



The *Many* Lives of Nimrod

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The Many Lives of Nimrod: *An Introduction*

SHEM *bar* Noach died **670 years** before the birth of Avram, according to the Greek Septuagint, and that's a problem. More like a plot hole large enough to ram the pope mobile through it. If you don't see the headache in the separation of some seven centuries, then it's like you trying to convince me that Nostradamus and John F. Kennedy were college roommates. A problem, but only for mortals. I am not giving up on the idea that Shem became a Melchizedek quite yet, despite the sheer number of people telling me I should altogether drop the subject and the literature associated with him. Books like Yashar for one. Let's talk about it then. I'm still holding that Yashar is legitimate. Legitimately corrupted but still legitimate. Even **Moses Samuel**, its 1840 English translator, admitted

that the book had been touched by the hand of the scribes. *Their* scribes. That's the messy business with research, right there. You are forced to get your hands dirty. Sometimes you even have to throw up your hands at the end of the day and choose to live in the tension.

All indicators tell me that the school of Shem was one for the angels. Classes were initially held on Mount Tsiyon. By the time that Yitschaq and Ya'aqov became students, the bookwork was being managed in Paradise. Even the Masoretic timeline admits that to be the case. What I am claiming is that Shem was an immortal by the time that he became a Melchizedek. You barely have to read between the lines to come to that conclusion. The problem with most in a post Newtonian world is that something like that is even remotely possible. What *do* they teach children in school nowadays? I think it is the most likely possibility of all.

Coming to terms with the immortal Shem storyline got me thinking. If Shem and Nimrod were contemporaries, and they most certainly were, then how was Ya'aqov's twin brother capable of killing him? That's what it says right *here*.

⁷And Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking place, and drew his sword, and hastened and ran to Nimrod and cut off his head.⁸ And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword.

Yashar (Jasher) 27:7-8 [Cepher]

Nimrod would have been old. Far too old to be offed by Avraham's grandson. We're talking ballpark figures of **1200 years old**. I could accept that Esau coldcocked an old man in a wheelchair, but not even Methuselah surpassed a thousand. I've already crunched the numbers. Perhaps we will go over my chart in a little while but for now try to *follow* along. Nimrod was Cham's grandson. Meanwhile, Shem's grandson Qeynan lived only 330 years after his son Shelah was born, making him 460 in all. Tack on another 132 years between the birth of Qeynan and the flood and you can see that Qeynan would have died 592 years after

the flood. Avraham wouldn't come along for an additional five-hundred years and some change. What gives?

And then I read stuff like *this*.

⁸ It came to pass that Shem marched with an army to Babel and overtook Nimrod in battle. **The sword of Shem rent Nimrod asunder.**

The Book of the Two Pearls 2:8

Kind of difficult to claim that Shem killed Nimrod in battle if Esau was the one to spring from the bushes and plant a roundhouse kick on the oldest man who ever lived some several hundred years later. While you're processing the paradox, I've got another passage for your consideration. **WARNING:** It's not for the faint of heart. Probably a good idea to read with stumbling lips rather than out loud. Hide the wife. Hide the children. It goes something like *this*.

²⁰ Then Ogias entered the blood pit of Ba'al of the earth. And **Ogias** stepped forward and pulled at the head and skull of **Nimrod** as **King Og** pulled at the ankles. And Nimrod's neck [gave] first, and Ogias wrenched it free. And as Nimrod's flesh tore, **he gave up the ruach** and was eaten with [worms]... And Ogias and King Og, in celebration... the great dragon of old... the pit and the fire... in preparation.

The Book of King Og 5:20

Probably didn't expect that. Nimrod's head was pulled off by brute strength rather than decapitated. Graphic, I know. But then what killing isn't? Don't say I didn't warn you though. In any *normal* murder investigation, the plausibly guilty will schmooze up to the investigator hoping to avoid the suspects list. Not so with Nimrod, apparently. Shem seemed to skate under the radar, but then we have three other individuals anxiously lining up to claim they're responsible for doing him in. Esau, Ogias, and Og.

What I didn't tell you though is that the killing of Nimrod at the hands of Ogias and Og happened on the *very day* of Noach's flood. And I know what you're already thinking. Nimrod was a grandchild of the Cham clan. Therefore, getting wacked while the ark set sail in the background is totally out of the realm of possibility. Is it though? Perhaps so. I wasn't there and wouldn't really know. I certainly don't have all the answers. This is an open book test and I'm learning as I go. The 7,000-year paradox just so happens to be where my report has landed me. Three separate lives. Three separate killings. Three alternate timelines.

This is the story of Nimrod.



Will the *Real* ~~Nimrod~~ Moshe Please Stand Up?

HISTORY never records for us the *person* Nimrod. We are given a shortlist of names to work with. King **Ninus** of Nineveh and **Gilgamesh** of Uruk are two contenders. Nobody is fingering Nebuchadnezzar II, and for *seemingly* obvious reasons, but I have my reasons for suspecting him as well. Nimrod assuredly had many names. What most people don't know is that **Moshe** had many names as well. It seems like nearly everyone in his upbringing referred to him as something else, anything other than the name we call him. Consider the following.

²⁴ And at the end of two years, when the child grew up, she brought him to the daughter of Phar'oh, and he was unto her as a son, and **she [Bathia] called his name Moshéh**, for she said, Because I drew him out of the

water. ²⁵ And **Amram** **his father called his name Chabar**, for he said, It was for him that he associated with his woman whom he had turned away. ²⁶ And **Yokeved** **his mother called his name Yechutiy'el**, Because, she said, I have hoped for him to El Shaddai, and Elohiym restored him unto me. ²⁷ And **Miryam** **his sister called him Yered**, for she descended after him to the river to know what his end would be. ²⁸ And **Aharon** **his brother called his name Aviy Zanuch**, saying, My father left my mother and returned to her on his account. ²⁹ And **Qohath** **the father of Amram called his name Abigdor**, because on his account did Elohiym repair the breach of the house of Ya'aqov, that they could no longer throw their male children into the water. ³⁰ And **their nurse called him Aviy Sokoh**, saying, In his tabernacle was he hidden for three months, on account of the children of Cham. ³¹ And **all Yashar'el called his name Shema'yahu**, son of Nethan'el, for they said, In his days has Elohiym heard their cis and rescued them from their oppressors. ³² And Moshe was in Phar'oh's house, and was unto Bathia, Phar'oh's daughter, as a son, and Mosheh grew up amongst the king's children.

Yashar (Jasher) 68:24-32 [Cepher]

See what I mean? His mother called him Yechutiy'el. His sister called him Yered. His brother called him Aviy Zanuch. His father called him Chabar. His grandfather called him Abigdor. His nurse called him Aviy Sokoh. Yashar'el called him Shema'yahu. It is only Bathia, his adoptive mother and the daughter of Pharaoh, who called him Moshe. We are not told however what Pharaoh called him.

If I had to take a crack shot at it, I'd go with **Amenemhet IV**. That's what I *suspect* Pharaoh called him. Amenemhet IV. No, I can't prove that to be fact. It's another hunch, and worth consideration. Here's why. His father, **Amenemhet III**, was the 6th Pharaoh of the 12th dynasty, and I know we're dealing in *official* history, but hear me out on this one. Amenemhet III had no son. I know I said Amenemhet IV was his son but that's not entirely accurate. He did however have a daughter. Her name was

Sobekneferu. While Amenemhet III and the princess still lived, Amenemhet IV was not only adopted but co-reigned with Pharaoh for 9 years over Upper and Lower Egypt. Did Sobekneferu raise him? It seems plausible. For whatever reason, Amenemhet IV suddenly disappeared from history. No burial tomb to speak of. Not even his ancestry is recorded. When Amenemhet III died, his daughter Sobekneferu filled in where Amenemhet IV was intended to rule. Her reign lasted only 4 to 8 years, and then she too died.

Here's where it gets fascinating. Egypt's wealth and power reached its peak in the 12th dynasty under Amenemhet III. Without an heir, his kingdom began to fall apart. **40 years** after Amenemhet IV's mysterious absence, **Neferhotep** suffered his kingdom to even greater losses. His military was apparently decimated. We'll just chalk that one up to the Red Sea crossing. The slave city of **Kahun** was abandoned. I think we all know why. And once more, Neferhotep's body was never found. Shortly after Neferhotep's death, Egypt was destabilized and overrun by the Hyksos. The Hyksos appear to be the Biblical Amalekites, and their genealogy can be traced to Edom. Point being, Amenemhet IV went missing, and Egypt's greatness had forever ended. Did Amenemhet IV return 40 years later and finish the job?



Will the Real ~~Nimrod~~ Aviymelek Please Stand Up?

OH man. I'm kicking myself for missing out on another golden opportunity during the original publication. If this is your first encounter with my Nimrod research project, then don't sweat it. The point that is currently being made centers upon the many different names attributed to any one individual, but then what about the many individuals who are identified by the *same* person? **Aviymelek** is one of them. He *also* was a contemporary of Nimrod though we are never told if they encountered each other much less if they were related. He may very well have been a child of Nimrod though his bio isn't what I'm after at the moment. Aviymelek is most known for his encounter with Avraham and Sarah, his quote-unquote "sister." If you haven't the faintest clue what I'm talking about then here is a refresher.

20 AND Avraham journeyed from thence toward the country of the Negev, and dwelt between Qadesh and Shur, and sojourned in Gerar. ² And Avraham said of El-Sarah his woman, She is my sister; and Aviymelek king of Gerar sent and took Sarah. ³ But Elohiym came to

Aviymelek in a dream by night, and said to him, Behold, you are but a dead man, for the woman which you have taken; for she is a man's woman.

Bere'shiyth (Genesis) 20:1-3 [Cepher]

Notice how I didn't highlight anything. That's because there is nothing there which needed to be seen. It's all review for the course. Avraham was a serial offender of the "Sarah is my sister" claim, and so, Aviymelek decided to swoop in on a fine catch. It obviously ends well and Yahuah Elohiym doesn't end the king of Gerar. In another verse or two we come to learn that Aviymelek was off the hook because he never touched her to begin with. There is lots happening in this story, and according to "The Writings of Avraham", Aviymelek and the Prophet were mates at the School of Shem, but none of that has anything to do with the point I am hoping to make. Thanks for your patience. I am getting to it.

¹⁹ And at the revolution of the year Aviymelek king of the Philistines died in that year; he was one hundred and ninety-three years old at his death; and Avraham went with his people to the land of the Philistines, and they comforted the whole household and all his servants, and he then turned and went home.

²⁰ And it was after the death of Aviymelek that the people of Gerar took **Benmalich his son**, and he was only twelve years old, and they made him lying **in the place of his father**. ²¹ And **they called his name Aviymelek after the name of his father, for thus was it their custom to do in Gerar, and Aviymelek reigned instead of Aviymelek his father, and he sat upon his throne.**

Yashar 24:19-21

Aviymelek died. You would think that would be the end of the Aviymelek title then, right? Apparently not. Benmalich seems like the perfect name for his successor. Ben means son. The son of Melek. Sounds like a great way to differentiate one from the other but Aviymelek was already either a franchise or a viable product. He literally took the place of the former

king, dropping the name ‘son of’ and *becoming* the father. It makes you wonder how many Aviyemelek’s there actually were and if the Aviyemelek who befriended Avraham was even the first.

⁵ Aviyemelek, son of Aviyemelek, reigns now in the place of his father in Gerar, and he, too, is a mighty man of Elohiym.

The Writings of Avraham 159:5

A *second* witness. If I didn’t know any better, I’d say we have the practice of sun worship before us. Something akin to the Mysteries of Isis, like how it was going down with the Pharaoh’s in Mitsriym. Except here we can see Aviyemelek was a mighty man of Elohiym like the Aviyemelek before him. I’ll let you figure that one out then.

There’s more to this name correlation though. Perhaps the Genesis 20 story did serve a purpose after all because I’m detecting a repeated event among these Aviyemelek rulers.

⁴ And when Yitschaq came to Gerar, the people of the land saw that Rivqah his woman was of a beautiful appearance, and the people of Gerar asked Yitschaq concerning his woman, and he said, She is my sister, for he was afraid to say she was his woman lest the people of the land should slay him on account of her. ⁵ And the princes of Aviyemelek went and praised the woman to the king, but he answered them not, neither did he attend to their words. ⁶ But he heard them say that Yitschaq declared her to be his sister, so the king reserved this within himself.

Yashar (Jasher) 28:4-6 [Cepher]

Like father like son, I guess. Avraham was a serial offender of the “Sarah is my sister” claim as was Yitschaq after him. Good thing the new Aviyemelek figured that one out, though it took some sleuth skills to do it. What do you suppose the writers are attempting to convey? Understand I am not attempting to tell you the two occasions should be accredited as

the same. Some commentators attempt to do that when they undress repeated events in the Torah, though I am not. Perhaps this all surmounts to a sin of the fathers scenario or simply a test from one generation to the other. Not really sure on that one. But you should be able to see how readers might easily confuse these two individuals for the same person.

Moving forward, that will be my thesis regarding Nimrod. He was very much like an Aviymelek in that we are actually seeing double—if not triple or quadruple. Our Controllers did some very simple swapping of words to cause the confusion. That shouldn't really surprise you since I have already shown in my 7,000-Year Timeline Deception paper that they corrupted the dates like it was nothing. We are given hints though in the person, or rather untold number of *persons*, Aviymelek.



Will the *Real* Nimrod Please Stand Up?

THE DEFINING difference between Moshe and Pharaoh is that one is a name and the other a title. There was only one Moshe but many pharaohs, as you well know. How come Moshe or any other writers of Scripture didn't think to name the Pharaoh's? They're simply Pharaoh. This Pharaoh or that Pharaoh. It actually manages to lend a hand to the Mysteries of Isis narrative; the son *is* the father and all that. Well, I'm beginning to think the same thing about Nimrod. He's a name, but also so much more than a name. Knowing what we do of Moshe, it shouldn't be a stretch of the imagination to figure that Nimrod went by many names. And for the writer of Scripture attempting to describe him, *vice versa*. The many names and persons were sometimes known only as one. We are all familiar with *this* passage.

⁸ And Kush begat **Nimrod**: he began to be a warrior and hunter in the earth. ⁹ He was a warrior hunter before Yahuah: wherefore it is said, Even as Nimrod the warrior hunter before Yahuah.

Bere'shiyth (Genesis) 10:8-9 [Cepher]

It says Kush begat Nimrod. I take that to mean Nimrod was his name. Maybe not his birth given name. Perhaps his mother and his grandfather and his brothers and sisters and cousins and children and grandchildren, as well as his subjects, each called him by a different name, but this is all we have to work with at the moment. Nimrod. *Well*, not quite.

And Nimrod dwelt in Babel, and he there renewed his reign over the rest of his subjects, and he reigned securely, and **the subjects and princes of Nimrod called his name Amraphel**, saying that at the tower his princes and men fell through his means.

Sefer haYashar 11

There you have it. After the tragedy of Babel, Nimrod is given another name to go by. Amraphel. But then look at how 'The Clementine Homilies' names him.

In the seventeenth generation **Nimrod I**, reigned in Babylonia, and built a city, and thence migrated to the **Persians, and taught them to worship fire**.

Recognitions of Clement 1.30

Some versions just say Nimrod, while multiple others, including my own, christen him with the name Nimrod I, telling us there's at least a Nimrod II somewhere down the turnpike, if not a III or IV. Perhaps Nimrod I was diced by the samurai-like sword skills of the Shem bar Noach, whereas Nimrod II or the III or the IV was blindsided by Esau. We shall have to keep reading elsewhere to find out more information.

Those multiple death scenarios will be further explored in a little while, but for now, I can't read something like Nimrod I, teaching the Persians to worship fire, and let that pass. I'd be letting the ball drop if I did. That's *huge*. Worshiping fire is an immortalization rite. The ancients would pass their children through the flames, often in worship of Ba'al. For example:

Moreover, he [Achaz] burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom Yahuah had cast out before the children of Yashar'el.

Divrei Hayamiym Sheniy (2 Chronicles) 28:3 [Cepher]

Passing one's child through the flames in the valley of the son of Hinnom isn't irony either. Another name for the valley is **Gehenna**. Otherwise known as the lake of fire, which is in the *third* heaven. You might be asking yourself why a parent would want to toss their child into the lake of fire. They were attempting to immortalize them, and potentially others, if not themselves, thereby sparing the neophyte from what is destined to come. Total annihilation by fire. Notice how it is Nimrod who introduced this practice to the world. Nobody else. Not even before the flood. *Here's* how they did it before the flood.



¹⁸ And **Lamech** and **Uvall the Giant** then [sacrificed] to [...] Leviathan and taught the sons of Qayin and Sheth how to **pass their children through the waters** to [...] **Leviathan**.

The Book of Lamech of Cain: and Leviathan 4:18

Before the flood, they passed their children through the water and right into the mouth of Leviathan. Afterwards, through the flames. That's because they all knew the floodwaters were coming, but rather than repent of their sins, they wanted to circumnavigate Yahuah's set-apart ways and escape death by their own method. Afterwards, the Most-High had promised never to flood the world again, exchanging his judgement to that of fire. Alternatively, as immortal rites are concerned, it was Nimrod who connected the dots and made that transition.

Of course, this gives us even greater context to Nimrod's attempt at tossing Avraham into the flames. The story is found in Yashar among other places like The Writings of Avraham, and it is given mention in the Genesis Targum. I'm going to give you the shortened version though.

Avraham who is the poor youth, and in whom was the spirit of prophecy from Yahuah, and to whom Yahuah was known when three years old, and who would not worship an idol—than **the wicked Nimrod**, who was an **old and foolish king**. And because Avraham would not worship an idol, he threw him into the burning furnace, and a miracle was performed for him from Yahuah of the world, and he delivered him from it; and **even after this, Nimrod had no sense to be admonished not to worship the idol which he worshipped before.**

Ecclesiastes Targum 4:13

Seems like Nimrod was appeasing the gods again and his worship service backfired. I figure the miracle preformed had a message attached to it. Yahuah was letting Nimrod and the subjects of his kingdom know how those immortal rites would go down in the coming judgement. Only the set-apart would escape Gehenna's destruction and live on into eternity. But as you can clearly see, a very *old* Nimrod did not have the sense to admit, much less notice, that he was going about it all wrong. He wanted to conquer heaven, as well as mortality, without following the path of Shem bar Noach or Avraham and the Melchizedek Order.

And in the days of **Nimrod**, the mighty man (or **giant**), **a fire appeared which ascended from the earth**, and Nimrod went down, and looked at it, and **worshipped it**, and he **established priests to minister there**, and to cast **incense into it**. From that day the Persians began to worship fire, [and they do so] to this day.

The Book of the Cave of Treasures

There is the fire worship again but from a different His-Story provider. It is once again attributed to the Persians but originating with Nimrod, just

like the Clement passage. So, what we have here is another confirmation. If I'm reading it correctly, priests were employed to stoke the fire so that the worship might be an ongoing thing. I'm guessing this was the very fire which Avraham was later tossed in, even if there were numerous Nimrod's between this and that one. The *same* passage also claims that Nimrod was a giant. I know we haven't gotten to naming the first Nimrod yet, but when we do, there is your connection. The Prometheus-like discoverer of fire was a giant and the first Nimrod. Jump a couple of paragraphs down and then we read: the boo

And Nimrod went to Yôkdôrâ of Nôdh, and when he arrived at the Lake (or Sea) of Atrâs, **he found there Yônṭôn, the son of Noah.** And Nimrod went down and bathed in the Lake, and he came to Yônṭôn and did homage unto him. And Yônṭôn said, "Thou art a king; does thou homage unto me?" And Nimrod said unto him, "It is because of thee that I have come down here;" and he remained with him for three years. And Yônṭôn taught Nimrod wisdom, and the art of revelation (divining?), and he said unto him, "Come not back again to me."

Pause. There is more to the passage, but I will ask you, *who* is the fourth son? I thought Noach only had three sons. Cham, Shem, and Yapheth. Never heard of Yonton before. The incident involving Cham snooping around into Noach's nakedness would be the answer to that one. Yonton was probably none other than the fruit of that incident, though he went by another name. **Qeynan** was the child of incest. Not only was he Noach's son, but he was *also* his grandson, thereby making him a cursed child. We haven't gotten to the further adventures of Cham quite yet in this present discussion. He was a problem child and then something. You'd think Nimrod would learn the art of divining from him, but Cham was too busy toppling thrones. They might have not even gotten along. It would explain why Noach's fourth son taught this practice to the giant Nimrod. Qeynan or rather Yonton didn't fall very far from the tree.
Continuing.

And when Nimrod went up from the east, and began to practice the art of divining, very many men marveled at him. And when Âdhâshîr (Ardeshir?), the priest who

ministered to the fire that ascended from the earth, saw that Nimrod was practicing these exalted courses, **he entreated the devil, who appeared in connection with that fire, to teach him the wisdom of Nimrod.** And as the devils were in the habit of destroying those who came nigh unto them by sin, the devil said unto the priest, **“A man cannot become a priest and a Magian until he hath known carnally his mother, and his daughter, and his sister.”** And Ídhâshîr the priest did this, and from that time the priests, and the Magians, and the Persians take their mothers, and their sisters, and their daughters to wife.

The Book of the Cave of Treasures

With each of these passages I feel like a dump truck is backing up and unloading all over the desk where I presently work. *Beep-beep-beep*. There is excrement all over this one and I am not ready to address the full picture quite yet. You will have to take a mental note of the part where the Magian was expected to carnally know his mother, daughter, and sister in order to follow in Nimrod’s footsteps, as that procedure will be explained a little later down the road. The reason being is that some of you are already saying Semiramis is being implicated here. Perhaps so, but my present conclusion has assigned her to another Nimrod entirely. This is the *first* Nimrod. The man who *became* a Giant. The discoverer of fire as an immortalization rite. What we see in this passage is that the devil taught those mysteries rites to the priests tending the fire. Was this The Devil or simply a devil, and was the same devil responsible for instructing Nimrod. I ask because Nimrod’s instructor in the worship of fire was given a name in another text, and you’ll probably never guess who it was.

³ Moreover, **Nimrod** was instructed in all the secrets of the evil combination by his father **Qayin, for Qayin had not perished in the flood.**

The Writings of Avraham 18:3

Mm-hmm, Qayin survived the flood, but how can that be? Most people will test a book as to its Scriptural potential and if there’s one passage which

they don't like, they'll throw the entire thing out rather than wrestling with the implications or admitting that it is perhaps their doctrine which is wrong and not the book. This is like that with The Writings of Avraham. I have had several individuals now point to this specific passage and claim it's proof enough that the entire book needs disposed of.

Qayin surviving the flood isn't speaking of his physical self though. No, the son of HaSatan was a terrestrial ruach rather than a heavenly born one. If more explanation is needed, then reading my [Preexistence](#) paper will be required of you. Here is the *short* of it. Heavenly ruachoth return to the Father of Ruachoth upon their death, whereas terrestrial ruachoth become demons. The terrestrial ruachoth, which included the children of the Watchers, may have died during the flood but they became the living dead afterwards in the form of wandering ruachoth. *Demons*. As the first Master Mason, Qayin was one of them. He was the one instructing Nimrod to transition from the worship of water to that of fire. How any of this was possible can only be attributed to Qayin being the direct offspring of HaSatan rather than A'dam. And now I am curious. What sort of world leaders has Qayin instructed, let alone possessed, over the millennia? By the time this is over, you may be asking the same question regarding Nimrod.

I said we would get to Semiramis a little later down the road, and we will. Meanwhile, knowing the identity of the so-called devil who instructed the Magi of Babylon is telling. Qayin knew his sister. *Check*. You will have to read that disaster for yourself in 'First A'dam and Eve'. The desire to carnally know his own sister aided in Qayin's bitterness which led to the murder of H'avel. Did he also know his mother? Not sure on that one. The same book definitely has him beating her though. It is quite possible that Qayin carnally knew *another* mother, **Lilith** being her name. That is just another investigative hunch though.

About the one and twentieth year of this his return from the above written voyage, Noach began to divide kingdoms, and also to erect monarchies in the world: of which, **Nembroth the Giant, the son of this nephew Cush, who was the son of Cham, was first of all established**, in the hundred and one and thirtieth year after the inundation, and **he was called the first Saturn**

or king over the Babylonians and Assyrians, who afterward in a fair Campania called Sennaar, laid the foundation, and **erected the great tower and city of Babel**, which he had caused to be built even to the height of the highest mountains, but after by the confusion of languages it was given over and left unfinished. Nembroth after this lived in peace and tranquility **56 years**.

The Travels of Noach Into Europe

What have we learned from this? The builder of the Tower of Babel was a Giant named Nembroth. We already knew Nimrod was a giant but now we're seeing a confirmation from a different angle. He went by another name as well. Saturn. Nembroth was the first Saturn by which Saturn worship derives. But seeing as how he was the builder of the Tower and Babylon, we can also deduce that he was Nimrod. The writer doesn't outright say Nimrod, but he needn't have to. Nembroth is further identified as the son of Cush who was the son of Cham. This is what I was saying earlier about the man having many names, and over multiple generations from father to son, which often causes confusion. The transition between the first Nimrod and the second Nimrod can be seen in another passage from the same book.

It hath been mentioned before, how that upon Noach's first departure out of Armenia, he constituted and established his **nephew Sabatius Saga**, surnamed **Saturn**, to rule as King and Patriarch over that country; the time of **the reign of Iupiter Belus, the son of Nembroth, the second King of Babylon**: who yielding unto his disobedient desires, and coveting to command as sole Monarch of the whole world, was the first violator and infringer of the ordinances appointed in those days, and by whose means the golden age afterward lost such her title, and never since was called so: for before such his over haughty humors, all things were peaceable, common, and free. This Iupiter endeavored by all devices possible to overturn the greatness of Sabatius Saga, surnamed Saturn, and commanded also **his son Ninus** to undertake all means how to bring him and his family to death and

destruction: which thing they jointly effectuated so far, as hardly escaped he the snares and subtleties laid to entrap him.

The Travels of Noach Into Europe

The son of Nembroth the Giant was somebody who would later be known as Jupiter Belus. Hmm, Belus is just a play on **Bel**, which mean's **Ba'al** or "Lord" in the Semitic language. Sounds like a Nimrod name if I've ever heard one. You may have heard of this Jupiter fellow in grade school or college. He became an elohiym and they named a planet after him. I'm quite sure he went by another dizzying spell of names as well, but the other one you already know, Nimrod. Try not to be confused when I tell you that this Nimrod, the second Nimrod, was not the builder of the Tower. No, the builder of the Tower was the first Nimrod, Nembroth the Giant. Iupiter Belus was the second king of Babylon but also appears to be the first king of Assyria. You'll see where I'm sourcing that information in a moment.

Well, Iupiter the son of Nembroth had a son of his own. He probably had many sons, but the greatest among them was listed here as Ninus, the third king of Babylon. Are you ready for this? Ninus was *also* Nimrod.

The other confusing part about this passage is trying to figure out who Noach's nephew was. Here he is given the name **Sabatius Saga**, but if I recall, Noach entered the ark with his wife and three sons as well as their wives. There was no nephew. The only nephew I have ever read about derives from 2 Chanok. Noach had a brother named **Nir**. The name of Nir's son was **Melchizedek**. Melchizedek was the *first* Melchizedek. Afterwards, the name appears to have become a title; a title like Nimrod or Pharoah; a title which Shem would eventually be inferred. I should probably mention that Melchizedek ascended to heaven before the flood, being promised for another hour. And so, naming a nephew of Noach Sabatius Saga certainly has my interest.

It seems as though the general consensus is that Sabatius Saga and Shem are the same person. Then again, most people don't have the faintest clue that Shem wasn't the first Melchizedek. The confusion is understandable. I *checked*. Sabatius Saga means: "The Holy One, the Lord of Hosts." Until

further evidence is presented, I'm holding out that Sabatius Saga is the first Melchizedek returned to complete his mission. He was a thorn in the side of Iupeter Belus and ruled from Armenia. Belus was apparently incapable of defeating him, but then again, so was his son Ninus. Ninus was specifically tasked with bringing his family to destruction. A prominent member of the Melchizedek family was Avraham.

First among whom is named a certain king Nimrod, the magic art having been handed down to him as by a flash, whom the Greeks, also called **Ninus**, and from whom **the city of Nineveh took its name**.

Recognitions of Clement 4:29

In review, Nembroth the Giant built the Tower of Babel. He was the first Nimrod. Belus was the second Nimrod who succeeded him, by which history would call him "Lord". And then Ninus was the third, who built the city carrying his name. Nin for Nineveh. In turn, Nineveh would be recorded as the hub for **Ishtar** worship, denoting Ninus' mommy. Well, look what else we read about him.

Ninus, then, who **succeeded his father Belus**, the first king of Assyria, was already the second king of that kingdom **when Avraham was born** in the land of the Chaldees.

Saint Augustine: The City of God: 18:2

This quote derives from **Augustine** (*I know*). He may have been a NOC for Rome but that doesn't make his information inaccurate. There were any number of other historians claiming the same thing and he needed to come across as credible if he wanted to push Rome's agenda forward. Let's not get sidetracked though. We have already read about how Belus instructed Ninus to wage war against the Melchizedek people group. Well, Ninus was the Nimrod of Avraham's generation.

Suddenly, the stories we read in the Masoretic are beginning to make a whole lot more sense when lining up these events with the perceived paradox of LXX literature. Nimrod may have lived a great many years,

but over a millennium needn't be his number. The first two Nimrod's could have lived 500 years each, with the third and the fourth seeing their decades radically decreased. Yes, there is a *fourth* Nimrod. We haven't gotten to him yet. There is a plethora of players everywhere, Nimrods and Melchizedek's, and as I have already mentioned, the confusion is understood. It is undoubtedly determined to be so by our Controllers, and likewise intended by a certain segment of the scribes.

There are numerous confirmations on the *multiple* Nimrod's. Apparently, the ancients seemed to have a good grasp on the matter until the Masoretic timeline overturned the discussion. Here is *another* confirmation.

He began also first to set down laws, precepts, and directions unto his people, and to possess them with the opinion of good obedience unto their prince, and persuaded them by fair and gentle means to the embracement of civil and quiet life and conversation: and this, Berosus saith was performed and done in the fourth year of **Ninus king of Babylon ... and in this kings government was the Patriarch Avraham born**, which was just by all nearest computation, towards the end of his reign, and in the four and fortieth year of the before specified Ninus king of Babylon.

Travels of Noach Into Europe 51

The temptation will be to confuse the moral laws of conduct put forward by Ninus with the Code of **Hammurabi** but I'm not so certain that needs to be the case. The kingdom of Nimrod was a vast place spanning centuries and with hundreds of players grasping for power. Even if the Hammurabi Code was Nimrod, as some suggest, it could have been any one of the Nimrods. The confirmation I wanted you to notice was Avraham. But not just any Avraham. The Patriarch Avraham, as if there were another. This is the *same* Nimrod who tossed him into the flames. Yashar records the event though the passage I showed you derived from the Ecclesiastes Targum. Ninus or rather Nimrod was hoping to kill Avraham long before the fire incident though. He was making attempts

at his life from the very moment of his birth. Reading from Yashar this time.

³⁵ And Terach took Avram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly. ³⁶ And Yahuah was with Avram in the cave, and he grew up, and Avram was in the cave ten years, **and the king and his princes, soothsayers, and sages, thought that the king had killed Avram.**

Yashar (Jasher) 8:35-36 [Cepher]

I am showing you this small passage as evidence that the deed was done, or rather attempted, when in fact there is an entire chapter of dialogue pertaining to Terach, the soothsayers, and Nimrod leading up to this event. It involves a star in the heavens, much like the one that appeared for Mashiach, an event which promised to disrupt the kingdom of Nimrod. You will have to read the chapter for yourself. The whole event can be summed up though in one *single* passage.

¹ **ON the night that I was born, there were great signs in the heavens, and when Nimrod's astrologers saw them, they were astonished and they spoke evil of me to the king, saying that surely, I should overthrow his kingdom.**

The Writings of Avraham 22:1

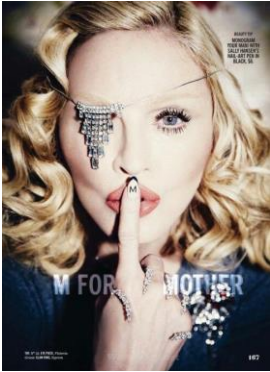
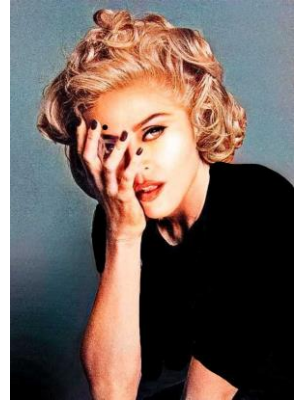
Remember now, I have already shown you that *this* Nimrod was the third successive Nimrod to rule from Babylon. He had many names but Ninus was a prevalent one. This may be repetitive for some, but I am attempting to starve off any confusion. And there *is* confusion. People *are* confused. The narrative was set up that way, thanks in part to the scribes who succeeded in making the Masoretic timeline the narrative of the land. I had started out saying how numerous individuals were telling me the finer points of the Yashar story needed altogether dropped if the LXX timeline was the more accurate one. But even proponents of the Septuagint

understood that Avraham's infant murder attempt was genuine. The *following* text sides with the LXX in this Civil War and *look* at what it says.

On the day of the birth of Avraham the house shone with a bright light. Many people fell down, and there was a cry in a loud voice, which said, "Woe is me! Woe is me! **For he who shall crush my kingdom hath been born.**" And he who cried out wept, and described the events which should take place, saying, "It is he who shall burn down my abode." And there were among the people certain men who said, "Kill this child forthwith," and those who spoke thus knew well that grace would be given to Avraham. And God set mercy in the heart of the father of Avraham, and he said to the Satans, "Whence come ye, O ye who tell me that I should kill my son who is a gracious gift of God?" And he reared the child . . . And Avraham was circumcised by the hand of Gavriy'el and Miyka'el, who helped him. *From the Book of the Mysteries of Heaven and Earth.*

The Book of the Cave of Treasures

Well, I'll be. I've never heard of 'The Book of the Mysteries of Heaven and Earth' before. No doubt another enticing read to add to my ever-growing stack of buried texts list. Nimrod is never mentioned by name, but he needn't be when in fact Nimrod was simply a vessel for the kingdom of Satan, or more specifically the Satans, *plural*, all along. Point is, we are never told about the death attempt on baby Avraham in the Hebrew Masoretic or Greek Septuagint version of Bere'shiyth (Genesis), and yet, the ancient historians deemed it so. Just because there are scribes out there who'd rather shrink the timeline down by blending as many as four Nimrod's into one doesn't mean we have to throw the baby out with the bathwater.





Where Semiramis Comes Into This

IMMORTAL rites play into the entire Nimrod narrative from beginning to end. Fire is an obvious choice but also the sun and the *'you know what'* comes into it. Speaking of which, he was obsessed with immortality but more than anything so was his mommy. She was the one who wanted every one of us to know throughout the ages how special her *little* boy was. Nimrod was a mommy's boy and there are monuments all over the earth to celebrate that fact.

On a side note, you're probably wondering why I just forced you to look at career spanning photographs of "one-eyed" **Madonna**. An entire gauntlet of them. I totally coldcocked you, you're thinking, and without cause or warning. Probably premeditated on my part too. It's because I've turned my attention now to **Semiramis**. Nimrod's mother. And I'm calling it. She and Madonna. I was looking for an illustration which might depict the Queen of heaven and Madonna's close enough. Also, I tried to capture as many fashion trends, hair styles, and dye colors as possible.



Here's a few more for the road. Because there's plenty of Madonna to go around if you get my meaning. Apparently, when Madonna isn't hiding a single eye behind a conveniently placed pillar, she's making public appearances by popping one eye through a slit picture of the same said eye. *Ridiculous*. I'd say she couldn't be any more obvious but the normies seem as blind as ever about these deeper spiritual realities. And so, I will explain. It's some sort of penis complex. Hopefully, you didn't choke down a \$20 dollar snack when reading that last sentence, because of inflation and all.



I'm seriously trying to get past Madonna, but then look at how ridiculous she's being. Even when the patch falls off mid photo shoot, she places it over her eye and tries to make it look sexual so as to play the part of

Babylon's Mommy. Still the normies don't seem to notice. *Incredible*. The part where Madonna has a lifelong obsession with One-Eyed Willie is only the exoteric explanation though. It all goes back to the Mysteries of Isis but even before that to Babylonian immortality rites.

Do recall how the ancient historians believed there were *multiple* Nimrods, not just one. At least three of them. I'm thinking *four*. Still haven't gotten that far yet. In review, here are the formal names of the original trio. Nembroth, Belus, and Ninus. The question you should be asking is which of the three Semiramis was married to. All of them maybe, but specifically two.

Year one of **Avraham**. He was the first Patriarch of the Jewish people. During his time **Ninus and Semiramis ruled over Assyria and all of Asia**.

Eusebius

Had Eusebius put more effort into his history lesson, he might have said Semiramis married Belus but then Ninus took her to wife after the death of his father. That's why I stated she was married to at least two of them. Count on your fingers again. Ninus was the third ruler of Babylon, seeing as how his grandfather introduced the worship of fire and built the Tower. Perhaps you are seeing where I am going with this. The *fourth* Nimrod would be the child which Ninus sired with Mommy.

I had started out with a wild claim describing Nimrod's demise at the sword of Shem. I know, epic, right? If only you knew the whole of it. Well, I am about to show you. I will do my best to deliver the entire passage interrupted, without stopping for comment, no matter how excited I get typing this stuff out.

¹ In the land of Ur there was a man by the name of **Avram**. Ur was of Babel and **Nimrod** ruled the kingdom with great cunning.

² Noach's son **Shem** heard about the exploits of Nimrod. He heard that after Kush died, **Nimrod had taken his**

own mother to wife. Her name was **Shemiramis** which was a daughter of Shem.

³ This unholy alliance angered Shem. It was an unthought-of relationship in those days that a son should play the monger with his own mother.

⁴ One day, Shem came to Nimrod and said, You son of Kush, your spirit is black because of the sin of all sins this day. In three days, I will tear down your temple and there will be nothing left but the shameful object of your lust.

⁵ Nimrod stood up and said, Shem, you see how mighty of a huntsman I am. I am the only true savior of this confused society. I am elohiyim to the people of my realm. I could destroy even you at this moment if I so desire. Shem said, No longer shall you be Nimrod, elohiyim of the hunt, but in **three days** you will be **Nephilreshim**, the fallen king.

⁶ **Two years** came to pass and Nimrod forgot the warning of Shem. Around this time, Avram was called from Ur by Yahuah to begin his congregation. Avram left the idols of Nimrod behind, and God changed his name to Avraham, the father of many nations.

⁷ Avraham sent word to Nimrod saying, In one year is your death, O king. Your harlot bitch will also die in seven years of your death. However, your legend will taint the generations of my people, and at the last day, you shall even rise in judgment against the generation of Amor and Berith and all those that sprang from them.

⁸ It came to pass that Shem marched with an army to Babel and overtook Nimrod in battle. The sword of Shem rent Nimrod asunder. Afterward, **his whore found one part of his body and set up obelisks in honor of that foul thing she found. She kept it by her and even did unspeakable acts with it.**

⁹ Seven years passed and she was torn apart by wild pigs in the desert. To this day, we have the saying, In the desert, the night bitch is there trying to find her resting place. **She became known as Lilith.**

¹⁰ **Before she died, she gave birth to a son named Trybetha, for he was third in the house to rule the heathens of Babel. Trybetha did the evil that his father Nimrod did before him and even spread his seed among the sons of Assur.**

¹¹ The armies of Trybetha searched for Shem but could not find him for his bloodline was vast and Yahuah hid him in the mountain, of which was later called Sinai. There, Shem scribed the books which had been taken upon the ark so that they may be preserved.

The Book of the Two Pearls 2:1-11

There she is in the flesh. The original whore of Babylon. Finally introduced into the Babel narrative, Semiramis. Do you see what they did there? They showed you that Semiramis was the daughter of Shem by adding an ‘b’ in naming her Shemiramis. Simply adorable. It took me several repeated reads to truly appreciate the scope of what all is happening. On the surface, even *this* story takes the Nimrod narrative at face value. There is only one Nimrod accounted for rather than three or four, but not all is at a total loss. I’m detecting coded messages. Allow me to take you through it.

According to this account, Semiramis (or are we going with Shemiramis now?) was originally handed off to Kush in marriage. Kush was Cham’s eldest son. Their offspring was the original Nimrod, whom I have *also* shown you to be the giant Nembroth. That makes the most sense because Nimrod-Nembroth was the one who introduced the worship of fire but then included the magical rites of incest as part of the equation. Incest with his sisters and his daughters as well as his own mother.

Shem tells Nimrod that he would have a name change in as little as **3** days. The *Nephil* in Nephilreshim reminds me of “Nephilyim” whereas the

reshim may be Resha‘im in Hebrew, meaning “wicked.” I’m thinking the 3 days is the coddled part. The Book of the Two Pearls is a repeat offender of using numbers to say something different than meets the eye. It’s likely how they pushed material past the censors. Notice how the three days past and nothing happens? I’m thinking the three days very likely could be a representation of three generations. Nimrod-Nembroth. Nimrod-Belus. Nimrod-Ninus. It’s why **2** whole years passed before Avram arrived, possibly indicating we’re gazing in now upon his child or grandchild. If the message was misunderstood, then Nimrod-Nembroth would have seen its unfulfillment as a sign of weakness. Perfect recipe for a sin increase.

I confess to not having another single text whereas Shem directly confronts Nimrod. Their meeting however *is* proposed to us in the Aramaic Targum.

He was mighty in hunting and in sin before Yahuah; for he was a hunter of the sons of men in their languages. And he said to them, **Leave the judgments of Shem, and adhere to the judgments of Nimrod.** On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the Lord.

Jerusalem Targum, Genesis 10:9

Seems like Shem’s confrontation had already happened by this point. Nimrod made his bed and was more than willing to lie in it. With his mother. The fulfillment of Shem’s judgement simply didn’t happen during Nimrod-Nembroth’s lifetime, as prophecies often go. My *four* Nimrod’s theory would have Nimrod-Ninus the grandchild of Nimrod-Nembroth being cut up into pieces at the bad ass samurai-like skills of Shem. He later had a son named **Trybetha**, and notice what it says. This text seems to misrepresent the greater wealth of evidence by making Trybetha the **third** in the house to rule the heathens of Babel when he should be the fourth. Perhaps we are dealing with a mistranslation. It happens all the time. The *third* could be referring to Ninus his father. Or it may simply be an *oops* by a scribe at one time or another. More purposeful confusion is another option. I don’t know what the text originally said in its native tongue. Try not to let that ruin the day though, seeing as how The Book of Two Pearls

appears to present the multi-generational Nimrod theory upon close inspection. I'll take that as a win.

Attached to the birth of Trybetha is the idea that it was a miraculous conception *via* Nimrod her husband. It's part of what makes the worship of fire, *divine* fire, so important to the Madonna and child narrative. The father *became* the child but only through the physical womb of the wife-mother. Shemiramis initiated Trybetha, the fourth and last Nimrod, into the phallus cult by marrying him. But that came only after Shemiramis went about the earth setting up obelisks in honor of the member she was already performing unspeakable acts with.

The question here is whether it would even be possible for Shemiramis to marry four consecutive lovers, father to son to son to son, over a thousand-year timeline. I'd say not. But then look at what else the text states. She became known as **Lilith**. Most people would read that and presume she *became* Lilith at a later hour, but that may not be the case at all. Qayin was already instructing Nimrod and he was a ruach. And now that I think about it, the four Nimrod theory plays out cyclically, as the Babylonian Mysteries would entail. Therefore, the very mention of Lilith implies far more than meets the eye. She lived on. Though even the wild pigs in the wilderness may have been spiritual in nature. Lilith comes across to me as a succubus, the female form of the incubus.



Plenty of historians speak of Ninus and Semiramis and by the sounds of it they were quite the pair. Very few make the connection with the Biblical Nimrod, but they needn't have to. Overall, the picture becomes clearer and clearer as to who we are dealing with here. One of the writings I stumbled upon were those of the first-century Roman historian **Diodorus** and he claimed the great mound of Ninus could still be seen along the Euphrates river to his day. And look at how he describes it.

Semiramis buried Ninus in the precinct of the palace and erected over his **tomb** a very large **mound**, **nine stades high and ten wide**, as Ctesias says.

Is anyone aware of the measurements attributed to a stade? The Greek Olympic games sponsored a footrace called the stade and it was **192 meters** long. That's **630 feet**. Now do a conversion on that. The mound which Semiramis built over Nimrod-Ninus was a height supposedly of **5,670 feet**. Is that right? Quite the project. Semiramis moved a mountain for lover boy, literally. I'm guessing it had something to do with the flood of Babylon. It may have even been a mud flood event. The only insight I was given derives from Jerome. Here is what he has to say about it.

Semiramis, wife of Ninus, ruled over the Assyrians, of whom innumerable things are recounted. She also held Asia, and **constructed mud-banks, because of a flood, restoring very many of the cities of Babylonia**.

Well, I'll be. Sounds to me like Babylon was given yet another reset event after Shem killed Nimrod-Ninus. That's something which the people of Babel would have been used to by this point, seeing as how the Tower of Babel is listed among their house of cards. But then there is the Wind Flood. Have you heard about that one yet?

...Elohiym determined to put an end to the custom [idolatry], and He made the **Wind Flood**. He opened the storehouses of the winds, and set free the whirlwinds and hurricanes, and sent a blast of wind over all the earth. **This wind swept through Babylonia**, and dashed the idols against each other, and smashed them, and then it **threw down upon them the buildings in which they had**

stood and piled their ruins in high mounds above the images and the devils that dwelt in them. The cities of Ur and Erech were laid waste, and their sites were only known from the huge mounds of rubbish which were piled up by the Wind Flood.

The Book of the Cave of Treasures

Ur is the city which Avraham was living in. Elohiym called him out of it and *now* you know why. He was a prophet going around telling everyone that Elohiym abhorred idols, but they didn't listen. Erech is another interesting name. It is known as the second city of Nimrod and just as importantly identified with Uruk. That's the very city which Gilgamesh resided in. We haven't gotten there yet, so I will have to starve off making yet another Nimrod connection. Despite this Wind Flood reportedly being world-wide reset event, it appears as though Babylon was specifically targeted. Seems like Semiramis had her work cut out for her, finding enough slaves to hold a broom and the others a dustpan. It would also explain why Nimrod fell out of power during the Genesis 13 War, the event leading up to the Sodom and Gomorrah fire judgement. His kingdom was in ruins. Still didn't stop Semiramis, the old praying mantis, from doing her duty as the national succubus, apparently. Check out this quote.

we may suppose, this priestly king himself died a violent death at the Sacaea in the character of the divine lover of Semiramis, while the part of the goddess was played by one of the sacred prostitutes. The probability of this is greatly strengthened by the existence of the so-called mound of Semiramis under the sanctuary. For the mounds of Semiramis, which were pointed out all over Western Asia, were said to have been the graves of her lovers whom she buried alive. The tradition ran that the great and lustful queen Semiramis, fearing to contract a lawful marriage lest her husband should deprive her of power, admitted to her bed the handsomest of her soldiers, only, however, to destroy them all afterwards. Now this tradition is one of the surest indications of the identity of the mythical Semiramis with the Babylonian goddess Ishtar or Astarte. For the

According to James George Frazer in 'The Golden Bough: A Study in Magic and Religion,' the burial mounds to be found all across western Asia can be attributed to Semiramis. She was mating with the most handsomest of her soldiers only to have them buried alive afterwards,

soon as the deed was done. For God and country, I guess. That story about Madonna sleeping with Vanilla Ice and then having his career come to a sudden and swift end afterwards is starting to make more sense now.



The Son of Nimrod

I CALL him the Son of Nimrod despite there being three other potential Nimrod's because I consider him to be the fourth and last Nimrod. It will ultimately be up to you to decide who the most important of the Nimrods are, though it is the final Nimrod, the infant, which is most often depicted in art across the ancient world. The reason being is that he was said to be conceived miraculously within the womb of his mother through the immortal rays of his father, Nimrod, who had now quite literally become the sun.

We have already met this child, **Trybetha**, though most of the world know him by another name. **Tammuz**. In a short while I will show you why I believe he was *also* recorded as a Nimrod. It only makes sense that he would be. After the death of Nimrod, Shemiramis convinced the world

that Nimrod had indeed inseminated her with seed, resulting in child. This is why incest was so important to the magical ritual. The son became an avatar for his father, the sun. In this way, Shemiramis may have justified her marrying the child. Because she was really continuing her love affair with the preexistent man she'd already loved. Tammuz was a reincarnated Nimrod. In other words, Tammuz was a reincarnated Nimrod-Ninus, who in turn may have been a reincarnated Nimrod-Belus, a reincarnated Nimrod-Nembroth. Even Nembroth may have been a reincarnated Gilgamesh, but I haven't yet gotten to that part.

The cycle plays out with the Christmas as well as the Easter story. They are both dependent upon the other, and no, neither one can be found in the Bible. *Correction*, Easter can be found in the Bible. Just not in the New Testament. You will have to look up Yechezq'el (Ezekiel) 8:14 for yourself and tell me what you read. Christmas is in there too, now that I think about it. Yirmeyahu (Jeremiah) 10:1-5. In both cases, they were celebrated by the people of Yashar'el but not by the Prophets. Before addressing the Christmas side of things, which entails the birth of the father, we might as well cover Easter, seeing as how the son of Nimrod is what's ultimately being discussed.

Here is the short of it. Shemiramis' origins story involved a descent from the moon in a moon egg that splashed down into the Euphrates on the first full moon after the spring equinox. To those who worshiped her, particularly the Persians, she became known as Ishtar, pronounced Easter to us moderns, and her moon egg became Ishtar's Egg. After her son Tammuz was killed by a wild boar, ironically while on a hunting trip (the hunter became the hunted), Shemiramis-Ishtar proclaimed a 40-days of mourning in which the people of the land were to eat no meat. Afterwards, they were to celebrate Tammuz by killing and eating their Ishtar ham, and there are rumors afloat that rabbits and eggs come into the equation. But I've left out the most important part. Celebrations would have been deemed meaningless had she not first descended to the underworld.

For the longest time, scholars assumed the Shemiramis-Ishtar narrative was a love story. A love story regarding her son and her lover. A love story so profound that she wandered to the furthest depths of the earth in search for him, after his demise. It wasn't until recent decades however

that new tablets were discovered in Mesopotamia. Tablets which tell the *fuller* story. Though Nimrod may have employed his mother for his own immortal rites, Shemiramis-Ishtar wasn't a fool and she had her own schemes. She too wanted immortality. Also, the earth wasn't enough for her. If she couldn't rule heaven, then she'd rule the netherworld.

The picture which has emerged seems to be one which has Shemiramis-Ishtar traveling to the netherworld so as to dethrone her sister, **Ereshkigal**. Undeterred by her sister's warnings, the goddess passed through seven gates, though at each one she was required to leave a garment or an ornament behind, leaving her naked and defenseless in the end. For her chutzpah, sitting down butt-naked on her sister's throne, that is, the **Anunnaki** sentenced her corpse to be hung from a nail. Immediately afterwards, all sexual intercourse throughout the universe came to an abrupt halt.

I have already shown you in my Serpent Seed paper the very moment when this event appears to have occurred in His-Story. It happened twice actually. The first in Mitsriym. The second in Kena'an. They both involve Avraham telling Nimrod's various king children that **Sarai** was his sister, thereby resulting in a plague. The plague in case you were wondering was erectile disfunction. It fits the Shemiramis and Tammuz timeline like a glove. If you need proof that I'm not making this stuff up and aren't remotely interested in reading the report for yourself, then *here* is the short of it.

I prayed to Yahuah for justice. I wanted Yahuah to raise up against the pharaoh and protect Sarai. **Elohiym listened and sent an evil ruach to the entire household that prevented the pharaoh from having sexual relations with Sarai for the two years that they were together.** At the end of the two years, the plagues and afflictions were so great that magicians and healers were sent for. They were, of course, ineffective, and they all soon left. Hyrcanos went to me pleading for help against the plague because I had been seen in a dream. I agreed to help only when my wife Sarai is returned to me. The pharaoh heard this and confronted me, himself asking why I lied saying that Sarah was my sister. He agreed to give Sarah back and

I exorcised the **evil spirit** from the house of the pharaoh.

The pharaoh swore to me that he had not touched Sarai while they were together and gave her gifts of gold, silver, linen, and purple-dyed clothing. Sarai and I were then led out of Egypt. I, Sarai, Lot, and his wife took our flocks and the gold and silver I had received and traveled together.

Tales of the Patriarchs Col. 19-20

The purpose of the plague was to keep pharaoh from having sexual relations with Sarai. Everyone wanted to strike a deal with the Matriarch of Yashar'el, it seems. Sarai was beautiful, probably excelling over Shemiramis in the looks department, and could have been an elohiyim upon the earth had she set her willingness to the task. It seems to me that Sarai is the dual opposite Shemiramis in every regards. She wasn't a whore, though HaSatan willed it upon her.

The Sumerian Anunnaki **Enki** allowed Shemiramis-Isis to be resurrected, but only if a law enforcing the "conservation of souls" could be met. Shemiramis-Isis needed to find another person worthy to take her place, but who could that be? Especially if she were already an immortal. And so, the goddess scoured the world, seeking for someone, *anyone*, who might replace her, but everyone she came across was mourning her death. All but one, that is. It wasn't until she discovered her husband, **Tammuz**, dressed in rich clothing and sitting on her throne, that she knew what needed to be done. The tradeoff. Well, *well*, well, having Mommy issues isn't all perks. Especially when it comes down to a woman scorned. Shemiramis-Ishtar is starting to look more and more like a preying mantis or a black widow. Pleasure herself with seed and then chew on the head of her lover afterwards.

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

Yechezq'el (Ezekiel) 8:13-14 [Cepher]

Looks like women were still weeping for him even during the prophet Yechezq'el's time. It's the Ishtar Bible verse which I had referenced earlier. How many of these women offered their children as sacrifice to Ashtoreth, I wonder? Perhaps the smoke was still ascending in the nearby valley of Hinnom.

The Anunnaki you will hopefully recall are the Watchers, connecting us to the spiritual aspect of the wild pigs killing Tammuz in the wilderness, though even Shemiramis it seems was offed by them. Also, the eating of ham on Ishtar Day should have other connotations by now, seeing as how we know the demons make pigs the matter of a joy ride in Mattithyahu 8:28-34. You are what you eat. And anyways, if you need this spelled out for you, Shemiramis-Ishtar's descent to the underworld not only depicts her death, but the end of the fertility cycle on earth. Her return to the upper world is her resurrection, springtime, the return of life on earth. Renewed life however comes at a price. It requires death, in this case, the son of Nimrod. Herein the practice of human sacrifice can be found.

If you *still* need this spelled out for you, Shemiramis-Ishtar made a human sacrifice of her son. We are told a wild pig committed the deed, but why must we always get stuck in the exoteric way of things? And so, I will ask you to take another look at Nimrod's death in the book of Yashar. Only I have extended the passage by a few verses this time around.

⁷And **Nimrod** and two of his men that were with him came to the place where they were, **when Esau started suddenly from his lurking place, and drew his sword, and hastened and ran to Nimrod and cut off his head.**⁸ And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword. ⁹ And all he mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it, when they found their king and the two men that were with him lying dead in the wilderness.

¹⁰ And when Esau saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; **and Esau took**

the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.

Yashar (Jasher) 27:7-19 [Cepher]

Ab, there he is. Esau. The carpet of a man himself committed the deed. He offed the person whom I am suggesting as being the very last Nimrod, Tammuz. For all I know, Nimrod's mighty men caught the unseemly sight of Esau's shaggy rear end as he made for the hedges and thought a wild boar had managed the beheading. You never really know. Either way, I'm willing to bet HaSatan played his part in the scheme. The reason *why* is the garment he received. It's the same one that Yahuah clothed A'dam and Chuah in after they were caught in the nude. I'm not getting into the finer details again or where I am referencing the fact that it was the serpent's skin rather than a rams. Up until the flood, the garment had been passed down through the sons of Shem to Noach, but afterwards, it was stolen by Cham, and it seems to me that the garment *chose* its wearer. Well, look at what else happened on the very day.

²⁹ **On the day that Avraham died**, Ya'aqov dressed pottage of lentils, and was going to comfort his father [Yitschaq]. **And Esau came from the wilderness, exhausted**; for in that day, he had committed five transgressions: he had **worshipped with strange worship**, he had **shed innocent blood**, he had **gone in unto a betrothed damsel**, he had **denied the life of the world to come** and had **despised the birthright**.

Genesis 25:29 [Targum]

What are the odds that Avraham and Nimrod would die on the *same* day? The only act more ironic is learning how longtime rival and Confederate General **Joseph E. Johnston** served as pallbearer at U.S. Commanding General **William Tecumseh Sherman**'s funeral, only to catch a cold and die of pneumonia.

But then the incident in question happened on the very day when Esau lost his birthright. If what I am suggesting is true, that Nimrod-Tammuz is the person being referred to here, and that Shemiramis-Ishtar required the sacrifice of her son, then what is being described in the Targum may take on deeper meaning. The shedding of innocent blood obviously refers to Nimrod, but *why* was he innocent, exactly? I thought Nimrod was a tyrant. It seems to me that he was undeserving of the reason for why Esau killed him. The strange worship and the sexual intercourse with a betrothed damsel probably have something to do with each other, being a ritual. Strange worship of course refers to an idol or an elohiym other than Yahuah and may even include *strange* fire. It needn't take a flying leap to speculate Asherah-Ishtar as the goddess of his devotion, which would make denying the world to come all the more obvious if it was the harvest cycle needing renewed.

But in a way, Esau received his blessing. The age of the Nimrods had come to an end but the Empire of the Romans, who culminated His-Story and ultimately descended through Esau, had begun.



The Christmas Connection

EASTER has already been covered and you will tell me I did this in reverse order, but did I really? Perhaps you were not paying attention, hmmm? The Mysteries of Babylon are cyclical like all the other Mystery religions. Ishtar Day may meet the end of the story, but it is *also* the beginning, making the Winter Solstice the other bookend. Even Hebrew Scripture follows the same model only Yahuah has his own feast days to celebrate, and Christianity has conveniently snubbed them in favor of the ones Shemiramis invented.

Among the “Christmas is pagan” crowd, many go around claiming that Christmas is Nimrod’s birthday, which may or may not be true. I highly doubt all four Nimrod’s were born on the *same* day, and even if there was only one of them, I wasn’t born yet to observe his delivery from the womb, nor have I gotten my hands on a birth certificate. If the purpose is to pull people away from the pagan “holy day”, such explanations seem like a desperate overreach if you ask me, and more than anything, an

exoterically dull explanation for the *spirit* of the season. The Mystery religions did not spread all over the world simply to celebrate his birthday. *Come on*. A birthday is intended to worship or even deify the *self* anyways. There is a deeper spiritual reality going on here. An esoteric one. And it is far more magical than birthday cake and candles. It involves the reincarnated relationship between father and son, as born in the womb of his mother-wife, and it goes something as follows.

After Nimrod's death (c. 2167 BCE), Semiramis promoted the belief that he was a god. She claimed that she saw a full-grown evergreen tree spring out of the roots of a dead tree stump, symbolizing the springing forth of new life for Nimrod. On the anniversary of his birth, she said, Nimrod would visit the evergreen tree and leave gifts under it. His birthday fell on the winter solstice at the end of December" (*Bibletools*, 2019).

After Nimrod's death, Shemiramis claimed that she saw a full-grown evergreen tree spring out of the roots of a dead tree stump. A sign that her husband lived. Afterwards, Nimrod would visit the *said* tree and leave presents under it, sounding an awful lot like the jolly fat man at the moment. Oh look, Nimrod-Ninus, Nimrod-Nembroth has arrived while you slept and left shiny packaging for you! Another thing I'm starting to wonder is if Shemiramis was the CEO of a major corporation.

The shed may be full of tools of varying nature, but by no means was Shemiramis numbered among the dull ones. She didn't become the first Empress of the post-diluvian world for nothing. Convincing her subjects that the child was in fact a reincarnated Nimrod was never intended to be a one-time affair. Her reign as well as lover-boys continues to this day, it seems. I am fully convinced that there is a truth to the story in so much that Nimrod *was* a terrestrial ruach, just as Shemiramis *became* Lilith, making the spirit of the season very real. What the normies needed was a yearly reminder, which is why Winter Solstice celebrations employ the evergreen. Because unlike the yearly shedding of leaves, come each autumn, an evergreen is present throughout the cycle. After the Biblical fall feasts come to an end, the year dies and awaits rebirth with the lighting of the first of seven candles on the menorah. The evergreen lives on.

Saturnalia, the ancient Roman winter festival, honoring Saturn, the god of agriculture, is where we first hear of decorating the tree with pieces of metal.

And *now* we see how **Saturn** was the reason for the season. Does he really need another introduction? We have already encountered the *first* Nimrod before. Nembroth the Giant, the Tower builder. The Romans continued honoring him during their winter festival and we needn't hire a connect-the-dots specialist to understand what the Roman Catholic Church did with it. By the way, I'm cutting these quotes out so that you can't in the very least claim I'm the one making them up. And what have we learned? The shiny trinkets and pigeon-glitter we find on the evergreen was a Saturnalia thing. There are other historical facts I could pull, like how the Egyptians worshiped Ra with the evergreen tree, and we all know the reason *why*. It was in appreciation of the man, the myth, and the legend. The Pharaoh's were after all the children of Nimrod.

A little while ago I presented the passage regarding Shem confronting Nimrod and then eventually dicing him asunder with his sword. At the time I said I'd manage the entire passage without any interruptions, and though I mostly followed through with the claim, it wasn't entirely true. There's *more*. I like several course meals and was saving it for a moment such as this one. Here you go. Without interruption. *Hopefully*.

¹² When Shem was 600 years old, he made a testament unto his people. He said, My days are coming to an end, and I must prophesy what Yahuah has revealed unto me.

¹³ In the last days, Elohiym will send his Word to die. Many will obey the Word and wash themselves in its blood. However, **Nimrod will return with his whore on top of man and cause kings to commit whoredoms in the name of the Word which they will replace with another.** ¹⁴ Specters will ride the spirits of men and hurl them into the abyss. This will occur many days hence. ¹⁵ Also, my people will fight another like unto Nimrod before this. His name will be the manifestation of an elohiym. The leader of my people will be Yahudah. The

children and their mother will die because of Piggul. The same will also come to pass in the last days.

¹⁶ The people of bugbear will also be taken over by adulterous men who will spread another word not heard of before that time. Another congregation will profane the name of Yahuah into a strange sound never heard of before. Then I will send a strong arm, but he will also fall because of the sin of Nimrod.

¹⁷ **My Word will be tampered with by those bishops who think to know better. It will deceive many and place my Word into infancy each year cycle when the year is dead.**

¹⁸ In the beginning Elohiym made the heavens and the earth. The earth became formless and empty, and darkness was upon the shaft of the abyss. And the spirit of Yahuah hovered over the surface of the seas.

¹⁹ And Elohiym said, Let there be light and there was the Word, the light of men. Men were in darkness and the light overpowered the darkness, but men saw it not.

²⁰ **I, Shem, command that you follow *this* light and shun the false light of Nimrod. Do not worship the east nor carve trees in the name of Elohiym.**

²¹ I give you, my children, this prophecy to ponder and keep. **Remember the days are coming when Yahuah will send a lawgiver to deliver you from the mouth of Leviathan.** My words will help you deal with the coming trial upon the children of Eber.

²² Go. I must die now. Be of good cheer and remember what I have done to the hunter of Babel.

²³ These things Shem said to his children, and he died. He was gathered to his fathers and his children wept for seven days.

The Book of the Two Pearls 2:12-23

Before commenting any further I will readily admit that not everything about the LXX timeline blends in perfectly with the Masoretic. I never promised to solve every equation, and Shem's testimony in The Book of the Two Pearls certainly isn't one of them. What he does happen to drop in our lap however is shocking. Shem well understood that Nimrod was the antagonist to Yahusha Ha'Mashiach, the Word of Yahuah. Not simply once but until the end of time. Because the Mysteries of Nimrod is cyclical. It cannot be undone until creation itself is reset with a brand new creation week.

Many have commented upon the similarities between Shemiramis' descent into She'ol with Yahusha's conquering of death once and for all. Hers was for pointedly different purposes though. Her own preservation for starters. Shem says the confusion would be intentional. Bishops and scribes would tamper with the Word and blend him with the Nimrod narrative so that men would ultimately worship a different ruach. Part of the agenda would be to have Yahusha Ha'Mashiach cyclically reborn in his infancy whenever the year is dead. As if it couldn't be any more obvious, Shem straight up connects the carving of trees in the name of Elohiym with the worship of Nimrod. I didn't quote from Yirmeyahu because the Christmas tree people will make every excuse in the world, but it's rather difficult arguing with this one.

Shem mentioning being delivered from the mouth of Leviathan is what gives this text credibility in my mind. How many people do you know who've heard the pre-diluvian Leviathan connection before? Chanok's contemporaries knew all about the entranceway to Sheol but today forget about it. The worship of fire hadn't happened yet. *Sure*, Shem could have prophesied about the upcoming swap from water to fire but remember now that Nimrod is the one who figured it out. My favorite part however is where Shem mentions the Law saving people from Leviathan. Right there, Christians who have done away with the Torah because they are worshipping lawless Nimrod and calling him Jesus are having a meltdown,

I'm sure. Well, here is another Shem observation. He said not to confuse the Light of the creation with the darkness of Nimrod. *Compare.*

⁷ At that time **Nimrod** came and established the city of Ur, which is the **City of Light**, for he yet retained his determination to **build a city to rival the city of Elohiym** that the light and power might center in him.

39 WHEN I appeared before King Nimrod, he was seated upon his throne in all his glory, **but it was as darkness to me.**

The Writings of Avraham 2:7; 39:1

The passage derives from a different source, but as you can see, it lines up directly with what Shem was claiming with Nimrod's light. You figure Nimrod's City of Light was a wintery wonderland, complete with wreaths, Candy Qaynes, sleigh bells, and snowmen. For all I know, the Trans-Siberian Orchestra was blaring over the speakers. The intent as we can see was to rival New Yerushalayim but in a manner which the light might center within him. It's an immortality thing. The stunning contrast here is in reading how the light of Nimrod was darkness to Avraham, but how many others do you figure held the same sentiments? I know just about everyone living today would claim they can unclouthe the darkness whenever they come across it, but really? They couldn't in Avraham's day and there is nothing new under the sun.

I will ask you to read the *following* passage and whatever you do, do not think about Christmas trees. I repeat, do not think about Christmas trees. Christmas trees have absolutely nothing to do with this scenario. Or do they? Don't though. Remember when Avram smashed his father's collection of idols with an axe and then placed the axe in the hands of the largest elohiym? The passage can be found Yashar 11:41. He told his father Terach that the largest idol murdered the others. Terach didn't believe him.

⁴¹ And Terach's anger was kindled against his son Avram, when he spoke this; and Terach said to Avram his son in his anger, **What is this tale that thou hast told? Thou speak lies to me.** ⁴² **Is there in these elohiym ruach, soul or**

power to do all thou hast told me? Are they not wood and stone, and have I not myself made them, and canst thou speak such lies, saying that the large elohiym that was with them smote them? It is thou that didst place the hatchet in his hands, and then sayest he smote them all.

Yashar (Jasher) 11:41

The episode between Avraham and Terach comes across like the worst case scenario of a boy finding out that Santa Clause isn't real despite his father convincing him of the alternative. I know I said not to think about Christmas trees, but it was only because you would have no other choice but to conjure one between the ears. Admit it, you *were* thinking about one. Unless you're a master at these sort of thought experiments. A Christmas tree is a lifeless though illuminated thing which we are expected to bow down in reverence to and receive presents from when in reality we placed the presents there to begin with. *Ridiculous*. Really, I am repeatedly amazed at how often the Avraham narrative directly confronts the Nimrod spirit at work in his own time as well as our own.

In closing, there *is* a Christmas tree connection which nobody else has probably made. It involves their stunning comeback after the Millennium Kingdom of Messiah. **Martin Luther** is said to be the first to be so brazen as to drag a fallen evergreen into his house and set it up as a pretty decorate piece. Seems rather rebellious if you ask me. Who was he rebelling against, Rome was it? Sounds like a Saturnalia lover if you ask me. But then the Christmas tree celebration didn't even explode in England until **December 23, 1848**, when the Media published a wood engraving in the London Illustrated News depicting **Queen Victoria** and **Prince Albert** worshipping **Nimrod**, er, uh, I mean, *the spirit of Christmas* or whatever with five of their children. Yes, it trickled down from Top Management. And after the mud flood too.



Foundling propagandist and agent **Charles Dickens** had already been brought in to compare anyone with a *Joo* who didn't participate in the festivities with his publication of 'A Christmas Carol' in **1843**. And then in 1850, Media magazines like *Harper's* pushed the Christmas tree idea in America, despite the "holy day" being outlawed in some areas, particularly by the Puritans. By **1870**, in 20 short years, Christmas became an official Federal holiday when President **Ulysses S. Grant** willed it so.



Christmas as we know it today is an ancient celebration but also very *young* when considering all that has come about since the mud flood. Between that event and Noah's flood, it is by no coincidence that Saturnalia was used to kick off *both* resets. If it is true that the Millennium Kingdom of Messiah is represented by the *seven* holy days of Sukkot, but also, that 7,000 years of His-Story has

already been fulfilled, then where does that place us at present? For obvious reasons, the Eight Great Day has not been fulfilled. Meaning, Yahuah has yet to enact the *next* creation week reset. That pits us in the *dead* of the year. Winter. The evergreens hour of glory. It might even be said that Satan's short season of deception fills the void between the seventh candle on the Menorah and the lighting of the first. If it can also be said that Nimrod is the spirit of antichrist, then it couldn't be any more evident who has emerged from the abyss over the last few hundred years.



Will the *Real* Gilgamesh Please Stand Up?

WHENEVER anyone *thinks* of **Gilgamesh**, they usually refer to ‘The Epic of Gilgamesh’, but I’m not talking about that Gilgamesh quite yet. Admit it. You were thinking about that one, weren’t you? No, the subject of this paper details the multiple lives of *you-know-who*. And seeing as how the joint identity of he and the giant from Uruk are so often contemplated upon, I thought you should know there is an older Gilgamesh to be found in the papyrus. A pre-diluvian Gilgamesh. A giant who in all probability was so large that the Gilgamesh of Uruk would have been but a grasshopper to him. Also, I am suggesting that they are both the same person, *er*, entity or whatever. The pre-diluvian Gilgamesh and the post-diluvian one. I will ask you to withhold your questions until the end.

And so, before introducing him to the class, I suppose it is a good idea to revisit Gilgamesh the Giant of Uruk after all. For your convenience, I purchased a copy at the local book shop and have given it another thorough read, something I haven’t attempted since the college year. Not a typo. Most people recall their college *years* but mine was more like a

single year, and I have no shame in admitting that fact. No, I did not receive my doctorate in Sumerian psychology or the 19th Egyptian Dynasty if that's what you were thinking. My indoctrination is my own, thank you very much. Nearly each and every week I prepare a new dissertation paper for you the reader. At this very moment you are reading another one in case you didn't notice. Anywho, here is a sample of the first tablet stone from The Epic of Gilgamesh.

¹⁵ Step across the ancient threshold and up
to the **temple of Heaven**, home of **Ishtar**,
that **no king will ever outdo**.

The Epic of Gilgamesh 1:15-17

I give you only three short lines and *already* the pieces are coming together. The Nimrod connection, that is. The pinnacle of Nimrod worship centered upon Ishtar and here we see a temple devoted to the Queen of heaven. Is it the Tower of Babel? My suggestion is *no* but your guess is as good as mine. Another striking comparison between the two is in Gilgamesh claiming no king will ever outdo him. Yahusha Ha'Mashiach obviously outdid him in strides, *dub*, but Nimrod as we have already established is the antagonist in His-Story. If Gilgamesh *isn't* Nimrod, then it would be a rather lame claim, seeing as how the tablets would not be unearthed until **1839**, by the British archeologist **Austen Layard**. Chalk it up to another post mud flood discovery, I guess. If he *is* Nimrod however then the claim would most certainly be true from a Satanic perspective as well as the world view of our Controllers.

Jumping ahead a dozen or so lines.

³⁵ **The calf of Lugalbanda**, superb in strength
Nursed by Ninsun, the holy aurochs!

Gilgamesh the great, magnificent, and terrible!
he cuts passes through the mountains,
he dug wells in the hillsides,
he traveled toward sunrise, crossing sea after sea,
he searched in all directions for life without end,
he reached, through his toils, the faraway Uta-napishti,

he **rebuilt the temples that the Flood had destroyed** and **established the right rituals** for vast humankind.

Who can compete with him in kingship
and claim, like Gilgamesh, “I am the king?”
from the day that Gilgamesh was born and named,
he was **two-thirds elohiym and only one-third human**.

He was **a giant in height, eighteen feet tall**,
and his chest was six feet broad.
His feet were five feet long, and twice that his leg,
and the length of his stride was the same.
His beard, too, was five feet long.

The Epic of Gilgamesh 1:37-48

In review, I am of the mind that Gilgamesh and Nimrod are the same person, *er*, entity, but which Nimrod? I have shown you what I believe to be four separate Nimrods, physically speaking. The answer couldn't be any more obvious. The *first* one. Nembroth the Giant. For one, Gilgamesh describes himself as one. An **18-footer** by the looks of it. The normal human leg length is just under 3-feet and constitutes 45% of his body height. If his feet were five feet long and his legs twice that length, then we're looking at 10-feet. Just for his legs.

The other obvious connection is that Gilgamesh accredits himself with rebuilding “the temples that the Flood had destroyed,” telling us that he played the part of the foreman for the construction crew. Why he was accredited with the authority to do so can best be explained in the following line. He “established the right rituals for vast humankind.” *Vast* may be speaking about the people on the earth at that time but I'm thinking he's peering down the sacred corridors of human history to come.

The part regarding Gilgamesh being two-thirds elohiym and only one-third human, giving us the **33 number**, may have something to do with him *becoming* a giant, Biblically speaking. Somebody must have given him a gift card for the Anunnaki Lab come Christmas. The gift that keeps on giving. The Bible names Nimrod's father as **Kush**, but then if you noticed

Gilgamesh gives his father and mother other names to consider. Read lines 35 and 36 again. He claims to have been the calf of **Lugalbanda**, his father, and nursed by the goddess **Ninsun**. Her name can be translated to read: 'Lady Wild Cow,' indicating that she was the divine power behind, as well as the embodiment of, all the qualities which the herdsmen wished for in his cows. Is she a feminine Ba'al?

In royal hymns of the Ur III period, **Ur-Nammu** of Ur and his son **Shulgi** describe Lugalbanda and Ninsun as their holy parents, and in the same context call themselves the brother of Gilgamesh.^[11] **Sin-Kashid** of Uruk also refers to Lugalbanda and Ninsun as his divine parents, and names Lugalbanda as his god.^[12]

His father Lugalbanda is probably of far more interest to this narrative. As if to confuse matters, he's mentioned in the Sumerian King List as the *second* king of Uruk, which furthermore claims that he ruled for an unprecedented **1200 years**. You will have to read his [Wiki article](#) to see what I'm talking about. If Lugalbanda *were* the solitary Nimrod we were looking for, then the length of his rule alone would resolve the LXX timeline issue. It's not him though. I'm still not convinced that Lugalbanda is his earthly father. Spiritual maybe, but not earthly. Another text, the royal hymns of the Ur III period, **Ur-Nammu** and his son **Shulgi** describe Lugalbanda and Ninsun as their parents as well. Holy parents though. In the same context they call themselves the brother of Gilgamesh. Lodge Brothers? And then we read how **Sin-Kashid** of Uruk describes the same two as his divine parents, with Lugalbanda being his choice elohiym.

The mystery is further expounded upon in learning that Lugalbanda was listed in the Sumerian King List as the father of Gilgamesh but just as importantly a **Lilu**. A lilu is a masculine Akkadian word for a *ruach* and is related to Alû, *demon*. So, Lugalbanda was a demon then. And being a demon, you also know what that means. He was a Titan of old. In the very least he was a terrestrial ruachoth, a son of the Watchers or of the Serpent. Maybe even the Qayin we were looking for, which would explain why Nimrod-Gilgamesh would list him as his spiritual father. The same word lilu is litu or **lili** in the feminine, thereby directing our attention to **Lilith**. And what did Shemiramis become, again? Exactly. What a tangled web these people weaved.

Look, if Gilgamesh wasn't Nimrod, then it is insolent claims such as these, claiming to be the Master Builder and everything, which were likely to

have Nimrod show up in the story simply to beat his ass into submission. Disney and Hitler never showing up in the same room is one thing, but Nimrod and Gilgamesh avoiding contact with each other like the plague is even more suspect than a Smithsonian truck backing up to the dig site.

Now that we have gotten that out of the way, we can commence with the pre-diluvian **Gilgamesh** whom I had earlier mentioned. His discovery came in Qumran, making his solitary appearance in the Dead Sea Scrolls. Namely, 'The Book of the Giants'. The text is referred to as Enochian literature, but I am of the thought that it was originally intended for inclusion within Chanok Canon all along. It's not like 1 Chanok is one solitary book. No, it contains four separate books. The Book of the Watchers (chapters 1-36), 'The book of the Parables' (chapters 37-71), 'The Book of the Heavenly Luminaries' (chapters 72-82), and 'The Book of Dream Visions' (83-90). The ending chapters are a snippet from a lost book of Noah, another text altogether, and can only be found in the Ethiopic version. My suggestion is that 'The Book of the Giants' may have slid up nicely to 'The Book of the Watchers' at one time, making for a Enochian Pentateuch.

I had considered including the entire book and then making you search for his appearance, like a Nimrod version of 'Where's Waldo?', but if you've read my report on the giant [Cedars of Lebanon](#), you'll know I love trees and wanted to save the paper. The scene is familiar to what plays out in 'The Book of the Watchers,' chapters 1-36 of 1 Chanok, but with a twist. Chanok had already spoken as an advocate on behalf of the Watchers (he was their lawyer, I guess) because they could no longer lift their eyes to behold heaven, and Yahuah responded that there would be no redemption for them.

As a follow-up, 'The Book of the Giants' has the children of the Watchers sitting around discussing the impending flood and wondering if the disaster can be averted. The twist is that Chanok is used once more as their lawyer and Yahuah says the deluge issue can be resolved if they would simply repent of their sins. And so, the giants sit around contemplating their choice. Repent and live or keep on sinning and take their chances. Guess the ending. Go ahead. What do you think they ordered if the Torah was an option on the menu? Nimrod isn't the man of lawlessness for nothing. They choose vice as a virtue.

(Gilgamesh speaks) **I am a giant**, and by my mighty strength in my arm, **I can vanquish anyone mortal**. I have made war with them (mortals) in the past, but **I am not now able to stand against my opponents who reside in heaven**, and dwell in holy places. And not only this, but they are in fact stronger than I am. The day of the ravening wild beasts has come and that of the **wild man** [as I am known].

The Book of the Giants [Dead Sea Scrolls]

And *there* he is, folks. The prediluvian giant in the flesh. Gilgamesh. Sitting around the campfire with the other Immortal Lodge Brothers. Even assuming ‘The Book of the Giants’ was written by the Qumran people and not copied down from an earlier epoch, then the writers clearly knew what they were doing when having Big Gil claim he was capable of standing against his opponents who reside in heaven. That’s Nimrod talk. Gilgamesh talk as well but undoubtedly a Nimrod line. Likewise, if the writers are making this story up (not that I’m making that claim) then another easy-peasy deduction is that they’re cross-referencing their own Mesopotamian bad guy. I’m not only one making the connection. The good people of Qumran have already done it for me. The Tower of Babel is being foreshadowed, just as assuredly as a throne is planned for the ‘M’ of his Intel operation. The Mommy Queen of heaven.

So, what I am stating here is that Nimrod-Gilgamesh is the *same* Nimrod-Gilgamesh who lived before the floodwaters, the occasion in which he perished. You may be asking how it is possible that Gilgamesh could survive such an ordeal, and if so, then you totally glossed over what I just said. Her perished right about the time of the floodwaters. Notice I didn’t say that the floodwaters did him in. I have already shown you my reasoning for that conclusion but will soon give another reminder. Of course, I am merely speaking of the physical. Don’t forget the part where he claims to be an immortal. A better way of saying the same thing is in how ‘The Book of the Watchers’ explains the scenario.

⁸ By now the Naphaliym, who have been born of the ruach and of flesh, **shall be called upon earth evil ruachoth, and on earth shall be their habitation. Evil ruachoth**

shall proceed from their flesh because they were created from above; from the holy Watchers was their beginning and primary foundation. **Evil ruachoth shall they be upon earth, and the ruachoth of the wicked shall they be called.** The habitation of the ruachoth of heaven shall be in heaven; **but upon earth shall be the habitation of terrestrial ruachoth**, who are born on earth. ⁹ **The ruachoth of the Naphaliym are like clouds**, which shall oppress, corrupt, fall, content, and bruise upon earth. ¹⁰ They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

Chanok (Enoch) 15:8-12 [Cepher]

Gilgamesh falls under the terrestrial ruachoth category. Terrestrial means he was created upon the earth, not to be confused with every other living soul who was created by the Father in heaven. Yet another explanation goes as follows. If we die and return to Yahuah of Ruachoth, it's proof in the pudding that we were preexistent in heaven, because our Father made us. Gilgamesh however was not preexistent. No, he was created upon the earth, and therefore determined to wander the earth as a demon, ruling over those who *did* happen to originate in heaven and making certain that as many of them as possible get tossed into the dead man's party with him.

As a reminder, *here* is the passage where I figure Gilgamesh, the *original* Gilgamesh and not the second one, died.

²⁰ Then Ogias entered the blood pit of Ba'al of the earth. And **Ogias** stepped forward and pulled at the head and skull of **Nimrod** as **King Og** pulled at the ankles. And Nimrod's neck [gave] first, and Ogias wrenched it free. And as Nimrod's flesh tore, **he gave up the ruach** and was eaten with [worms]... And Ogias and King Og, in celebration... the great dragon of old... the pit and the fire... in preparation.

The Book of King Og 5:20

I know it *says* Nimrod and not Gilgamesh, but come on, they are both *so obviously* the same person. How long are you going to keep fighting this? It's so convenient that Nimrod wasn't sitting around that campfire with Gilgamesh plotting their conquest of heaven. I mean, it's not like Og didn't end up in at least one of their stories. Can't claim Og and Nimrod are the same person. This whole situation may have more to do with whether or not Nimrod ever went by the name of Nimrod, either before or after the flood reset. That much is still up for question. Seems like just about everyone knew him as any other name but Nimrod.



Come to think of it, Nimrod probably *bated* the name Nimrod. Remember **Mad Dog Tannen** in Back to the Future Part III? Everybody called him Buford except the history books if they wanted to live to breakfast. Should somebody slip-up and call him Mad Dog to his face, they'd get drug through town and strung up at the courthouse. High time for a hanging. What do you suppose Nimrod would do? He had that sacred fire outback. Og was probably prodding him. His hatred towards Yahuah, the Most-High Elohiym, and the people of Yashar'el seems only matched by his disdain for Gilgamesh. In claiming that he'd killed the dude before the floodwaters could do its job, he was elevating himself above even the Most-High Elohiym, because the deluge didn't finish him, you see.

¹⁹ **Nimrod is the circumcised Nephilim** who killed us all.

²⁰ Oh that I could shatter his teeth in Nimrod's mouth again and break the teeth of his half-loined Nephilim sons

Jotunn had the satisfaction of killing. Nimrod's sons whose names will not be mentioned [to blot them from the earth].

The Book of Og 1:19-20

What did you learn from that? Aside from Nimrod being circumcised. It was a close call with a battle axe in case you were wondering. Og never could let that one go. Nimrod was Nephilim and that is no small deal. I mean, it was implied in that Gilgamesh was a giant but now the two separate puzzle pieces should be easier to connect. Gilgamesh and Nimrod are the same person. Pre-diluvian-Nimrod wasn't exactly a nobody either. See for yourself.

¹⁸ When **Nimrod became [ruler] of his [portion] of the great land** he then ... [demanded] circumcision throughout all of his Nephilim kingdom. ¹⁹ I, Og circumcised no males in my [land]. The Rephaim kept their members... [*intact*].

The Book of Og 2:18-19

Think I'm trying to be clever with all this circumcised roasting? There really aren't many passages in the book attributed to Og void of a penis obsession. Not to mention the blasphemy. Nimrod was ruler over a great swath of land. That's the point I was trying to make. Og refers to it as his Nephilim kingdom. Some may think he's describing Avraham's Mesopotamia, but I disagree. The ending to this book doesn't simply involve the flood. No, something called The Hundred-Thousand Giants War happens. It involves Nimrod's boys throwing it down with Og and the Rephaim while the rest of the world perishes. At what other point in His-Story did that happen, exactly?

“So, Nimrod-Gilgamesh was reincarnated then from Nimrod-Gilgamesh...?” you want to know. Something like that, I guess. *Maybe*. Not really sure. I mean, my proposed four Nimrod theory, beginning with the Tower builder and ending with Tammuz, functions within the Mysteries of Babylon model in that the son *is* the father. But even that is predicated upon the original Gilgamesh being a terrestrial ruach and the

son of a Watcher. Call it Occult magic or simply a miracle of Science, what I'm not implying here is that Nimrod was simply possessed by the ruach of a prediluvian giant. We've got plenty of people all across this motionless plane who are possessed by those people. No, the Nimrod success story relies heavily upon Occult discipline of the highest attainable degree. There is no other way that I can think to say this except that Nimrod *became* Nimrod.



Gilgamesh *and* the Wild Man

HE was a wild man, you know. Gilgamesh. Pre-diluvian Gilgamesh that is. Not sure if you noticed that part. It's a line in 'The Book of the Giants'. I didn't say anything at the time, mostly because I wanted to see if you were paying attention. The good news is that I won't make you thumb back through the pages in search of his confession. Here it is again.

The day of the ravening wild beasts has come and that of the wild man as I [Gilgamesh] am known.

The Book of the Giants [Dead Sea Scrolls]

Supposing some of you haven't the faintest clue what a wild man is, I will explain. Or perhaps you are thinking he is describing the person you are married to. The wild man, though they are also referred to as the woodwose, frequently shows up in the oldest literature available to us. They are often depicted as giants and always covered with hair. Their defining character trait is that they live out in the mountains, completely removed from human civilization. Some of you are still thinking I'm

describing your husband. That may be, but I am inclined to believe the wild man and the sasquatch are the same entity. I have also come prepared with illustrations from my personal collection.









An entire hour of my life has passed from the moment I began scrapbooking those illustrations for you. I hope you enjoyed the presentation. They have been laid out in a particular order so as to lead towards inevitable tragedy, and what do we see? Wild men are solitary creatures, mostly keeping to themselves, living in what appears to be tribes or family units. Mothers hold infants but also fathers are willing to defend their children to the death. Attempts are made to civilize them. They are given clothes and told to blend in. Usually though they are put on display or forced to perform tricks. The relationship goes downhill when the wild men have the bright idea of capturing women, perhaps in retaliation to the loss of their women, but who really knows? The hunt begins. There is even a persecution of the species as a whole in that they are rounded up and tossed into the flames. To sum all of this up, *yes*, I believe the wild men existed and were known in past moments of His-Story.

Pre-diluvian Gilgamesh was one of them, but then supposing you've brushed up on your ancient literature, you will recall how the *second* post-diluvian Gilgamesh was closely associated with a wild man as well. 'The Epic of Gilgamesh' has the king openly bedding with any woman whose mere sight aroused him. Virgin, betrothed, or married, it mattered not. The entire scene plays out like a repeat performance of the Watchers debacle. It runs in the family, I guess. After their cries were heard by the local elohiym, a **wild man** named **Enkidu** was fashioned from the earth

so as to confront and ultimately defeat the wicked giant king. The first person to encounter the wild man is a hunter. Enkidu springs his traps so as to protect the forest animals. After reporting these episodes to Gilgamesh, the hunter is instructed to lure the wild man into a trap. Here is how the scene plays out.

The hunter went and brought with him Shamhat, a
priestess of Ishtar.

They took the road and set out on the journey;
after three days they reached their destination.
The hunter and the priestess sat down to wait.

One day and a second they sat by the waterhole,
then the herd arrived at the waterhole.
the beasts came and quenched their thirst,
and so did Enkidu, child of the mountains.

With the gazelles he grazed on grass,
with the herd he rushed to drink,
with the beasts he quenched his thirst.

Shamhat saw him, **the man of the wild,**
This brute born in the wasteland's womb.

“There he is, Shamhat! Bare your breasts
and spread your legs, work your charm!
Be brave and smell his scent,
he will see you and run to you,
throw off your clothes and bring him down.

“Show this wild man what women can do,
and his lust will wrap him around your body.
Then he will abandon the herd of his youth.”

The Epic of Gilgamesh: Tablet 1: 167-187

Not just any woman either. She was a priestess of Ishtar, connecting us with Semiramis and the cult of Nimrod worship while ultimately

embodying the prototype of a Siren. Their intercourse was an initiation. The twist to this narrative happens rather early on, seeing as how a wrestling match between Gilgamesh and the wild man quickly succumbs to a homoerotic love affair. In this way, Gilgamesh was capable of vexing the elohiym. What might the writers have been trying to convey, exactly? Androgyny is my best guess. A restored union between Gilgamesh the post-diluvian giant and Gilgamesh the pre-diluvian wild man. Their quest by the way was immortality.

In the end, Enkidu died, and Gilgamesh tracked down the only two humans who had ever gained immortality. **Utnapishtim** and his wife. We quickly learn that Utnapishtim and his wife had built a boat in an earlier generation. Being the sole survivors of the flood meant that all humans had descended from them. What else might the writers also be getting at then? Immortality belonged to two souls and Gilgamesh wasn't one of them. No, Gilgamesh, the first Gilgamesh, had died on the day of the deluge but these two had managed to escape the floodwater, proving their worth. How very *Nimrod* of Gilgamesh, to lead the world in pursuit of immortality but then snub the very pathway of righteousness which promises to bring it about in the first place.



I believe I may have found the origin of the wild men. Their aboriginal tale derives from Sumerian tablets which practically nobody has read before or are capable of reading for that matter. Which would explain why they show up so often in Mesopotamian stories. Ever hear about ‘The Lost Book of Enki’? Yeah, me neither until rather recently. We’re once

more presented with the Watchers story, as per the Anunnaki, but with another familiar twist this time around. It's none other than the ancient alien's story that so many were hoping for. Extraterrestrial beings, or rather the Anunnaki, arrive from Nibiru to seed life upon the Earth. Ultimately to create humans in their image. I'm not saying they're aliens... but if I'm reading this right, then they're aliens. Not that I'm saying they're aliens though.

A solution is possible! **Enki** was saying: Let us create a **Lulu**, a **Primitive Worker**, the hardship work to take over, Let the Being the toil of the Anunnaki carry on his back! Astounded were the besieged leaders, speechless indeed they were. Whoever heard of a Being afresh created; a worker who the Anunnaki's work can do?

They summoned Ninmah, one who of healing and succor was much knowing. Enki's words to her they repeated: Whoever of such a thing heard? They her asked, The task is unheard of! She to Enki said. All beings from a seed have descended, One being from another over aeons did develop, none from nothing ever came!

How right you are my sister! Enki said, smiling. A secret of the Abzu let me to you all reveal: The Being that we need, it already exists! All that we have to do is put on it the mark of our essence, Thereby a Lulu, a Primate Worker, shall be created! So did Enki to them say.

Let us hereby a decision make, a blessing to my plan give: To create a Primitive Worker, by the mark of our essence to fashion him! So was Enki to the leaders saying. That Being that we need, it already exists! Thus did Enki to them a secret of the Abzu reveal.

With astonishment did the other leaders Enki's words hear; by the words they were fascinated. Creatures in the Abzu there are, Enki was saying, **that walk erect on two legs, Their forelegs they use as arms, with hands they are provided. Among the animals of the steppe they**

live. They know not dressing in garments, They eat plants with their mouths, they drink water from lake and ditch. Shaggy with hair is their whole body, their head hair is like a lion's; With gazelles they jostle, with teeming creatures in the waters they delight!

The leaders to Enki's words with amazement listened. No creature like that has ever in the Edin been seen! Enlil, disbelieving, said: Aeons ago, on Nibiru, our predecessors like that might have been! Ninmah was saying.

It is a Being, not a creature! Ninmah was saying. To behold it must be a thrill! To the House of Life Enki led them; **in strong cages there were some of the beings. At the sight of Enki and the others they jumped up, with fists on the cage bars they were beating. They were grunting and snorting; no words were they speaking. Male and female, they are!** Enki was saying; male hoods and female hoods they have, Like us, from Nibiru coming, they are procreating.

The Lost Book of Enki

And so, there you have it. The ancient aliens' explanation for things has just been offered by the storytellers of old but the added implication is that Evolution is now involved. That fact seems most evident when Enki claims one being developed from another over the aeons. The Anunnaki made men out of monkeys. Before anyone goes ape crazy on me and begins flinging cage poo or slapping me with a banana peel, just stop and ponder the spiritual narrative from the perspective of our Controllers. I am speaking now of our spiritual Controllers. The Anunnaki-Watchers. The dark ones. Darwinian evolution developed by our post mud flood controllers, the children of the seed of the serpent, but conveniently only after the Anunnaki-Watchers were released from the earth. In this way, the story of *their* children rather than the children of Yahuah were being rehearsed all over again, and we were all told that we had descended from them.

Their creations were referred to by them as primitive creations. They also called them the Lulu, and what does that remind you of? A Lulu, of course. Have you forgotten already? Lulu is a masculine Akkadian word for a ruach and is related to Alû, demon. The Anunnaki-Watchers were creating ruachoth spirit entities with the intent that their purposes might be better served upon the Earth. Our very first meeting with them has all the markings of a Sasquatch, or as I've already mentioned, the wild man. Which brings us right back around to 'The Book of the Giants' again. Like Enkidu after him, Gilgamesh was specially created with the intent of serving his parents purposes.

