



*Swapping* Identities: The Temple Mount *Is* a  
Hoax

By Noel Joshua Hadley

6/8/2020

## *Annexing Jerusalem*

THEY called it the Green Line due to the color of ink used to draw boundary markers on the map, thereby dividing the land between Israel and its neighbors while the armistice talks were going down. On June 7, 1967, Israeli forces advanced *beyond* the 1949 Armistice Agreement border, taking both Jerusalem and the City of David. **Shlomo Goren**, chief Rabbi of the Israeli Defense Forces, advanced upon the Western Wall, and eventually the Temple Mount, leading his soldiers in exuberant religious exaltations. Within days, some 200,000 Jews flocked to the Western Wall in what was described as the first mass Jewish pilgrimage to the Mount since the destruction of the Temple in 70 AD.

The question you will be asking yourself before this is over is *why* Goren chose the Temple Mount rather than Mount Zion, by which Zionism gathers its name. At the risk of ruining the ending, I'll give you the answer. Because the Temple Mount is a Roman fort and *not* the location of Solomon's Temple. You *see*, even Zionism is a slave of Rome. *Also*, even at the foot of the mountain, Ba'al received his worshiped.

*Ob*, and another thing. All we are ever given is the illusion of choice. Rome is playing both sides. *Follow* along. The Wikipedia claims of Goren's victory procession: "Islamic authorities did not disturb Goren when he went to pray on the Mount until, on the Ninth Day of Av, he brought **50** followers and introduced both a shofar, and a portable ark to pray, an innovation which alarmed the Waqf authorities and led to a deterioration of relations between the Muslim authorities and the Israeli government."

Rather than claiming the Temple Mount as their own, once and for all, the *then* Prime Minister of Israel, **Levi Eshkel**, simply gave control of the Temple Mount over to the Jerusalem Islamic Waqf rather than the



military. And that is because Zionism will only succeed in a world without *shalom*.

## The Austrian Connection

WE were in Austria, just south of Munich. It was Sabbath. I had only recently fallen into a Venice canal and was still recovering from that emotional *boo-boo*, but that's an entirely different incident. We were reading our Torah portions as a family and listening to commentary, with a spectacular view of the Alps to engage us, and it suddenly occurred to me that the commentator did *not* believe the *first* and *second* temples of **Shalomah** or **Herod** had ever sat upon the Temple Mount. This intrigued me. Namely, because I have been to Jerusalem on multiple occasions and the Wailing Wall never sat right with my ruach. Therefore, I have never once journeyed upon the Mount. I can tell you *now*, it had something to do with Yahusha's words and believing that every stone of the temple in Jerusalem was *literally* thrown down. But we're *also* dealing with days past, when cognitive dissonance got the better of me. Nowadays, I hone into the soft whispers of the soul like a *screaming* tornado siren.

The commentator said something about *Fort Antonia*, which I'd undoubtedly heard about before but never in this context. *Also*, the *City of David*, the *threshing floor*, *Zion*, the first book of *Maccabees*, and some guy named **Bob Cornuke**. Those were my only clues to start with. As a writer, I rarely go anywhere without my leather notebook, even if it's from the bed to the toilet or the fridge. *So*, I scribbled down whatever information he offered and then kept my pen suspended directly above the page, hoping something else might come along. My wife sat by my side, listening intently to everything that was being suggested while simultaneously—and rather energetically—falling into vociferous agreement, as if he were speaking to us in the same room rather than our computer screen.

"*Uh-huh!* That's right! *Fake!* It's totally fake! Yup! *Mm-hmm!* Absolutely! It's an imposter! *Uh*, so true!"

I consider my wife a research partner, which is wonderful, except for moments like these, when she turned with an extra helping of spousal disgust, particularly due to the fact that I was scribbling notes down, and said: “*What, you didn’t know that already?*”

Bob Cornuke sounded like the sort of informant I should be listening to. I was able to track down a video interview with **Chuck Missler**, but I really despise researching weighty matters through video, and what I *did* watch helped little. Not much else of his was coming up online. I needed *words*. Cornuke had written a book some years back, probably about the time of his Missler interview. It’s called *Temple*. But we were living in the European Union and *Temple* was not available for sale in any of her countries. That was a *huge* red flag. I knew I was onto something. It also meant I’d be inquiring for further information on my own. *Thus*, I began my investigation. And *this* is what I found.



## Looking to Zion

MY first *destination* was—as you can probably imagine—the most *obvious* source of information. Hebrew Scripture. I had always *assumed* Scripture pinpointed the temple’s *exact* location, and that the Temple Mount was the *obvious* x-marks the spot. I was wrong. Obviously, the tabernacle had once resided in Shiloh (Joshua 18:1). I knew that much. What I wanted to understand was *where* precisely Solomon had erected the temple. A

*threshing floor* was scribbled down in my notebook. Seemed as good a place as any to start. A quick search brought up the following:

Now Solomon began to build the house of Yahuah at Jerusalem on Mount Moriah, where Yahuah had appeared to his father **David**, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

2 Chronicles 3:1

Mount Moriah. Jerusalem. Lots of history there. *Got it*. Abraham almost sacrificed his son Isaac upon Mount Moriah. Later on, through the centuries, some guy named **Ornan the Jebusite** groomed a threshing floor there. In turn, Solomon built Yahuah's house upon it. 2 Chronicles says a lot and seemingly very little. All I could visualize here was the Temple Mount. But I made a mental note of *Jebusite*. That may be important. *The City of David* was *also* scribbled down in my notebook, and since David had prepared the plot, that seemed like the next natural place to turn. Another thorough combing of Scripture reaped the *following* reward.

Nevertheless, David took the stronghold of Zion (that *is*, the City of David).

2 Samuel 5:7

Zion *and* the City of David. That's two birds with one stone. This is of critical importance, as Scripture tells me they are *both* the same. Another reference could be found in 1 Chronicles. It reads:

And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were*, the inhabitants of the land. But the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless, David took the stronghold of Zion (that is, the City of David).

1 Chronicles 11:4-5

And *there* it is. *Jebusites*. The stronghold of Zion was taken from *Jebusites*. Mount Zion was the name given to the Jebusite fortified city on the lower part of ancient Jerusalem's south-eastern hill. Here's one more verse I found which speaks to the strength of the argument.

In Salem also is his tabernacle, and his dwelling place in Zion.

Psalm 76:2



## The Akra, Millo, and Ophel

FINALLY feeling well versed on the topic, I thought it might be a good idea to grow better accustomed with the terrain. Though I have been to Yerushalayim *twice*, as of this writing, I did not think it was a good idea to ask my wife if I could purchase another plane ticket and a week's accommodation, just to pen this article. I needed to comb the valleys and hills, but the picturesque internet, guided by my memory and intuition, would have to do.



The City of David was roughly 12-acres in size. I *checked*. This small swath of land did not include the 36-acre Temple Mount, according to modern estimates. Some will argue that the Temple Mount *was* the threshing floor mentioned in 2 Chronicles 3:1, and therefore resided well beyond the city limits. But the Temple Mount is located a third of a mile to the north and separated by a valley. Not a deal breaker by any means, though worth nothing. But then have you seen the slab of rock under the Dome? They tell us that's the threshing floor and it doesn't look like a threshing floor that I've ever observed. The inside of the Dome can be seen in the photo above. Look closely. The rock appears, *oh*, I don't know, bumpy. Correct me if I'm wrong, but David must have purchased that at total discount, sold as a fixer upper.



Here is a better picture of the rock they built a dome over. Tell me, does that look like a threshing floor to you? I can't say I've ever threshed something before, but I am curious for a show of hands from those who have.



Now there is a threshing floor if ever I've seen one. In fact, I scoured the Intel-net for pictures of actual threshing floors, and none of them even remotely compare with the one they're claiming in Jerusalem. The Dome of the Rock was planted on top of a *rock*. Notice how they didn't call it Dome of the Threshing Floor. But at this point in my investigation, I wasn't ready to focus upon the Dome quite yet. Plant a red flag there and we shall return to it a little later on.

The Kidron Valley cuts a path to the east of *both* Jerusalem and the City of David, separating them from the Mount of Olives. But the Gihon Spring resides *below* the City of David and *not* the Temple Mount. Take a mental note of that. Something else that immediately grabbed my interest—in direct relation to the location of the Temple—was the Hinnom Valley, which runs directly behind, *or rather* to the south of the City of David. This is Gehenna. Yahusha had much to say on the location. I have just placed the Gehenna judgement within sight and smelling distance of the Temple. Gehenna is a topic which I have long been passionate about, because Hebrew Scripture describes two things. *First*, a literal Gehenna judgement. And *two*, a mortal soul, easily destroyed as a thistle in the flames. That is quite opposite, mind you, from an indestructible immortal soul awaiting eternal torment, as advocated by Plato and Hellenized Christians.



There's also this little *nugget* I found in the Targum. And that is to say, the correlation between the Tabernacle in the wilderness and Gehenna were there from the beginning.

And thou shalt set the hanging of the gate o the court on account of the merit of the mothers of the world, which spreadeth at the gate of **Gehennam**, that none may enter there of the souls of the children of the people of Israel.

Exodus 40:8 [Targum]

Here's something *else* I learned while mentally scouting out the terrain. There are three important names which we need to learn and memorize, and they are: **Akra**, **Millo**, and **Ophel**. The *Akra* was another name for the City of David. The *Millo* was the space *between* the City of David and Jerusalem. Ophel relates to a fortified hill, and likely pinpoints where the Temple was.

Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward.

2 Samuel 5:9

Nobody really *knows* what the Millo is. The Wikipedia claims it was a Jebusite land bridge which connected the City of David to modern Jerusalem, but some translations of Scripture have identified it as a landfill. If I had to choose one or the other, a sloping landfill seems far likelier. Aside from the obvious fact that The Wikipedia is spook literature, I'll say *why* in a second. ~~And besides, archeologists can't even tell the difference between the Temple's foundation and a Roman fort.~~ Actually, scratch that. Archeologists *do know* the difference, and they're lying to you about it. The Zionists are lying to you about it too. Everyone is. But that's the entire point, isn't it? The Temple Mount hoax brilliantly lays out the nature of deception. Meanwhile, we can clearly see that David did not build into or beyond the Millo. It was Solomon who *built* the Milo.

And this *is* what caused him to rebel against the king: Solomon had built the Millo *and* repaired the damages to the City of David his father.

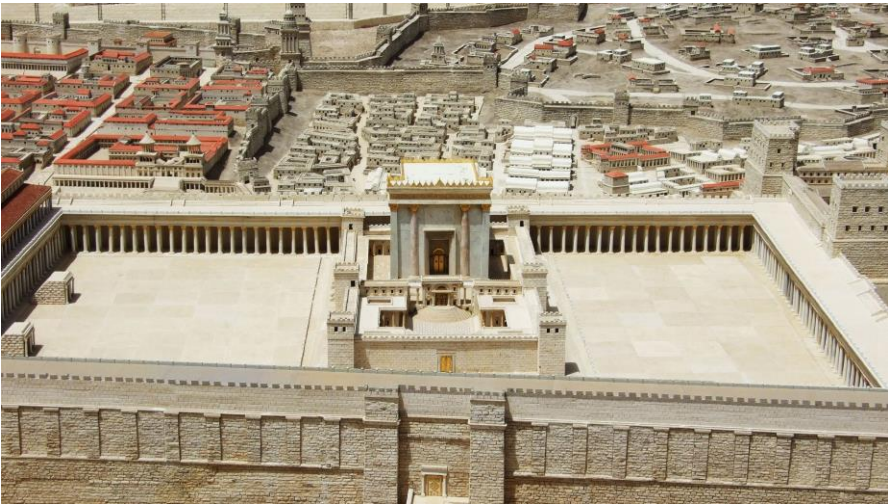
1 Kings 11:27

Nothing about a proposed land-bridge screams out at me here. What Solomon essentially did, through *forced* labor, was to *design* the Millo between the City of David and modern Jerusalem so as to be easily traveled, as well as inhabitable. A picture of their union is formed in Psalm 122.

Jerusalem is built as a city that is compact together.

Psalm 122:3

*Today*, what remains of the Millo, or rather Solomon's *sloping* ridge, is clearly visible. Two cities became one.



## Fort Antonia

MY notebook reminded me that I needed to look into *First Maccabees*. Now seemed as good a time as any. Researching *Maccabees* sent me down

all sorts of rabbit trails, but for the purposes of this paper, I needed to know *when* that big slab over Jerusalem first appeared, if neither David nor Solomon had groomed *the rock* below the Dome. Maccabees didn't disappoint. The often-ignored book circled me right back towards the construction of the Temple Mount. No, we're not talking about the threshing floor in Zion anymore. We're talking about the Big Guy. The Temple Mount. In its very *first* chapter, *Maccabees* let me know that foreign powers built strong towers in order to Hellenize the Hebrews. This didn't go well. Particularly the ham sandwiches. Something called the Maccabean Revolt followed.

And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress [*acra*] for them: And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armor, and victuals, and gathered together the spoils of Jerusalem; And laid them up there: and they became a great snare. And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

1 Maccabees 1:35-38

I put special emphasis on *fortress*. This is because *acra* (its translated Greek counterpart), derives from the *acropolis* and signifies a lofty fortified place overlooking a town. We are witnessing the beginnings of the Temple Mount. Within another dozen chapters, *Maccabees* let me know that the temple sat on a hill very near to the *tower*.

He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

1 Maccabees 13:52

Some will say this is because the temple was already on the Temple Mount and *not* the nearby City of David, and if so, then this conversation is going nowhere. I knew I probably needed to cash in my one phone call. You know, speak to someone with expert advice. *Oh yeah*, I forgot to mention,

I'd scribbled *Josephus* into my notebook as well, right next to *Bob Cornuke*. Had I actually managed to acquire his book, Cornuke probably delivered in leaps and bounds, and would have spared me the agonizing research which made this paper possible.

Perhaps the Roman propagandist had something to say on the matter, I told myself. No surprise, Josephus has much to say. After concluding that **Josephus** got it *right* while everyone else today has it *wrong*, you will likely protest: "But why would they lie?" For the same reason why seminary students lie to us about the Law of Yahuah being done away with. Or how creationists will callously lie to you about the Copernican Revolution in order to force-feed Plato's globe earth into the Hebrew narrative. *Why*, you ask? Exoteric explanations have an esoteric purpose. For example, Christians who claim the Law has been done away with have just made Yahuah the *evil* Demiurge and are cleverly adapting the Gnostic doctrine. I'm getting sidetracked. *Back* to Josephus.

"Now on the north side [of the temple] was built a citadel, whose walls were square, and strong, and of extraordinary firmness. This citadel was built by the Kings of the Anemone race, who were also High Priests, before Herod; and they called it the tower...But for the tower itself, when Herod the King of the Jews had fortified it more firmly than before, in order to secure and guard the temple, he gratified Antonius; who was his friend, and the Roman ruler; and then gave it the name of the tower of Antonia"

*Antiquities of the Jews*, Book XV, chapter XI

So *far*, I have only read a snippet of Josephus, and *this* is what I learned. The citadel was to the *north* of the temple. Its walls were square, strong, and extraordinarily firm.

Strengthening its fortifications was a project of Herod. The Edomite king, who sucked up to Marc Antony and Cleopatra and then, when their suicide *boax* didn't work out so well for him, kissed each of Octavian's cheeks in repentance, then named the citadel after his friend. Marc Antony *again*. If there was any doubt still left in my mind, Josephus gives the

location of the temple away beyond any reasonable doubt in *War of the Jews*. We read:

“Now as to the tower of Antonia, it was situated at the corner of two cloisters of the court of the Temple; of that on the west, and that on the north. It was erected upon a rock of fifty cubits in height, and was on a great precipice. It was the work of King Herod, wherein he demonstrated his natural magnanimity. In the first place, the rock itself was covered over with smooth pieces of stone, from its foundation, both for ornament, and that any one who would either try to get up or to go down it might not be able to hold his feet upon it. Next to this, and before you come to the edifice of the tower itself, there was a wall three cubits high; but within that wall all the space of the tower of Antonia itself was built upon, to the height of forty cubits. The inward parts had the largeness and form of a palace it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camps; insomuch that, by having all conveniences that cities wanted, it might seem to be composed of several cities.

By its magnificence it seemed a palace. And as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners; whereof the others were but fifty cubits high; whereas that which lay upon the southeast corner was seventy cubits high, that from thence the whole Temple might be viewed, but on the corner where it joined to the two cloisters of the Temple, it had passages down to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters, with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for the Temple was a fortress that guarded the city, as was the tower of Antonia a guard to the Temple, and in that tower were the guards of those three. There was also a peculiar fortress belonging to the upper

city, which was Herod's palace, but for the hill Bezetha, it was divided from the tower Antonia, as we have already told you, and as that hill on which the tower of Antonia stood was the highest of these three, so did it adjoin to the new city, and was the only place that hindered the sight of the Temple on the north."

*War of the Jews*, Book V, chapter VIII

Again, Josephus provides the identity of the Temple Mount without any reasonable doubt. It *is* Fort Antonia. *Here* is what I learned.

Antonia was a project of Herod. He built the Roman fort upon a rock 50 cubits in height, situated upon a great precipice. Just by reading *this*, it appears to be the *highest* mound, thereby casting its shadow upon every other mound in Jerusalem—including the Temple.

Think of it like *this*. The Temple was a fortress which guarded the city, whereas Antonia was a fortress which guarded the temple. Antonia was a city unto itself. It had inner-courts, places for bathing, and broad spaces for camps. Antonia furthermore had four distinct towers at each of its four corners. Josephus says they were 50 cubits high, with the exception of the southeast tower, which was 70 cubits high. I looked up those measurements, and we're dealing with 75 foot-high and 105-foot-high towers, respectively. From the southeastern tower, the Romans could watch the activity of every man, woman, and child in the Temple below. The Temple *and* Antonia were connected by two covered bridges, not a slab or rock.





*See*, here's the thing about the Temple Mount in Jerusalem which no mainstream historian or archeologist will dare let you know about. Fort Antonia looks like a Roman fort. It is *also* the size necessary and provides all of the same functions as a Roman fort. I snooped around online, and I came to the *following* conclusion. In terms of Roman forts, Antonia was cookie cutter. That is not to say that Herod did not decorate Antonia with his own flamboyant flourishes, but fortresses like Antonia dotted the Roman Empire, ruins of which can still be found in Spain, Britain, and Germany. The two *above* pictures are that of the Hardknott Roman Fort in England and the Roman fort in Masada. Neither received Herod's funding, and both were hastily made. Masada particularly. The Roman fortress at Sergiopolis in Syria is still standing to this day. Similarities between the two are striking. Sergiopolis holds 40-acres to Antonia's 36. Realize that a fort of this size could number as many as 6,000 Roman soldiers. They *were* a city.

Masada is only 100 kilometers from Jerusalem and is a dead giveaway. The gig is up. The Temple Mount *is* Antonia. Don't believe me? Then believe Josephus. With one final glimpse upon Jerusalem, Josephus gives the Temple Mount its final death blow. Jerusalem, he insists, was raised beyond its very foundations. Every stone was thrown down. In the aftermath of war, absolutely nothing remained. None, except for one foundation. *Just one*.

“And where is now that great city, the metropolis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towers to defend it, which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it? Where is this city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations, and hath nothing left but that monument of it preserved, I mean the camp of those that hath destroyed it”

*War of the Jews*, Book VII, chapter VIII.

“Why would they lie?” you insist. *Simple*. The world is a stage. All of it. The Temple Mount is no exception to the rule. Today, it is Islam's stage.

It is Rome's stage. And ironically, Zionism pulls its very name from their deception. *Oh*, they lie, alright. And it's almost always for deeply embedded spiritual purposes. There's a *sleight of hand* to be discovered, and if you give me a few more minutes, I will eventually get to it.



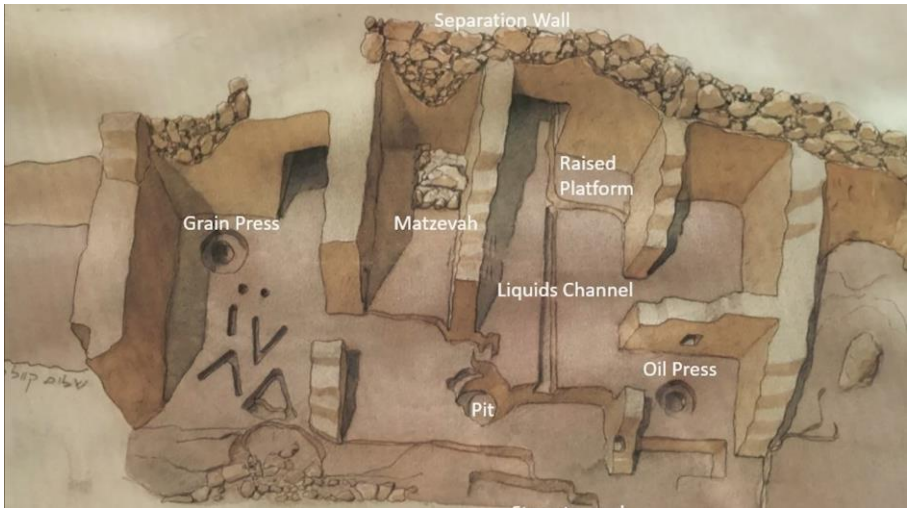
## The Melchizedek Temple

RIGHT about the time I started looking into the Fort Antonia deception is when I noticed that the big announcement had come through. The Melchizedek Temple had been excavated. Dreams do come true. I am once again showing you a picture of the City of David, though much within the frame is blurred. The fact of the matter is I like tilt-shift photos, and *this* is my paper, so what are you going to do about it? Best to turn it off or buckle up. If you need to find your bearings, that golden shiny dome in the background sits on top of the 'you know what'. I have also taken the time to draw a heart in the whereabouts of the Melchizedek temple, for your convenience. Why a heart? Because I love the Melchizedek's is why, believing **Shem** to be one of them.

You all know the story I'm talking about. Avraham's meeting with the king of Shalom. It happens in Bere'shiyth 14:18-24. In this day and age reading the passage should be as easy as copying and pasting the address into the search engine. The context has Avraham returning from his ass

whopping adventure, having saved Lot and the fam from the bad guys. The king of Shalom brings forth bread and wine to meet them on the road.

Many of you will tell me Shem was not Melchizedek and that he'd already died several hundred years earlier. I am well aware of the LXX timeline and in fact subscribe to it. There is something far more going on with the Shem narrative however and very few seem to see it, but that is a discussion for another occasion.



Within the Temple the shovel people discovered several different rooms. One was utilized for animal sacrifices, complete with a raised platform and drainage canals for the blood. The animals remains were kosher, by the way. There was also an oil press, and it appears as though wine was processed. The part that has me most excited however is the **Matzevah**. A Matzevah is a sacred pillar or type of standing stone, which relates to us the Ya'aqov story as well as the [Stone of Scone](#) which derived from it. I am of the opinion that the stone within was taken from the very [Altar of Yahuah](#) which A'dam built after being expelled from Paradise or that it was taken directly from Paradise and placed onto the ark. I've given you two additional links for your research pleasure.

Another way of summing this up is that the Melchizedek Temple was also known by the ancients as **Shem School**. **Avraham**, **Yitschaq**, and **Ya'aqov** all learned the Torah from there, and it's where Noach ended

his sunset years, tending to the vineyards. **Chanok** and **Eliyahu** are also Melchizedek's. There are actually a great deal many Melchizedek's, one of which is HaMashiach. Yahusha's part in this is further confirmation in my mind of what I already know. Search your feelings. You know to be true as well. The Temple of Shalomah was parked right up alongside Melchizedek Temple. I'm thinking the Melchizedek's held joint membership for sacrifices, worship, and what have you. Or else the Melchizedek clan presumed the wrong mountain.



## **The Pharisees Part In the Destruction of the Temple**

[6/7/2023]

TO this very day, Judaism is identified with the rabbinic tradition of the Parashiyim and vice versa. That is to say, the ancient Hebrew faith contained neither Judaism nor the Parashiyim and there is no Judaism to be had without them. If you don't believe me then follow [this link](#) to Judaism's official Wiki article, wherein the unlearned mind will read a

series of provocative claims. I aim to go over a couple of them over the following so many pages.

The issue regarding the Pharisee-Judaism identity all came about during my line-for-line commentary in Besorah Kepha, though many of you will know it as The Gospel of Peter. Specifically, verse 17, which says:

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

#### Besorah Kepha 17

The quip about his being wounded in mind probably refers to the cock crow incident. But then there is the reason as to why he had to hide. Kepha and the other Talmidiym were being falsely accused of a plot which entailed setting fire to the Temple.

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

<sup>4</sup> Then Ya’aqov left, for he received word that the Talmidiym were being sought, **it being feared they would set fire to the Great Temple** or arouse the people

so there was a revolt. There had been disturbances in the city, but because of Barabbas, only three were killed.

The Books of the Natsarim 21:4

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

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

Devariym (Deuteronomy) 19:16-21

Falsely testifying upon one’s brother produces a necessary cause and effect action. It’s almost like a boomerang. The energy thrust upon the innocent person is returned back upon the originator, inflicting the same damage to the slanderer intended on the victim. If you think about it, the Olivet Discourse was a self-fulfilling prophecy. Yahusha made the prediction in Mattithyahu 24 that not one stone would remain, among other provocative claims, like, “Destroy this temple and in three days I



will raise it,” and in turn the Yahudim accused Yahusha and his Talmidiym of plotting to torch it. They used these false claims as cause to murder Mashiach, and probably would have hounded his Talmidiym down had it not been for the resurrection. In turn, a divine council in heaven determined that the Temple *would* go up in smoke, precisely as Yahusha’s accusers falsely claimed of him.

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

Another claim floating around on the Intel-net is that I am really the Pharisee in this story. Yours truly, Noel Joshua Hadley. A Pharisee. The responsible party. Though they will usually call me a Judaizer, which is the same thing, LOL. Some of you are too funny. But really, I didn’t think it would come to this. You found me out. I was caught. And it’s true—all of it. I *pursue* Torah obedience. There were rumors afloat but now you’ve heard it here, straight from the horse’s mouth. Must be a Pharisee then. I can’t seem to go anywhere on social media without card-carrying “license to sin” Christians throwing Yahusha’s rebukes downwind, apparently to reveal the error of my ways. You see, the logic is, if Yahusha rebuked the pharisees and I *seek* to **obey Torah** (*there it is again*), then I must be the Pharisee whom Yahusha rebuked. *Oh dear.*



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

**15** THEN the scribes and Perushim from Yerushalayim drew near to him, and they said, <sup>2</sup> “Why do your talmidim transgress the Tiqunim of the ancient ones?”

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

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

Crisis resolved. *Talmidim* is just a Hebrew word for student or disciple. Even Pythagoras had disciples. Socrates had disciples. Plato had disciples. Aristotle had disciples. I watched the Oliver Stone movie *Alexander* and most of Aristotle’s Talmidim were gay. But then again, everybody here mentioned derived from the mystery religions and secret societies.

Therefore, there are good Talmidim and there are bad Talmidim. We should choose to be a good Talmidim, but then how can we discern the *good* from the *bad*? Certainly, Yahusha would know.

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

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

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

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

In either version, it kind of sounds like Yahusha is rebuking the Parashiyim for transgressing the commandments of Elohim to me. *Why* are they transgressing the Law, exactly? Yahusha doesn’t leave us hanging. Because they have their own tradition which says to do otherwise. *Hmmm*, sounds familiar. There’s a whole lot of traditions in the Catholic and Christian church which advocates an improvement *to* and freedom *from* Torah obedience, but that’s probably just a coincidence. Surely, Yahusha

couldn't possibly be addressing anybody else who advocates the same message as the Parashiyim. Perhaps I'm reading this all wrong. Let's keep at it.

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

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

<p><sup>7</sup> Rightly did Yeshayah speak about you, saying, <sup>8</sup> 'This people, which honors me with words, but their heart is far from me, <sup>9</sup> <b>they honor me in vain, imposing your</b></p>	<p><sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying,</p> <p><sup>8</sup> This people draweth nigh unto me with their mouth, and</p>
---	--

<p>instructions and commandments of men.””</p> <p>Hebrew Mattithyahu 15:7-9</p>	<p>honoureth me with their lips; but their heart is far from me.</p> <p><sup>9</sup> <b>But in vain they do worship me</b>, teaching for doctrines the commandments of men.</p> <p>Matthew 15:7-9 (KJV)</p>
---	---

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

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

Yesha'yahu (Isaiah) 29:13-14

*Wowzers!* Yahusha fell in agreement with the Torah observant prophet Yesha'yahu who, in turn, fell in agreement with Yahuah Elohiym. Apparently, Yahusha didn't come to undo his father's work after all. *Go figure*. It says *right here* what will happen to those who honor Yahuah with their lips while obstinately clinging to the traditions of men. Wisdom shall perish and understanding will be hidden from them. *Not good*. If you still find yourself in disagreement, then I encourage you to read that again—over *and over* again if you have to. Fight the indoctrination. Hundreds and

thousands of years of man-made doctrine and church tradition. *Tradition, tradition! Tradition!* Mashiach says one thing and your church pastor and the Christian University as well as Seminary and billions of Christians and Catholics worldwide, including the cast of Fiddler on the Roof, says another. *Think.* Whatever happens, don't let cognitive dissonance win the day. Your journey down the narrow path depends upon it.

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

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

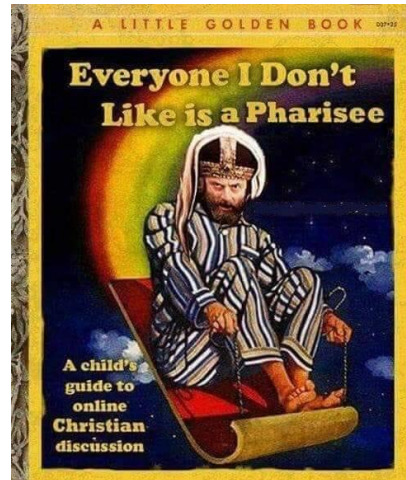
<sup>6</sup> So Yahusha answered, saying to them, "Well did Yeshayah prophesy of you deceivers, saying, "This people honor me by word, but their heart is far from me."<sup>7</sup> **In vain do they honor me, teaching the instruction and commandments of men.**"<sup>8</sup> (So they forsake the commandments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



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

### The *Hebrew* Gospel of Marqus 7:1-9

In conclusion, a pharisee is someone who obstinately breaks the commands of Elohim and teaches others to do the same in order to honor Elohiym by their own manmade traditions. I probably should have mentioned this earlier, the very word Parashiym derives from both the Hebrew and the Aramaic parushi and means ‘one who is separated.’ What were they separated from, exactly? I’m glad you asked. The goyim were icky but then so were the Yahudim who bowed out of their religious practices, and if you’ve ever taken the time to read Galatiym (Galatians) or Romans, the converts were especially icky, telling us that they separated themselves from just about everyone and everything imaginable. You can easily see the battle between Yahusha and the Parashiym emerge, though I haven’t even gotten to the full of it yet. And *now* for a word from our commercial sponsor.



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

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

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

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

Antiquities 13:297

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

of Christianity. We ought to guard everything which he commands us, being especially cautious not to subtract from a single pen stroke.

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

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

### Rabbinic Judaism Debunked

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

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

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

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

Hyrcanus II was installed by Pompey as the local ethnarch, a lesser title than 'king,' only to have him replaced six years later by his Idumaeen associate Antipater. There is that word again, Idumaeen. Antipater was an Edomite. Follow the genetic choo-choo train and Antipater had two sons, Phasael and Herod. There is more to the story, particularly since Herod fled to Rome to pucker up on Mark Antony and Octavian's plush hind cheeks, and then Cleopatra's, but we know how the story ends. Yahusha Mashiach was nailed to the Tav and Herod Antipas alongside his Parashiyim handlers were responsible for ordering the kill shot. We've

just come around full circle, you're welcome. The Parashiyim were working behind the scenes to make stuff happen, everything and all of it. The defense rests.

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



Without getting too much into my 70AD paper, I will offer another refresher as to Josephus' connections and my thoughts on the matter. You don't emerge as the only sole survivor of a cave in Galilee, after a bloody battle against Rome, and become the emperor's right-hand man, which is

precisely Josephus' amazing accomplishments. That doesn't just happen. Spoo-ook. Why would the Yahudim even commit mass suicide? They were fighting the invaders down to the last man. What is this—Jonestown? Are we expected to believe that Josephus passed around the Kool-Aid via loudspeaker announcement? Time and again, Josephus unravels for us a series of unfortunate events, all of which happen to land in his favor, but he was also Intel and I'm labeling the cave story a hoax until somebody can prove otherwise.

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

Take Yerushalayim but give me Yavne and its scholars.

Gittin 56b

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

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

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



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

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



## *Swapping Identities*

HOPEFULLY BY NOW we've all come to terms with the fact that Yahusha's words came true. Every stone of the Temple in Jerusalem was *literally* thrown down. Nothing remains. Not even its foundation. There is no *standing* wall to bury our noses in and pray to. You know that large 36-acre plot of land everyone calls the Temple Mount? It goes by another name. Fort Antonia. It was developed much later than Shalomah's Temple, and *Christened* after Herod's friend, **Mark Antony**. The Temple which stood upon Mount Zion—*not* the Temple Mount mind you—was completely destroyed in 70 AD. The Roman propagandist Josephus



thoroughly detailed this historical fact. I assure you—the Romans did not completely destroy Fort Antonia. They would have good reason to leave it standing, don't you think?

Those few people who have been honest enough with themselves to conclude the Temple Mount is not the historical location of Solomon's temple *rarely* dig deeper into the greater implications at play. In fact, I have yet to see anyone *go there*. Perhaps it is because scholars know something about how the world really works, and *who* is running it, if you get my drift. Perhaps they have said enough without saying *too much*. Everybody needs a job, and nobody wants to murder their families and then commit suicide, if you *once again* get my drift. For the record, I have never been suicidal, and I love my family.

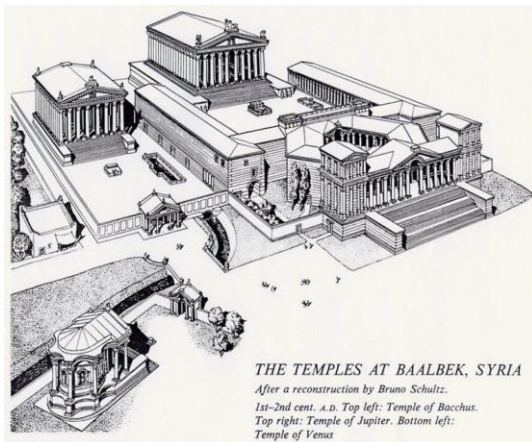
The very *next* question I needed to confront, having concluded that the Temple Mount is in actuality a Roman fort, was *when* the switch happened in history. Though it is demonstrably possible to re-write history within one single generation, and indeed it has happened, those who witnessed the location of the Temple residing inside the ancient City of David for two-thirds of the first century would doubtfully be convinced of the Fort Antonia deception, *even if* Josephus had been a part in it. Regardless, the swap likely happened very early on in our history. I wanted to know who had a hand in it. Why *and* when.

Naturally, I turned to The Wikipedia for answers, and wasn't let down. As you will probably suspect, Wiki kept to the official narrative, which is to say, you are expected to drink the Kool-Aid. Temple Mount *this*. Temple Mount *that*. From day one, Fort Antonia was *always* the Temple Mount, and not the other way around. In an article titled **Mount Zion**, Wiki admits that Zion was the Jebusite city known as the City of David, but also claims that Zion *moved* locations. "Once the First Temple was erected at the top of the Eastern Hill, the name 'Mount



Zion' migrated there too." *Wait*, what? *Sigh*. I don't need to poke holes in the official narrative. The Wikipedia will do it for me.

The first notable mile-marker arrives in 135, when the openly homosexual **Emperor Hadrian** erected a temple dedicated to Jupiter upon the *Temple Mount*. Just so there's no confusion here, Jupiter's Temple *was* built upon Fort Antonia, *not* Zion. As Josephus has already demonstrated, there was no other foundation for a temple to be laid. Only Fort Antonia remained, *Kapeesh?* In other news, the **Bar Kokhba** revolt was already underway. Wiki informs me that the Jerusalem church as a *Jewish* sect was henceforth cut off from history. I find that interesting. This is undoubtedly a reference to the Natsarim. Unlike the Christians of Antioch, the Jerusalem church was at complete odds against Pharisaical Judaism *and* Rome. Intel doesn't like that. Perhaps we shall visit Kokhba's rebellion at another time to see what was *really* going on, because the Jerusalem church reemerged afterwards with Greek names.



I then thought it might be a good idea to learn more about the temple which Hadrian built.

Hadrian's temple featured a *six-sided hexagonal* building. I want you to remember that. He *also* built a statue of himself mounted upon a horse. Take a mental note of the horse. We actually have a very good idea of what his

hexagonal-shaped temple looked like, because in Baalbek, Syria, Hadrian constructed a kissing cousin. A duplicate six-sided hexagonal building *still* survives. Be sure to jot that down in your memory as well.

We are furthermore told that Hadrian enlarged the Temple Mount. This is also worth remembering. If cognitive dissonance is already attempting to hold your brain hostage, then just know I do not negotiate with terrorists, as policy. Hadrian did *not* enlarge the Temple foundation which Josephus has already stated was completely destroyed.

Another fact I learned is that Hadrian neurotically went around finding every Christian and Jewish holy site he could, so as to build a pagan temple upon it. **Jerome of Stridon** died in Bethlehem around 420. In a letter to some guy named **Paulinus**, the theologian insisted that Hadrian had marked all the Christian “holy sites” with idols. Plant a red flag on that one. *If* the true Temple had been on Mount Zion and not Fort Antonia, then you will likely tell me that Hadrian built his temple dedicated to Jupiter upon Mount Zion, but you are *wrong*. Hadrian built his temple on Fort Antonia, *precisely* where the Dome of the Rock sits today. I hope you brought a lot of red flags, because you’re going to need them.

Though it is somewhat possible that the *true* location of Solomon and Herod’s temples were already being scrubbed in the collective consciousness and Hadrian was trying to convince everyone to look no further than Fort Antonia, I do not believe the *swap* happened quite yet. We should make another note of the fact that only sixty-five years have passed since the Temple’s destruction. Therefore, some who were *still* living would have seen it with their own eyes. And anyways, there’s a second century Roman historian I ran across. His name is **Tacitus**. Listen to how he describes the location of Yahuah’s house.

“The temple resembled a citadel, and had its own walls, which were more laboriously constructed than the others. Even the colonnades with which it was surrounded formed an admirable outwork. It contained an inexhaustible spring; there were subterranean excavations in the hill, and tanks and cisterns for holding rainwater. The founders of the state had foreseen that frequent wars would result from the singularity of its customs, and so had made every provision against the most protracted siege,”

*The History of Tacitus*



Did you catch that? The Temples of Solomon and Herod contained an inexhaustible natural water source. He's referring to the Gihon spring. I've personally explored **Hezekiah's** tunnel. Fresh running water *still* exists. The only natural spring anywhere within the radius of Jerusalem can be found alongside the Kidron Valley, *below* the City of David. The Temple Mount has no natural spring. *Sure*, it is perhaps true that the Romans built an aqueduct from Bethlehem, which was intended only for other Romans, and Fort Antonia had man-made cisterns, but that is not what Tacitus is *here* describing. This tells us that second-century Roman historians, as well as Jews, still knew where the temple once stood. And Hadrian is not building upon it.

The second notable mile-marker can be found some two-centuries later. Here we must *pause*, because I have already forgotten to mention that the Bar Kokhba revolt concluded in 136 with all of the Yehudim being expelled from the land. This is *about* when the disappearing trick transpired. And it happened with **Constantine**.

*See*, Emperor Constantine was a Master Wizard. Much of history as we know it is a result of his *sleight of hand*. Consider the *following*. Scripture repeatedly informs us that Yahusha was crucified upon a *tree*, and yet Constantine *institutionalized* the cross of Tammuz as something to be revered. Tammuz was the sun god in the Babylonian Mysteries and father of Nimrod. More importantly, he *switched* Sabbath from the seventh day of the week to the first so that, once again, the sun god might be worshiped. *Apollo. Sol Invictus.*



Here's another *fun* fact. At the Council of Nicaea in 325, Constantine made the pagan Trinity a foundational doctrine. His uncanny ability to *wow* the masses with something so simple as a coin pulled from the ear can be gleaned from the coin itself. Constantine printed Mithras on one side with Christian imagery on the other. For verification purposes, I was able to see one such coin in person while living with my family near Oxford. The Roman Emperor isn't simply screwing with your head. He's telling you *exactly* how the trick is performed. His own priests simply disrobed of one garment and slipped on another. Constantine was being "all things to all people."



We are told that **Helena**, Constantine's mother, converted to Christianity only after his own vision of the cross at the Battle of the Milvian Bridge in 312. He appointed her as *Augusta Imperatrix* in 325—same year as Nicaea. This gave Helena unlimited access to the imperial treasury. Helena immediately undertook a trip to Palestine with the mission of discovering holy sites and then planting a big fat **X** upon them. It is strange *indeed* that Helena became an ambassador for the Christian religion, modeling its visual decor on par with her sons' convictions, when in fact Constantine was a Mithraist until his dying day. *Hence*, the coin. His own propagandists once more inform us that he *properly* converted to Christianity on his

deathbed. *Right*. His conversion, by the way, was the sort of baptismal rites which we might find in the Mystery religions. *Go figure*. If you're paying attention, it means that the coin itself is a trick and the one side which is being shown to us *is* the illusion. *So*, let's see what Constantine and Helena are up to in Palestine, because 325 is perhaps the year when Constantine performed his greatest Wizardry.

**Eusebius**, who served as both the Emperor and Helena's propagandists, records that Constantine completely dismantled the temple to Jupiter, which Emperor Hadrian had built upon the Temple Mount only two centuries earlier. We shall return to that thought in a moment, because Constantine is *also* said to have destroyed a *second* temple built by Hadrian. Opinions differ on whether or not it was a temple devoted to Venus or Jupiter, but that is a side squabble. However, the three crosses which Helena discovered there are important. This much is recounted by **Ambrose**, the archbishop of Milan, who said Helena tested the three crosses on a dying woman. The first two did not heal her. The *third* did. Remember that Constantine had already preformed the *swap* from a tree to Tammuz, so one should easily begin to see the *sleight of hand* being performed. The Babylonian Mystery religions survive. One spirit is being traded in for another. The Emperor and his mother, and *also* Ambrose, want you to believe the openly-homosexual Emperor Hadrian was obstinately building temples devoted to pagan gods over sacred holy sites when in fact it was *they* who were flipping the coin. It was *they* who were building upon sites devoted to gods of the Mystery religion and calling them *Christian*. Hadrian had a temple built to Venus in Bethlehem and Helena transformed it into the Church of the Nativity. How very clever of her. Hadrian furnished his temple in Jerusalem with Tammuz crosses and Helena decided it would make for the perfect Church of the Holy Sepulcher.

Eusebius *insists* that Constantine dismantled both of Hadrian's temples in Jerusalem. The Emperor even went so far as to dig up the ground where the Holy Sepulcher now resides "to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place." We are then told that the Temple Mount, or *rather* Fort Antonia, lay in ruins for some 350 years. Pay attention. Don't *blink*. Has the disappearing trick already been performed on the stage?

You will tell me that Julian the Apostate wanted to rebuild the temple on the Temple Mount in 362, some thirty-five years after Constantine's holy land pilgrimage. Julian makes no mention of the Temple Mount in his proclamation to rebuild the temple. *Well*, technically, no such proclamation survives. There is however an existing fragment from a letter dictated to a pagan priest, which reads: "I myself...intended to restore it [the Jerusalem temple], in honor of the god whose name has been associated with it." Before we forget, Eusebius has already placed the Gihon Spring as the location of the temple. Then again, so has Constantine and Helena's propagandists, Eusebius.

The historian writes:

"There is an inexhaustible reservoir of water, as would be expected from an abundant spring gushing up naturally from within; there being moreover wonderful and indescribable cisterns underground, of five furlongs, according to their showing, all around the foundation of the Temple, and countless pipes from them, so that the streams on every side met together. And all these have been fastened with lead at the bottom of the side-walls, and over these has been spread a great quantity of plaster, all having been carefully wrought."

*Eusebius' recording of Aristeas* (chapter 38)

We have *now* seen two Roman historians who place the foundation of the historical temple above natural springs of water. Nobody here is fingering Fort Antonia. *Not yet*, anyhow. And anyways, as you have already likely suspected, Julian's decision to rebuild the temple did not go as some had hoped. **Gregory of Nazianzus** and **Ephraem of Syria** both reported that the Jews set about to work preparing the foundation, but were stopped short of terrifying balls of flame which kept bursting forth from the ground. Gregory described "a furious blast of wind" and "a flame that issued forth from the sacred place." Ephraem likewise noted that there were winds, earthquakes and lightning, and something about a fire bursting forth. While the *official* narrative would have us leaving their report entirely up to suspicion, *here* is what I want you to pull away from this. Around 400AD, some three or four decades later, Jerome wrote that



the statue of Hadrian mounted upon his horse was still standing over *the holy of holies*.



We should probably pause for a moment and consider the horse. The year is 400, and it *still* stands upon Fort Antonia. This tells us *firstly* that the Jews were not digging on the Temple Mount, or else the equestrian statue would have been removed. Especially if it were positioned as an antichrist idol over the Holy of Holies. *Secondly*, we are told that Constantine destroyed Hadrian's Jupiter temple. And yet, everyone is leaving behind the *stupid* horse, despite the fact that it's positioned over the *reported* Holy of Holies, which brings up the *next* point. With Jerome, Constantine's propaganda has finally fermented. The notion that Hadrian was placing idols over sacred sites has been successfully packaged and sold. Despite three centuries, nobody has thought to remove the pig-sacrificing Emperor from the *Holy of Holies* until Jerome thinks to bring it up.

It is at this mile-marker in history that the horse and its rider disappear. Soon thereafter, **Muhammad** arrives. *Riding* a horse.

Muhammad *of course* was an agent of Rome. And Augustine was a *spook*. But that's a story for another time. The Dome of the Rock was said to be built between 685 and 691, and *here's* where the history of Fort Antonia

gets especially odd. We are dealing with Qubbat al-Şakhrah and *official* history. Nothing else has ever been built like it architecturally in all the Islamic world. We should probably stop and consider *why*. Contrarily, there is an almost *exact* replica of the hexagonal-drum built in Baalbak, Lebanon. *Wait*, didn't Hadrian build an identical temple to Jupiter in Baalbak, Lebanon? *Indeed*, he did. If you spotted Ba'al in the title, then you've read correctly. Not only are the two churches *identical*, but Dome of the Rock builders are said to have swapped the copper roof of Baalbak's Dome for the Jerusalem Dome. How convenient.

Ask yourself, why would Muslims build an exact replica of the *Ba'al* temple which Constantine had torn down? There is not one reasonable explanation that I have ever found. Perhaps Constantine never tore it down to begin with and the Muslims merely had it *refitted*. Is it really that implausible of an explanation? It certainly wouldn't be the last time. The Templars arrived and then gave it the name *Temple of the Domini*. From that moment on, as *official* history records, there was absolutely no question about it. The Templars had fortified themselves directly over the *Holy of Holies*. But that's only because the Templars dealt in double meanings. The far likelier scenario is that the Dome *was* built by Hadrian.

## The Temple Mount *Is* the Nature of Deception



WHEREVER you go in Israel, they tell you to look *below* your feet. Yahusha was born precisely where the statue to Venus stood, they tell you. Yahushua was crucified exactly where that other statue of Venus stood, they say. Meanwhile, the City of David has a look-out tower which appears to be placed on the very ground where the temple actually stood. Make a

note of that. They tell you to stand there over natural cisterns of water, *aka* the Gihon Spring, and look out across the Millo towards Fort Antonia, where the statue of Jupiter once stood, and imagine Solomon's Temple in all her glory. It's a brilliant *sleight of hand* and the very nature of deception. They roll the truth right out in in plain/plane sight and then convince you that the complete opposite is true. It's like a man wearing a dress who is free now to roam about the woman's locker room, or in Marilyn Monroe's case, become a lust worthy centerfold, because the science of *xx* and *xy* have absolutely no say in the argument. You stand upon the seashore and stare upon a flat horizon, something they even call sea *level*, and tell you it's *globular*. *Ridiculous*. Despite your own observations, they will have you not only believing the opposite is true, but they will have you mocking anyone who dares to disagree with the lie.



In 1910, aerial photography will show that the City of David was farmland. *Dirt*. That tells you everything you need to know right there. Blood was spilled over the Temple Mount. That's because Ba'al needs his sacrifice. And yet, the City of David remained a field of dirt. *They know*. Ether Yah has blinded everyone and hidden his precious things from them, which is very likely a possibility, or they know.

The Muslims know. The Templars know. The Freemasons know. The Jesuits know. The Zionists know. The archeologists don't have a clue if they know what's good for them. Though the Temple Institute knows. They all *know*. We're not dealing with stupid. They can pick up Scripture

and read the evidence for themselves. But cognitive concurrence is not the world we live in. Herod dressed spooks up as common Hebrews and sent them into the street. Today, the country of Israel and the Palestinian Authority does the same. There's no *shalom* in the Middle East for one simple reason. They don't wish it to be so. Everything's a show. The world is theater, and if you've been paying attention, the Temple Mount is center stage.