cities. Italy though. France. And Britain in particular. The case I hope to make from here on out is that there appears to be a connection between the locations where each set-apart individual lived, ministered, suffered, and died for the gospel of the kingdom and then where they served after their return to earth.

But North Africa and the Middle East, you will tell me. Residue can be found there as well. I get your point though. Hopefully, you have figured out by now that I don't have all the answers. All I can tell you is that Europe was a happening place at one time, from the look of things. And for the most part, I think I know why. There are specific pockets of the world that embraced Yahusha HaMashiach as their Adonai and Savior faster than anyone. Others not so much. We can thank the Apostles and the Seventy for their concentrated effort. You already know about The Twelve, but there were another Seventy. Here is where we read about them.

10 AFTER these things Adonai appointed other seventy also and sent them two and two before his face into every city and place, whither he himself would come.

Besorah Luqas (Gospel of Luke) 10:1 [Cepher]

Pause. Some translations claim there were 72 whom Yahusha appointed rather than 70. That is because the NIV and others are employing the *Codex Sinaiticus* rather than the *Textus Receptus*. King James as well as the Cepher employ the old Tex, which falls in agreement with Genesis. 70 is an important number in His-Story. I would argue that 200 is the dominant number now, seeing as how the Watchers have been released. But before the Millennial Kingdom, the 70 elohiym were still ruling over humanity.

⁶ And Yahuah said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine.

⁷ And the Lord said **to the seventy angels which stand before Him**, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbor.

⁸ And the Word of Yahuah was revealed against the city, and **with Him seventy angels, having reference to seventy nations**, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbor would say: but one slew the other; and they ceased from building the city.

Genesis 11:6-8 [Targum]

The seventy elohiym make their first *official* appearance at the Tower of Babel in Genesis 11. Sometimes they are referred to as shepherds, and others, as in this instance, they are simply angels. I might argue that this particular entourage of elohiym were created on the second day, precisely when the firmament was being formed, whereas the Yahuah's greater collection of angels came about on the first. That's a study best served at another time though. Point is, Yahuah divorced humanity at Babel, choosing to create his very own set-apart nation of Yashar'el, and offered these elohiym in his stead. In commissioning the 70 emissaries, Yahusha was telling the 70 elohiym that the judgement inferred upon them in Psalm 82 was right around the corner. The world was his inheritance and, at the kickstart of his kingdom, they would expire like mortals. *Continuing.*

² Therefore, said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore El-Yahuah of the harvest, that he would send forth laborers into his harvest. ³ Go your ways: behold, I send you forth as lambs among wolves. ⁴ Carry neither purse, nor scrip, nor shoes: and salute no man by the way. ⁵ And into whatsoever house ye enter, first say, Peace be to this house. ⁶ And if

the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. ⁷ And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. ⁸ And into whatsoever city ye enter, and they receive you, eat such things as are set before you: ⁹ And health the sick that are therein, and say unto them, **The Kingdom of Elohiym is come nigh unto you.** ¹⁰ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ¹¹ Even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be ye sure of this, that **the Kingdom of Elohiym is come nigh unto you.** ¹² But I say unto you, that **it shall be more tolerable in that day for Cedom, than for that city.**

Besorah Luqas (Gospel of Luke) 10:2-12 [Cepher]

There is slightly more to Yahusha's message, but that seems like a good place as any to *stop*. What Messiah is saying is there would be households as well as cities who braced themselves for the coming kingdom, and then there would be entire cities that did not. We have already seen what happened to those places that rejected his kingship. A fervent heat came upon them. Yahusha said it would have been more tolerable in that day for Cedom. We know them today as [Melted Cities](#). Contrarily, the point of *this* paper, as you well know by now, is to take a closer look at the cities which held onto their butts like the people of Nineveh and repented. Well, seems to me that Rome was one of them. I'm not exactly sure how far the 70 emissaries spread out before Yahusha's crucifixion. It is only their dispersal at the hands of Sha'ul which remains certain.

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.

⁴ **Therefore, they that were scattered abroad went everywhere preaching the word.**

Ma'asiym (The Acts of the Apostles) 8:1-4 [Cepher]

So, Sha'ul *also* should be thanked, as the Great Commission did not come about until everybody's favorite Apostle wreaked havoc upon the assembly of the set-apart. The date of their scattering is typically estimated to be 34 or 35AD, but that is only because the crucifixion of Yahusha is estimated to be **33AD**, and they are adding 1 or 2 years in their math. *Exactly*. The good old number 33. Freemasons want their own personal Jesus. Sounds suspicious if you ask me. The Talmud doesn't agree with that date either. And for once, I'm willing to agree. The Jerusalem Talmud pushes the crucifixion of Yahusha three years earlier when stating:

Forty years before the destruction of the Temple, the Sanhedrin was banished [from the Chamber of Hewn Stone] and sat in the trading station."

Shabbat 15a

The Sanhedrin were banished because an earthquake had destroyed the Chamber of Hewn Stone. It happened 40 years before the Temple's destruction, in the year they tell us is 70AD, which puts us smack dab in 30. The earthquake is a result of Yahusha hanging from the tree, telling us that the Sanhedrin's very last meeting resulted in the murder of the Son of Elohiym. The Babylonian Talmud gives even further confirmation.

Forty years before the Temple was destroyed. . .the gates of the Hekel [Holy Place] opened by themselves, until Rabbi Yohanan B. Zakkai rebuked them [the gates] saying, "Hekel, Hekel, why alarmist thou us? We know that thou art destined to be destroyed..."

Yoma 39b

The incident being referred to is the *same* which would see the curtain torn in two, thereby verifying that the earthquake was *also* the very event. Yahusha was crucified precisely 40 years before the Temple's destruction, not 37. A nice round judgement number. The scattering event being talked about in Acts would be pushed up then to 31 or 32 A.D., once again falling short of the coveted 33 number. Bummer for Freemasons everywhere. Can't win them all, boys.

Anywho, The Twelve and The Seventy were given 38 or 39 years to spread the gospel of the kingdom to the varying nations. To the ends of the earth really. Before judgement befell Babylon, which is the same thing as saying Yerushalayim. Seventy spokesmen for Yahuah's seventy nations. And forty years to do it in—a very long time for anyone to run a ministry. Eventually, cities were destroyed. Others were rewarded. And perchance, after the dust had settled, the faithful left the craftsmanship of the places and the cities they rebuilt just as one might a set of tracks behind them.



The Church of Rome

BURIED beneath the floor of San Paolo fuori le Mura, Rome's second largest Basilica, is a stone coffin attributed to the Apostle Paul. There is also a cathedral attributed to Paul in London, which may play some importance (where truth in plain sight is concerned), but more on that at a later time. Back in Rome, and some two kilometers from the old city walls by the road to Ostia, his *supposed* sarcophagus is situated directly beneath the main altar. There you will find a marble tombstone bearing the Latin words: 'Paulo Apostolo Mart,' meaning 'Apostle Paul, Martyr'. On a slightly side note, a recent excavation has shown his remains to be mysteriously missing. *Uh-oh*. Another note of interest is that San Paolo was victim to a great fire during the night of July 16, 1823. Post mud flood demolition at work.

Fact of the matter is, the set-apart assembly was flourishing in Rome long before Sha'ul thought to write them a letter, much less stop by for a visit. His own epistle attests to that fact. Aside from Sha'ul's *reported* beheading in the Nero-era city, the spiritual weight of his influence there has never really been established. Apart from having the second grandest basilica attributed to his name, that is. Sha'ul seemed to travel frequently, church hoping without settling for residency in them. If we're playing the game

of slapping the walls in a dark room, hoping for a light switch, then I'm guessing that Kepha had far more clout. Obviously, the basilicas speak to that effect. But even he may not have been the most significant player in the church of Rome. Contained within Sha'ul's epistle are a series of names. Names speedily glossed over by most. Names which have rarely been examined. And names which, if we stop to ponder them, may be giving clues as to why Rome maintained its prominence during the Millennial Kingdom of Messiah. *Here* they are.

⁸ Salute **Andronicus** and **Junia**, **my kinsmen**, and my fellow prisoners, who are of note among the apostles, who also were in Mashiach before me. ⁸ Greet **Amplias** my beloved in Yahuah. ⁹ Salute **Urbane**, our helper in Mashiach, and **Stachys** my beloved. ¹⁰ Salute **Apelles** approved in Mashiach. Salute them which are of **Aristobulus**' household. ¹¹ Salute **Herodion** my kinsman. Greet them that be of the household of **Narcissus**, which are in Yahuah. ¹² Salute **Trypehna** and **Tryphosa**, who labor in Yahuah. Salute the beloved **Persis**, which labored much in Yahuah. ¹³ Salute **Rufus** chosen in Yahuah, and **his mother and mine**. ¹⁴ Salute **Asyncritus**, **Phlegon**, **Hermas**, **Patrobas**, **Hermes**, and the brethren which are with them. ¹⁵ Salute **Philologus**, and **Julia Nereus**, and **his sister**, and **Olympas**, and all the qodeshiym which are with them. ¹⁶ Salute one another with a holy kiss. The called-out assemblies of Mashiach salute you.

Romaiym (Romans) 16:8-16 [Cepher]

Dizzying, I know. I counted **21** names and as many as **23** people in several short verses, not including entire households. Of the **12** members that Sha'ul describes as having contributed the most to the church, **7** of those were women. Who are all these people? That's what I've been doing with my time as of late, attempting to find out. I'll try to work my way down in an orderly fashion, top to bottom *mostly*, highlighting what I can.



Andronicus and **Junia** were married. No, Sha’ul doesn’t outright define their relationship in black and white terms. What he does say though is that they were his kinfolk, informing us that he was related to them. It doesn’t take rocket science to figure that they were therefore *also* related to each other. That’s not the only way he describes them though. We then learn that they had done time in the joint. The reason probably has something to do with their being “of note among the apostles.” That means they were favored by the Yerushalayim group. Ya’aqov, Kepha, and the rest. Makes sense, since Sha’ul furthermore describes them as being in Mashiach before him. Andronicus and Junia go back to the very beginning.

Remember how Yahusha commanded **The Seventy** to go out two by two? Andronicus was counted among them. Back then though, they went by different names. The Gospel of Luqas records the women responsible for financing Yahusha’s ministry. Well, *guess* who is listed among them.

8 AND it came to pass afterward, that he went throughout every city and village, preaching and showing the good news of the kingdom of Elohiym: and the twelve were with him. ² And certain women, which had been healed of evil ruachoth and infirmities, Miryam called of Migdal, out of whom went seven devils, ³ And **Yochanah** the woman of **Chuza**, **Herod’s steward**, and Shushanah, and many others, which **ministered unto him of their substance**.

Besorah Luqas (Gospel of Luke) 8:1-3 [Cepher]

Chuza and Yochanah are the *same* couple. In Yehuda they simply went by their Hebrew names rather than the Latin counterpart. *When in Rome*. The brief description given to us however is telling. Troubling even. Chuza was involved with the Herod's. Not good. The Cephher chronicles him as Herod's steward, while most translations simply say: "household manager." How much money would a household manager of the Herod's make, exactly? I'm imagining quite the penny, *er*, denarius. Normally, I would plant a red flag on that one. In fact, I already have. A big FAT red flag. Herod was a financier of spooks. In the past I have speculated if Sha'ul was purposefully planted by the Herod's, and so, seeing as how Sha'ul and Mr. and Mrs. Chuza are all related to the same royal dynasty, the case becomes even more unsettling.

Perhaps Yochanah's close quarter with the Herod's is why the evil ruachoth and the infirmities which Luqas mentions are so important to this narrative. Yahusha had healed Yochanah of her demons when nobody else could, thus inciting her to believe in the kingdom of Elohiym rather than the kingdom which her puppet king cousin was spinning. It is Yochanah who became one of Yahusha's financiers right alongside **Miryam of Migdal** and **Shushanah**. I don't know who Shushanah is. In fact, nobody does. But Miryam of Migdal wasn't exactly a nobody. When it comes to the Millennial Kingdom of Messiah, her narrative is central to all of this. Yochanah shows up again in Luqas, and when she does, she is standing right alongside Miryam of Migdal.

¹⁰ It was Miryam of Migdal, **and Yochanah**, and Miryam the mother of Ya'aqov, and other women that were with them, which told these things unto the apostles.

Besorah Luqas (Gospel of Luke) 24:10 [Cephar]

Yochanah was right there with Miryam of Migdal when they broke the news to the apostles, that Yahusha's tomb was empty. The *other* Miryam mentioned is Miryam Shalomah, or Salome in English. I've already pointed out in in my **Miryam Magdalene: Wife of Messiah** paper that she was the wife of Zavidy, making her Yochanon and Ya'aqov's mother, but *also* a third daughter of Yahusha's grandmother Hannah. Everyone at that tomb was somehow related. I can't prove at present that Yochanah was a relative of Yahusha. It's simply a hunch. But if they *were*, then you

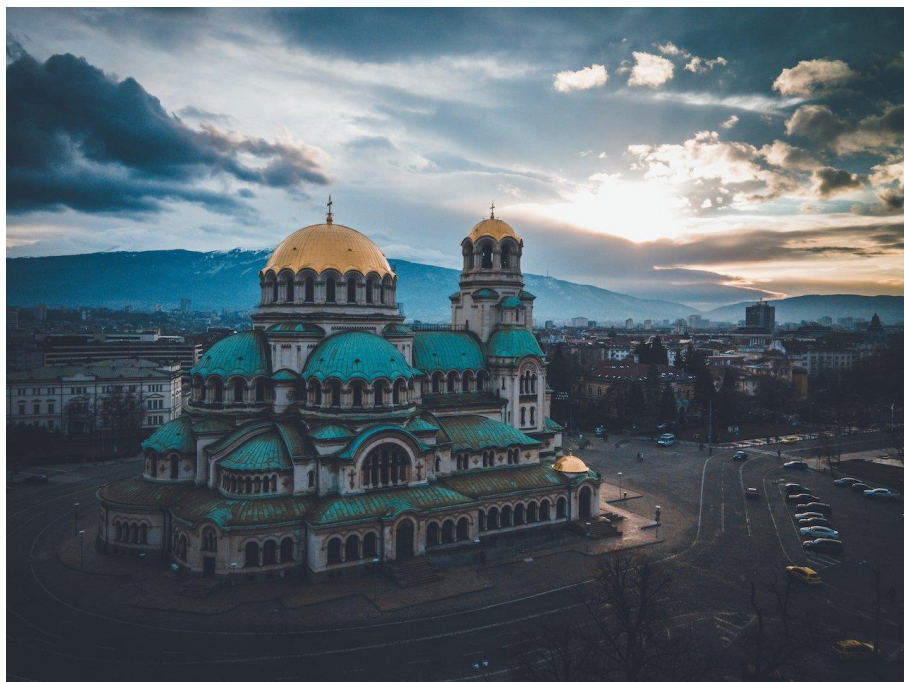
know what that means, don't you? Sha'ul and Yahusha were also related through one marriage or another.

Andronicus and Junia's relationship with the Herod's may have played a crucial role in their decision to plant a congregation in the belly of the beast. They most likely had political connections there. I'm willing to bet some of the other names offered to us in Sha'ul's letter carry all sorts of leverage, even if most are unknown to us today. When I started out saying Kepha wasn't necessarily the biggest player in the church of Rome, *this* is what I meant. As one of the 70, Andronicus and Junia didn't simply hold a good reputation among the apostles. The very power couple who headed up the *first* church in Rome had boots on the ground in Yehuda years earlier, financing the ministry of Messiah.



The *third* to be greeted is **Amplias**. I *checked*. He too is listed among **The Seventy**. Eventually Amplias attached himself to Kepha's brother Andrai, according to legend, and the two became martyrs. If you're wondering why we've suddenly switched to a picture of Constantinople, a 2,223-kilometer walking journey from Rome, it's because Andrai is considered the founder and first bishop of the Church of Byzantium. Are we looking at Andrai's grand palace? Well, Andrai appears to have sourced some of the people listed in Sha'ul's letter.

Little to nothing is known about **Urbane**, though it has been suggested that his name was commonly assigned to slaves. But then there is **Stachys**, another one of Andrai's boys. Eusebius quotes Origen as saying that Andrai had preached in Asia Minor and in Scythia, along the Black Sea as far as the Volga and Kiev, hence he became a patron saint of Romania and Russia. That's a lot of ground he covered. It is said that Andrai commissioned Stachys as a bishop of Byzantium in 38 A.D. His office lasted until 54.



What I should have done in relation to Amplias, and his office of bishopric, is show a picture of the Cathedral they've got erected in Bulgaria. I'm not saying it's his. The Byzantine Temple is a curiosity piece though, seeing as how it is considered one of the 50 largest churches in the world. They tell us it was erected in 1882 but I'm not so sure about that.

Following Stachys is somebody named **Apelles**. I *checked*. He too is numbered among **The Seventy**. But not only that, Andrai once again rendered his services. Apelles was commissioned as the Bishop of

Heraclea in Trachis. Seems like Andrai was calling on Kepha to send help whenever a new congregation needed its shepherd, and Rome was well stocked.

Next on our list, Sha'ul relates that **Herodion** was another one of his kinsmen. Which means Andronicus and Junia were also related, and as I've already suggested, Yahusha too. Even his name Herodion reeks of the Herod's. It's why I decided to perform another background check, and wouldn't you know it? Herodion is counted among **The Seventy**. Tradition holds that he became the bishop of Patras, *via* Andrai, and that at some point he was beaten, stoned, stabbed, and then left for dead. Apparently, he survived. After Andrai met his fate in Greece, Herodion served alongside his brother Kepha. Another person listed in Sha'ul's letter is **Olympas**. It turns out that Herodion and Olympas were beheaded in Rome on the very day that Kepha was crucified. The mere fact that they were beheaded tells us the Herodion was a Herod and that, at a minimal, Olympas was a citizen of Rome. I *checked*. Olympas was one of **The Seventy**.

Sha'ul only asks that the household of **Narcissus** be greeted in his letter to the Romans, telling us that Narcissus was out and about somewhere in the world, and that Sha'ul knew about it. Big surprise, he appears to have been helping Andrai out at the time. His household however was planted in Rome, telling us once again where the affluence was. Also, I *checked*. **The Seventy** lists' Narcissus in its ranks.

Little is known about **Tryphena** and **Tryphosa**. It is often assumed that they were sisters. Their connection to **Thecla** however makes far more sense. Thecla was a strict follower of Sha'ul, particularly his teachings on virginity. No time to go into that now. You can do your own homework and read 'The Acts of Paul and Thecla'. Tradition holds that Tryphena and Tryphosa were somehow associated with Thecla in that all three were virgins, which makes sense, especially since Sha'ul thought to mention them together and without the association of any man in particular.

Persis is mentioned immediately after "The Sisters." The difference being that Sha'ul calls her a *beloved* and insists that she had already labored much in Yahuah, *past tense*. Seems to me that all three had worked closely with Sha'ul in the past. Persis more than any of them though.



There are connections to be made all throughout Sha’ul’s greetings, and I’m only getting started. You will probably want to hold onto something for the next part because, when Sha’ul salutes **Rufus** as having been chosen in Yahuah, he claims a commonality in Rufus’ mother with his own. According to his own testimony, no woman led Sha’ul to embrace Yahusha as Savior, and so, it would be difficult to convince me that Sha’ul was simply referring to her as his *spiritual* mother in the faith. No, Sha’ul and Rufus had a common mother. If you need this spelled out for you, they were brothers. But that’s not the trippy part.

I did some digging, and what I found may send some of you into a tailspin. Are you still holding onto something? Maintaining balance is key. Here it goes.

²¹ And they compel one **Shim’on a Cyrenian**, who passed by, coming out of the country, **the father of Alexander and Rufus, to bear his cross.**

Besorah Marqus (Gospel of Mark) 15:21

The person chosen to carry the cross of Messiah always comes across like some random dude in the crowd. Marqus however thought it important to name him—a certain Shim’on the Cyrenian. Why would he do that? Unless Shim’on was a somebody, then I figure that *still* wouldn’t have rung a bell for most of his contemporary readers. It’s likely why he included his

two children. Alexander and Rufus. I can't speak for Alexander, but Rufus appeared to be a somebody. A somebody who planted his bum in the church of Rome. If you're chugging along on with the logical *choo-choo*, Shim'on may have also had a stepson name Sha'ul.

Continuing, **Asyncritus**, **Phlegon**, **Hermas**, **Patrobas**, and **Hermes** are all numbered among **The Seventy**, serving as bishoprics over one city or another. Mostly in Greece and modern-day Bulgaria, probably as a result of Andrai's astonishing work in the field of church planting. Amazing. Nearly every single person listed were either close kin of Sha'ul's (probably even of Messiah), numbered among **The Seventy**, or both. Here is another listed among **The Seventy**. **Philologus**. And if his membership is not enough, he too was selected by Andrai as the bishop of a city along the Black Sea. Again, we must ask ourselves why so many of those who were personally selected by Yahusha before his crucifixion would run to Rome, going so far as to organize the spread of the kingdom gospel from there, if the capitol city were indeed a lion's den. Seems to me like Rome hasn't been given due credit.



One last name on Sha'ul's list is also of interest. **Neurus** is mentioned along with his unnamed sister. There is a basilica in Rome which may indeed be attributed to him. Santi Nereo ed Achilleo. According to legend, Nereus was a eunuch and chamberlain of **Flavia Domitilla**. Recognize the name? Flavia was a granddaughter of **Emperor Vespasian** and a niece of **Emperors Titus** and **Domitian**. According to legend, Flavia is played off as an Ecter (Easter) figure, who stood up for Christians and the Yahudim when Domitian wanted them dead. It is **Eusebius** who later writes that this same Flavia Domitilla was exiled with many others to

the island of Pontia in consequence of their stand for the faith. Neurus was among them. Later on, Neurus and another eunuch named **Achilleus** were beheaded in Terracina and then buried on an estate of Domitilla in Rome, seeing as how she too was exiled. That is where his basilica now stands, at the site of his burial. No telling if Neurus was a eunuch when Sha'ul wrote his letter. But you can see how the laymen of that church were involved in all manners of society, leading us on an investigative trail all the way to the Caesars.



SPEAKING of aristocratic society, Sha'ul's mentioning of **Claudia** in 2 Timothy takes us there. All indications point to Claudia being a noble-born Roman, seeing as how the name was apparently only given to the silk stockings and courtly type. We'll get to her in a moment though, because there are other names mentioned in his prison letter, and they are all of interest. These two in particular.

¹¹ Only **Luqas** is with me. Take **Marqus** and bring him with you: for he is profitable to me for the ministry.

Timotheus Sheniy (2 Timothy) 4:21 [Cepher]

This is the *same* letter, by the way, where he mentions everyone has deserted him during his time of need. Except for **Luqas**. Luqas you already know about though. I will leave up to the reader any suspicions as to why the church of Rome thought it in their best interest to abandon Sha'ul, leaving him only to his house arrest and biographer. Was it because the church of Rome deemed Sha'ul a false teacher? I don't know. I wasn't there. Some likely did. It's these sorts of open discussions which are hard to come by. Certainly, a large debate amongst the 40-year generation leading up to the Temple's destruction seems to be on the matter of circumcised eating with the uncircumcised goyim. Just because Kepha had a vision on the matter doesn't mean everybody immediately knew about it, or accepted it, for that matter.

The very fact that he would request for **Marqus** makes it difficult for me to conclude that everybody among the Yerushalayim group thought that way. This is the same Marqus the Evangelist, mind you, who wrote the gospel of Marqus. I *checked*. The bishop of Alexandria was one of **The Seventy**. And anyways, who did he hear the gospel story from but Kepha? The two were acquaintances because they were related. Yes, that's right. Yochanon-Marqus was a cousin of Barnabas, and I haven't gotten to this part yet, but Barnabas was Kepha's uncle. Makes sense then why Kepha would go to Miryam's house after escaping from prison in Acts 12:12. This so-called Miryam was the mother of Yochanon-Marqus. And anyways, Sha'ul is requesting visitation rights from a member of the Kepha's inner circle.

Leading up the name drop, Sha'ul mentions a certain **Demas** as having forsaken him over a love of the world. There is **Alexander** the coppersmith who has done him much evil and was apparently still floating around in one congregation or another. He also mentions his boy **Titus** as having been sent to Dalmatia. FYI, that was another church started by Andrai. Its bishop was Hermas, one of **The Seventy**. I already mentioned him in the Roman letter. Well, here are the names.

²¹ Do your diligence to come before winter. **Eubulus** greets you, and **Pudens**, and **Linus**, and **Claudia**, and all the brethren.



Eubulus we know nothing about. Clearly, he was known to the greater swath of congregants at that time, or else he likely wouldn't have been mentioned. But then take a look at **Pudens**. Pudens was far from a nobody. I'm willing to bet everyone mentioned giving salutations there was a noble of some sort. Turns out, Pudens was the son of a certain **Quintus Cornelius Pudens**, a **Roman Senator**, and his wife **Priscilla**. Pudens himself wasn't your typical son of a senator, either. It appears as though he was a Roman Centurion.

Puden's wife **Claudia** is by far the most interesting person of the bunch, as she appears to be a princess. Her father was the king of southern Britain and went by the name of **Cogidubnus** before being conquered by **Emperor Tiberius**. Afterwards, he became a client king of Rome and went by the name of Tiberius **Claudius** Cogidubnus, in tribute to the Emperor. As you can see, his daughter was also named in honor of the Emperor. It is *through* King Cogidubnus and probably even his princess daughter where the gateway to the Millennial Kingdom opens up in

Britain. One thing at a time though, because we are still detailing the church of Rome, and it is clear that Claudia settled down there.

The Latin poet **Martial** was a good friend of Pudens. We are often told that Martial would have been too young to have known this Pudens and Claudia, but that is just like the Scholars, stretching out the events and dates in the early centuries. They will claim that Yochanon wrote Revelation in the 90's and Clement his epistle around the same time when clearly both were written before War of the Yahudim in the 60's. See what I mean? Another speculation of mine is that both Wars of the Yahudim were in fact the *same* war.

Martial was also a friend of the **Seneca** family, which is extremely important, as this all ties in with Sha'ul. Seneca was a Roman Stoic philosopher and a statesman who served as a tutor to **Nero** of all people, and then, as his advisor. There are **8** known epistles written from Seneca to Sha'ul, and **6** replies from Sha'ul. Today, they are held as forgeries. But there was a time when they were supposed to be legitimate, and it appears as though the church has successfully suppressed them through their ingenious dating techniques. The thing about Seneca is that he fell out



of favor with Nero and, rather than succumbing to suspicions, took the honorable way out, which is to say, suicide. And as you can imagine, the entire episode backfired on Sha'ul, who was thusly given the ax treatment.

Anyways, getting back to Martial. The marriage of Claudia to his friend Pudens was celebrated in the poet's wedding song, known as a epithalamium, and it goes as *follows*.

Although **born among the blue-eyed Britons,**

how fully has Claudia Rufina the intelligence of the
Roman people!
What beauty is hers!
The matrons of Italy might take her for a Roman;
those of Attica for an Athenian.
The gods have kindly ordered that she proves fruitful to
her revered husband,
and that, while yet young, she may hope for sons-in-law
and daughters-in-law!
May heaven grant her ever to rejoice in one single
husband,
and to exult in being the mother of three children.

As you can see, Claudia was described as one born among the blue-eyed pagans, specifically the Britons, although she maintained all the intellect of the Roman people, or even the Athenians. Martial goes on to praise the local eloquium of those parts, and it is evident that neither Pudens nor Claudia had converted yet to the faith. Here is what we know. Pudens was converted to the faith before Sha'ul came to Rome, and for clarification, by somebody else other than Sha'ul. It is Kepha who is accredited as having converted the two while in Rome. In fact, the Senator and his wife may have been the *first* to host a congregation. It has long been said that Kepha stayed in their home and that he baptized the entire family, including their children.

The other name you may have noticed in Sha'ul's second letter to Timotheus is **Linus**. He can be found wedged between Pudens and Claudia, suggesting that they were indeed a family unit. Linus became a bishop of Rome, ordained not by Sha'ul but by Kepha. The Roman Catholic Church lists him as the second Pope of Rome (again, after Kepha), indicating that he was leading what would become Roman Catholicism, but we'll let that slide. In his mortal life, Linus would likely be reduced to abdominal pain at the mere mention that he would later be attributed to one of Rome's popes. How convenient of our Controllers to award him the papal succession trophy only decades or centuries after his passing.



Pudens and Claudia had other children as well. Daughters. The Basilica's Santa Pudenziana and Santa Prassede are found in Rome, and as the names suggest, are attributed them. **Praxedes** and **Pudentiana**. Testimony to their service *for* the kingdom, no doubt, and potentially *in* the kingdom as well.



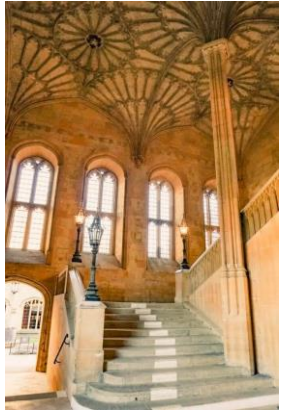
The Church of Britain

THERE is great debate as to who founded the church of merry old England. Mind you, it is not the identities of its founders being contested, but rather, *who* it was that landed at the cliffs of Dover first. On our last go-around, I purposely left **Aristobulus** off the list of those mentioned in Sha'ul's epistle to the Romans. And no, I wasn't snubbing him. It is only because I'm not a fan of eating the icing before the cake. With Aristobulus, we are *also* given the cherry on top. Think back. Do you remember how Sha'ul referred him?

Salute them which are of Aristobulus' household.

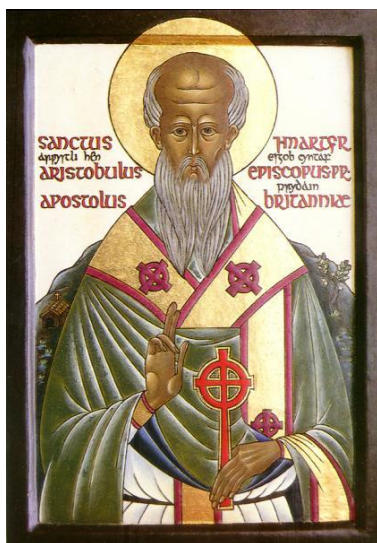
Sha'ul didn't ask for Aristobulus to be saluted. Only his household. That can only be because Aristobulus had departed for Britain by then, and everybody knew it. Claudia likely had a part to play in organizing his trip. It is also a very good guess that Aristobulus set sail for the British Isles because word had reached Rome, again through Claudia's family, that

Yoceph of Arimathea and Miryam Magdalene had arrived. And *there* you have it. The founders of Christianity in Britain.



How do you even sum Oxford up into five pictures? It can't be done. While traveling through Europe, my wife and I stayed in Oxford for an entire month. Never mind the sheer number of inheritors and Controllers who employed Oxford as their choice base of operations. Despite the stench of its alumni, I can tell you from firsthand experience that Oxford *is* one of the most heavenly cities upon the earth. But also, I am only choosing one city in all of Britain as an example. Never mind the fact that London is the current financial center of the world and on par with the Vatican, by way of Controllers. Is that any coincidence? The pristine beauty of a more civilized and advanced age can be found everywhere on the island.

Clearly, the Millennial Kingdom of Messiah made a name for itself there. The reason *why* is rather straightforward. Everything that we can find in the record books tells us that Britain was the first geographical location to offer Christianity as a state-sponsored religion. Even Rome doesn't deny it. That is to say, Yoceph of Arimathea and his entourage arrived very early on. How early? We shall go over that soon enough. The locals heard their message. And they embraced it as their own. I will show you documentation of that fact in a little while, but in the meantime, stop and ponder the magnitude of their success. Though Yahusha was rejected as king of Yerushalayim, Yoceph was capable of claiming him the king of Britain. It is for this reason that Britain was so greatly rewarded.



Aristobulus in Britain

IN his letter to Rome, Sha'ul never refers to Aristobulus as **Aristobulus of Britannia**, and yet, that is what he is called. I *checked*. The first bishop of Britain was one of **The Seventy**. Those aren't even the beginning of his qualifications though. Aristobulus was not only a Leviyte, but he was also Kepha and Andrai's father-in-law. I probably should have warned you before dropping that little nugget several pages earlier. *Oh*, but there's more. His brother was Barnabas who, according to the Clementine Homilies is a stand-in for the apostle Mathias. Either way, Yochanon-Marqus is a cousin.

His relations don't end there, either. Tradition has long held Aristobulus and Zavidy to be the *same* person. That would not only mean Aristobulus was the father of the apostles Ya'aqov and Yochanon; his wife was the Virgin Miryam's sister, Miryam Shalomah. That would make Yochanon and Kepha in-law brothers and cousins to Messiah. Aristobulus was Yahusha's uncle-in-law. Yahusha's entourage was nearly all related. You may be asking why any of this is important. Well, for one, this was kingdom business, and as you would expect of nearly any duke or duchess, blood is thicker than wine.

Knowing now that he was the father of Andrai, Sha'ul's nod to Asyncritus, Phlegon, Hermas, Patrobas, and Hermes, as well as Urban, Stachys, Ampliatus, Apelles, and Narcissus cannot be casual.

What isn't known about Aristobulus is his fate. He was older than everyone, with the exception perhaps of Yoceph of Arimathea, and so, would have succumbed much sooner by default. Some claim he was martyred in Wales, but the general consensus is that he died in peace, like Miryam of Migdal and Yoceph. But you probably already know what I'm thinking. If Aristobulus or the other two mentioned lived to the forty years out, then Yahusha very likely came for them. Those were his promises that generation, and I have already written about it.



If Aristobulus did succumb to age, then it is thought to have happened at Glastonbury Abbey. *Yes, you heard me right. Glastonbury Abbey.* The one and only. Aristobulus was the first bishop of Britain and the keys to Glastonbury dangled from his belt, right next to his Leviyte Tzitzits.



Glastonbury has since been destroyed at the hands of our Controllers, like so many other Cathedrals across the realm. But as you can see by the mock-up *above*, it was at one time glorious to behold, as we would expect of a Millennial Kingdom structure.

Glastonbury though. Do I need to spell this out for you? The father of Yochanon and Ya'aqov and the brother of Barnabas, as well as the uncle of Yahusha HaMashiach, has just been identified as having inhabited the very grounds which sponsors the gravesite of **King Arthur** and **Queen Guinevere**.



Yoceph of Arimathea in Britain

WHY am I not surprised to learn that **Yoceph of Arimathea** is accredited with being one of the very the *first* to depart from Yahudah? Particularly since it is **Miryam of Migdal** which accompanied him on his journey. By now, you have probably been made aware that I hold Miryam of Migdal to be the betrothed of Yahusha HaMashiach. You can read about it *here*. [Miryam of Migdal](#). Yoceph is one of the few people mentioned in the New Testament who was called **righteous**. *Yes*, righteous. I counted **8** names in total. That number includes Yoceph the father of Yahusha as well as Yahusha. Another fun fact is that Yoceph of Arimathea was Yahusha's uncle, and so, it only makes sense that he would pull her away to safety. There are actually various apocryphal traditions which tell of their plight, and 'The Golden Legend', which I am about to feature, is just one of them.

There was that time with the apostles S. **Maximin**, which was one of the **seventy-two** disciples of our Lord, to whom the blessed **Mary Magdalene** was committed by S. Peter, and then, when the disciples were departed, **S. Maximin**, Mary Magdalene, and **Lazarus** her brother, **Martha** her sister, **Marcelle**, chamberer of Martha, and **S. Cedony** which was born blind, and after illumined of our Lord; all these together, and many other Christian men were taken of the miscreants and put in a ship in the sea, without any tackle or rudder, for to be drowned. But by the purveyance of Almighty Deus, they came all to **Marseilles**...

The Golden Legend: Mary Magdalene

As you can see, Maximin was one of **The Seventy**. It *says* **72**, but we'll let that slide. Accompanying Maximin and Miryam were *also* Miryam's sister Martha, as well as their brother Eleazer, and somebody named Cedony. No time to detail them now since we're technically still dealing with the Church of England, not France, and the footsteps I am tracking are those of Yoceph. But *wait*, Yoceph is never mentioned in this account. He was on the same boat though, so what gives? At least we have further verification that Eleazer and Martha were siblings of The Migdal.

Curiously, somebody named **Cardinal Baronius** said something very similar. The boat story is recalled, and it involves Yoceph. We are told Baronius lived between 1538-1607, centuries after 'The Golden Legend' was written. A juicy tidbit however has Baronius being **Curator of the Vatican Library** in 1597. I know, right? The Vatican Library. Talk about having the keys to the kingdom. You figure the His-Story of the world is hidden down there. How many times in recent decades have they "discovered" some lost book down there, which nobody has heard about for thousands of years, while doing their spring cleaning? *Exactly*. We are never told about the U-Haul truck backing up into the Alexandrian library, but you and I know its burning is a convenient story. Anywho, here is what he says on the matter.

In that year, [A.D. 36] the party of Joseph of Arimathea and those who went with him into exile, was put out to

sea in a vessel without sails or oars. This vessel drifted, and finally reached Massilia where they were saved. From Massilia Joseph and his company passed into Britain and after preaching the Gospel there, died.

Baronius: Ecclesiastical Annals

Well, that's odd. Now we have Yoceph of Arimathea being put out to sea in a vessel without sails or oars and arriving at the same location. Marseilles. But there is no mention of Miryam of Migdal. Whereas 'The Golden Legend' has Miryam parking it in southern France, Baronius advances Yoceph northward across the British channel. Perhaps we shall have to look closer at the drifting boat story at another time and rectify if we are dealing with one incident or two because, as I have already stated, our current focus is upon the church of England being established.

Eventually everybody dies. Unless they are resurrected at the glorious appearing, that is. In the case of Yoceph however he was already old and wouldn't have lasted another forty years to see it. You're probably wondering why I marked the word 'died' in red then. Notice what it doesn't say. That Yoceph was martyred. No, he simply died. From what I can tell, nearly everyone agrees with those sentiments. He simply died. And like the fate of Aristobulus, another old man, their peaceful last days is telling. More evidence that England was the very first nation to embrace Yahusha Ha'Mashiach as their High Priest and king.

Before I forget, Yoceph and Aristobulus weren't the only two to reach the British Isles. According to **Freculphus**, the **9th century** Bishop of Lisieux, the apostle **Philip** journeyed from Gaul to England as well. His purpose is a predictable one. Quoting from his work, 'The Twelve Books of Histories,' which is a source of information about the conversion of Gaul, Freculphus states the obvious.

To bring thither the good news of the world of life and to preach the incarnation of Jesus Christ.

So, now we have Philip in Britain proclaiming the good news in Britain as well. I'm willing to be 'The Gospel of Philip' was written to the Druids and the Celts. Such a notion makes far more sense when recognizing

Miryam is a central theme of his gospel, and now we see that Miryam of Migdal would have been a point of contact.

The “medieval” English historian **John Capgrave**, who died in the whereabouts of **A.D. 1464**, cited from a manuscript which had supposedly been discovered by **Emperor Theodosius (AD 379–95)** at the Pretorium in Yerushalayim. From this source he stated that “Joseph came to Philip the apostle among the Gauls.” I can only assume the location of their meeting would have been modern day France, since it is there where Yoceph, Miryam, Eleazer, and the others landed in a boat without oars or sails and then parted ways. At any rate, there are several colleagues of Yahusha Ha’Mashiach who personally attended to the church of England. And as you shall *now* see, all *surviving* records seem to agree. Britain was the very first nation to embrace the kingdom of Messiah.



Britain: The First Christian Nation

THE EARLIEST His-Storical reference that I can find to the church of England goes all the way back to **Tertullian**, of all people. That places us anywhere in-between the years **A.D. 155-222**, the mile markers of his birth and death, and here is what he has to say.

“The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by Roman arms, have received the religion of Christ.”

Tertullian was writing no more than 152 years after the Temple in Yerushalayim was destroyed. We are told he lived in Carthage, a Roman province of Africa. The Catholic Church had not yet become the official sponsor of Rome. In fact, some of the worst persecution was still to come under emperors Diocletian, Maximian, Galerius, and Constantius. And so,

just look at all those locations being mentioned. Not only had Britain and Spain embraced Yahusha Ha'Mashiach, but Gaul as well. Gaul was a wide swath of earth first named by the Romans to denote the boundaries of present-day France, Belgium, Luxembourg, most of Switzerland, parts of Northern Italy, and Deutschland west of the Rhine. Much of those areas were inhabited by the Celtic and Aquitani tribes.

What Tertullian appears to be saying is the kingship of Messiah was flourishing in all the areas where Rome had yet to penetrate. Those just so happen to be all the places I want to explore as demonstrating residue for the Millennial Kingdom, and Tertullian is telling us that Messiah was welcomed with open arms there. No wonder why Rome made the “controversial” decision to embrace Christianity. The wolf needed to play the part of the shepherd so as to win over the trust of the sheep. Keep your friends close and your enemies closer, that sort of thing. The very reason why the people who run the world today, *abem* Rome, hug the Bible to their bosom.

In little time, **A.D. 230** to be exact (according to the official narrative), **Origen of Alexandria** would make a similar claim.

The divine goodness of our Lord and Savior is equally diffused among **the Britons**, the Africans, and other nations of the world.

Like Tertullian, Origen was a resident of Africa. Why the fascination with Britain then? Britain seemingly resided on the opposite end of the realm and remained completely independent from Rome's World Order. Considering all the persecution afloat, Britain is quite suddenly coming across like the land of opportunity.

Our *next* source was a third century priest in the church of **Rome**, though his origins it seems stems from Africa. **Sabellius** manages to give clarity to what has already been stated by Tertullian and Origen and what everyone else in the following so many pages will be laying claim to. In **A.D. 250** he wrote the *following*:

Christianity was privately confessed elsewhere, but **the first nation that produced it as their religion and called it Christian**, after the name of Christ, was **Britain**.

And there you have it, folks. Sabellius just laid it right out in the open. Britain was the *first*. There may have been other nations to rise to the occasion, but the emissaries of the Besorah to Britain were deemed an immediate success.

Here is a quote from **Eusebius**, the early church historian, which complements the claim being made by Sabellius well. Sometime between **A.D. 260** and **340** he wrote:

The Apostles passed beyond the ocean to the Isles called the Britannic Isles.

Another clue. Britain was the first nation to embrace Yahusha Ha'Mashiach in part because the Apostles had beheld the White Cliffs of Dover. We are not told which of the apostles, but that is *okay*. Perhaps we will discover their names elsewhere.

Arnobius is yet another Christian apologist from northern Africa, specifically, Tunisia, whom we are told was writing in the whereabouts of **A.D. 300**. *Here* is his claim.

So swiftly runs the word of God that though in several thousand years God was not known except among the Jews, **now within the space of a few years** His word is concealed neither from the **Indians** in the East nor from the **Britons** in the West.

The quip about Elohiym not being known except among the Yehudim, and for the matter of several thousand years, is noteworthy since 'scholarship' has pointed out how Arnobius appears to have written his work while still a recent convert. So fresh was his declaration of faith that he possessed a very limited knowledge of Scripture, knowing *nothing* of the Torah or the Tanakh, and what he may or may not have understood of Messiah was never quoted from any Gospel. What he did manage to

maintain as an influence were the writings of Lucretius and Plato, neither of whom were Christian.

How deep Arnobius delved into the faith at a later time is anybody's guess. His lack of knowledge in the way of Scripture however gives his witness regarding the British isles even greater weight, in my opinion. With quotes such as this one, his appreciation seems to lie along the fact that he was part of a swelling movement, one which involved the outer rims of India and Britain. And the spaces in-between, naturally. But there is something about the continual mention of Britain throughout all these mentions which seems to give it the brush strokes of the latest and the greatest 'promised land'. Certainly, a happening place. Particularly for guys like Arnobius who, after jumping ship from paganism, were responding to the persecution of Emperor Diocletian and his like. Sticking it to the man, so to speak.

And then notice what *else* he says. The good news had only taken the space of a few years to manifest in those places. That lines up exactly with what Sabellius and Eusebius had earlier stated.

Dorotheus was the Bishop of Tyre and, when writing about the importance of Britain in **A.D. 303**, *does* manage to drop us a name. Two of them, actually.

Aristobulus, whom Paul saluted when writing to the Romans, was Bishop of **Britain**, . . . and **Simon Zelotes** preached Christ through all Mauretania and Africa the less. At length he was crucified in **Britannia**, slain, and buried.

Aristobulus is someone whom we have already encountered. As you can see, the very Aristobulus given to us in Pa'al's epistle to the Romans was the Bishop of Britain. This is the first I've heard of Shim'on the Zealot though. Crucified too. Perhaps we should keep snooping around to see what comes up.

Wait, I found one. Jumping ahead in His-Story to **A.D. 802** (or is it simply *history* by this point?), Shim'on the Zealot makes another appearance. This

time he is mentioned by the Byzantine historian **Nicephorus**, a **Patriarch of Constantinople** (*I know*, let's try to stay focused though). *Here* it goes.

St Simon, surnamed Zelotes, travelled through Egypt and Africa, then through Mauritania and all Libya, preaching the Gospel. And the same doctrine he taught to the peoples of the Occidental Sea and the islands called **Britannia**.

Boom. There's your second reference to the Apostle Shim'on in the British Isles. Let's *keep* reading. Our next reference derives from **Jerome**—*dub, dub, dub*. In case you are still left unaware, he was a propagandist for **Constantine** and apparently residing in Bethlehem in **A.D. 378** when writing:

From **India** to **Britain**, all nations resound with the death and resurrection of Christ.

There it is again. India. Perhaps we will finally get around to the *opposite* end of the world in our investigation. As a preview, Ta'om was a disciple of Yahusha, and he is said to have brought the faith to that region. So obviously, there is much ground to cover in our quest to uncover the Millennial Kingdom. But at present, Britain is once again featured. Rome undoubtedly coveted England and could hardly think to bring up the spread of Christianity without making mention of the free world.

A mention from **Chrysostom** gets even better. I *checked*. He was yet another **Patriarch of Constantinople** (*I know*). Well, this is what he wrote in **A.D. 402**.

The British Isles, which are beyond the sea, and which lie in the ocean, have received the virtue of the word. **Churches are there founded, and altars erected**. Though you should go to the ocean, to the British Isles, there you will hear all men everywhere discoursing matters out of the Scriptures, with a different voice indeed, but not another faith, with a different tongue but the same judgment.

Still trying to round the sheep up into the lions' den, I see. Why hadn't Britain received the memo, that Rome had converted to Christianity? LOL. Hopefully, Britain doesn't take the bait.

Speaking of which, Britain's reputation apparently prompted **Saint Augustine** to take some action. His name comes up often around here, and so, you should know full well by now that he was a propagandist and in all likelihood a NOC of some sort. Not good news then, since we are told there were boots on the ground in **A.D. 597**. *Uh-huh*, Augustine arrived in Kent with the exclusive purpose of establishing a Catholic stronghold, apparently even setting up shop in Canterbury. The concluding letter he wrote to **Pope Gregory** is certainly strange, seeing as how Britain was apparently pagan and in need of gospel emissaries from the Club of Rome. (That is sarcasm on my part and a hard pass, by the way.)

In the western confines of Britain, there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessaries of life. **In it the first neophytes of the catholic law, God beforehand acquainting them, found a Church constructed by no human art, but by the hands of Christ Himself, for the salvation of His people. The Almighty has made it manifest by many miracles and mysterious visitations that He continues to watch over it as sacred to Himself, and to Mary the mother of God.**

Augustine to Pope Gregory

What in the world is going on? Many Christian writers had already affirmed Britain's fame, but this is the first instance that I can find where we are given an up-close glance from an outsider. *Sure*, Augustine's Intel report affirms the Brits were the first neophytes. Tell us something we don't know already. But then from there his description of the place escalates into something *seemingly* mythological. What are these manifestations of the Almighty by way of miracles and mysterious visitations? We are not told, except that the Almighty continues to watch over it as a place which is sacred to Himself. The same couldn't exactly be said of the holy land at the time. Quite the communique, wouldn't you

agree? Was there any other nation in the Roman world where Christianity was spoken of in this way? Maybe we will find one on the journey, later down the road. But I dare say, Augustine's message would have us believe Britain was indeed a happening and holy place to be.

While the rest of the world went on and on in praise of England, the earliest writings I could find from anyone claiming to be a native of Britain rather than north African, and who could therefore confirm how jolly a time it truly was to be a Celt, belongs to a certain monk named **Gildas the Wise**. But not until **A.D. 550**. Here is what he says.

We certainly know that Christ, the true Son, afforded His light, the knowledge of His precepts to **our Island** in the last year of **Tiberius Caesar**."

DeExidio Britanniae

Tiberius Caesar reigned for 22 years, ending in **A.D. 37**. Some would claim that's four years after the resurrection, if **33** is the mile-marker, but I'm not saying that to be the case. We have been over this already. A 40-year generation can be found existing between Yahusha's crucifixion and the destruction of Yerushalayim. The year 30 would then chalk on **7** years in total, before the first arrivals, that is. That's slightly more than the few short years recorded by Arnobius. Still not bad though. If anything, it highlights the probability that the emissaries arrival was a wild success.

[EDIT]: I take that back. There *is* an earlier reference to Christianity in Britain, as *official* history goes. It belongs to **Maelgwyn of Llandaff**, the uncle of **St. Daviyd**, the Welsh bishop of Mynyw. The date of its composition is attributed to the year **A.D. 450**, and I probably say this way too often, but it's telling.

Joseph of Arimathea, the noble decurion, received his everlasting rest with his **eleven** associates in the **Isle of Avalon**. He lies in the southern angle of the bifurcated line of the Oratorium of the Adorable Virgin. He has with him **the two white vessels of silver** which were filled with the blood and the sweat of the great Prophet Jesus.

What I should have said when prepping that quote is: 'Nerd alert'. It's not simply that we see Joseph of Arimathea making an appearance in Britain again. Or coming to learn that he had eleven other associates to work with, all of whom seemed to escape the fate of crucifixion, unlike Shim'on. We are introduced to the Isle of Avalon, once again pitting us in **King Arthur** territory. *Oh*, but there's more. The two white vessels of silver, which were claimed to be filled with the blood and the sweat of Yahusha, ties Yoceph and Arthur into the very cradle of the grail legend.





People of the Covenant *and* the Stone of Scone

AFTER initially publishing *this* paper, I was told by one reader that I had completely missed the bus and bumbled the ball, among other idioms, on the church of Britain situation. Don't get him wrong, in the game of cold and hot I was *scalding*. What had apparently happened is that I was howling off down the hound trail (and in the right direction, mind you), but had failed to read the big bold letters embedded into the hillside. **BRITAIN**. It's a Hebrew word. Yes, you heard me right. I nearly choked on my tea and puff pastry when reading the very thing. Looks like I have another homework assignment in the making, as the Celtic language very likely developed out of the ancient Hebrew language as well. The Celts being descended from Yashar'el and all. As were the Scots. As were the Saxons. As were the people of Denmark. But let's not get ahead of ourselves.

It means “covenant,” in case you were wondering. The word ‘b’rit’, or ‘bĕriyth’ [בְּרִית], carries with it the sense of cutting. You will recall how Avraham personally observed Yahuah passing between the severed halves of an animal in Genesis 15:17 when a covenant was cut with him. To add to that, the word for “people” in Hebrew is: ‘am’ [עַם]. And so, the term “covenant people” in Hebrew would be Brit-am, which is rather close to Britain, don’t you think? Even the word ‘yish’ or ‘ish’ [אִישׁ] in Hebrew means “man.” Brit-*ish* therefore directs us to the covenant man. Or perhaps the covenant men. They are coming, you know. I am reminded of it often around these parts, come every July. The British are coming. You may be wondering how that connects us with Yashar’el. *Simple*. They too are the people of the covenant. It says so right here.

⁵ Now therefore, if ye will obey my voice indeed, and guard my **covenant** [בְּרִיתִי bə-rî-tî;], **then ye shall be a peculiar treasure** unto me above all people: **for all the earth is mine:** ⁶ And **ye shall be unto me a kingdom of priests, and a holy nation**. These are the words which you hall speak unto the children of Yashar’el.

Shemoth (Exodus) 19:5-6 [Cepher]

Obeying His voice is identified with guarding his covenant. But then why does Yahuah specify the entire earth is his? I prompt that question solely based upon the fact that Britain is nearly a world away from ancient Yashar’el. Perhaps He was setting the diaspora up. Letting them know that they could still turn to Him in their dispersion and become a peculiar treasure, if indeed they guard His covenant. It means wherever they are or happen to be when penitent hearts begin to call upon His Name again, they too can become a kingdom of priests and a holy nation, even if it’s an island in the Atlantic.



Right this very moment, you may be asking yourself why you just scrolled past a picture of a rock. There are even the buttons standing around outside having a conversation about the rock, and what could possibly be so interesting about it? What are they saying, I wonder? Perhaps they are upset at the hostile takeover by our Reptilian overlords, who are now using the stone as a foot warmer. It's really difficult to tell from this angle, though I am attempting to improve my skills at lip reading. The rest of you recognize a **Stone of Scone** sighting when it is shown and are probably already bracing yourselves, as the Scone Stone is scarcely aroused in any conversation without the promise of longwinded tales. Try not to roll your eyes when I tell you I shall try not to disappoint. It's a bad habit. I mean, had you continued rolling your eyes while scrolling past the pictures directly below us, you may have succumbed to a bad case of disequilibrium. I am not responsible for any injuries inquired while reviewing my homework, FYI.



There is the Stone of Scone again in **Westminster Abbey**. You may have to squint your eyes at the coronation chair, but believe me, it is there. I decided to include a photo of **Queen Elizabeth** being coronated in 1953 because a writer is never late, nor is he early, and all of this goes much deeper than the British covenant connection. I am quite convinced that the kings of Yashar’el were coronated on this very stone. And since the Millennial Kingdom is today’s topic, Yahusha very likely was as well. No, I can’t prove that, as I wasn’t there, nor were you. But I think I can build a case for it if you’ll give me time. I’ll do my best, as always.

The **Stone of Scone** (*/ˈskuːn/*; **Scottish Gaelic**: *An Lia Fàil*; **Scots**: *Stane o Scuin*)—also known as the **Stone of Destiny**, and often referred to in England as **The Coronation Stone**—is an oblong block of red **sandstone** that has been used for centuries in the **coronation** of the **monarchs of Scotland**. It is also known as **Jacob’s Pillow Stone** and the **Tanist Stone**, and as *clach-na-cinneamhain* in Scottish Gaelic.

As you can see, the Stone of Scone has been utilized for centuries in the coronation of Britain’s monarchs. Wikipedia tells us ‘Scotland’ in the opening paragraph rather than Britain, so, what gives? You have to skip down several paragraphs to see how the *official* narrative explains its arrival in Britain. “In **1296**, during the First Scottish War of Independence, **King Edward I** of England took the stone as spoils of war and removed it to Westminster Abbey.” 1296 is a long time ago by any measurement of history. But even prior to Scotland, well over a thousand years beforehand (according to *official* history), the Stone of Scone apparently arrived in Ireland. We’ll get there in good time, because I would be completely negligent to overlook the other dangling carrot. The Stone of Scone and **Ya’aqov’s pillow stone** are one and the same.

I am inclined to believe it *is* Ya’aqov’s pillow stone, which you can read about for yourself in Genesis 28. I decided to do a little additional sleuth work, and Scone it seems taps into a Hebrew origin. ‘Shekhina’ [שְׁכִינָה] is a Hebrew word which means “dwelling” or “presence,” though I am told it can be written out as Sh-Ko-N or Sh-K-N. And so, the Stone of Scone appears to be giving us a deeper meaning. It is the Stone of Dwelling. That translation will hold deeper meaning in a moment.

A second reason the Stone piques my interest is because A'dam's altar no longer exists. He and Havah built one immediately after the serpent episode. Where did it go, *hmmm...*? You will tell me Noach's flood destroyed it. *Sure*, but then Noach had it rebuilt. Even afterwards it was destroyed, probably by Og or Nimrod's boys during the Genesis 13 war, but regardless, Avraham was required to repair it for the sacrifice of Yitschaq. And even still Yitschaq and Rivqah helped to maintain it. Where am I getting all this information from? You will have to read the full report, as I have no time to repeat the information here. [The Altar of Yahuah: A Life.](#)

Did you stop everything to read the provided paper, top to bottom? That would include putting your entire life on hold. I will assume so. Because if you read it, then you will know that it was A'dam and Havah who built the altar of unhewn stone upon Mount Tsiyon, on the very spot where the Temple would later be erected. But not only that. Their first sacrifice was a **unicorn**. The only way a unicorn could be sacrificed on the altar is if it were a clean animal. It would chew its cud and its hooves would be split by necessity. Not very horse like, if I do say so myself. When I initially wrote about the unicorn in my altar research, I was simply reporting on what I found and had absolutely no idea of its ramifications. None whatsoever. Well, take a mental note of it. The unicorn. You may already be putting the pieces together because a unicorn has much to do with the Stone of Scone, symbolically.



It was in that *same* paper where I discussed the Stone of Scone's origin story, being Ya'aqov's pillow. And even before that, the altar of Yahuah. At the time I had suggested writing another wing to the report which would attempt to trace its travels across the motionless realm, from Tsiyon to Westminster Abbey. Looks like I'm finally getting around to it. I had absolutely no clue it would lead me to the cornerstone of the Millennial Kingdom though. Like I was saying earlier, Ya'aqov dream

about a ladder leading to heaven can be found in Genesis 28. Here is what another text has to say about the *same* event.

Ya'aqov took twelve stones from the **altar on which his father Yitschaq had lain bound as a sacrifice**, and he said: "It was the purpose of Elohiym to let twelve tribes arise, but they have not been begotten by Avraham or Yitschaq. If now, these twelve stones will unite into a single one, then shall I know for a certainty that I am destined to become the father of the twelve tribes." At this time the second miracle came to pass, **the twelve stones joined themselves together and made one**, which he put under his head, and at once it became soft and downy like a pillow.

Legends of the Yahudim

The *origins* of the Stone of Scone can be found in the **12** separate stones which Ya'aqov used as a pillow and that were then miraculously joined together to become one. That right there would explain why anyone would have the audacity to claim the Scone Stone might double as a pillow, seeing as how it measures 22 and 16.7 inches in length and width, weighing in at approximately 335 pounds. Otherwise, the only sort of person who could fluff that stuff is a Nephilim giant. And as you can see, he removed those stones from the same altar which Yitschaq his father had been bound upon. I must have read Genesis 28 several dozen times before I ever realized the point which Yahuah was attempting to make with the miracle. He explains why at the close of the chapter.

¹⁹ **And he called the name of that place Beyt-El**: but the name of that city was called Luz at the first. ²⁰ And Ya'aqov vowed a vow, saying, if Elohiym will be with me, and will guard me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹ So that I come again to my father's house in peace; then shall Yahuah be my Elohiym: ²² **And this stone, which I have set for a pillar, shall be Elohiym's house**: and of all that you shall give me I will surely give the tenth unto you.

Bere'shiyth (Genesis) 28:22 [Cepher]

He called the name of the place Beyt-El, or Bethel, which is otherwise interpreted: "House of El." The meaning of the stone is given to us and couldn't be made any clearer. Wherever the stone is set as a memorial, *there* shall Elohiym's house be. I take that to mean the very presence of Yahuah. His Shekhina. You would think the writers of Scripture would do a better job of tracking its whereabouts than if that were the case. And that's precisely the mistake that I made. The Scone *is* talked about in Scripture, as well as other ancient texts. It simply doesn't pop out at us if we don't know what to look for. It may have even been scrubbed in some parts by the Yehudim, seeing as how they have rejected the stone. Reading a little later on down the pipeline, **Ya'aqov** is in Mitsrayim with his **12** children. He's on his deathbed, about to succumb to a restful sleep in She'ol with his forefathers, but before doing so, forecasts the future for each one of their family dynasties. When he gets to Yoceph, *this* is what we read.

²² Yoceph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: ²³ The archers have sorely grieved him, and shot at him, and hated him:

²⁴ But his bow abode in strength, and the arms of his hands were made strong by the hands of the might Elohiym of Ya'aqov; (from thence is The Shepherd, **The Stone of Yashar'el**.)

Bere'shiyth (Genesis) 49:22-24 [Cepher]

I suppose the last line in the dialogue can be read in a number of ways. Some translations have focused upon Yoceph being the guardian of the stone, which is how I ultimately take it. There are obviously Messianic connotations not to be ignored. But then don't make this a forest for the trees issue when the likelihood is that Ya'aqov had brought the scone with him to Mitsrayim. He apparently could think of no other child to entrust it to but Yoceph.

Re'uven was the eldest son of Ya'aqov and **Le'ah**, and very well could have inherited the Stone (as well as the Messianic line), but he lost his birthright due to raping **Bilhah**, his father's concubine, while she lay alone

and drunk in her tent. Yahudah wasn't exactly the man for the job either, as he was handing his kingly scepter off to his daughter-in-law **Tamar**, confusing her for a prostitute. We could go down the line of each brother and note why Ya'aqov chose not to entrust the Stone to them, but why bother? Clearly, Yoceph was the savior of Mitsrayim. He is the only brother among the Patriarchs who is painted in bold Messianic strokes. And anyways, his two sons through **Diy nah**'s daughter, **Aseneth**; **Menashsheh** and **Ephrayim**; just so happen to play an important part in the Scone Stone's present whereabouts.



Imhotep (*Im'houtep*; ^[1] Ancient Egyptian: *ī-m-ḥtp* "the one who comes in peace"; ^[2] fl. late 27th century BCE) was an [Egyptian](#) chancellor to the Pharaoh **Djoser**, possible architect of **Djoser's step pyramid**, and high priest of the sun god **Ra** at **Heliopolis**. Very little is known of Imhotep as a historical figure, but in the 3,000 years following his death, he was gradually glorified and [deified](#).

Many have speculated that Yoceph and **Imhotep** are indeed the same person. The **Boris Karloff** 'Mummy' film resurrected Imhotep so as to portray him as an antagonist, but then look at how The Wikipedia immediately sets out to describe him. His very name means: "The one who comes in *shalom*," which cannot be said of the Mummy film or the later remakes to follow. He is accredited as being the chancellor to **Pharaoh Djoser**, but more on that in a moment.

He was also said to be high priest of the sun elohiyim Ra at Heliopolis. Well, only a moment ago I had dropped a breadcrumb linking Asenath to Diynah, the only daughter born to Ya'aqov. You may have been wondering how I did that. You'll have to follow the entire breadcrumb

trail *here*. [The Only Begotten Daughter of Elohiym](#). In short, Asenath was the child of rape. Read the paper and you'll also come to learn that she became the adopted daughter of Potiphar. Yes, the *same* Potiphar who whose wife was naughty around Yoceph. It would take Yoceph to help her fill in those pieces, that she was indeed a Hebrew. And guess what else? Potiphar was a high priest of Ra. So, there is your Ra connection.



His Wiki article drops various other clues. They're scattered throughout, and I will leave it up to you to locate them. But here are a few worth considering. Imhotep is accredited as being a great author of wisdom texts, as well as a healer and physician. Before you ask me to verify where Yoceph's so-called 'wisdom literature' disappeared to, I will remind you that not even Imhotep's writings survived. The medicine connection is particularly fascinating though. It is **Noach** who is ascribed in Jubilees 10:10 as authoring a book on natural medicines, remedies against demons which were personally dictated to him by Elohiym's angels. Yoceph would have learned those cures through his lineage.

Imhotep is among the few non-royal Egyptians who were **deified** after their deaths,

Imhotep is among the few **non-royal Egyptians** who were deified after their deaths. He was common born. That's an important footnote because the Pharaoh's were from the line of **Cham**. Being deified isn't incriminating, because even **Yonah** was later deified by the people of

Nineveh. And then consider those pillars you see lining the buildings in Egyptian architecture. Imhotep is said to be responsible for inventing them. Stop and ponder the significance of that. Such a claim accredits the glory of Mitsrayim society to a Hebrew and not the elohiym of Mitsrayim. These are all claims I am pulling from his Wiki article. They complement the entire line of thinking provided for us in Jasher chapter 40, wherein Yoceph was capable of speaking all 70 post-Babel languages and thusly ascending to Pharaoh up all 70 steps, a feat which nobody else was capable of. And anyways, it is when Imhotep is yoked in partnership with Pharaoh Djoser that we are given the biggest clue of all.



Famine Stela

From Wikipedia, the free encyclopedia

The **Famine Stela** is an [inscription](#) written in [Egyptian hieroglyphs](#) located on [Sehel Island](#) in the [Nile](#) near [Aswan](#) in [Egypt](#), which tells of a seven-year period of drought and famine during the reign of [pharaoh Djoser](#) of the [Third Dynasty](#). It is thought that the stela was inscribed during the [Ptolemaic Kingdom](#), which ruled from 332 to 31 BC.

You will have to go to another Wiki article entirely to read about the **Famine Stela**. I searched Imhotep's page up and down with no mention of it. Probably because there are connections to be made and the writers of history don't want us tracing them. The Famine Stela is located on

Sehel Island in the Nile near Aswan, and its hieroglyphs tell us a rather savory story. The seven-year famine spoken about in Genesis came upon Mitsrayim during the reign of Djoser. No, it doesn't outright relate us to the Genesis account, but come on. Need I remind you that Imhotep was Pharaoh's chancellor again. The situation was so dire that somebody decided to chisel the story into the rock on an island in the Nile just to let us know about the seven years when the Nile refused to give, as if that's not a coincidence.

We are never told Imhotep is the reason why Mitsrayim was spared but seeing as how Imhotep was the glory of his kingdom the deduction only seems natural. Djoser is thought to have reigned about **28 years** in total, and according to the story given to us in hieroglyphs, the seven years famine happened in the **18th year** of his reign. Yoceph was 17 years-old when he was sold into slavery and 30 when becoming vice-regent, providing us only 13 years between. Given that there were 7 years of plenty which had proceeded the 7 years of famine, Yoceph likely entered Mitsrayim a year or so before Djoser came into power, leaving 5 or 6 years after the famine for the rest of the Biblical story to work itself out. The glove fits.



Another of Imhotep's contributions was the Pyramid of Djoser. There's that name again, *Djoser*. Sometimes it's called the Step Pyramid of Djoser, but in either case, Imhotep is accredited with having constructed it. That will make absolutely no sense to anyone who believes the propaganda, that the pyramids were built for housing mummies in. *Ridiculous*. Really, I don't have the faintest clue why Yoceph would have wanted to build this one. Perhaps as a Temple for Yahuah. Or maybe it was simply to store grain in. You tell me. I did however happen to scour the pages of extra-canonical literature for you *the reader* and have found a clue. The great pyramid of Mitsrayim was originally built for Yahuah.



Look at all that sand! We are told it is the 1800's. In the photo. The sphinx is nearly buried, and from the looks of it, somebody had already taken out a shovel. Good thing the archeologists showed up to dig the pyramids out of a ditch and help tidy things up a bit, or else the casual wanderer might stub his toe. Oh, I'm sure the local Egyptians forgot to take out a broom for a couple thousand years to dust off the roads. That must be it. Let's not get sidetracked with the mud flood though. *Reading*.

76 AND the king clothed me in his own robes and seated me upon his throne, placing his own crown upon my head and his scepter in my hand.

² And I did teach him and his people in all the mysteries of godliness from first to last.

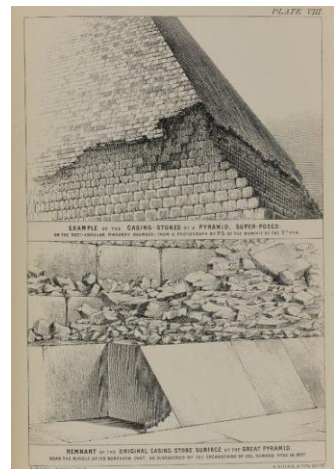
³ For Pharaoh did introduce me into the temple which had been built by the fathers, commenced by Father Sheth and completed by Father Shem after the great flood and therein I did officiate in the rites and ordinances of the house of Yahuah.

The Writings of Avraham 76:1-3

As I was saying, the great pyramid of Mitsrayim had once been built for Yahuah. The context if you must know involves Avraham's sojourn in Mitsrayim. The entire incident with Sarah has already passed and now Pharaoh has repented of taking her into his bedchamber. Sure, the temple may be referring to some other temple in Mitsriym other than the pyramids, but which one? The Temple of Horus at Edfu? The Temple of Derr? Kom Ombo? Luxor? Tell me. Those all had pillars. Imhotep was probably the brainchild of the *said* architecture.

The best explanation is the most obvious one. Sheth began construction on the Great Pyramid before the flood and then Shem finished it afterwards. Many have claimed Chanok had the pyramid built, but he was around during Shem's lifetime and very likely had a hand in its design. It was Shem's brother Cham who went about toppling throne. Planting his bum where it doesn't belong. The hostile takeover was his doing. I even covered that *here*. [Wastelands of the Seraphim](#). Cham was the Pan-Man. That can only mean one thing. The true His-Story of the pyramids was *stolen* by the Mitsrayim. And it makes sense, seeing as how each successive generation of the pyramids became inferior to the other. They didn't have Shem's technological knowhow.

What are the chances that there are precisely **1440,000** casing stones on the Great Pyramid? Tell me. I want to know. The coincidences are far from over. The dimensions of the sarcophagus in the King's Chamber are the precise dimensions of the **Ark of the Covenant**, whereas the King's Chamber is also the precise dimensions of the Holy of Holies, the room in the



Yerushalayim Temple which held the ark. The Pyramid's entire exterior is void of hieroglyphs, which goes completely against the nature of Egypt, and no Pharaoh has ever laid claim to it.

And then we read the *following*.

¹⁹ In that day shall there be an altar to Yahuah in the midst of the land of Mitsrayim, and at the border thereof to Yahuah. ²⁰ And it shall be for a sign and for a witness unto Yahuah Tseva'oth in the land of Mitsrayim: for they shall cry unto El-Yahuah because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them. ²¹ And Yahuah shall be known to Mitsrayim, and the Mitsriym shall know Yahuah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Yahuah, and perform it. ²² And Yahuah shall smite Mitsrayim: he shall smite and heal it: and they shall return even to Yahuah, and he shall be intreated of them, and shall heal them.

Yesha'yahu (Isaiah) 19:19-22 [Cepher]

The context is once again the Millennial Kingdom. Appropriate, don't you think? The promise given to us is that Mitsrayim would finally turn to Yahuah *via* a Savior, and we all know who that is. And then notice the awkward part. It says they will perform sacrifices. Can't say there weren't sacrifices made during Yahusha's kingdom then. Keeping to our present point, any reference to the border would infer lower and upper Mitsrayim. Which is precisely where the Great Pyramid sits. On its border.

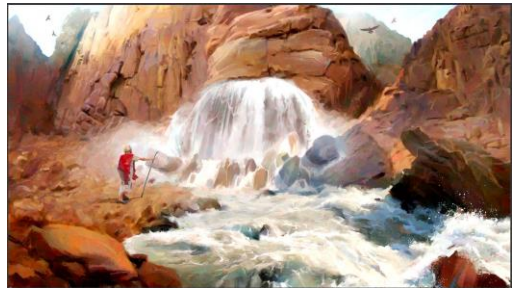
A further clue can be found embedded in the actual Hebrew text. There are 12 words in verse 19 and 17 words in verse 20. The Hebrew gematria of the two verses adds up to 5449, which just so happens to be the number of inches from the base of the pyramid to its summit platform. *Go figure.*

The conclusion is an obvious one. Had Yoceph built a pyramid, then he would have been following in the footsteps of Sheth, Chanok, and Shem. Why the Pyramid of Djoser has no capstone is anybody's guess. Perhaps the Patriarchs were intending to remind us of New Yerushalayim's final

descent. The thought is that the Stone of Scone was either intended to be its capstone or that it had been at one time and the Hebrews simply looted it on their way out. Obviously, the Hebrews had to have taken it with them, as Scone makes numerous other appearances in Scripture. We are not given much information on the Stone's interim in Mitsriym, but the Talmud (*I know*) does speak of its removal.

Two arks came up out of the land of Egypt with Yashar'el: **One containing the Sh-Ko-N-Yah stone**, and the other the body of Yoceph.

Two arks came out of Mitsrayim, not just one. The other was the ark containing the body of Yoceph. The same source has Moshe pulling his casket out from the Nile River which, stop and think about it, lines us up with Famine Stela narrative. And before you go telling me the *first* being carried was the ark of the covenant, Yahuah didn't even instruct Moshe into making that one until after they he received the Ten Commandments on tablets of sapphire. Clearly, the two arks are in relation with each other. They weren't simply carrying Yoceph out of Mitsrayim. No, they were carrying his inheritance with him.



The Stone of Scone may in fact make its *next* canonical appearance in the wilderness. I'm not saying it does make an appearance. That is left for you to decide. And so, you will recall how Moshe was commanded to smite the rock in Exodus 17. Water flowed out of it. We know where that rock is. It can be viewed today in Saudi Arabia near Jabal Maqla, likely the *real* Mount Sinai. But then a similar event happens a second time in Numbers 20.

⁶ Behold, I will stand before you there upon the rock in Chorev; and you shall smite the rock, and there shall come water out of it, that the people may drink. And Moshe did so in the sight of the elders of Yashar'el.

Shemoth (Exodus) 17:6 [Cepher]

⁸ Take the rod, and gather the assembly together, you, and Aharon your brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and you shall bring forth to them water out of the rock: so you shall give the assembly and their beasts drink. ⁹ And Moshe took the rod from before Yahuah, as he commanded him. ¹⁰ And Mosheh and Aharon gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels: **must we** fetch you water out of this rock? ¹¹ And Moshe lifted up his hand, and with his rod **he smote the rock twice**; and the water came out abundantly, and the assembly drank, and their beasts also.

Bemidbar (Numbers) 20:8-11
[Cepher]

The Numbers 20 account occurred at a much later hour, as many as **38 years** later, maybe even **40**. Moshe was commanded to bring forth water out of a completely different rock. Or perhaps it was the *same* rock but in two physically separate locations. I will tell you why I suspect so in a few. Either way, there were entirely different results to boot. Many will attempt to claim it was the same rock, but that is only because they confuse the Wilderness of **Sin** in the Exodus account with the Wilderness of **Zin** in Numbers. Sin *and* Zin. Huge difference. HE-UGE! Really, you should just listen to your confusion. By my count, there are actually **6** different wildernesses which the people of Yashar'el traveled through. List them off on two hands. Shur, Etham, Sin, Sinai, Paran, and Zin. They don't even border each other. They arrived in Sin on the 15th day of the 2nd month after leaving Mitsriym, according to Exodus 16:1, but did not enter Zin for another year. So, not the same rock then.

Yahuah never told Moshe to smite the rock on the second go-around. No, he said to speak to the rock. Rather than giving Elohiym the credit, he then whined like a disgruntled pony before the assembly, ‘must *me*? And if that were not enough, he acted irreverently in striking the rock not once but twice. It is for this reason alone that Moshe was not allowed entry into the promised land. The immediate follow-up is telling.

¹² And Yahuah spoke unto El-Mosheh and El-Aharon, Because **ye believed me not, to sanctify me** in the eyes of the children of Yashar’el, therefore ye shall not bring this assembly into the land which I have given them.

Bemidbar (Numbers) 20:12 [Cepher]

The sentence pronounced upon Moshe seems a little extreme if he simply fumbled with the instructions given to him and struck a rock in the wilderness out of pure frustration. I mean, would you want to deal with those people? Be careful what you wish for. Not even Yahuah wanted to deal with them. It was Moshe who saved their rounded extremities when continually praying on their behalf. And no, I am not questioning Yahuah’s judgement. My suggestion is that there is some context missing. Kind of like how Noach cursed Cham’s child, Qeynan. That too is rather punitive unless we come to understand that Qeynan was Noach’s fourth son and grandson, because “seeing your father’s nakedness” is an idiom for having sex with your father’s wife.

What I am getting at—and you well know what I’m getting at—is that the Stone of Scone may have indeed made another appearance. If the Stone of Dwelling is a marker inciting the House of Elohiym, then battering the very rock with Yehuda’s scepter and claiming one’s own authority rather than simply speaking to the Shekinah *within* is indeed irreverent. The judgement makes perfect sense under such a scenario. He would have likewise, in doing so, been speaking irreverently against all the kings to come.

You’re probably wondering why I suspect it was the same rock but in two separate locations. It comes down to a line I read in one of Pa’al’s letters.

10 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ² And were all baptized unto Moshah in the cloud and in the sea; ³ And did all eat the same spiritual food; ⁴ **And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them:** and that Rock was Mashiach.

Qorintym Ri'shon (1 Corinthians) 10:1 [Cepher]

Well—*well*—well. What do we have here? We all remember the cloud and Yashar'el's passing through the Red Sea from our Sunday School days. Those were events but not merely physical. No, they were spiritual. Just as assuredly as the spiritual food filled their stomachs and it was manna, and we know that to be the food of angels according to Psalm 78:24. But then what is the drink, exactly? It came from a Rock and was merely physical. *Wrong*. It is a spiritual Rock. And that Rock was Mashiach. Did they happen upon a rock in the wilderness that just so happened to be Yahusha, waiting around for their arrival? No, they carried it around with them. Pa'al says it followed them, like the Ark of the Covenant or the Tabernacle followed them.

³ But when Mosheh had gone up to the mount, and was staying there forty days, the people, although they had seen Mitsrayim struck with the ten plagues, and the sea parted and passed over by them on foot, manna also given to them from heaven for bread, and **drink supplied to them out of the rock that followed them**, which kind of food was turned into whatever taste any one desired.

The Ascents of Ya'aqov 3:3 [Cepher]

Even the Nazarene Acts of the Apostles agrees with Pa'al and that says something. Mainly because many believe Nazarene Acts to be anti-Pa'al literature. Mind you, I'm not saying it is. I'm only reporting what others claim. The writer identifies himself as Kepha. And so, is Kepha sourcing Pa'al's letter or pulling from another authority entirely? I can't outright say at the moment but what is obvious is that both Pa'al and Kepha came to the same conclusion. A rock followed Yashar'el through the wilderness

and the people drank from it. Moshe only mentions two occasions when the Rock was called upon. The beginning of their trip and the end of it. How many times do you suppose they needed to water the flocks in-between. 40 years is a long time to starve off a thirst.



And *speaking* of those kings mentioned earlier. It was the custom for this Stone to be used in coronation ceremonies. Up until now, much of what we have read regarding its whereabouts may be deemed circumstantial evidence. You are free to argue whether or not the Stone made a roundtrip to Mitsriym and back with the other Hebrews, but the coronation Stone is most assuredly accounted for upon their return. It makes an appearance at Shekem of all places.

³⁰ Then Yahusha built an altar unto Yahuah Elohai of Yashar'el in Mount Geriziyim. ³¹ As Mosheh the servant of Yahuah commanded the children of Yashar'el, as it is written in the Cephher of the Torah of Mosheh, **an altar of whole stones, over which no man has lift up any iron:** and they offered thereon ascending smoke offerings unto Yahuah and sacrificed peace offerings. ³² And he wrote there upon the stones a copy of the Torah of Mosheh, which he wrote in the presence of the children of Yashar'el. ³³ And all Yashar'el, and their elders, and officers, and their judges, **stood on this side the Ark and on that side before the priests the Leviyiyim which bore the Ark of the Covenant of Yahuah,** as well the stranger, as he that was born among them; half of them over against

Mount Geriziyim, and half of them over against Mount Eyval; as Mosheh the servant of Yahuah had commanded before, that they should bless the people of Yashar'el.

Yahusha (Joshua) 8:30-32 [Cepher]

You will tell me Ya'aqov's pillow is never once mentioned in this account and that I am making the whole thing up. It's there if you look hard enough. You may need to squint your eyes. Lean in closer if that helps. Much is going on. An altar of unhewn stone is mentioned. The Ark of the Covenant is also accounted for. It doesn't outright *say* Shekem but that much is a given with Mounts Geriziyim and Eyval rising up on either side as bookends. Mind you, this is the same valley where Yahuah appeared to Avraham on his trip *into* Mitsriym. It also happens to be the very city where Diynah was raped. Still not seeing it? Let's skip to the closing chapter of the book then.

²⁶ And Yahusha wrote these words in the Cepher of the Torah of Elohiym, and **took a great stone, and set it up there under an oak, that was by the sanctuary of Yahuah.** ²⁷ And Yahusha said unto all the people, Behold, this stone shall be a witness unto us; for it has heard all the words of Yahuah which he spoke unto us: it shall be therefore a witness unto you, lest ye deny your Elohiym. ²⁸ So Yahusha let the people depart, every man unto his inheritance.

Yahusha (Joshua) 24:26-28 [Cepher]

A great stone was set up in Shekem. And under the very oak which Avraham had camped by no less. The question of the hour is whether or not this was the same stone as the one they've got over at Westminster Abbey. Its purpose *here* was to act as a witness to the words of Yahuah. Avraham's seed had arrived as promised but they still had a decision to make regarding the blessing and the curse. Mind you, the sanctuary had yet to be moved to Shiloh. And then *look* what else the chapter says.

³² **And the bones of Yoceph, which the children of Yashar'el brought up out of Mitsrayim, buried they in**

Shekem, in a parcel of ground which Ya'aqov bought of the sons of Chamor the father of Shekem for a hundred pieces of silver: and it became the inheritance of the children of Yoceph.

Yahusha (Joshua) 24:32 [Cepher]

Yoceph was the inheritor of the Shekinah Stone. Two arks left Mitsriym together, one containing the bones of Yoceph, the other his Stone. Once again, their relationship with the other is insinuated. And then this is what we read in the book of Judges.

⁶ And all the men of **Shekem** gathered together, and all the house of Millo, and went, and **made Aviymelek king**, by the plain of the **pillar** that was to Shekem.

Shofetiym (Judges) 9:6 [Cepher]

Ab, there it is. The stone is mentioned in connection with Aviymelek being declared king. Aviymelek was the son of **Gideon** through a concubine and a rather wicked fellow if I do say so myself. It didn't turn out too well for him. After setting a tower ablaze, a woman dropped a millstone upon his head. And rather than being known as someone who was killed by a woman, he asked his armor bearer to run him through with a sword. To his chagrin, the writer of Judges decided to add in *both* details.

If indeed the stone at Shekem *is* the Stone of Scone, then it was moved at some unknown mile-marker in His-Story. Perhaps to Shiloh at one time or another and then from Shiloh to Yerushalayim. The reason why is an evident one, as even the Ark of the Covenant was picked up and set down. Supposing for the moment that the stone at Shekem was not the Stone of Scone, and that very well may be the case. The reason *why* Aviymelek would choose that pillar to be coronated on may rely upon the likelihood that he had no access to the Stone of Scone in the Tabernacle, and he was looking for a close second. Either way, Scone was used for the coronation of Yashar'el's kings, and at one time or another, it arrived at T'siyon.

¹¹ And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the

Temple to the left corner of the Temple, along by the altar and the Temple. ¹² And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, Elohiym save the king. ¹³ And when Athalyahu heard the noise of the guard and of the people, she came to the people into the Temple of Yahuah. ¹⁴ And when she looked, behold, **the king stood by a pillar, as the manner was**, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athalyahu rent her clothes, and cried, Treason, Treason.

Melekiym Sheniy (2 Kings) 11:11-14 [Cepher]



Not sure what the woman's problem was. Keep reading another couple of verses and she's led outback to the horses' stables and promptly done away with. She seemed rather unpleasant. So, good riddance, I guess? I found a painting which illustrates the episode and nothing about a pillar is shown. See what I mean? An artist goes out of his way to paint a thousand words and skims right over the little details. The text reads: "As

the manner was.” I take that to mean it was the custom of Yashar’el’s kings to be coronated on the stone. The king being coronated was Yahu’ash and only 8 years old. We are *told* he was born in the year 648 BC. I will go ahead and ask: If he was the 8th king of Yahudah, then how long do you suppose the stone ceremony was a custom? Can’t say Yahu’ash was a wicked king. He ruled for 40 years and we’re told he was righteous for most of it. Seems to me like the coronation stone was a Daviydic tradition. Even *older*. Look what happens next.

¹⁷ And Yahuyada cut a covenant between Yahuah and the king and the people, that they should be Yahuah’s people; between the king also and the people.

Melekiym Sheniy (2 Kings) 11:17 [Cepher]

A covenant was cut between Yahuah and the king and the people. His close proximity to the coronation stone isn’t a coincidence either. Skip ahead another dozen chapters and the *same* scene unfolds.

³ And the king stood by a pillar, and cut a covenant before Yahuah, to walk after Yahuah, and to guard his commandments and his testimonies and his statutes with all their hearts and all their soul, to perform the words of this covenant that were written in this cepher. And all the people stood to the covenant.

Melekiym Sheniy (2 Kings) 23:3 [Cepher]

It is *still* Yahu’ash cutting a covenant before Yahuah, and once again, we find him in very close proximity with his coronation stone. Probably just another coincidence. Here’s the thing though. The story of Scripture is always about mankind’s inability to uphold his end of the covenant. Hopefully, you’re well aware of that fact by now. It is always Elohiym who comes through in the end. I imagine you even know where the story turns. By the time that Yahu’ash ascended to the throne, Yashar’el had already been cast out of the land. They were handed a bill of divorce by Yahuah and done away with. The last king of Yahudah was right around the corner. It was all coming to a head.



People of Covenant: The Divorce and Remarriage of Yashar'el

THE textbook year in which **Yirmeyahu** the prophet was born is **650 BC**. Not that the year itself matters, mind you. The understanding is that he was the whereabouts of 2 years old when Yahu'ash was born in 648. 10 when he was made king. My entire point is that they were contemporaries of each other, as were Yahudah's final few kings to follow. Yirmeyahu wouldn't be called into the ministry for another several years, probably right about the time when Yahu'ash cut a covenant for the second time. His quest was a peculiar one too. He tells us what it is in his opening chapter.

⁵ Before I formed you in the belly, I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet unto **the nations**.

Yirmeyahu (Jeremiah) 1:5 [Cepher]

I can't even begin to tell you how many instances I've read that passage only to get hung up on his being known by Yahuah in the womb. Nothing wrong in that, it's just... Keep reading to the end. He wasn't simply called to be a prophet to the kingdom of Yahudah. No, it doesn't say 'nation'. It says 'nations.' *Plural*. Well, that's strange. Yashar'el had already been uprooted from the land by then. The Assyrians hauled Yashar'el out of there in **722 BC** if you must know. Nobody who experienced that event was likely living. Only one nation remained. So then, who is the other nation, and if there is more than one, then how many?

⁹ Then Yahuah put forth his hand and touched my mouth. And Yahuah said unto me, Behold, I have put my words in your mouth. ¹⁰ See, I have this day set you **over the nations and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant.**

Yirmeyahu (Jeremiah) 1:9-10 [Cepher]

Jump ahead a few verses and it happens again. Yahuah says Yirmeyahu is set over the nations, *plural*, and over the kingdoms, *plural*. So, which kingdoms are we talking about, Babylon and Nineveh and whatever else was going on in China? Obviously not. None of those kingdoms were rooted out, pulled down, nor destroyed during his lifetime, and he certainly didn't have a part in building or planting them. Only Yahudah was rooted out during his lifetime. That's one nation. Where is the other nation or nations that he was intended to plant? Don't worry. I will fill you in on the details.

What I intend to show is that Yirmeyahu was not only commissioned to oversee the uprooting of the kings of Yahudah; he was directed to reestablish the House of Yashar'el in a completely new location apart from what they'd known. That place in question is Britain. Ireland if we're

being technical. Not forgetting Scotland. You say *to-may-to*, and I say *to-mah-to*, but is it not all Great Britain? Why call the whole thing off when what I'm really attempting to do is come around full circle. For in his possession, you see, was the Stone of Scone. Before we can arrive once more on Britain's shore, there is one other little important matter which needs tending to. Yashar'el's divorce.

⁸ And I saw, when for all the causes whereby backsliding Yashar'el broke wedlock I had put her away and given her a cepher of divorce....

Yirmeyahu (Jeremiah) 3:8 [Cepher]

And there it is, folks. Can't get any more clear cut than that. Yahuah handed Yashar'el a bill of divorce. The prophet inscribing these words is Yirmeyahu, of all people, which is appropriate, considering his part in the European narrative. The question some of you may be having is how exactly the divorce came about. Also, what are the ramifications? If so, then good, because I am about to tell you. I would suggest holding onto a loved one and bracing yourself if you haven't already. Because really, and I just now thought about this, the story of the Millennial Kingdom in Britain will make absolutely no sense if the divorce question isn't settled.

The books of Moshe ended with a curse. Perhaps you are a glass half full sort of person, and you'd rather hear about the blessing. That's nice. Yashar'el didn't choose that option. Had they done so, then all would have been fine and dandy, and we wouldn't be having this discussion. Fact of the matter is the story of Messiah's kingdom cannot be fully understood nor appreciated unless their diaspora story is acknowledged. A raise of hands. How many are aware of the fact that Yahuah the Most-High Elohiym handed Yashar'el a bill of divorce? It's in the Bible. What do they teach in churches these days? The fork in the road was before them and they went with the broad path. In turn, Yahudah would play her part as the whore, but one thing at a time. Here is what we read regarding the curse.

¹⁵ But it shall come to pass, if you will not hearken unto the voice of Yahuah Elohayka, to guard to do all his commandments and his statutes which I command

you this day; that all these curses shall come upon you and overtake you.

⁶⁴ **And Yahuah will scatter you among all people, from the one end of the earth even unto the other; and there you shall serve other elohiym**, which neither you nor your fathers have known, even wood and stone.

Devariym (Deuteronomy) 28:15, 64 [Cepher]

There it is again. Guarding the commands sounds awfully important to Yahuah Elohiym, but that's probably none of my business. I then skipped ahead nearly 50 verses so as not to write out the entire chapter, but I wanted to see what the curse entails. Yahuah promised to scatter the children of Yashar'el among all people groups, from the one end of the earth until the other, which is precisely what happened at a later hour. Rather strange that He would curse His own people and disperse them into all the world for a matter of disobedience and then expect them not to be obedient anymore, but that is what *is* taught in the church nowadays. *Ridiculous*. Don't even get me started on that rant or we will never get through this.

Somebody out there is prepared to tell me guarding the commands is for Yashar'el and not for us. Well then, how do you know you're not descended from Avraham through any one of the twelve Patriarchs? Tell me. I want to know. It says right here that Yashar'el was scattered among all peoples. I take that to mean the whites and the blacks and the reds and the yellows. Is playing Russian Roulette with your soul a pastime favorite of yours? The more likely scenario is that you *are* descended from the House of Yashar'el and that the Biblical narrative before us is *your* story and not some other peoples. But even if you fall into the far less likelier category and are in no way related to any one of Ya'aqov's 12 sons, then there is something which Pa'al would call being "grafted in." Romans 11. Fight it all you want but there's no possible way out of this one.

Quick His-Story lesson. For a relatively short time, all 12 tribes were ruled by 3 kings. **Sha'ul. Daviyd.** And **Shalomah**. Sha'ul was an epic failure. His house came to naught. Daviyd as you well know had a heart for Yahuah, whereas Shalomah had a heart for, *well*, women. Foreign women.

He bedded with Pharaoh's daughter but then there is the long list of women from the surrounding nations which he brought in as his own. Moabite, Ammonite, Edomite, Sidonian, and not forgetting the Hittite.

11 BUT King Shalomah loved many strange women, together with the daughter of Phar'oh, women of the Mo'aviym, Ammoniym, Edomiym, Tsiydoniym, and Chittiym;² Of the nations concerning which Yahuah said unto the children of Yashar'el, Ye shall not go into them, neither shall they come in unto you: for surely, they will turn away your heart after their elohiym: Shalomah clave unto these in love.³ And he had seven hundred women, princesses, and three hundred concubines: and his women turned away his heart.

Melekiym Ri'shon (1 Kings) 11:1-3 [Cepher]

Shalomah's gluttony was unmatched. Seven hundred wives, many of them princesses, and another three hundred concubines assembled into the arsenal of his affections. And as you can see, his heart was turned. The details only continue to deteriorate from there. Ashtoreth, Moloch, that naked goddess with her legs spread apart on the Starbucks cup, you name it. If there was a sacrifice to the pantheon of elohiym to be had, then Shalomah was on it. And then look at what happens within only several short verses.

¹¹ Wherefore Yahuah said unto Shalomah, Forasmuch as this is done of you, and you have not guarded my covenant and my statues, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant.¹² Notwithstanding in your days I will not do it for Daviyd your father's sake: but I will rend it out of the hand of your son.¹³ **Howbeit I will not rend away all the kingdom; but will give one tribe to your son for Daviyd my servant's sake, and for Yerushalayim's sake which I have chosen.**

Melekiym Ri'shon (1 Kings) 11:11-13 [Cepher]

Well, that escalated quickly. *Women*. Can't live with them. Or in Shalomah's case, can't live without them. Should have stuck with one woman then. Or two or three. Maybe twelve. Twenty even might be manageable. Local girls. Daddies' girls with fine repute among the neighborhood rabbi and local synagogue rather than those downtown girls who made a name for themselves on the Ashtoreth pole. And then seven hundred and some change to boot, no thank you.

Thus, Shalomah's reign over the united kingdom of Yashar'el from Yerushalayim amounted to a total sum of 40 years. And interesting number, considering the 40 years which Daviyd also reigned over a united kingdom. Point is, Shalomah would be the last to do so. His-Story has recorded for us the precise moment when the kingdom was definitively split in two. It involves Shalomah's son, Rechav'am in conflict with Yarov'am of Ephrayim, and all goes down in the *following* chapter. 1 Kings 12. I'll leave it up to you to read it.

The northern kingdom, which consisted of 10 tribes, became the House of Yashar'el, whereas the two southern tribes Yahudah and Benyamin remained in the kingdom of Yahudah. The Leviytes would join them, making 3 in total, with Yerushalayim remaining under their jurisdiction, just as Yahuah had promised.

Founded in the whereabouts of 930 BC, the northern kingdom of Yashar'el would host a succession of 18 kings over the span of 2 centuries. It is rather stunning then to note that not one single king of the northern kingdom is ever recorded as having devoted himself to Yahuah. No, not one. The kings of Yashar'el were repeatedly recorded as being wicked through and through, committing evil in the sight of Yahuah. And it's not like their final demise came without admonishment, either. Yahuah sent forth any number of prophets. Micaiah, Eliyahu, Elisha, Yonah, Amoc, and Husha are just a few of them. That is a lot of material to cover, and I am not prepared here and now to cover it all. The present narrative is still a rather straightforward and obvious one though. Their pleas were of little to no effect.

Like Shalomah before them, the norther kingdom of Yashar'el went whoring after an entire pantheon of elohiyim rather than guarding Yahuah's commands. And in doing so, Elohiym finally delivered them

over to the desires of their heart. The year we are told it happened in was **722 BC**, when the house of Yashar'el was finally taken captive by Assyria. Her ten tribes would never return. Yashar'el not only assimilated into the surrounding nations; in doing so, they became *goyim*.

Which brings us right back to Yirmeyahu and the divorce issue.

⁸ And I saw, when for all the causes whereby backsliding Yashar'el broke wedlock I had put her away and given her a cepher of **divorce**; yet her treacherous sister **Yahudah** feared not but went and played the harlot also.

Yirmeyahu (Jeremiah) 3:8 [Cepher]

I'm repeating Yirmeyahu 3:8 again because, on the last go-around, the concluding sentence was purposefully left out. Yahudah also played the part of the harlot. You'd think they'd stand back, watch Yashar'el get ripped a new one by the Assyrians, and go, "*Dang!*" but no. They decided the northern kingdom was a little too quiet and that what their absence needed was even more lawlessness. The issue of divorce was on the basis of breaking wedlock, a reference to the covenant which they had made with Yahuah at Sinai. Attention must be called to the Torah then because that is a humungous problem in terms of salvation. *Follow* along.

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 son, 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 wasn't the case with Yashar'el. They had already been whoring after other elohiym. It was a trend which undoubtedly continued. Should those other elohiym in the surrounding nations tire of them, Yahuah had no legal rights to restore her. You will tell me the sons of Yashar'el are not a woman and that this example doesn't apply. Need I remind you though that it is Yahuah making the claims in Yirmeyahu 3:8 that wedlock had been broken. And then look what else is spoken.

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.**

Yirmeyahu (Jeremiah) 3:1 [Cepher]

Divorce also implies that Yashar'el had surrendered her physical inheritance. The land itself belonged to the bridegroom, and so, the whoring tribes could not return. Yirmeyahu *seems* to say so in the very least. That the land would be polluted if Yashar'el returned. A stunning contrast has therefore just been offered. In the same passage, Yahuah asks that she return to Him again. How is that possible? The answer was already given to Daviyd in an earlier century.

⁹ Also **I will ordain a place for my people Yashar'el, and will plant them, and they shall dwell in their place, and shall be moved no more;** neither shall the children of wickedness waste them anymore, as at the beginning.

Divrei Hayamiym Ri'shon (1 Chronicles) 17:9 [Cepher]

There is that word *plant* again, which is precisely what Yirmeyahu is later instructed to do with a kingdom other than Yahudah. Here the nation is

even identified. Yashar'el. But wasn't Daviyd already the sovereign over the kingdom of Yashar'el? *He was*. Nobody had been uprooted yet. You will have to read the entire chapter for greater context. It involves the prophet **Nathan** being told in the middle of the night that Daviyd's seed would be the one to build the Temple in Yerushalayim, not Daviyd. It is this *same* message which has Yashar'el being planted in a place of their own, never to be moved again.



THE answer to Yashar'el's divorce problem was resolved in the rejected stone, Yahusha Ha'Mashiach. You probably had that thought floating around in the back of your mind, but I just wanted to make sure, because you never really know. Though it is true that the books of Moshe had ended with a curse, the bad blood pitted between Yahuah and the adulterous house of Yashar'el would not always remain. What I had neglected to tell you earlier is that a blessing was promised beyond the horizon, even long after the curse was chosen. The story of Yashar'el's regathering *is* the gospel message. It is your story. And it is my story. It is the story of the Millennial Kingdom of Messiah, but even afterwards, where we find ourselves now, it is still our story, because Yahuah is opening our eyes to His set-apart ways, and we are the seed of the sheep of his pasture.

30 AND it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among the

nations, whither Yahuah Elohayka has driven you, ² And shall return unto Yahuah Elohayka, **and shall obey his voice according to all that I command you this day, you and your children, with all you heart, and with all your soul;** ³ That then Yahuah Elohayka will turn your captivity and have compassion upon you, and will return and gather you from all the nations, whither Yahuah Elohayka has scattered you. ⁴ If any of yours be driven out into the outmost parts of heaven, from thence will Yahuah Elohayka gather you, and from thence will he fetch you: ⁵ And Yahuah Elohayka will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good and multiply you above your fathers. ⁶ And Yahuah Elohayka will circumcise your heart, and the heart of your seed, to love Yahuah Elohayka with all your heart, and with all your soul, that you may live.

Devariym (Deuteronomy) 30:1-6 [Cepher]

It is often a struggle, figuring out what I should highlight in a passage or if the marker should even be taken out on anything at all. Sometimes it is best to leave the cap on. There is so much going on here, and yet, I couldn't help but notice one tiny itty-bitty detail. The mass awakening which Yahuah promised, when He would gather his children from every nation, indeed, from the very ends of the earth by which they had been scattered, would come about in compliance with Elohiym's commands. It is a future promise—for them at least. An end times event. And notice what Yahuah doesn't say. He doesn't say the diaspora of Yashar'el would obey whatever His commands (or lack of commands) were on that day. He doesn't say the Torah will be done away with either. No, He says all that He had commanded them on *this* day. Which is the same thing as saying *that* day rather than our day. Try not to forget. Disobedience to His commands rather than obedience is what got us into this mess in the first place. If you don't believe the writings of Moshe, then let's see what Yahusha has to say on the matter.

¹⁴ I am the **Good Shepherd**, and know my sheep, and am known of mine. ¹⁵ As the Father knows me, even so know I the father: and I lay down my life for the sheep. ¹⁶ **And**

other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and **there shall be one-fold and one Shepherd.**

Yochanon (John) 10:14-16 [Cepher]

Um, wow. The defense rests. I leave it now for the jury to decide. How does a commentator such as myself even top something like that? He doesn't. We have all heard about the sheep and the goats but here Yahusha qualifies two separate folds of sheep. He is the Shepherd of them both, but just as importantly, he intended to bring them into one-fold. If the first is Yahudah, then who do you suspect the other fold might be? Don't fight it. Unless you are Yahudim then you are Yashar'el. Search your feelings. You know it to be true.

As I was saying, the story of Yashar'el's divorce and regathering *is* the gospel. So, why aren't we told about it then? I have my suspicions. For one, it would dispense with the terrible doctrine that everyone in the Bible was a Jew. Avraham was a Jew just as Moshe was a Jew just as Eliyahu was a Jew just as you are a Jew for choosing obedience to the Torah and likewise everyone standing around Sinai was a Jew when that is just plain wrong. Yonah was from the tribe of Zevulun if you get my drift. Convincing anyone that they are Yashar'el will cause the Bible to become a family portrait. And then they will read passages such as Deuteronomy 30 for themselves and, quite suddenly, the Torah will transform the Bible into a living document. Our Temple Controllers are having a difficult time planting bums in the pews as it is, and so, they can't have that.

By announcing his intent to bring the sheep back into the fold, Yahusha was directing his Talmidiym's attention to any number of prophets. Husha. Yirmeyahu, I have mentioned. But then, how about Miykah?

¹² I will surely assemble, O Ya'aqov, all of you; I will surely gather the remnant of Yashar'el; I will put them together as the sheep of Botsrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

Miykah (Micah) 2:12 [Cepher]

Rather difficult, reading Yahusha's words in Yochanon 10 and then pairing that up with Miykah and seeing two completely separate events. Here is what Amoc has to say about it.

⁹ For lo, I will command, and I will sift the house of Yashar'el among all nations, like as grain is sifted in a sieve, yet shall not the least grain fall upon the earth. ¹⁰ All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Amoc (Amos) 9:9-10 [Cepher]

A stunning contrast is made between those who are His and those who are not. Those who are not are still qualified as being *of* His people, Yashar'el, but their sins have determined that they will die by the sword. Those who are His however will receive a divine protection—though they are sifted among all nations. Reading on.

¹⁶ Therefore say, Thus says Adonai Yahuah; Although I have cast them far off among the heathen, and although I have scattered them among the countries, **yet will I be to them as a little sanctuary in the countries where they shall come.** ¹⁷ Therefore say, Thus says Adonai Yahuah; I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the **land of Yashar'el.**

Yechezq'el (Ezekiel) 11:16-17 [Cepher]

I simply adore the part where Yahuah states he will be to them as a little sanctuary in the countries where they are dispersed, don't you? Yes, it is perfectly acceptable for me to adore something. So many little sanctuaries everywhere across this flat motionless plane. It's masculine and I stand by it. But then what does Yahuah mean exactly by stating that he will give the reunited sheep the land of Yashar'el? Is he talking about the modern state of Yashar'el or someplace else? I hope to answer that question. Not here though. Not yet. You will have to keep reading to find out where I suspect the land is, as if it hasn't been made obvious by now. Because I like to keep my reader on his or her toes. Perhaps even whip a few of you

into tip-top shape. Help you lose that intellectual baby fat which you showed up to class with. And so, let's keep at the mental exercises. Here is something else which Yechezq'el has stated.

¹² As a shepherd seeks out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Yechezq'el (Ezekiel) 34:12 [Cepher]

Such promises fill the pages of the prophets. But these promises in and of themselves do not resolve the deeper mystery. Concerning all that I have already shown regarding Yashar'el's divorce, one must then ask: How could the issue possibly be resolved? Despite best intentions, what gave Elohiym the legal authority to remarry a divorcee when the Torah openly opposed it? *Ab*, not we're getting into the heart of the gospel message. Why, the covenant maker would make her a widow.

7 KNOW ye not, brethren, (for I speak to them that know the Torah,) how that the Torah has dominion over a man as long as he lives? ² For the woman which has a man is bound by that mitsvah to her man so long as he lives; but if the man be dead, she is loosed from that mitsvah of her man. ³ So then if, while her man lives, she be married to another man, she shall be an adulteress: but if her man be dead, she is free from that mitsvah; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to that mitsvah by the body of Mashiach; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto Elohiym.

Romans 7:1-4 [Cepher]

Problem solved. Perhaps a review is in order though. Pa'al is reminding the Torah folk in the church of Rome of the command which is to be found in Deuteronomy 24:1-4. The Torah unequivocally states that a husband can never remarry his bride once she has been given the bill of

divorce, should she go off with another man. This is the law. It is eternal. Yahuah will not break it. The Torah abides. However, by saying we are *loosed from the mitsvah of her husband*, Pa'al is stating that the woman is no longer held to the law of adultery. She is free to marry "him who is raised from the dead."

Someone is prepared to tell me the issue still remains for the House of Yashar'el between the time of their divorce and Yahusha's sacrifice. No, it doesn't. Salvation has always been a matter of faith in the Covenant Maker coming through on his end of the bargain and then living out that faithfulness accordingly. It would take an entire study to hammer out that point properly. Good thing Pa'al has already done it before the seventh chapter. No reason to lay it on with a shovel. You will have to read my commentary on Pa'al's [Epistle to the Romans](#) according to the Torah to settle any matter of dispute. Knowing what we do of Yahusha, passages like Deuteronomy 30 are delivered with perfect clarity. All scattered Yashar'el ever had to do at any point in His-Story was repent of their transgressions and then let Yahuah the Most-High Elohiym do the heavy lifting.



The last Daviydic king to sit on the throne in Yerushalayim was **Tsidqiyahu**. His overthrow went down in **585 BC**. Do the math on that and Yirmeyahu would have been **65** years old. Those years would represent the overthrow portion of his ministry then. There was still another leg of the journey in the sunset of his life. And it's not like he didn't let them in on what was coming. The first four chapters of Yirmeyahu's book were dedicated to warning Yahudah about their impending conquest by Babylon. He warned the kings, the priests, and the prophets, but to no avail. They even threw him in prison over his call to repentance. And then one night the people of Babel showed up for an extended camping trip on the outskirts of Yerushalayim.

The kings' fate is told to us in Yirmeyahu 39. It was in his 11th year that the princes of the king of Babel entered Yerushalayim. Tsidqiyahu and his fighting men fled during the night, and then *this* is what we read.

⁵ But the Kasdiyim army pursued after them and overtook Tsidqiyahu in the plains of Yeriycho: and when they had taken him, they brought him up to Nevukadne'ttsar king of Babel to Rivlah in the land Chamath, where he gave judgment upon him. ⁶ Then the king of Babel **slew the sons of Tsidqiyahu** in Rivlah before his eyes: also, the king of Babel **slew all the nobles of Yahudah**. ⁷ Moreover he put out Tsidqiyahu's eyes, and bound him with chains, to carry him to Babel.

Yirmeyahu (Jeremiah) 39:5-7 [Cepher]

Killing off the kings' sons is a surefire way to remove the scepter from his seed forever. And seeing as how Nevukadne'ttsar was thorough in his work, he even slew the nobles of Yahudah. Every last one of them. And thus, it would seem to the eyes of the world that the line of Daviyd was completely rooted out, and that Yahuah's promises had furthermore come to naught. Well, not quite. Tsidqiyahu was the uncle of **Yahuyakiyn**, and if you recall the story, Yahuyakiyn had initially ascended to the throne in Yerushalayim after Babylonian assassins offered his father, but then only managed to rule for the matter of 3 months and 10 days. Here is where his story picks up again.

²⁷ And it came to pass in the seven and thirtieth year of the captivity of Yahuyakiyn king of Yahudah, in the twelfth month, on the seven and twentieth day of the month, that Eviyl Merodak king of Babel in the year that he began to rein did lift up the head of Yahuyakiyn king of Yahudah out of prison; ²⁸ And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babel; ²⁹ And changed his prison garments: and he did eat bread continually before him all the days of his life. ³⁰ And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Melekiym Sheniy (2 Kings) 25:27-30

Thus concludes the book of 2 Kings. And so, I suppose it *does* happen to end with a ray of light. The line of Daviyd lives on to see another day. If you check the genealogy given to us by **Mattithyahu** then you will see that Yahuyakiyn makes one last appearance as Yahusha's **12-great grandfather**. Apparently, life in Babel wasn't all dungeons and stretch racks after all, as he sired a son there. His grandson **Zerubbavel** was responsible for laying the foundations for the second Temple, having already led a great number of the Yahudim back to their native land. Why wasn't he made king of Yerushalayim then? If not him, then why not anyone of Yahuyakiyn's offspring? That's the curious thing. Never again would a Yahudim king sit on the throne in Yerushalayim. I am well aware of the fact that Yahusha is High Priest and King and all that, but not even he ruled from Yerushalayim. He could have. But they didn't want him as their king, *obviously*. The uprooting claimed by Yirmeyahu couldn't be any more apparent with Yerushalayim's destruction in **70AD**. And so, it can truly be said that a Daviydic king never ruled from Yerushalayim again.

But wait! There's more! Who is to say a Daviydic line of kings did not rule from *elsewhere*? There is still the second leg of Yirmeyahu's ministry to consider. The planting of another nation. Or *nations*. Within his lifetime, mind you, and not in another. Perhaps Yirmeyahu leaves us some clues. I give no promises. And so, picking up in chapter 39 again.

¹¹ Now Nevukadne'tstsar king of Babel gave charge concerning Yirmeyahu to Nevuzar'adan the captain of the guard, saying, ¹² Take him, and look well to him, and do him no harm: **but do unto him even as he shall say unto you.**

Yirmeyahu (Jeremiah) 39:11-12 [Cepher]

That's quite the charge. The embers barely had time to cool in Yerushalayim and Tsidqiyahu's eyeballs were still moist when Nevukadne'tstsar honored the very man who had devoted the last several decades to warning Yahudah's government of what would befall them should they refuse to repent. He wasn't simply given freedom to move about the country either. You figure there was money included with that commission. A blank check even. How else would the captain of the guard be capable of following through with Yirmeyahu's requests if a purse wasn't offered? Yirmeyahu was still on a mission, and we can see what it is in his response.

⁶ Then went Yirmeyahu unto Gadolyahu the son of Achiyqam to Mitspah; and dwelt with him among the people that were left in the land.

Yirmeyahu (Jeremiah) 40:6 [Cepher]

He went to Mitspah. It is located on the southwest slopes of Mount Hermon and is the same place where, centuries earlier, Ya'aqov and Laban had parted ways. The Gadolyahu mentioned had been made governor over a remnant of Yahudim by Nevukadne'tstsar, and since Yerushalayim was leveled, Mitspah was chosen for his headquarters. Long story short, the king of Ammon plotted with someone name Yishma'el to have the governor assassinated. Their plot was a wild success and many of the remnant were carried away. *Bummer*. Oh well. Perhaps the sun will shine brighter on another day? Here is what we read about it.

¹⁰ Then Yishma'el carried away captive all the remnant of the people that were in Mitspah, **even the king's daughters**, and all the people that remained in Mitspah...

Yirmeyahu (Jeremiah) 41:10 [Cepher]

Did you read what I just read? Hopefully so. See, this is why I make a devoted effort in highlighting this stuff, so that you won't miss a single minute of the fun. It *says* the king had daughters. That would be a reference to Tsidqiyahu. I was under the impression that his seed has been eliminated. Seems to me that if you don't want heirs to the throne, killing the sons and the nobles but then leaving the daughters is a large oversight, but it is what it is. It furthermore states how Yishma'el carried away captive all the people that remained in Mitspah. By that we can include Yirmeyahu in their ranks.

I am attempting to make headway here and skim the details, and so, skipping ahead another chapter or so, a man named **Yochanon** soon replaced Yishma'el as the conspirator. Fearing reprisal from the king of Babel, he asked Yirmeyahu to pray on his behalf. Yirmeyahu 42:2-3. In response, Yirmeyahu told Yochanon what Yahuah Elohiym had told him, and it was this. They were not to go into Mitsrayim. If they did, then the king of Babel would overtake their party and Yochanon would fall by the sword. Would you be surprised to learn that his captor didn't listen? Me neither. *Continuing.*

⁵ But Yochanon the son of Qareach, and all the captains of the forces, took all the remnant of Yahudah, that were returned from all nations, whither they had been driven, to dwell in the land of Yahudah; ⁶ **Even men, and women, and children, and the king's daughters,** and every person that Nevuzar'adan the captain of the guard had left with Gadolyahu the son of Achiyqam the son of Shaphan, and **Yirmeyahu the prophet**, and Baruk the son of Neriyaahu. ⁷ **So they came into the land of Mitsrayim: for they obeyed not the voice of Yahuah:** thus, came they even to **Tachpanchec**.

Yirmeyahu (Jeremiah) 43:5-7 [Cepher]

Once again, Yirmeyahu and the king's daughters are accounted for. But then there is another name which I purposely didn't underline this time. **Baruk**. *Mm-hmm*, the same Baruk who wrote 1 Baruk and its most

excellent follow-up, 2 Baruk. This is my way of testing to see if you're paying attention. Would it again surprise you to learn that Nevukadne'tsars's boys caught up with them and had Yochanon killed? Most would assume the surviving Yahudim remained in Mitsrayim afterwards, which they did, or that they journeyed as far south as Ethiopia, which they did, and that the others simply returned to Yerushalayim. None of those theories speak of Yirmeyahu's mission statement though. Nor does it explain what happened to the king's daughters.

Mind you, it is daughters who are being mentioned. *Plural*. How many daughters are we talking about? Two or several? Imagine a dozen pretty preppy princess hauling it over the sand dunes with a couple of old men to guide them. Who was required to lug their make-up bag and jewelry box, I wonder? Perhaps Yeshayahu was fed up with their attitude and had them carry it. Or maybe they had camels. Yes, that is probably it. If I had to take plight with a pod of princesses and had the king's purse at my disposal, you can be sure I'd hire some camels. Yaks if I were headed to Nepal. And besides, they had the Stone of Scone. Probably other Temple odds and ends. I'll even go so far as to advance the possibility that they carried the Ark of the Covenant on their possession, requiring the company of Leviytes.

That's best left for another conversation though, because Mitsrayim was not established as a Hebrew nation at that time, nor was Ethiopia as a kingdom of Yehudah. You will tell me they went to Mitsrayim but then turned around and established Yahudah all over again. When detailing Yeshayahu's purpose several pages ago, I had neglected to show you something. The places in Scripture where the same mission statement is given not by him but the prophet Yesha'yahu.

³¹ And the remnant that is escaped of the house of Yahudah **shall again take root downward, and bear fruit upward:** ³² For out of Yerushalayim shall go forth a remnant, and they that escape out of Mount Tsiyon: the zeal of Yahuah T'seva'oth shall do this.

³⁰ And the remnant that is escaped of the house of Yahudah **shall again take root downward, and bear fruit upward:** ³¹ For out of Yerushalayim shall go forth a remnant, and they that escape out of Mount Tsiyon: the zeal of Yahuah T'seva'oth shall do this.

Yesha'yahu (Isaiah) 37:31-32 [Cepher]	Melekiym Sheniy (2 Kings) 19:30-31 [Cepher]
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And *no*, you are not seeing double vision. Not a typo either. There are two identical declarations to be found, both of which are given by the same person. A remnant is prophesied to escape from the house of Yahudah. They are then said to take root downward so as to bear fruit upward. It is speaking of a tree being replanted. Not in Yahudah though. You have to keep reading. It says the remnant will escape Mount Tsiyon and that the zeal of Yahuah Tseva'oth will do this. Escape to *where* exactly? We are not told. The only assurance we are given is that their planting is not in Yerushalayim nor Mount Tsiyon.

What we are given are several clues but in other passages. One of which derives from Yechezq'el in the form of a riddle. Notice what it says.

17 AND the Word of Yahuah came unto me, saying, ² son of A'dam, put forth a riddle, and speak a parable unto the house of Yashar'el.

Yechezq'el (Ezekiel) 17:1-2 [Cepher]

It is a riddle intended for the house of Yashar'el. I recommend a careful reading of the chapter. We learn of an eagle who came unto Lebanon and took the highest branch of the cedar. The eagle is explained to represent the king of Babel. He cropped off the top of his young twigs and carried them into a land of merchants and heavy traffic, which is further explained to picture the captivity of Yerushalayim's sons in Babel. It goes on from there, and as I said, a careful reading will reveal much of what we've just rehearsed, though admittedly, I skimmed over some details. The entire episode is explained by Yahuah to be the first half of Yirmeyahu's mission. The uprooting of Yahudah. And so, notice what *follows*. The planting of Daviyd's throne.

²² Thus says Adonai Yahuah; **I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will**

plant it upon a high mountain and eminent: ²³ In the mountain of the height of Yashar'el will I plant it: and

it shall ring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. ²⁴

And all the trees of the field shall know that I Yahuah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I Yahuah have spoken and have done it.

Yechezq'el (Ezekiel) 17:22-24 [Cepher]

With all that has already been mentioned, the tender young twigs removed from the cedar must be the king's daughters. The cedar is uprooted but the twigs remain. They are planted upon a high mountain, telling us that a mighty nation is being offered. And not just any nation. It is the very height of Yashar'el rather than Yahudah. And I know what you're already thinking. If the 10 tribes lost tribes are being exalted here, then why are Yahudish princesses intermingling among them? It probably has something to do with the Yahudah being given the kingship after Re'uven forsook his rights to it. It is Yashar'el being enthroned upon a high mountain, alright, even if a pretty young princess from Yahudah is chosen to exalt them.

I might as well have highlighted the entire passage because it then goes on to claim the entire world, all peoples really, would dwell under their shadow. There's a saying for that, you know. The sun never set on the British Empire. Too soon? Well then, let's keep searching for other clues. Found one.

²⁴ But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. ²⁵ I will set his hand also in the sea, and his right hand in the rivers. ²⁶ He shall cry unto me, You are my Father, my El, and the Rock of my yeshu'ah.

Tehilliym (Psalms) 89:24-26 [Cepher]

The *his* being referred to is Daviyd. His hand, meaning Daviyd's hand (you might even say his scepter), was promised to be set into the sea. It doesn't outright say mountain in the sea, but it's not like I ever said this would be a clean investigation. Seems to me that "his right hand in the rivers" denotes a great swath of land beyond Yahudah's borders. Yashar'el was spread everywhere during their diaspora, as you well know. Her loss of identity and then return from the goyim *is* the story of gospel as well as the Millennial Kingdom. And there is the Rock again. Identifying it with Yahusha is picture perfect. By far not a stretch of the imagination to claim the Stone of Scone is being referred to here, especially since its mention lines up nicely with what Pa'al later attributed to the Rock in the wilderness in 1 Corinthians.



Iarbanel *and* Tea Tephi

HER name was **Tea Tephi**. In case you were wondering. The Yahudan princess. On first glance, the name doesn't sound very Hebrew, does it? 'Teia' is of Egyptian origin and means *princess*, which is interesting since her father Tsidqiyahu was the last king of Yahudah and he got into that mess when making an alliance with **Pharaoh Hopra** rather than Nevukadne'tsar. I will give you her biography in a nutshell. From Mitspah, Tea Tephi traveled to Tanis in the company of Yirmeyahu and Baruk, where it is said that Pharaoh adopted her as a daughter for a time. From Mitsrayim, the party set sail to Gibraltar. One of the primary Irish chronicles, 'The Annals of the Kings of Ireland by the Four Masters,' gives us an interesting detail regarding what happened there.

Tea, daughter of **Lughaidh**, son of **Itha**, son of **Breoghan**, whom **Eremhon** married in Spain.

She married someone by the name of Eremohn. But then notice the names of her parentage. Lughaidh and Itha and Breoghan? Doesn't sound like Tsidqiyahu or his Daviydic line at all. Whatever is happening here is undoubtedly important though because the Irish people are referred to as the "race of Lughaidh," with Ireland itself being "the land of Lughaidh," which just so happens to be one of the many names for Ireland. Claiming to be the race of Lughaidh would infer that Tea Tephi is their matriarch Havah in this story.

Very likely, the *said* names are not referring to actual persons. *Lughaidh* in old Gaelic can be broken down to mean "House of El." Where have we been hearing that phrase as of late? *Logh* gives us 'El' and *aidhe* incites a 'house, habitation, or fortress.' Likewise, *Itha* may mean "crown." And then there is the matter of *Breoghan*. Brega or Breagh was the immediate territory of Tara in Ireland and the Celtic tribe known to the Romans as the Brigantes. Well then, get this. Brigante means "the exalted one."

Thus, "Tea, daughter of Lughaidh, son of Itha, son of Breoghan" could be interpreted to read:

Tea, daughter of **the House of El**, child of **the crown**, child of the **Exalted One**, whom Eremhon married in Spain.



The location of her throne was in **Tara**, about 40 kilometers northwest of Dublin. **583 BC** is the proposed year of her arrival and would place us precisely **2** years after the overthrow of her father. At that time, Tara was

known as Cathair Crofinn. Tea Tephi then changed the name to its Anglo-Norman name, **Taueragh**, but even that is a potential corruption of the Hebrew word *Torah*. The same location is also known as Teamhair na Rí, meaning: “Tara of the kings.”

By the way, I found her page on [Ancestry.com](https://www.ancestry.com) and dropped a link. Looks like she occupied herself in Ireland. **11** children. Not bad. How one pulls double duty as mother and queen of a country is beyond me, but that’s Tea Tephi for you.



Many-a-Irishman have asserted that Tara (Torah) Hill is home to the tomb of Yirmeyahu the Prophet. Where do they pull that claim? First and foremost, on the basis that the ancient annals of Ireland depict an old, white-haired prophet arriving in the land of the little people and carrying in his possession a wonderful stone. Not surprising are the two notable individuals who accompanied him. According to various sources, we are told of an Eastern princess and a lesser person by the name of Simon Brach or Barech. No telling on where Baruk ended up.

His name was **Iarbanel**. All ancient sources that I can find refer to him as a prophet, often naming him Iarbanel the prophet. And yet again, we are quite likely being dealt another corruption of the Hebrew. Yirmeyahu means “Yahuah establishes.” The *Yir* in Yirmeyahu can easily be compared with the *Iar* in Iarbanel. *Iar* is simply an abbreviation of the

Prophet's whole name. Those first two Hebrew letters are 'yod' and 'resh'. YOD is the first letter of Yahuah as well as Yahusha. The letter RESH alludes to the word 'rosh', meaning head. And the head, as we all know, is a rather significant part of the body. But then we are left with the rest of Iarbanel's name, "banel." 'Ban' is simply the Hebrew *ben*, meaning "son of," with "el" being the most obvious of all. El for Elohiym. Thus, one can easily see that Iarbanel is being translated from Hebrew to the Celts, and means: "Yirmeyahu, the son of Elohiym."

If you have arrived looking for the ancient annals which might prove Iarbanel's existence, then you will leave disappointed. Those records have been conveniently misplaced from the Vatican giftshop. There are still several sources worth noting though, particularly from those who were perfectly capable of reading the Irish annals with a typical library card. One such historian is **Geoffrey Keating**, a **Catholic** priest. *Sigh*. Well, here is some of what we read about him.

His major work, *Foras Feasa ar Éirinn* (*Foundation of Knowledge on Ireland*, more usually translated *History of Ireland*), was written in Early Modern Irish and completed ca. 1634.

The *Foras Feasa* traced the history of Ireland from the creation of the world to the invasion of the Normans in the 12th century, based on the rich native historical and mythological traditions (including that of the Milesians), Irish bardic poetry, monastic annals, and other ecclesiastical records. The *Foras Feasa* circulated in manuscript, as Ireland's English administration would not give authority to have it printed because of its pro-Catholic arguments. It was still a time of repression; in 1634 a political campaign for a general reform of anti-Catholic religious persecution, known as the *Graces*, was denied by the viceroy.

His major work, 'Foras Feasa ar Éirinn,' which translates to 'Foundation of Knowledge on Ireland,' was written in Early Modern Irish and completed in **1634**. I'm guessing we can shave off the 1 and make that a clean 634, but I digress. His read promises to detail the creation of the world to the invasion of the Normans. *Epic*. But then, as you can see, Keating was not so different from Augustine in that he was attempting to claim the Isles for Roman Catholicism, and the Brits called him out on it.

Here is what Keating quotes regarding Iarbanel. It is derived, we are told, from the 'Leabhar Gabhala.'

The Fair Iarbanel, a prophet true,
Was son of Nemedh, son of Ardnaman—
To this gray hero, mighty in spells
Was born Beothach of wild steeds

In calling him fair, the writer may have been describing a lightness of skin, though he may just have very well been accrediting a mild and eloquent temperament. “Mighty in spells” insights a miracle worker, which lines up far more with his being a “prophet true” rather than a stereotype wizard.

And then here is yet another claim of Keating.

The three sages that held the chief direction of this great school were Fenius Farsa from Scythia; Gaedal, son of Ethor, of the race of Gomer, from Greece; and **Caei**, the Eloquent (or the Just), **from Judea, or Iar [Iarbanel]**, son of Nemha [Nemedh], as others call him.

The so-called great school which Keating refers to was undoubtedly started by the **Fenius Farsa** character. I did a background check on Farsa and he was said among the Irish to be a son of **Magog**. His story furthermore pits him at the construction of Nimrod’s Tower, being one of **72** chieftains who played foreman. Afterwards, he is claimed to have attempted to reunite the confused tongues into one universal language, the Goidelic, which is also known as Celtic.

The second sage mentioned is a certain Gaedal. Not much has survived on him, but he is claimed to stem from the race of **Gomer**. Perhaps you see what Keating is getting at here. The Celts *were* the lost children of Yashar’el. Their language is often compared to Hebrew, and we see Fenius Farsa attempting to reconstruct a dialect which fancied the original. Gomer was the eldest son of Yapheth, but then elsewhere she was *also* the prophet Husha’s adulteress wife. Gomer’s infidelity was a symbol of Yashar’el’s spiritual unfaithfulness, and yet Husha’s bond with Gomer was reflective of Elohiym’s bond with Yashar’el. In fact, the same book describes the lost ten tribes as the sons of the *said* woman.

Keating places Iarbanel on a platform as great as the former two. Only here he goes by two names, Caei being one of them. But then he has shortened Iarbanel to Iar—just as I suspected. And *look*. He’s from Judea. Iarbanel is a Hebrew then.



I have given you the name of Tea Tephi's suitor, Eremhon. Tough in other places he is known as **Eochaid**. His genealogy claims him to be a son of **Tamar**, who in turn was **Shem**'s granddaughter. Recall in the tangled web spun in Genesis 38 and how Yahudah bedded with his daughter-in-law thinking her to be a prostitute. In turn, she gave him two sons, **Zarah** and **Pharez**. Daviyd was an ancestor of Pharez; Eochaid of Zarah. Before consenting, Yirmeyahu would have had to pull a background check and then sign off on it. He didn't come without credentials though. Eochaid was a Spanish chieftain now ruling over a people group who called themselves the **Thuata-da-Danaan**. When translated, it quite literally means 'Tribe of Dan.'

How Tea Tephi's marriage in Spain came about exactly is not completely known. It appears as though Yirmeyahu was pointedly seeking her prince and that he had targeted Spain in doing so. Contrarily, sailing for Spain rather than Troy may have altogether been Tea Tephi's idea. *Consider.*

²² How long will you go about, O you backsliding daughter? For Yahuah has created a new thing in the earth, **A woman shall compass a man.**

Yirmeyahu (Jeremiah) 31:22 [Cepher]

That last line is indeed interesting. Translations vary from "a woman will shelter a man," and "a woman shall go about seeking for the husband" to "Yashar'el will embrace her Elohiym." Which version is correct? They all appear to be. The marriage of Princess Tephi with Prince Charming was likely due to her advances, but *also* a covenant renewal with Yahuah Elohiym, using the Stone of Scone as their witness. Yirmeyahu would never have consented had either party member refused to return to the Elohiym of Yashar'el. The reason I surmise that to be true is obvious. Tea Tephi was under his care and transgressing the Torah is what he had called

upon Yahudah to repent of. But then there is a far more problematic reason, and it is this.

¹⁰ **The scepter shall not depart from Yahudah, nor a Torah giver from between his feet, until Shiyloh come; and unto him shall the gather of the people be.**

Bere'shiyth (Genesis) 49:10 [Cepher]

I would have to be a broken record to continually remind you how the kingdom had been uprooted from Yahudah, and yet, here I find myself doing it. There was never another king to rule in Yerushalayim again. Had the scepter not be transferred to the House of Yashar'el, and with a Yahudan king to rule over it, then Ya'aqov's deathbed prophecy would not be true. The second part of his prophecy is just as intense. Yahudah's right to rule is only ever based upon the Torah as a foundation. I figure it's the very reason why Yirmeyahu he established the Mur-Ollam-Hara, meaning College of the Learned. If you need this spelled out for you, it reads 'School of the Prophets' in plain English.

It's not like Yahusha Ha'Mashiach didn't give Yahudah a chance, either. They rejected him though. And so, which house do you suppose he would turn to? The answer should be a given anyways since he told us who he'd come for. The lost sheep of Yashar'el. And so, returning now to my original observation. There's a reason why Europe was so glorified during the Millennial Kingdom. They were members of the House of Yashar'el, and quite unlike the Yahudim, they embraced him as their High Priest and king.



I LEAVE you now with a picture of the Stone of Scone. A replica, I am told, but it will do. By now it should be apparent that Yahusha HaMashiach was coronated upon it. I couldn't say *where* but if I had to guess, Westminster Abbey is as good a location as any. You will recall how Ya'aqov named the place where the stone stood "House of El." Then get this. Above the coronation chair in Westminster Abbey are the words: "This is the House of God."

There are of course other implications. Some have suggested the Stone of Scone was originally intended as the cornerstone for Shalomah's Temple. The reason being couldn't be any more straightforward.

²² **The stone which the builders refused is become the head stone of the corner.** ²³ This is Yahuah's doing: it is marvelous in our eyes.

Tehilliym (Psalms) 118:22-23 [Cepher]

Rabbinic literature has commented upon this passage and there is a general consensus that Psalms is indeed referring to a rock that was intended for the Temple but then, for an unknown reason, tossed. Which is *also* completely comical that the Psalmist should think to bring up a random rock which was simply a rock rather than a Rock which was misunderstood. The way I see this playing out is that the Temple masons knew full well where the Rock had originated from; namely, their wilderness wanderings; but that its identity was wildly misunderstood. I'm not simply referring to the Stone Scone either. Both the Rock and Yahusha the Rock are of great importance. A very likely scenario is that Yahuah knew they would reject His Word, and *thus* the Stone, and chose in His Wisdom to keep it mobile. Remember now, Pa'al has already

identified the traveling Rock in 1 Corinthians to be the Messiah. So, he is both the person Mashiach as certainly as he is contained within the Rock and the cloud and the pillar of fire.

But then notice how Yesha'yahu phrases the matter.

¹⁶ Therefore thus says Adonai Yahuah, Behold, I lay in Tsiyon for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste.

Yesha'yahu (Isaiah) 28:16 [Cepher]

According to Psalm 118, it is the builders who refused the stone, whereas here, Yahuah Elohiym is the one who lays the cornerstone. Both passages agree on that issue, but *also* for the Yahudim, that it would be a bitter pill to swallow. Or else Yesha'yahu would not beckon his reader to believe.

Kepha manages the same premise in 1 Kepha when referring to Yahusha Ha'Mashiach as a *coming* living stone. And so, taking everything that has so far been covered, specifically, the People of the Covenant and the Stone of Scone, the way in which Daniy'el describes the ushering in of Messiah's kingdom seems to tie it all together.

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and **the stone that smote the image became a great mountain, and filled the whole earth.**

Daniy'el (Daniel) 2:35 [Cepher]



The Lion *and* the Unicorn

I TOLD you to make a mental note of the unicorn. Bookmark it, even. Were you not given fair warning in advance? I bet you forgot all about it, seeing as how there were so many pages to push through. We're still on the topic of Great Britain and it's the **Royal Coat of Arms**. Think very carefully about what is being stated here. You can perform your own search and they will tell you that the unicorn represents the Scots with the lion filling in for the Brits. Simply adorable. Not that it's the *wrong* answer, per se. It's simply not the *whole* answer.

¹⁷ His glory is like the firstling of his bullock, and his horns are like the horns of **unicorns**: with **them he shall push the people together to the ends of the earth**: and they are the ten thousands of **Ephrayim**, and they are the thousands of **Menashsheh**.

Devariym (Deuteronomy) 33:17 [Cepher]

Ephrayim and Menashsheh have a mascot and it's a unicorn. The Scottish Coat of Arms depicts two unicorns and not even they're trying to hide it. I am told the Highlanders have long claimed to be Ephrayim of auld. Which is why they take such a liking to the unicorn rather than a hairy coo

on the monadh. And of course, you're well aware of who the lion is a mascot for, yes? Oh please, don't make me open my Bible back up. I'm not copying and pasting this stuff, you know. *Fine*. Here it is.

⁵ And one of the elders said unto me, Weep not: **behold, the Lion of the tribe of Yahudah, the Root of David,** has prevailed to open the cephher, and to lose the seven seals thereof.

Chizayon (Revelation) 5:5 [Cepher]

I couldn't tell you at the moment the representative animal for every tribe of the 12, but what I do know is that not one of them will be handed a crown. Except for Yahudah, that is. When our ancestors decided to decorate their shields and flags by pairing the lion and the unicorn together, we should pay attention to what they're trying to convey. Yahudah and Yashar'el *were* returned together into the same sheepfold, just as Scripture promised.

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

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

What an interesting turn of phrase. Yesha'yahu says an ensign will be set up for the nations. I take that to mean a marker of some sort which would declare the regathering. An ensign is defined as "a flag or standard, especially a military or naval one indicating nationality." Well, I'll be. Afterwards, we are told how Ephrayim would no longer envy Yahudah, or that Yahudah will no longer vex Ephrayim. I'm starting to get the impression that the lion and the unicorn declares a reunited partnership together, but who am I to judge?



The *other* giveaway is the X marks the spot on their flag. I know, right? It's like the Scottish didn't know how they could be any more obvious. If you don't have the faintest clue what I'm talking about, then I will help you. It's why I'm here. Give me a moment to type out another Bible verse.

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

Bere'shiyth (Genesis) 48:13-14 [Cepher]

Do you see what is going on here? I didn't highlight anything this time. So, you will have to put more work into figuring it out. Well, here is the situation. Yoceph wanted Menashsheh his firstborn son to receive the greater blessing. It's why he propped him up with his left hand, so that Yashar'el could lay the right upon him. Yashar'el however chose a different route. He placed both hands upon both children at the same moment, except his right gravitated towards the child in Yoceph's right hand, which would be Ephrayim, and vice versa. In order to do that, he would have formed an "X" with his arms.



The last letter of the Hebrew alphabet is “tav.” The current Hebrew letter “tav” doesn’t look like an X at all. It takes on the shape of a lowercase ‘n’ in appearance. Not the Paleo Hebrew though. It literally means “mark,” as in the mark of the covenant, and represents the ‘t’ sound. Egyptian hieroglyphics have their version of the tav, in which a drawing of crossed planks form an X, only they call it the “tav.” The Phoenicians do too. Even the Greeks thought it would be a good idea. Their “tau” is where we get the shape of our T.

Tav is thought to have been used as the common way to mark sheep by the Yahudim. Another thing that Tav stood for is “Torah.” T for Torah. Go figure.



And of course, when the Scots don’t have unicorns on their emblems or crests, they like to have statues of unicorns holding up their flags, apparently.



Well now, check out the cross arms on this piece of work. Ain't she a beauty? It's the flag of Great Britain. Once more we see the cross arms of Ephrayim but then there is *also* a cross overlay, directing us right back to the tav again. The Red Cross has ties to the Templar's. It also represents the sick and the dying. So much so that, had I seen a flag like this back in the day (during the Millennial Kingdom, that is) I might think the British were coming to heal me rather than tax my rear end. Need I remind you though that, though the cross is often said to be the symbol for the tav, an X would be the original. Regardless, the people of the covenant couldn't slap enough marks of the covenant on their emblem. One over the other and then over the other again. You'd think the T for the Torah would be bleeding out of their ears then. What happened?

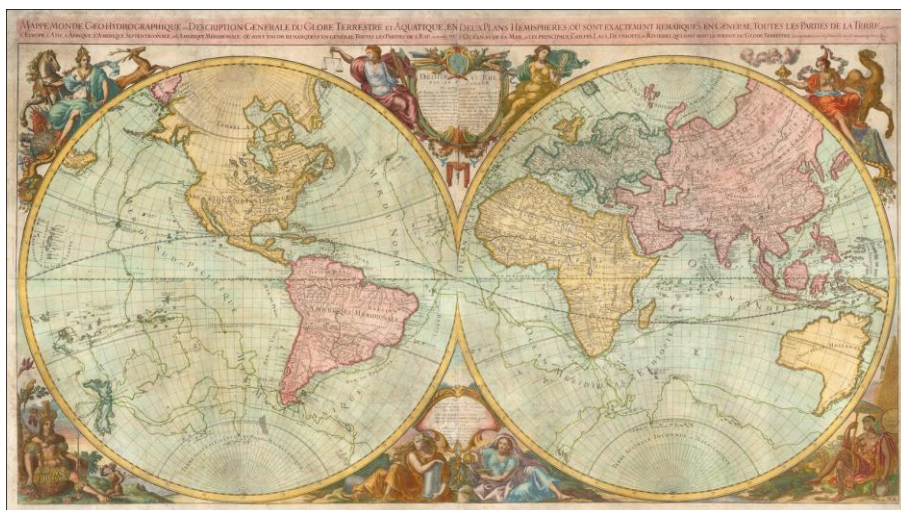


The Lost Tribes of Tartaria

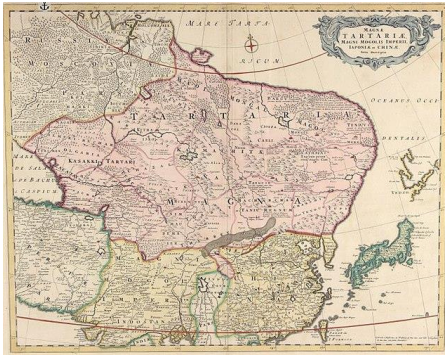
THE conspiracy this time around is that Tartaria has been scrubbed from His-Story but that's not nearly the whole of it. Many will throw names like Nikola Tesla at your feet and claim it was free energy they were attempting to suppress, which by all indications is true. Still not what I'm getting at though. My aim here is to widen your peripheral vision so as to include the whereabouts of the ten tribes of Yashar'el. Notice how I didn't call them lost just now. We keep using that phrase, the *lost* tribes of Yashar'el, and why is that? Most likely it is because our post mud flood inheritors desired their misplacement to be so.

Look, just because they were divorced from the land doesn't mean they forgot who they were and where they'd derived from. Maybe some did. Certainly not all of them though. Then again, now that I think about it, our Controllers were a wild success in so much as we have succumbed to the spoon fed narrative. That is to say, we too are lost, having forgotten who we are. Whether you derive from Mongolia or Nigeria, Cameroon or Sweden, Germany or the Navajo nation, the far greater likelihood is that you too descend from Avraham through one of the tribes of Yashar'el.

They were everywhere and had already planted their sukkah on the continents of the earth before the advent of the Millennial Kingdom. I aim to cover a great deal many of those geographical connections over the following so many pages. However large this paper grows is anybody's best guess. There was a time not so long ago when our mapmakers knew exactly what was going on, particularly where the Tartars were concerned. To call to mind the kingdom of Tartarie was to invoke the tribes of Yashar'el. They were one and the same.



Hopefully, you enjoy a topographical projection as much as the next man, because I'm thinking maps will be required of us. In recent decades, hundreds of these intricately hand drawn charts have surfaced from obscurity, each serving as another clue to our not-so-distant past. I have long poured over them, as I'm sure many of you have, speculating upon the possibilities without fully commenting upon the story they nearly all appear to testify to. This one in particular stands out as the cream of the crop, because look at what is happening. Stage right particularly. The earth has been divided into three separate segments according to the sons of Noah. Africa has been given to **Cham** and Europe to **Yapheth**. Those places we know about. If you don't believe me, then I will ask you to read Yovheliym (Jubilees) chapter 8 for yourself. But then check-out the pink stain on the map. It includes China and India, Russia and Mongolia in the far east as well as modern day Syria, Turkey, Israel, Iran, Saudi Arabia, and all the Stans of the middle east. **Grand Tartarie** belonged to **Shem**.



Genghis Khan^[note 4] (born **Temüjin**,^[note 1] c. 1162 – August 25, 1227)^[2] was the founder and first **Great Khan (Emperor)** of the **Mongol Empire**, which became the **largest contiguous empire** in history after his death. He came to power by uniting many of the **nomadic tribes** of the **Mongol steppe** and being proclaimed the universal **ruler of the Mongols**, or **Genghis Khan**. With the tribes of **Northeast Asia** largely under his control, he set in motion the **Mongol invasions**, which ultimately witnessed the conquest of much of **Eurasia**, and incursions by Mongol raiding parties as far west as **Legnica** in **western Poland** and as far south as **Gaza**. He launched campaigns against the **Qara Khitai**, **Khwarezmia**, the **Western Xia** and **Jin dynasty** during his life, and his generals raided into **medieval Georgia**, **Circassia**, the **Kievan Rus'**, and **Volga Bulgaria**.

There are of course dozens of maps depicting Grand Tartarie. They fluctuate in size, depending upon the year and the mapmaker's mood. Have you ever visited a Teppanyaki grill? The chef takes out his meat cleaver and slices and dices right in front of you while the flames are hot. This is often like that. I could show any number of maps to you and then you would tell me very few can agree. What does seem certain in all of this is that **Genghis Khan** has something to do with it. If you need a refresher, our Illuminati written history books portray him as a brutal emperor who massacred millions of Asian and Eastern Europeans. Yeah, that guy. Khan was the founder and first great Khan Emperor of the

Mongol Empire, which is furthermore said to have become the largest contiguous empire in history after his death in 1227. His arms reach extended all the way to the Gaza strip, which is modern day Israel. The maps of Tartaria attest to this much. I am showing you his [official bio](#) so as to highlight the glaring oversight. Nowhere is Tartaria mentioned, and why is that? The historians won't show you that part.

Or let us take the matter of history, which, along with religion, language and literature, constitute the core of a people's cultural heritage. Here again the Communists have interfered in a shameless manner. For example, on 9 August 1944, the Central Committee of the Communist Party, sitting in Moscow, issued a directive ordering the party's Tartar Provincial Committee "to proceed to a scientific revision of the history of Tartaria, to liquidate serious shortcomings and mistakes of a nationalistic character committed by individual writers and historians in dealing with Tartar history." 12/ In other words, Tartar history was to be rewritten--let us be frank, was to be falsified--in order to eliminate references to Great Russian aggressions and to hide the facts of the real course of Tartar-Russian relations. And this was no isolated case. In every Muslim area within the USSR, historians, on orders of the Communist Party, have rewritten history to distort the facts so that the Russians appear always in a good light. Needless to say, histories which present the facts truthfully have been withdrawn and destroyed, so that the present and future generations of Muslims are forever denied the chance of learning the true facts of their nations' past.

I might as well get this out of the way as well. You happen to be looking at a declassified [CIA](#) document from 1957 which describes Soviet Russia's cooking of Tartar history from the books. The writer says the history of Tartarie was rewritten but then corrects himself and clarifies that it was way worse in that it was actually falsified. In this way, the document suggests, the Muslims of that region, and in fact generations of Muslims have forever been denied the opportunity of learning the true facts regarding their nations past. *Hmmm*. That's a large swath of land to collectively erase the memory of but it appears as though the Russkies were a success.

But then I hope you noticed something regarding the mysterious disappearance of Tartarie. The U.S. didn't challenge the U.S.S.R., even if a scarce few of us happened to read about it in a declassified Intel report. Why not? I mean, had the United States Gubbernment wanted to beat the Communists at their own game, why not make a case for Tartarie in between the duck and cover drills? No, even the western World Order dropped Greater Tartarie like a bad habit. Kind of like how the Soviet's had the perfect opportunity to expose the Apollo 11 moon landing for

the obvious hoax that it was, and they bowed out. That should give us all pause as to *who* is actually calling the shots.

What we have before us is a missing Empire as well as an entire people group, seeing as how the Russians as well as the Muslims and *really* everyone, including the Chinese and the Americans, were spoon fed the usual propaganda. The reason why has been explained by many historians of Tartarie as of late. Greater Tartaria wasn't simply contained to Asia and eastern Europe. No, it was in actuality a worldwide Empire. Even the American continent participated. And you know my conclusions by this point. There are plenty of road signs to show the Millennial Kingdom of Mashiach happened already and that we are well traveled into the short season by this point. The evidence is in fact overwhelming. I have devoted the last few years of my life covering what happened in the whereabouts of [70 AD](#), its origins and its [end](#), the [cathedrals](#) they left behind, as well as the [hidden wilderness](#) where the party is ongoing (among dozens of other papers), while keeping completely mum on the lost tribes issue. Well, no longer. I have finally found my roadside directions in Scripture and am pleased to give you the downlow on Yashar'el and Tartaria.

⁴⁰ **Those are the ten tribes**, which were carried away prisoners out of their own land in the time of Husha the king, whom Shalman'ecer the king of Ashshur led away captive, and he carried them over the waters, and so came they into another land. ⁴¹ **But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,** ⁴² That they might there guard their statutes, which they never kept in their own land. ⁴³ And they entered into Perath by the narrow places of the river. ⁴⁴ For the most High then shewed signs for them, and held still the flood, till they were passed over. ⁴⁵ **For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arzareth.** ⁴⁶ Then dwelt they there until the latter time; and now when they shall begin to come, ⁴⁷ El Elyon shall stay the springs of the stream again, that they may go through: therefore, saw you the multitude with peace.

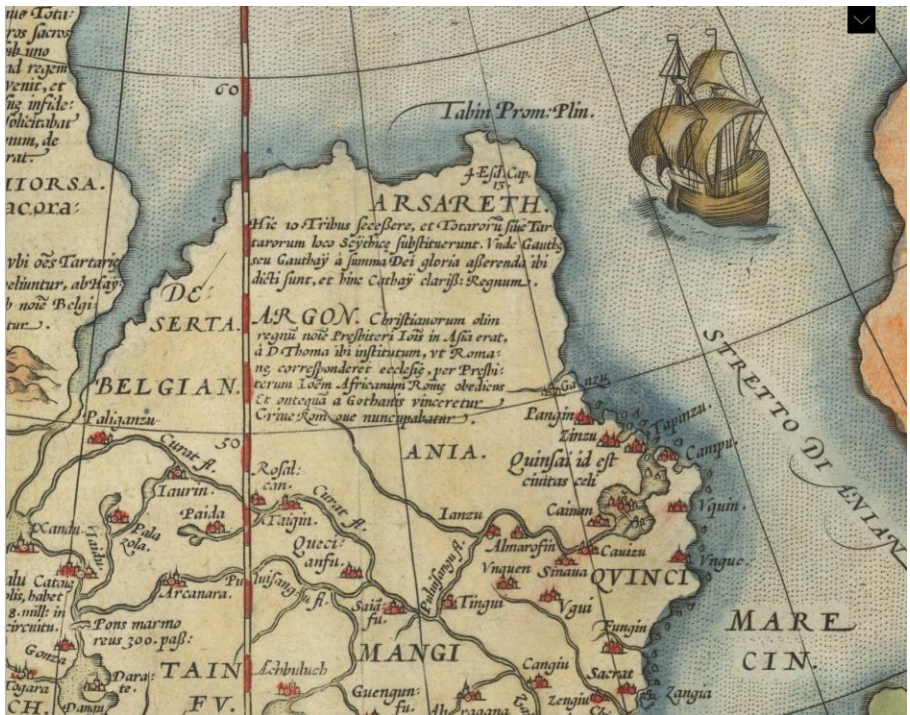
2 Esdras 13:40-47

The fate of Yashar'el is told to us in 2 Esdras. They were hauled out of the land by the Persians to places like Nineveh but then eventually hauled the U-Haul trucks east to a region called Arzareth. That's the key in all of this. It's not a mythological name if that's what you're thinking. The writer didn't just make a word up because it left a good aftertaste in the ears of his reader. No, Arzareth was a real place which could be found on topography, even if mankind had never dwelt there. He was giving us their coordinates and I finally know where it is.



I offer you a map of Tartaria. Study it well. There are literally dozens of these maps, though I think this one in particular will nab your interest. I make no promise of others, and so, you may need to refer back to it. I trust you at least know where Greater Tartarie *was* in the general vicinity of the world. Russia mainly, but also Mongolia. The map is dated to **1598** and actually covers a large swath of Asia. The two bodies of water in the upper lefthand corner is the Black as well as the Caspian Sea. The

mountain range to the south is the Himalayas, wherein India and China are nestled. It shouldn't be too difficult locating Japan—the green island in the ocean. The mass of land on the far right is a sloppy depiction of Alaska, Canada, and California. And so, find the ship passing through the Baring Strait, northbound. The land of Arzareth is portside.



Here is a closer view if that helps. ARSARETH is in bold print. Difficult to miss it. Not an inuendo either, seeing as how the mapmaker was kind enough to include a 2 Esdras 13 reference. It says '4 Esdras 13' but that's the same thing. I will remind you that the map is dated to 1598. The world has certainly changed since then, no? Gone are so many of these cities and place names. Try to find TARTARIA in any modern history book for starters but then what about some of these other references, like **Danorum** and **Nephtalitaru**? There



are two of your lost tribes, right there. Dan and Naphtali. Dan had the habit of naming all sorts of places after themselves, it seems. Dan-mark and Swe-dan immediately come to mind, telling us that they not only moved west, but they also had a hankering for the northernmost territories, much as it was during their tenor in Yashar'el.





Really, there is so much to explore that I don't even know where to begin. A prominent feature on the map can be found just to the south of ARSARETH. **Marco Polo** explored QUINCI on his travels and referred to it as the **city of heaven**. Stamp that onto your passport, why don't you? I'm sold. Today, the city is known as Hangzhou, and though our Controllars have undoubtedly done their part to carve it up from something once resembling a star fort city on the water into the unrecognizable, remnants of the *once* glorious Millennial Kingdom city can still be discovered. I am pausing to show you this because ARSARETH is a place but also a general term referring to the entire region. That couldn't be any more evident than with the Dan and Naphtali references. The tribes of Yashar'el weren't simply instrumental in cultivating the far east. No, the land itself was uninhabited before their arrival, as Esdras tells us. They built it from the ground floor up, and everybody including the mapmakers knew it.

Believe it or not, the very name Arzareth derives from the Torah, and *boy*, does it have a story to tell? You can read all about it in Deuteronomy.

²⁸ And Yahuah rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into **another** [אַרְצֵן 'e-res] **land** [אַחֶרֶת 'a-ḥe-ret], as *it is* this day.

²⁹ The secrets of Yahuah Elohaynu are given to his children and their sons forever and ever, that they may observe every word of the Torah.

Devariym (Deuteronomy) 29:28-29 [Cepher]

Arzareth is a combination of the two Hebrew words 'eres-aheret', which is translated to mean 'another land'. I'm actually wondering if Asia is a

distortion of the same name. Asia might imply another or an alternative land grab for the sons of Shem. Why were they sent to the other land? Because they rebelled against Elohiym's commands, *dub*. They hadn't even arrived in the promised land yet and already Yahuah was telling them what would happen. Their tenure wouldn't last long. It's a Biblical story for those of you who need caught up to speed, though here is the short of it. Yahuah handed Yashar'el a bill of divorce. Look it up in Yirmeyahu 3:8 if you don't believe me. And the thing about a divorce is that it's final. There was no returning to the land from which they were vomited.

It's not like he didn't give them another chance in Asia, *er*, in Arzareth though. And look at the reasons why Yahuah didn't give up on them. That they may observe every word of the Torah forever and ever. The ever was added for those who argue that forever is only a temporary word, LOL. Nearly everyone thinks they can do away with the Torah and that it will turn out different for them. The sons of Yashar'el were no different than most modern-day Christians.



I had stated a few pages ago how there are dozens of maps in antiquity worth referencing, as they nearly all seem to show the same results. Well, here's my favorite of the bunch. It's the [Urbano Monte](#) composite map which I so often talk about. It's dated to **1587**, though just between you and me the 1 is an 'I' for Jesus, telling us that the year of its creation is actually **587**. And look. There is **Arsaret** precisely where Tartarie ought to be. Land of the unicorn, apparently. Unicorns are a symbol of Ephrayim, you know.

Underneath the name ARSARET is a phrase. *‘done sono dieco tribu d’Israel.’* Those are foreign words. I’m detecting the hint of Latin. Fun fact: Russian is heavily influenced from the Latin despite being a Slavic language. Technically, all the Romance languages [Spanish, French, Italian, Portuguese, and Romanian] are descended directly from the same source. Latin. It’s a good thing that I took Latin in college. But then you should know in all confidentiality that I failed the course. Mostly because I handed in a blank final. Yeah, I was a rebel like that—and to what end? If only my professor had told the class, it was the official language of Tartaria we were learning. Or perhaps I should track him down some two decades later and let him in on the news, hoping he can translate the message for me. Then again, the old man is likely dead by now, Yah rest his soul. My only hope is to come out of retirement and give it the old college try. Here it goes.

Arsaret [with two pronunciations] and ten tribes from Yashar’el.

Hmmm. Supposing I translated the entire line correctly, then that’s a message I can fall behind, right there. Because as y’all know I can barely pronounce the names of foreign people and places correctly, given that I fall on the California spectrum of post-Babel tongues. And so, if there are two different ways of pronouncing something then I have a fighting chance.

The elephant in the room in regard to the Urbano Monte map is that it shows an actual elephant being carried off by a bird. But then an even bigger elephant is in how Urbano unashamedly lists a great deal many pre-existing cities across North America, conveniently where the World Fairs were held.



On closer inspection, they are a hop and a skip away from Arzareth, right across the quote-unquote “land bridge” which the Smithsonian people keep talking about. Kind of makes you wonder if the people of

Arzareth walked any place if you get my drift. Give me a moment for the usual cut and paste and I will show you what I mean.



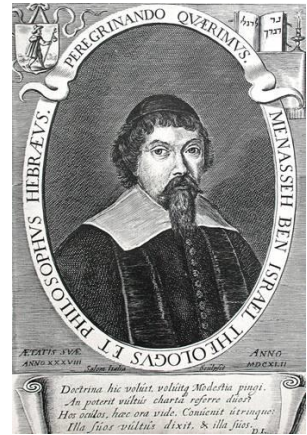
Among North America's cities, you should be able to spot the capitol city of **Quivira** of the Quivira Province easily enough, parked right alongside the two thatanka's. We are told that Quivira was a mythological city, one of the seven of gold which the conquistadors sought after, but come on. You and I both know Saint Louis when we see it. I'm thinking **Chiogiga** is none other than Chicago. There are dozens of other cities and it's a shame that they destroyed them because think of all the revenue from the World Fairs.



You will get cute and tell me the cities of the plane are Native Americans villages. Amazing then how **San Francisco** is listed among them. I wonder which tribe that one belonged to. Miwok, is it? I will remind you for the third time that the date on the map is **1587**. Official history claims

the city on the bay wasn't founded until 1776. *Oops*. But even then, its name was **Yerba Buena**. It wouldn't become San Francisco until 1835 or thereafter. Story has it that its first inhabitant, **William Richardson**, pitched camp out of a ship's sail on a sandy rise near what is now Grant and Clay. Yeah right. It wouldn't even receive the official San Fran title until January 30, 1847, in a perfect symmetrical build-up to the Masonic gold rush hoax. How very strange then, considering that a Spanish era map shows a city along the coast called San Francisco. Call me crazy but 16th-century mapmakers weren't prophets. Somebody is lying.

It's not like I'm the first to make the claim, either. The Millennial Kingdom had only recently met its end when, in 1650, somebody named **Manoel Dias Soeiro** brought the Yashar'el and American Native connection to everyone's attention. Manoel went by other names as well, **Menasseh ben Israel** being one of them. *Yup*. He was a **Jew**. Though his friends called him by his Hebrew acronym, **MB"Y** or **MBI**. No, I am not making this up. The writers of history might but I am not. [Seek him out](#) for yourself. He is also listed as a Portuguese rabbi in Amsterdam if you can make sense of that, a Gematria fanboy and **kabbalist**, a diplomat, and is also claimed to be the founder of the first Jewish printing press. Busy boy. Between you and me he looks like a Jesuit. That's just a hunch though. His group of friends were equally interesting. Many of them, including millenarian **Petrus Serrarius**, were promoting the same thing. Menasseh ben Israel's book, 'The Hope of Israel', promoted the idea that the Native Americans were the lost tribes of Yashar'el, and furthermore, that their discovery was a heralding sign of the coming messianic era.



That same year, in 1650, **Thomas Thorowgood** would go down as the first English author to make the case. Try to read his book title in one breath. '*Jewes in America, Or, Probabilities that those Indians are Judaical, made more probable by some Additional to the former Conjectures.*' From there, the lost tribes' idea continued with Establishment men such as **Cotton Mather**, the New Jersey lawyer **Elias Boudinot**, and the Quaker leader **William Penn**. Perhaps most notably in 1775, **James Adair**, a 40-year veteran

Indian trader, became a meticulous chronicler of the Native American religious and social customs when identifying Yashar'el in his equally long book title: *'The History of the American Indians...Containing an Account of their Origin, Language, Manners, Religion and Civil Customs.'* That's just like our Controllers to roll out the Truth and then tell us to forget about it.



Check out the tassels on these lovely young ladies, why don't you? It's like I've often stated, the people of the Torah simply don't wear tzitzits like they used to. Good for them. Keeping to their fashionable roots and doing it better than the rabbinical community.



The men as well. If these three don't spice up your Tartar sauce, then I can't help you. Gentlemen warriors, every last one of them. Also, it would be terribly difficult to forget about the Father Spirit with all those tassels blowing about in the breeze, now, wouldn't it? I'm getting all sorts of new ideas for how I'd like to go about town, moving forward. The guy from 'Dances With Wolves' had the right idea. I just may decide to find some moccasins and feathers for my next speaking engagement.



Now there is a good-looking couple, right there. Humanity has truly fallen from its nobler quote-unquote "pagan" roots. It is truly unfortunate that they were lied to when these photos were taken. Do they know it's Sukkot-time in Arzareth? If they do, then they're not talking, and I don't blame them. Best to kill them off and round the survivors up on the reservation, I suppose. That will teach them. Shut them up and indoctrinate them, cause them to forget about everything as well. It's so comforting knowing how

the good guys keep winning every war and then telling us about it in the History books, but I digress.

