



The Lost Tribes of Tartaria

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

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

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

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

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

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



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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel of Philip: 21

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



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

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



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

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

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

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

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

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

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

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

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

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

Genesis 11:6-8 [Targum]

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

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

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

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

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

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

assembly, entering into every house, and haling men and women committed them to prison.

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

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

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

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

Shabbat 15a

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

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

Yoma 39b

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

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