



Where Is Jerusalem?

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by Noel Joshua Hadley

“THE Thousand-Year Reign couldn’t very well have happened,” you tell me while sarcastically while snapping your neck about at the horizon like a pigeon. “Messiah’s kingdom and New Jerusalem are synonymous. One cannot happen without the other. I’m onto you. Where’s New Jerusalem, Noel? Show me New Jerusalem! Why so silent? Stumped you again. It’s pride, isn’t it? That’s why you can’t admit how *wrong* you are.”

Jeepers. I can’t very well *show you* where New Yerushalayim is this minute, as I am still a mortal, but *also* because the city in heaven hasn’t arrived yet.

‘Proof that I’ve fallen off the bandwagon and that the Millennial Kingdom hasn’t happened,” you say. *Oh, is it?* I can never seem to get a word in even when I’m writing these things. It’s not like the goyim see my Menorah in the window and ask for directions to Yerushalayim. And no, I’m not Jewish if that’s what you’re thinking. The Jews outright reject my menorah and my tassels as well as my claim to being grafted into the House of Yashar’el, via Ephraim. But then recently my mailbox has been flooded with inquiries as to where New Yerushalayim is. How should I know? If I did and it were accessible on a map, then I wouldn’t be here talking to you about it. I’d have already made for the hills under the cover of night, me and my entire family, dressed in our finest lederhosen.



Many people think *this* is the location of Yerushalayim during the Thousand-Year Reign of Mashiach but PR work for the Zionists isn’t what I’m about. No, modern Israel was a wasteland during the Millennial Kingdom. Revelation tells us so. I’ll have you know we’re dealing with three separate Yerushalayim’s, maybe even four. I bet you didn’t see three Yerushalayim’s coming. Two *maybe*, but three? Certainly not four. How about we count them up on our fingers then?

There is the historical city of Yerushalayim we find in Scripture. That’s *one*. But then there are two more Yerushalayim’s detailed during the Millennial Kingdom of Messiah, making *three* in all. Confused? Don’t be. It’s why I’m here. There is also a *fourth* opinion; the nuke option; which claims the modern city of Jerusalem is fake and in no way corresponding to the Biblical location. Don’t get me wrong. It’s not what I believe. Many of my readers do and I am certainly open to the possibility if ample proof can be shown. Some will recall that I spent two or three years looking at different geographical landmarks (claims range throughout Europe,

Africa, and North America) but failed to find any resolution. It makes the most sense that Israel *would be* the land, with modern Jerusalem being the historical city. Satan wants his own imitation ingathering as well. It happened in 1948.

Yes, I just went there. I totally get it, that claiming modern Israel is no longer Yashar'el is fighting words. It most certainly was the land at one time, but Yashar'el was divorced from the land and then Yahudah was as well during the Revelation period. Yahuah appears to be done with it. A regathering isn't happening there ever again under his watch. Yahuah uprooted the kings from Yahudah and then planted them in a new Yashar'el. This has been an ongoing conversation and I'm not repeating that information here. The only people who are still giving the land the old college try are the Zionists, apparently, and I'm not in with their schemes.

In claiming there are *three* Yerushalayim's, I am describing the historical Yerushalayim in modern Israel, New Yerushalayim in heaven, and then an entirely different city of Yerushalayim during the Millennial Kingdom. Yahuah uprooted the kings of Yahudah and planted them elsewhere as part of Yirmeyahu's ministry, and so, we must look elsewhere. I get what you're saying though. The Millennial Kingdom *is* synonymous with New Yerushalayim. That is why so many are confused on the timing of its arrival. The problem seems to be that very few pay any attention to the city which Yechezq'el describes for us.

¹ In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of Yahuah was upon me and brought me thither. ² In the visions of Elohiym brought he me into the land of Yashar'el, and set me upon a very high mountain, by which was as the frame of a city on the south. ³ And he brought me thither and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. ⁴ And the man said unto me, "Son of A'dam, behold with your eyes, and hear with your ears, and set your heart upon all that I shall show you; for

to the intent that I might show them unto you are you brought hither: declare all that you see to the house of Yashar'el.”

Yechezq'el (Ezekiel) 40:1-4 [Cepher]

It *says* Yechezq'el was taken to the land of Yashar'el. You will tell me you've been to Israel and the city which he described isn't to be found, as the Roman Catholic Church is still puppeteering there. I've been as well and have the same observation. It's why I'm suggesting a different Yashar'el altogether. Look, even if Revelation and the Thousand-Year Reign hasn't happened yet, the city which Yechezq'el is describing cannot possibly be in the historical land of Yashar'el. I've already explained why. All indications suggest Yahuah is done with the land at the gunshot sprint of the Millennial Kingdom. And so, Jerusalem, we have a problem. Jumping ahead several chapters, we are given even more details which only seem to amplify the problem.

¹⁵ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs and the city shall be in the midst thereof. ¹⁶ And these shall be the measures thereof; the north side **four thousand and five hundred**, and the south side **four thousand and five hundred**, and on the east side **four thousand and five hundred**, and the west side **four thousand and five hundred**. ¹⁷ And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. ¹⁸ And the remnant in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. ¹⁹ And they that serve the city shall serve it out of all the tribes of Yashar'el.

Yechezq'el (Ezekiel) 48:16-19 [Cepher]

The city of Yerushalayim is **4,500** on all sides. 4,500 *what*, exactly? Are we talking about kilometers, yards, feet, inches, ells, or the Egyptian cubit? The text doesn't outright say. The King James Version claims 4,500 cubits but that's not quite right at all. If it were then we'd be looking at something measuring 1.28 square miles. Compare that with the old city of Yerushalayim in the modern state of Israel, which is 0.9 kilometers alongside each wall, or .35 square miles total. *Sure*, the Yerushalayim of Yechezq'el's vision has grown 4 times larger, perfect for a brisk morning jog, but not the city we're looking for.

By comparison, New York City is 22.82 mi². Washington D.C. is something like 68 mi², which is a *huge* naughty no-no, seeing as how Article I of the Constitution states that the district cannot exceed "ten Miles square." Neither New York City nor Washington D.C. can be described as a walled city though. In ancient terms, Nebuchadnezzar's Babylon was the largest metropolis in the world, covering about 4 square miles, according to *official* history. Therefore, if the KJV is correct, and it's *not*, then Yechezq'el's vision of Yerushalayim failed to exceed the very city he was currently inhabiting.

Again, the Hebrew Masoretic doesn't *say* cubits. Our best candidate would be **rods**. Before you accuse me of making the same error as King Jimmy's entourage, hear me out on this. I decided to punch in some numbers, using a Rod to Mile conversion tool, and the city of Yechezq'el's vision suddenly took on a rather fascinating form.

Length		
4500	=	14.0625
Rod		Mile

One Rod equals 0.003125 of a single mile. Since I care about my reader so, I've taken a screenshot for you. You can see for yourself that 4,500 rods add up to something just over **14 miles**. That's how long each wall is. Pick your cardinal direction—north, east, south, or west. The

Yerushalayim of Yechezq'el's vision is **14 square miles**. Well, that's interesting. The number sounds faintly familiar. Where have we encountered similar measurements before? *Hmmm*. Perhaps *here*.

<p>¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. ¹⁶ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. ¹⁷ And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.</p> <p>Revelation 21:15-17 [KJV]</p>	<p>¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. ¹⁶ And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand stadion. The length and the breadth and the height of it are equal. ¹⁷ And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.</p> <p>Chizayon (Revelation) 21:15-17 [Cepher]</p>
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Yochanon's Revelation never gives the total sum of New Yerushalayim. He simply makes us calculate the numbers provided. The KJV measures the city in furlongs, whereas the Cepher claims stadions, what gives? Well apparently, from the Middle Ages onwards, the word *stadion* became a synonym for the furlong. How appropriate, considering what we've come to know about that period. (Here is a hint. The Dark Age *was* the Millennial Kingdom). A single stadion is **607 feet**, or nearly 1/8th of a mile. Given that we have **12,000 stadion** to work with, Yochanon's vision of New Yerushalayim has an estimated sum of **1,400 square miles**.

Well, *well*, well. It's a match. *Sort of*. As you can clearly see, one city is 14 square miles, whereas the next is 1,400. Tack on two zeroes and that's a walkable distance. 1,500 by some calculations, but I'm inclined to believe the two are in synch with the other. Already, we've established something. Yochanon's Yerushalayim dwarfs Yechezq'el's Yerushalayim. They're not the same city.

Being the connect-the-dot specialist around here, I'm thinking Yechezq'el's city and temple on earth is intended to be a small-scale representation of the city in heaven. That really shouldn't surprise anyone, as the tabernacle which Moshe built was *also* intended as a small-scale representation of the temple in heaven. The relationship is alluded to in Exodus 25. You can turn there and read it for yourself because Hebrews has already done the thinking for us.

²² And almost all things are by the Torah purged with blood; and without the shedding of blood there is no remission. ²³ **It was therefore necessary that the patterns of things in the heavens should be purified with these;** but the heavenly things themselves with better sacrifices than these. ²⁴ For Mashiach is not entered into the **holy places made with hands, which are the figures of the true;** but into heaven itself, now to appear in the presence of Elohiym for us:

Ivriym (Hebrews) 9:22-24 [Cepher]

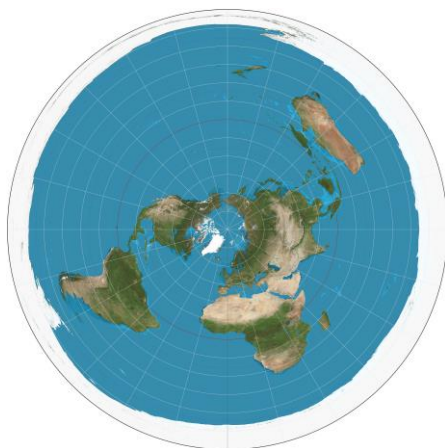
There you have it. The holy places made with hands [*here on Earth*] are figures of what is True [*in heaven*]. In this way, the city and Temple which Yechezq'el describes is a small-scale type and shadow of Yochanon's much larger reality. I'm simply not ready to talk about how the type and shadow plays out quite yet. There is still more evidence to give for the two separate cities. You can probably already guess where this is going though. And anyways, the prophet Zakaryahu offers us yet *another* clue.

¹² And speak unto him, saying, Thus speaks Yahuah Tseva'oth, saying, Behold the man whose name is **The Branch;** and he shall grow up out of his place, and **he shall build the Temple of Yahuah:** ¹³ **Even he shall build the Temple of Yahuah;** and he shall bear the glory, and shall sit and rule upon his throne: and **he shall be a priest upon his throne:** and the counsel of shalom shall be between them both.

Zakaryahu (Zachariah) 6:12-13 [Cepher]

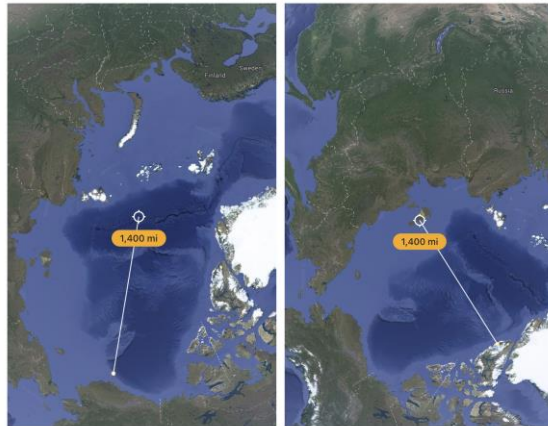
Zakaryahu repeats it *twice*. “He [*Masbiach*] shall build the Temple of Yahuah.” And just in case you missed it: “Even he [*Masbiach*] shall build the Temple of Yahuah.” He’s referring to Yechezq’el’s Yerushalayim. The Temple complex being built is something along the lines of **one square mile** within a 10 mile² city. What Zakaryahu isn’t saying is that New Yerushalayim arrives with Messiah, in which he claims: “Guess what guys? I’ve *already* built it.” No, he arrives and then he builds it. In that order.

And *no*, don’t tell me he’s setting about to construct a 1,400 mile² city while on the Earth, as that would be ridiculous, going completely against Yochanon’s vision. What that indirectly tells us is that the Yerushalayim being built after his arrival is the one in which Yechezq’el told us about. Also, assuming that Revelation hasn’t happened yet, and Israel *is* a legitimate entity, then any third Temple built by the Zionist State, or the Temple Institute will either be completely disregarded or destroyed to make room for the new. You’d think the Zionist fanboys would connect those dots, but *no*.

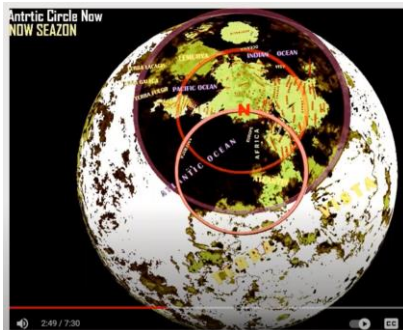


A great deal many of my readers have been asking about Hyperborea in connection with Yechezq’el’s city and temple. The reasoning behind such thinking is that Hyperborea is number one on many-a suspects list for the location of the Garden of Eden. But then consider that the camp of Yah which HaSatan surrounds in Revelation 20 is a driving part of the short season. What this tells us is that the city and the camp hasn’t left us, even if we don’t know where they are at the moment. Also, though the north pole is deemed the center of the earth on an AE map, I am no longer entirely convinced of that. I will refer you once more to my report on the

[moon map](#), wherein the earth is much larger than what the normies would ever care to imagine. Had you taken the time to read my report, you would know that the magnetic north pole shifts in a circuit over the plane of the earth, taking something like 26,000 years for the sun to make its way around the zodiac. The world is a big place and New Yerushalayim can get set down anywhere, but if it's eternity we're after, then the shifting magnet of the north seems like our best bet.

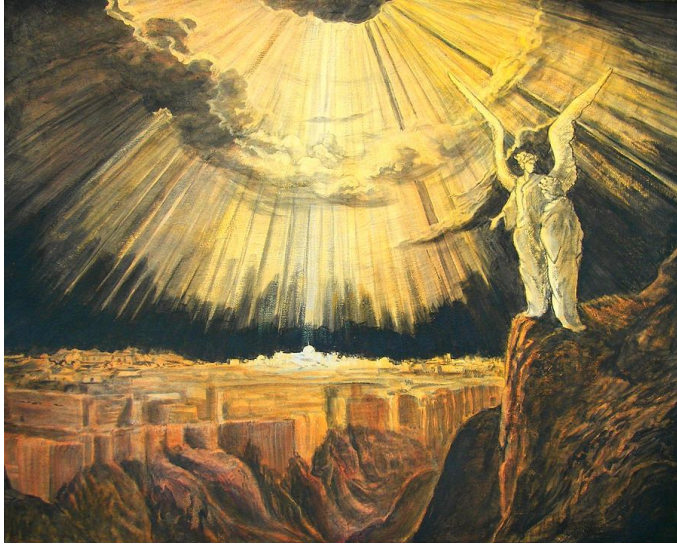


A reader did their homework and shared the results with the class. What you see before you are screen shots of the *reported* center of the earth. To the right is the suspected location of Eden-Hyperborea—true north. But then to the left is magnetic north. Currently, it's a large swath of water with the dimensions necessary to support New Yerushalayim. $1,400^2$ miles. If I had to guess, magnetic north is precisely where the city from heaven will arrive. Just to the left of Hyperborea. Could that be any more perfect?



Eternity of course is a long time, especially when magnetic north is always on the loose. Those who happened to read the report will recall how the moon map, when applied to the ecliptic dial of the Prague clock, creates a wheel within a wheel. Everything pivots in accordance with the dial of the North, which in turn

rotates around Polaris, the very center of our realm. That's where New Yerushalayim will be when it finally arrives. If I had to guess, of course. Which is precisely what I'm doing now. *Guessing*. Wherever *true* North lines up with Polaris, the city from heaven will be found directly beneath it.



And *Death* Shall Be No More

DESPITE the measurements that I have given you, somebody is bound to come along and tell me they're simply spiritual metaphors. Spiritual metaphors for what—exactly? That is often how it goes in a post Newtonian world when our preferred worldview *below* doesn't match up with the *above* described. Nothing is to be taken literal and it's all metaphor. Except for when it's not. And then it is again. But I digress. There is another defining difference between the two cities which has yet to be discussed. Lots of them, actually. A very important one however is the fact that **nobody dies** in the Renewed Yerushalayim of Yochanon's vision. It *says* so right *here*.

21 AND I saw a renewed heaven and a renewed earth: for **the first heaven and the first earth were passed away;** and there was no more sea. ² And I Yochanon saw **the holy city Renewed Yerushalayim, coming down from Elohiym out of heaven,** prepared as a bride adorned for her man. ³ And I heard a great voice out of heaven saying:

Behold, **the Tabernacle of Elohiym is with men**, and he will tabernacle with them, and they shall be his people, and Elohiym himself shall be with them, and be their Elohiym. ⁴ And Elohiym shall wipe away all tears from their eyes, **and there shall be no more death**, neither sorrow, nor crying, neither shall there be anymore pain: for **the former things are passed away**.

Chizayon (Revelation) 21:1-4 [Cepher]

So much can be pulled from this passage alone that I was pressed to highlight the entire thing. You'll have to forgive me. *Please*. I beg it of you. It simply couldn't be helped. There's so much going on here, but let's focus on a few key conditions for Renewed Yerushalayim's descent to the Earth.

The first heaven and the first earth having already passed away is our initial clue. Another metaphor, I'm sure. *Oh sigh*. If you are tempted to convey the message, that the passing away and renewal of the two witnesses (*aka* heaven and earth) is yet again another spiritual metaphor for one thing or another, and that the earth itself will not literally be renewed, then explain to me how death shall be no more. More metaphors? Make the metaphors stop! And just to make certain that we're not crossing our wires again, we can see what Yochanon is attempting to convey in the *same* chapter.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burns with fire and brimstone: which is the second death**.

Chizayon (Revelation) 21:8 [Cepher]

And *again*.

¹¹ And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before Elohiym; and the cepheriym

were opened: and another cepher was opened, which is the cepher of life: and the dead were judged out of those things which were written in the cepheriym, according to their works. ¹³ And the sea gave up the dead which were in it; and death and She'ol delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴ And **death and She'ol were cast into the lake of fire. This is the second death.** ¹⁵ And whosoever was not found written in the cepher of life was cast into the lake of fire.

Chizayon (Revelation) 20:11-15

No more death means no more death. We can absolutely be certain of that fact because Yochanon defines the finality of death as She'ol being cast into the lake of fire. Therefore, you can no longer say there is a holding cell for dead people. All dead people have been accounted for in She'ol, only now She'ol itself is tossed into the garbage heap and burnt to a crisp, taking everybody with it. The idea of a second death is a finality in that the first death is done away with, once and for all. That is our context for the arrival of New Yerushalayim. The sinners are done away with. It's a problem, since we're told by the prophet Yesha'yahu that there *would be* death in the Millennial Kingdom of Messiah.

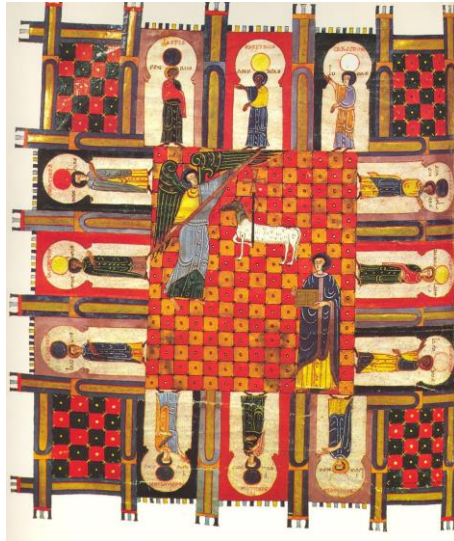
¹⁷ For, behold, **I create renewed heavens and a renewed earth:** and the former shall not be remembered, nor come into mind. ¹⁸ But be ye glad and rejoice forever in that which I create: for, behold, I create Yerushalayim a rejoicing, and her people a joy. ¹⁹ And I will rejoice in Yerushalayim, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. ²⁰ **There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed.**

Yesha'yahu (Isaiah) 65:17-20 [Cepher]

The context before us *is* the Thousand-Year Reign, as we can clearly see a case is made that a child might die at a hundred years of age. We are even told why that is. The hundred-year-old person is accursed due to sin. Are you telling me there's sin in Renewed Yerushalayim? That can't be. Also, I thought death and She'ol were cast into the lake of fire at the time of its arrival. No more death means no more death, so what gives?

Yahuah does promise to create a renewed heaven and a renewed earth in this *same* passage, but then adds that the former things shall not be remembered nor come into mind. The exact same sentiments are given in Revelation 21:4. Therefore, we can easily deduce that the child who dies does so *before* the former things are wiped from our memory. It would be strange indeed for a child to die and then, seconds later, nobody remembers that fact. "Where did my child go? She was here a moment ago. Oh wait, did I even have a child? Oh no! It's happened again! I think the former things haven't been remembered again!" Or how about this one? The former things our wiped from our memory and then the child still dies. Nobody else can remember anybody dying except for the parents of that poor unfortunate child. *Ridiculous*. Verse seventeen looks *beyond* the kingdom to renewed heavens and a renewed earth, whereas the remaining verses feature the kingdom age itself.

Yesha'yahu goes on to describe more of what his reader might expect of kingdom living, but I'm purposely leaving those details out, as that would sidetrack our present purpose. What I am attempting to demonstrate is that death exists during the Millennial Kingdom but not afterwards. Practically speaking, you shall see how the two cities, both Yerushalayim and Renewed Yerushalayim, are in mutual partnership before this is over.



One Earth as It Is in Heaven

FINALLY, we are getting to the good stuff. Those claiming that the Yerushalayim of the Millennial Kingdom is the *same* as Yochanon's New Yerushalayim and that there is no other possible explanation are getting their wires crossed. Understanding the working relationship between both cities is as simple as acknowledging a line from Adonai's prayer. "On earth as it is in heaven." Yahusha was dictating the will of heaven upon the earth from one Yerushalayim to another. It's really that simple. The historical city of Yerushalayim failed miserably in accomplishing that task, which is why it was repeatedly destroyed. I'm thinking Yahusha HaMashiach came through, even if humanity failed him.

It will furthermore behoove you to recall that Yahusha's building *of* and ruling *from* the Temple in Yechezq'el's earthly Yerushalayim aims to direct our attention as to what purpose the Millennial saints mutually play in the narrative. They are a kingdom of priests. Don't take my word for it though. See for yourself.

And you have made them a **kingdom and priests** to our Elohiym, and **they shall reign on the earth.**

Revelation 5:10

You probably knew that already. If so, then I've just offered a refreshing peppermint. I can't assume with these things. It needs to be established that the co-ruling priests of Messiah's kingdom *below* had a mutual working relationship with heaven *above*. If I'm being repetitive, it's only because Yochanon often repeats himself. The writers of Scripture all did. Because we need reminders and there is no shame in that, so long as we're paying attention. Yah knows we forget easy. Well, the entire priestly narrative plays out in chapter 20.

20 And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. ⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: **and I saw the souls of them that were beheaded for the witness of Yahusha, and for the Word of Elohiym, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Mashiach a thousand years.** ⁵ But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. ⁶ Blessed and holy is he that has part in the first resurrection: on such the second death has no power, **but they shall be priests of Elohiym and of Mashiach and shall reign with him a thousand years.**

Chizayon (Revelation) 20:1-5 [Cepher]

If the idea *was* that the resurrected saints were to reign with Mashiach for an *eternity*, then it's rather strange for Yochanon to claim a thousand years only. It's a point I've brought up in several other places. Somebody on the Intel-net is just itching to tell me it's another metaphor. *Sigh*. If the resurrected saints' rule with Mashiach 'forever', then *when* do the remaining children of Yashar'el enter the picture? *Exactly*. The thousand years are literal, complete with time stamps. You see, the resurrected saints are here identified. Those who rule with Mashiach are the very souls who were beheaded for (*follow along*): "the witness of Yahusha, and for the Word of Elohiym, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."

Had Renewed Yerushalayim descended to the earth *before* the beginning of the kingdom, then it might be said that all Yashar'el, from the beginning of Adamic history to its end, would also be ruling alongside the apocalypse saints, but *no*. Before you argue that the Mark of the Beast is spiritual *only* and so every son of Yashar'el in history is included in the co-rulership, from A'dam and Sheth onwards, notice what Yochanon *doesn't* say. He does not include those who are written in the Ceper of Life. And that is because being written in the Ceper of Life is a definite qualifier for the resurrection and entering New Yerushalayim in heaven but is far too broad for the thousand years co-rulership.

Was Moshe beheaded for refusing to worship the Beast? *Nope*. He *is* written in the Book of Life, but according to Yochanon's definition, Moshe and Avraham don't make the co-rulership cut. Unless there was an exemption to the rule, then I think it's safe to assume they weren't co-ruling with Mashiach upon the earth. Notice that Yochanon doesn't say *crucifixion* either. Plenty of saints were murdered in an atrocious manner. Nor did he say: those who were fallen soldiers in the war, or contrarily, living true to our Father's commands until a ripe old age. Lots of them doing that throughout history too. No, the beheading is directly related to rejecting the Beast, presumedly in an allotted time-period. Don't argue with me. Argue with Yochanon. The beheaded is a repeated theme throughout Revelation, and a narrative which, I can only conclude, *official* history has now hidden from us.

People point to a prophecy in Zakaryahu hoping to prove that New Yerushalayim has already descended to the earth before the gunshot sprint of the Millennial Kingdom. The only proof they offer are crossed wires. We're once again dealing with two separate Yerushalayim's, but I'll let you read it for yourself.

¹⁶ And it shall come to pass, that **everyone that is left of all the nations which came against Yerushalayim shall even go up from year to year to worship the King.** Yahuah Tseva'oth, and to keep the feast of Cukkoth. ¹⁷ And it shall be, that **whoso will not come up of all the families of the earth unto Yerushalayim to worship the King, Yahuah Tseva'oth,** even upon them shall be no rain. ¹⁸ And if the family of Mitsrayim go not up, and come not, that have no rain; there shall be the plague, wherewith Yahuah will smite the heathen that come not up to keep the Feast of Cukkoth. ¹⁹ This shall be the punishment of Mitsrayim, and the punishment of all nations that come not up to keep the Feast of Cukkoth.

Zakaryahu (Zechariah) 14:16-19 [Cepher]

These nations have already come against Yerushalayim and were apparently successful in its destruction. It's why Mashiach had to build a new city and Temple complex. Are you telling me that *those* sinners are expected to enter Renewed Yerushalayim? Yeah, *no*. The quick and easy answer is that's not happening. And yet it says right here that everyone is expected to go to Yerushalayim each Sukkot to worship the King or face the curse. Simple deductive reasoning informs us that Yechezq'el's city is once again being described.

Observing the feast of Sukkot during the Millennial Kingdom is not so dissimilar from observing it *now* or at any other time in His-Story. We do so to align ourselves with the dictates of heaven because we love the character of Yahuah. That doesn't mean we're entering heaven. Not yet, at any rate. We're simply walking in the light of it. That's precisely why the citizens of Mashiach's kingdom were expected to walk the line, and also, what Revelation just so happens to agree with.

²⁴ And the nations of them which are saved shall walk in the light of it: and **the kings of the earth do bring their glory and honor into it.** ²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there. ²⁶ **And they shall bring the glory and the honor of the nations into it.**

Chizayon (Revelation) 21:24-26 [Cepher]

It doesn't say the nations of them which are saved shall walk *into* the city. Rather, they walk in the light of it. Those are two completely different actions. We're dealing with that *on earth as it is in heaven* theme again. Are you capable of walking in the light of heaven? Why *yes*, you are. By walking as Mashiach walked and obeying the Torah, the mortal nations are actively moving in the light of Renewed Yerushalayim, whereas only the kings of those nations may enter. If that were the picture being described in Zakaryahu, that sinners are expected to enter the city of Elohiym during the autumn feasts, then it would be inconsistent with the rest of Scripture. *Continuing.*

²⁷ And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but **they which are written in the lamb's cepher of life.**

Chizayon (Revelation) 21:27 [Cepher]

There it is. I was telling you about it earlier. The qualifier for entering Renewed Yerushalayim is to be written in the Cepher of Life. That's simply not the qualifier for being a priest though. Narrow is the road and yet the Cepher of Life is still too broad of a term. *Yes*, they are written in the Cepher of Life, but they were also beheaded for keeping the Father's commands and the Testimony of Yahusha. That then begs the *next* question. How exactly do you know someone is written in the Cepher of Life? You'd have to persevere until the end, of course.

That's essentially what Mashiach tells us in Mattithyahu.

¹² And because the transgression of the Torah shall abound, the love of many shall wax cold. ¹³ **But he that shall endure unto the end, the same shall be saved.**

Mattithyahu 24:12-13 [Cepher]

Everyone else will be thrust into the lake of fire.

¹⁵ **And whosoever was not found written in the cepher of life was cast into the lake of fire.**

Chizayon (Revelation) 20:15 [Cepher]

I mean, you could argue that everyone is written in the Cepher of Life until the very moment when they're dead and scrubbed out of it, but that would then be terrible logic for qualifying one's entry into New Yerushalayim. It's like I'm expected to believe a mortal sinner could enter through one of it's twelve gates on the proposition that he or she hasn't died yet. *Ridiculous*. By the way, my detractors love to leave out the *first* part, where Mashiach defines *endurance* and *salvation* by counterbalancing the abounding transgression of Torah. You see, *on earth as it is in heaven*. The populace which refused to enter Yerushalayim for Sukkot were breaking Torah. Those sinners had yet to endure until the end. Therefore, they couldn't say with assurance that they wouldn't be scrubbed from the Cepher of Life. Contrarily, there were those who did endure until the end. We are told in Revelation:

²⁶ **And he that overcomes, and guards my works unto the end, to him will I give power over the nations.** ²⁷ **And he shall rule them with a rod of iron;** as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Chizayon (Revelation) 2:26-27 [Cepher]

The ruling priests endured. There's no other way around it. Only they were granted access into New Yerushalayim. It's like Yochanon can't say it enough. He tells us again and again *and again* and again, and still the Dispensationalists refuse to listen. Here's what he says—*again*.

¹⁴ Blessed are they that **do his commandments**, that they may have **right to the tree of life and may enter in through the gates into the city.** ¹⁵ For without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

Chizayon (Revelation) 22:14-15 [Cepher]

Only those who do his commandments will be granted access to the tree of life. But don't overlook the second part. Only those who do his commandments may enter in through the gates into the city as well. Everyone else is rejected, and it makes the most sense that they would. I mean, *if* the sinful nations were granted access to New Yerushalayim by dictate of the King then, aside from the obvious, polluting the city, other problems would be created entirely. Like, what if one of them happened to eat from the fruit of the Tree of Life? Uh-oh. *Yeah*, that's not happening. There's a reason why sinners were forcibly removed from Paradise in the first place. It's in Genesis. Opening chapters. *We read:*

²² And Yahuah Elohiym said, Behold, the man is become as one of us, to know good and evil: **and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:** ²³ Therefore, Yahuah Elohiym sent him forth from the Garden of Eden, to till ground from whence he was taken. ²⁴ **So he drove out the man; and he placed at the east of the Garden of Eden Keruviym, and a flaming sword which turned every way, to guard the way of the tree of life.**

(Genesis) 3:33-34 [Cepher]

Amazing how these same themes continue unhinged throughout Scripture. Sinners cannot enter New Yerushalayim for the very reason why A'dam and Chuah were driven out of Paradise. Don't you find it odd that New Yerushalayim is described to us as a city with very high walls? Perhaps I'm reading too much into this, but it's almost like Yahuah is attempting to keep certain influencers out.

¹² And had a wall great and high, and had twelve gates, and **at the gates twelve angels**, and names written thereon, which are the names of the twelve tribes of the children of Yashar'el.

Chizayon (Revelation) 21:12 [Cepher]

I never noticed that until now. The twelve gates have an equal number of **angels** to guard them. That's bad ass, right there. They probably have a wingspan capable of fanning an elephant over, flaming swords and everything. Wouldn't need weapons though. Not for humans, at least. Any mortal who gazed upon one of those sentry guards would slap their face upon the concrete faster than a Christian could claim the Torah's been done away with. If New Yerushalayim *were* on the earth, do you seriously think the sinful nations of the world are getting past the bouncer? I don't either.

Again, only the co-ruling dignitaries are granted permission to enter. We see another such example *here*.

22 AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of Elohiym and of the Lamb. ² In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and **the leaves of the tree were for the healing of the nations**.

Chizayon (Revelation) 22:1-2 [Cepher]

Notice how it never says the **fruit** from the tree are for the healing of the nations. That's because we have already seen in Bere'shiyth precisely *how* the fruit delivers. It brings about immortality. Another problem for everyone not found written in the Cepher of Life. Therefore, the fruit is only ever offered to the resurrected. Perhaps the leaves are ground up into a fine dust for medicinal purposes, who really knows? From everything we've seen, particularly with the example given in Revelation 21:24-26, simple deductive reasoning should inform us that the kings of the earth enter the city to gather the leaves for the healing of the nations.

The very fact that the nations needed healed tells us that sin was involved, and we know the sound of weeping or crying will never be heard in Renewed Yerushalayim. The defining difference however between the Melchizedek king-priests and the sinful kings and priests of Qayin is that we are expected to serve the sons of Qayin whereas Yahusha set the perfect example by washing the feet of his disciples. This is what it means that the least will be the greatest in his kingdom. The kings of the earth were granted entry *above* in order that they might serve the people they ruled over on the earth *below*.

In their *former* life, while still mortal, they had learned the trick of the trade, which is the righteous way. Their ministry as kings over the nations would be exemplified by being servant to all, as seen in the life of Messiah, but even before that by Moshe.

Blessed be the Name of Yahuah of the world, **who hath taught us His righteous way. He hath taught us to clothe the naked**, as He clothed A'dam and Havah; **He taught us to unite the bridegroom and the bride in marriage**, as He united Havah to A'dam. **He hath taught us to visit the sick**, as He revealed Himself to Avraham when he was ill, from being circumcised; **He hath taught us to console the mourners**, as He revealed Himself again to Ya'aqov when returning from Padan, in the place where his mother had died. **He hath taught us to feed the poor**, as He sent Yashar'el bread from heaven; **He hath taught us to bury the dead by** (by what He did for) Mosheh; for **He revealed Himself in His Word**, and **with Him the companies of ministering angels**.

Miyka'el and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Yophiel, and Uriel, and Yephephya, the wise sages, lad him upon it, and by His Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Yashar'el, as oft as they look up to Peor, may have the memory of their sin; and at sight of the burying place of Mosheh may be humbled: but no man knows his sepulcher unto this day.

Targum Deuteronomy 34:7

If the co-ruling king-priests journeyed all the way to heaven to retrieve a leaf which might heal their nation, then I think it's safe to assume that, as representatives of the Son of Elohiym, they embodied these qualities of servitude. They clothed the naked. They visited the sick. They consoled the mourners. They fed the poor. They buried the dead. They even united men and women in marriage. HaSatan was imprisoned. His confederacy of angels was outcast. The Edenic vision, which sprung first and foremost from Mount Tsiyon, where Yerushalayim stood, would have been beautiful to behold. Unfortunately, it can truly be said that the nations of the world wanted the benefits of everything Yahusha's government of *shalom* offered, but they had no love for the Father. To gaze into his face is to perceive Torah.

One last thing. Earlier we read in Chizayon (Revelation) 21:3 that Elohiym will tabernacle among men. The context of course is the arrival of New Yerushalayim. *Another clue.* That is describing Yahuah, the Most-High Elohiym, answering our prayer by uniting heaven and earth, once and for all. Beforehand, he has always sent His Word. That what it says in the Deuteronomy Targum. He revealed Himself in His Word. The same can be said of the Millennial Kingdom, of course. But now, *finally*, the Most-High will literally unite the two into one singular space. That's what the coming of New Yerushalayim entails. And it doesn't happen during the Millennial Kingdom because Yahuah, the Elohiym of Yashar'el, will not congregate among the souls of sinners.

Before heaven and earth can be united, once and for all, only the ashes of sinners will remain. That is why it can truly be said,

Yahuah is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Kepha Sheniy (2 Peter) 3:9 [Cepher]



The *Camp* of Yah

MEANWHILE, you can keep pushing your view, that the Camp of Yah which HaSatan surrounds in Revelation 20 *is* New Yerushalayim, but that's not what the text *says*. A tent city is quite different than a city-city. The point has been repeatedly brought up to those who insist New Yerushalayim comes down at the start of the Millennial Kingdom rather than after Satan's season of deception, and still, they refuse to see it. Argue that point all you want, but again, the language takes umbrage with your position.

⁹ And they went up on the breadth of the earth, and compassed the **camp of the qodeshiym** about, **and the beloved city**: and fire

And they trampled over the breadth of the earth and surrounded **the armies of the set-apart ones, and the beloved**

came down from Elohiym out of heaven and devoured them.	city . Then fire fell from the heavens and burned them up.
Chizayon (Revelation) 20:9 [Cepher]	Hebrew Revelation 20:9

The Greek has HaSatan and his confederacy surrounding a campground, whereas the Hebrew insinuates the flanking of an army. *Same* thing. You will be sure to tell me the beloved city is also included in their assault. I haven't forgotten that part. They are two separate entities though obviously identified with the other, telling us that Yerushalayim remains on the earth. Still not New Yerushalayim though. It is the camp of Yah which is tasked with protecting the beloved city, and so, in the very least, you cannot keep identifying the camp of Yah as New Yerushalayim. And *no*, this isn't a tomato-tomahto issue. I believe there is something spectacular to be discovered here. Let's find out what it is.

The word 'camp' in Greek is *parembole*, whereas 'city' is *polin*. That's two separate words intended for different meanings. You'll find both employed in Revelation 20:9. There are **64** occurrences of *polin* in the New Testament, one of which includes the beloved city. Not so however with *parembole*. It arrives only a few times in the Bible—**7** total—and *this* is what it means:

parembole: a camp, barracks, army in battle array

b. the barracks of the Roman soldiers, which at Jerusalem were in the **castle Antonia**.

So, camp, barracks, or army in battle array, then. Therefore, we should easily be able to deduce that both the Greek and the Hebrew are describing the same thing. Even if we go with a set-apart "army in battle array" rather than camp or barracks, where would an army be without its home base? *Exactly*. But then notice how a practical example of *parembole* is used. **Castle Antonia**. And that is because nearly every example in Scripture is used to describe the fort overlooking Yerushalayim.

See for yourself.

<p>³⁴ And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle [<i>parembole</i>].</p> <p>Ma'asiym (Acts) 21:3 [Cepher]</p>	<p>And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks [<i>parembole</i>].</p> <p>Acts 21:34 [NKJV]</p>
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The story surrounding Sha'ul's relationship with Fort Antonia continues from there. In 21:37; 22:24; 23:10; 23:16; and 23:32 of Acts the same word is used. *Parembole*. As you can clearly see, it signifies a military barracks or castle, which is as good and precise a description for Antonia as any.

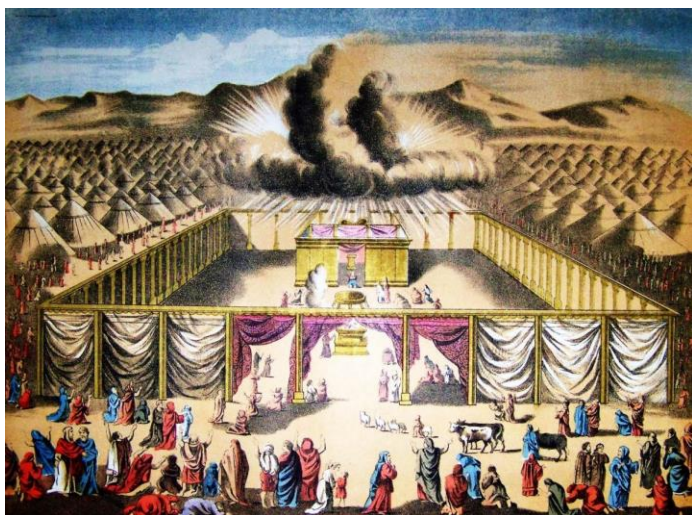


I wish I could show you a visual illustration of Fort Antonia's relationship with the second Temple, but nearly every diagram I can find places the Second Temple upon the Temple Mount, which is ridiculous to say the least. The Temple Mount is the foundation of Fort Antonia and not the other way around. The Romans completely destroyed the foundation of the Temple while keeping Fort Antonia's foundations intact, but the Zionists don't want you to know that.

If you can conjure an image of Fort Antonia towering over Yerushalayim and the Temple, then you should have little trouble forming a picture in Revelation 20. The camp of Yah is a military barracks set up to defend the beloved city. How big was Yerushalayim during the Millennial

Kingdom again? By my estimates, **14 miles squared**. Ancient Yerushalayim was under 1 square mile. When comparing the two, 14 square miles is certainly a sizable city, but still defensible. Contrarily, stop to consider how big the camp would have to be if New Yerushalayim were on the earth and needing defended. Not sure you could even call it a castle or a barracks anymore, as Renewed Yerushalayim would swallow most of North America, and certainly the whole of western Europe.

We are *mainly* given two options to work with. Either the massively huge Renewed Yerushalayim, originating from the third heaven, *or* a much smaller Yerushalayim is being defended. And just so we're clear, if NY is already on the earth when HaSatan surrounds it (which it's not), then Yah's military barracks would have to circumference a city amounting to the size of Australia. If that *were* the case, then it seems to be as though Yochanan would describe it very differently than a fort or a castle.



Perchance the comparison between Antonia and the Camp of Yah is intentional. I think I may have a *third* option though. One far grimmer than anyone probably thought possible—as storytelling goes. Unlike the Castle Antonia connection, I stumbled upon another way in which *parembole* is used, and this one is far more Biblical.

¹¹ For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp [*parembole*].

Ivriym (Hebrews) 13:11 [Cepher]

Hebrews describes the camp in the wilderness using the very same word. *Parembole*. If you recall, the children of Yashar'el wandered for **40 years**. Their camp followed with them wherever they went. The Levites were fully capable of performing their duties in one location or another because even the sanctuary was mobile. Comparatively speaking, Yahusha and his priests are still able to keep within the parameters of their functions, even if they have picked up and moved to another location.

Here is another book that brings the narrative together.

⁷ During the day of the son, all who have breath will rest and be given life eternal. **After Belial escapes**, he will unleash his mighty devil Gog, the master of Magog, for **a final battle**. He will be defeated by fire. Belial will be burned from within into nothing. Forever will he anguish in the place of the dead, the sea of sulfur.

⁸ After this, a holy rest will come upon the Messiah and his followers in order that they feel not the pain of the purifying fire of Elohiym. All things will be burned up and the earth will lie in silence for less than one half hour. The earth will itself be renewed to eternal life. **Then all will awaken from their holy rest and the new city of Elohiym will appear, for this city must descend upon purified ground in order to be holy forever.**

⁹ Elohiym will dry all tears and the holy ones will live in peace and love with Joshua forever and ever with no end to glorious everlasting life. *Amen*.

The Book of the Two Pearls 21:7-9

Can't say I'm the one making it up now. Even if you don't recognize "The Book of the Two Pearls" as authoritative, at least we can agree that other ancients felt the exact same way. HaSatan is *first* released from prison. *Next*, he unleashes Gog, prince over the people of Magog, for a final battle. And *then* New Yerushalayim makes its appearance. But even before that happens, Yahuah's people are going night-night. No one here gets out alive, apparently.

It doesn't outright *say* we die, but it does insight a holy rest so that his followers "feel not the pain of the purifying fire of Elohiym." In other words, staying awake sounds painful. It goes right back to what I've been saying all along, New Yerushalayim and sin do not get along. You can't have it both ways. You can't claim there's people sinning on the earth during the kingdom and *still* capable of entering New Yerushalayim. According to this, sinners aren't even allowed to gaze upon it, let alone share the same earth. It's like everything I've been attempting to say over the last thirty pages are summed up in a few short verses.

Something else that my detractors don't often think about when claiming Renewed Yerushalayim arrives at the beginning of the Millennial Kingdom is that it ends with Satan deceiving the entire world into taking up arms against the Camp of Yah. How grim. That's how narrow this path truly is. Despite inaugurating the kingdom of heaven upon the earth, the darkness wanted nothing to do with the light. It's been that way since the very beginning. There is a bright side to this tale, however. All that sukkot training had to amount to something. I mean, if you're going to go on an epic camping trip, then who better than with Mashiach?