



The 144,000 Were Women

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bethulah

AND *now* you're probably wondering why portraits of medieval women fill an entire page, and above a **144,000** heading no less. "Do the women share anything in common with *the Number?*" you want to know. My answer awaits your personal judgement on whether I pass the test or not. Somebody is already writing a letter of complaint to their pastor regarding the worst eschatology ever. Well then, I'm not ready to tell you quite yet. You will have to hold your horses until I walk you back down the happy bunny trail that brought about the sweet-scented breeze of these lovely ladies of the realm.





I offer you another colorful assortment of medieval me-ladies without affording any apologies. From the looks of them you'd think it was a woman's world. So many damsels, none in distress. I'm counting **9** on the first page and another **30** in the second batch, though some of them may be repeated. Still not enough. There should be thousands more. Tens of thousands isn't quite right either. I'm thinking at least **144,000**. Fine, you caught me. I have strayed from the cult mentality so as to take a new position. Look, sometimes an investigation doesn't always go the way you want it to. That's life. Deal with it. Kind of like how the Millennial Kingdom already happened. Dudes are still getting their knickers in a twist over that one. They're often telling me how I'm crushing their hopes of making the cut and that I should repent of that. I hate to break it to you then, because I'm about to shatter your dreams for the second time. Dudes may wear kilts in the kingdom, but the required attire at this dinner party is dresses.

It was while reading Hebrew Revelation that the discovery came about. The passage, as everybody knows, derives from chapter 14. I have taken the time to write it down so that you can't in the very least claim that I'm making it all up. Read it and weep.



14 And I saw a Lamb standing on mount Tsiyon, and with him a hundred and forty-four thousand, and the name of his Father was written upon them. ² Then I heard a voice from the heavens like the noise of great waters, and like the sound of great voices, and the voice which I heard was like the sound of a lyre. ³ And they were singing like a new song before the throne and before the four living creatures and the elders, and no one was able to learn this song except these **hundred and forty-four thousand** whom he bought from the earth. ⁴ (And these are they who did not sin with women, **and they are like virgins** and go after the Lamb, and they are bought as first fruits of Yahuah and the Lamb. ⁵ And there is no deceit in their

ruach, and they are blameless before the throne of Yahuah.

The Confidential Counsels (Hebrew Revelation) 14:1-5

Well, I'll be. The quip about the 144,000 being women has gone missing. It isn't there. For the life of me I thought it was during an earlier reading, *hmmm*. In the very least I included some more illustrations of women strumming their song routine as a tie-in to Revelation. Probably playing that new song they'd learned before the throne. Still trying to fill that quota. How many are we up to now, **46**? The problem isn't really with the Hebrew, now that I think upon it. I didn't actually show you the original language. All I did was feed a line from one English translation or another. And so, here it is at long last.

וד השיר הזאר
ים שקנה מהאז
כבתולות והוי
והשה ⁵ ואין
ואריתי מלא ⁶
און גיליון ³ להוז

That's a screen shot taken from Revelation 14:4 so that once again you can't claim I'm making this up. The underlined word is [בְּתוּלָה]. *Yup*, we have a match with what I just spelled out. Its English equivalent is 'bethulah'. Strong's Concordance 1330, look it up. It is a feminine noun employed all throughout Scripture and always refers to a maiden or a virgin or in the very least somebody's daughter. Usually it is used to infer a young woman who is separated and secluded from having intercourse with men. Its earliest mention can be found in Bere'shiyth with Revelation 14:4 being the last. Here is the first.

¹⁵ And it came to pass, before he had done speaking that, behold, **Rivqah** came out, who was born to Bethu'el, son of Milkah, the woman of Nachor, Avraham's brother, with her pitcher upon her shoulder. ¹⁶ And the damsel was

very fair to look upon, a **virgin** בְּתוּלָה [bə-tū-lāh], neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Bere'shiyth (Genesis) 24:15-16 [Cepher]

Obviously, *bethulah* references a woman set-apart from sexual intercourse with a man. And in fact Rivqah was in every way a model of the 144,000 to come. It wasn't just men which she had refrained from. We don't know her history with idololatriy but she was a young woman, scarcely a day beyond childhood. **10** according to Yashar. With the age of accountability finally upon her, Rivqah chose to remove herself from the stench of her father's idols in pursuit of Avraham's elohiym, Yahuah.

Brown-Driver-Briggs

50 בְּתוּלָה **noun feminine virgin** (compare Arabic بَيْتُولٌ, Assyrian *batultu* (also *batūlu* of young man) 5 R 42:56 see Jerem^{ZA} 1886, 399, Late Hebrew בְּתוּלָה (כַּסֵּה) – Genesis 24:16 19t.; construct בְּתוּלַת Deuteronomy 22:19 12t.; plural בְּתוּלוֹת Esther 2:2 7t.; בְּתוּלוֹת Zechariah 9:17; בְּתוּלוֹת Exodus 22:16 2t.; Lamentations 5:11; suffix בְּתוּלַתִּי Psalm 78:63 3t.; – one living apart in her father's house as a *virgin* Genesis 24:16 (J) Exodus 22:15 (E) Leviticus 21:3,14 (P) Deuteronomy 22:19; Judges 19:24; 2 Samuel 13:2; Job 31:1; Isaiah 62:5; Jeremiah 2:32; Jeremiah 31:13; Joel 1:8; בתולה a *virgin damsel* Deuteronomy 22:23,28; Judges 21:12; 1 Kings 1:2; Esther 2:3; בחור בְּתוּלָה Deuteronomy 32:25; 2Chronicles 36:17; Jeremiah 51:22; Ezekiel 9:6; personification of nations יִשְׂרָאֵל בְּתוּלָה Jeremiah 8:13; Jeremiah 31:4,21; Amos 5:2; 2 בְּתוּלָה בַּת צִיּוֹן (= Isaiah 37:22; on double stative construct see Ges^S 130, 5 PhSt construct 63) Lamentations 2:13; בת Jeremiah 14:17; בְּתוּלָה יְהוּדָה Lamentations 1:15; בְּתוּלָה יִשְׂרָאֵל Isaiah 23:12; בְּתוּלָה בַּת בָּבֶל Isaiah 47:1; בְּתוּלָה Jeremiah 46:11; plural *virgins* Exodus 22:16; 2 Samuel 13:18; Esther 2:2,17,19; Psalm 45:15; Psalm 78:63; Lamentations 1:4; Lamentations 2:10; Lamentations 5:11; Ezekiel 44:22; Amos 8:13; בְּתוּלוֹת Psalm 148:12; Isaiah 23:4; Zechariah 9:17; Lamentations 1:18; Lamentations 2:21.

I am furthermore showing you dozens of passages all dealing with a *bethulah* reference and in every single one of them they're feminine maidens. You may need to take out a magnifying glass. Supposing the 144,000 are men, then it would be the only case in the whole of Scripture when *bethulah* is intended to be read that way, which is an odd habit for any writer of Scripture. Yochanon would furthermore be frustrating the expectation of his reader who has devoted his life to the Torah

and the Prophets and has only recently fallen upon the latest bestseller. Defying it, actually. And in fact I will argue that the reader whom I've just described, being taught Scripture in the intended order rather than the reverse and inverted manner which Christianity expects of their neophyte, would never view it through any other lense.

Since I am always trying to keep up with the *nub-uh* game, I highly suspect the biggest objection to the 144,000 women will be the line where it reads:

“And these are they who did not **sin with women**, and they are virgins [*bethulah* בְּתוּלָה] and go after the Lamb.”

You're probably wanting to know why it would stress not sinning with women if it is women and not men being referenced. First off, Yochanon

is already describing them as virgins. It would be like him saying it twice. “They are virgins, *and* they are virgins.” Not having intercourse with women is a given. There’s nothing inherently sexual in the idea of sinning with women. The modern reader assumes that to be the case because they have already been taught to read men into the text. I have already shown you that Rivqah was the perfect prototype. If it could be said of her that she did not sin with women, then we could all conclude that idolatry is being referenced. A good example might be the women mourning for Tammuz in Yechezq’el (Ezekiel) 8:13-15. Those women were sinning with other women.



The 144,000 *and* Kepha (and the Two Prophets)

[**UPDATE** 8/10/23: BET you didn’t expect Kepha to enter a theological argument involving the ladies. Turns out, the 144,000 narrative is full of all sorts of surprises. I figure a great deal many of you will shruggingly agree that I’m onto something with the ‘*bethulah*’ theme but then claim I’m reading too much into it with what I’m prepared to show you, but I beg to differ. Either the 144,000 were ladies or they weren’t. If they were ladies, then it seems to me that we should begin discovering them, cropping up in the boutiques and the lounges and the lovely rose gardens of early Christian literature. Really, when it comes down to it, I never know what I’ll catch in the butterfly net when opening up my extra-Biblical digs. Though something that you’ve probably observed over the

course of my writing career, nothing excites me further than discovering these oddities and then showing them to you.

And anyways, I think I may have found another. **Claudia Octavia**, the wife of Nero. What are the odds that the antichrist would have a wife to contribute to the cause? Obviously, I wasn't standing around in the confession booth when Claudia talked but there are clues given to us regarding her eventual alliance. I'll do my best to show you the breadcrumb trail. It all began with a curious quote from Pa'al of all people.

²² All the qodeshiym salute you, **chiefly they that are of Qeycar's household.** ²³ The grace of our Adonai Yahusha HaMashiach be with you all. Amein.

Philippiym 4:22-23

Of the four noted prison epistles, Pa'al is thought to have written Philippiym last, near the end of his Roman imprisonment in 61 or 62. He only had a year or two left to live, maybe three at the most. Well, I am here to tell you that those of Caesar's household were a major contributor as to why Nero relieved Pa'al of his head, just as it was with Kepha. The converts to Mashiach are mentioned in the plural, indicating more than one, though they are also left unidentified, most likely for their protection. It's not like Nero didn't know who they were though. And as many a-Scholar has already relayed, anybody in Nero's household who proclaimed Yahusha as King of the throne over the dome would have won a one-way admission to the Circus. It is highly unlikely that anyone of the 'they' in Philippiym 4:22 survived.

Records of Acte's household and estates in [Velitrae](#), [Puteoli](#) and [Sardinia](#) attest to considerable wealth, accumulated while she was Nero's mistress. She had left the imperial scene in ownership of a household staff as well as property. After Nero's death, and along with two of his old nurses, Acte gave him a proper [Roman burial](#), burning the body on a [pyre](#). She deposited his remains in the tomb of the [Domitii Ahenobarbi](#), the family of Nero's biological father, in the [Pincian Hills](#).^[5] There were found many inscriptions of her slaves and freedmen. Modern research believes it improbable that she was a Christian^[citation needed], although some of her slaves seem to have professed the Christian faith. Acte could not have been a Christian, because Nero ordered the extermination of the Christians after blaming them for starting a fire in 64 AD that burned a large portion of Rome. Acte was certainly alive after Nero's death, as she cremated his body, and buried his ashes. However, it's also possible that Nero held so much affection for Acte that he spared her life, or she was a Christian in secret. The epitaph of Acte was discovered at [Velitrae](#).^[6]

Many claim the Christian in the bunch was **Claudia Acte** but that seems entirely unlikely. I really do dislike finding myself in agreement with [Wiki](#) for once; my campaign promise to you is that I will try not to do so too often; but the writer of this article seems to be taking the words right out of my mouth. Claudia Acte was Nero's lifelong mistress, FYI. She started her illustrious journey as a slave, possibly of Emperor Claudius, but then became a freeman and ended up meeting Nero during his first year as

Caesar, when he was but 17 years of age. Some think she was purchased by Claudia Octavia, which just so happens to be the direction I lean in and explains Acte's fateful meeting with Nero.

Anywho, records establish three separate estates in Velitrae, Puteoli, and Sardinia, all belonging to Nero's mistress, furthermore, testifying to her accumulated wealth. The reason as to why so many conclude that Claudia Acte became a follower of Mashiach is because many of the inscriptions of her slaves have been discovered and they were identified as Christians. In the very least, there is some of the 'they' in Caesar's household. But then consider that Nero's lover was personally responsible for burning his body at the pyre and you and I both know that his suicide was a hoax. I'll speak for myself. Nero's suicide was a hoax and obviously Acte was in on the act. Not very Christian of her, let alone lady-like. There was no body to be burned. Perhaps you're not buying the hoax part of my argument. Just know then that my position happens to fall in the footprint of many early Christians, all of whom were waiting upon Nero's return. They too would have rejected any such notion that Nero's lifelong mistress was a "secret" Christian. It was somebody else.

And Kepha saying this and such-like, the most part of the people believed. And it happened also that **Nero's wife Livia**, and the yokefellow of Agrippa the prefect, **Agrippina by name, thus believed, so that also they went away from beside their own husbands**. And on account of the teaching of Pa'al, many, despising military life, clung to Elohiym; so that even from the emperor's bedchamber some came to him, and having become Christians, were no longer willing to return to the army or the palace.

The Acts of Kepha and Pa'al

We do have an identified bethulah בְּתוּלָה in Caesar's household and she just so happens to be Nero's wife. But then, already, we have a problem. Who is **Livia**? Nero is recorded as having been married to three separate women, none of which go by that name. The only Livia I can find happens to be Caesar August's wife. Nero also married the castrated slave boy Sporus and later to the freedman Pythagoras, only Pythagoras played the part of the boy and Nero the girl on that occasion, and so both of those individuals can immediately be discounted from the Bethulah Bunch. Nero's second wife, **Poppaea Sabina**, later married **Caesar Otho**, who

ruled for three months during the Year of Four Emperors before his suicide, and so, she cannot be the one. His third wife, **Statilia Messalina**, was also promised to Otho but that didn't work out and so she eventually ended up with a Roman Senator, thereby telling us that she too is not the one. The only wife or mistress of Nero which fits this scenario is Claudia Octavia.



Look, I couldn't tell you why 'Kepha and Pa'al' gave Livia as the name of Nero's wife. Claudia Octavia landed on coins. She wasn't exactly an unknown. Did the writer not have a local library at his disposal, complete with a biography section, or is something else beyond the given context going on? I think I have an idea. Livia is of Latin origin, meaning 'blue.' Because the heaven below the firmament is blue, Livia was attributed to the elohiym as well as the heroes of old within the aethereal realm. Contrarily, there is an English version which means 'life.' But then, far more interesting to this tale, Liviya is also a **Hebrew** name. The *ya* suffix is for Yah, whereas lioness is '*l'viya*' and heart is '*lev*.' Therefore, her name potentially means 'lioness' or '**lioness of El**' or '**heart of El**.' The writer is describing her character. Who said anything about the 144,000 damsels having to keep their Latin names?

Nero divorced Octavia, claiming that his lack of an heir was due to her **sterility**.^[74] As part of the divorce, he gave her properties previously belonging to Burrus and **Rubellius Plautus**, another **Julio-Claudian** relative he had recently had killed.^{[75][76]} Nero married Poppaea shortly after – in Suetonius' account, twelve days after the divorce.^[77]

In an attempt to damage Octavia's reputation and with it her popularity, Nero and Poppaea also accused her of **adultery** with Eucærus, a flute player from **Alexandria**.^{[78][75][76]} One of the new praetorian prefects, **Ofonius Tigellinus**, questioned Octavia's **maidservants**, including **Pythias**, under **torture** in order to corroborate this charge, but was largely unsuccessful.^{[76][79][80]} Nevertheless, Octavia was exiled to **Campania**.^{[81][76]}



Officially, Nero divorced Octavia based upon the claims that she was **sterile**. Read between the letters. That may be some coded propaganda aimed at disguising the recent turn of events, whereas she took up a sexually virginal lifestyle, undoubtedly laying off the baloney as well. I can't think of a bigger slap in the face than refusing to play patty cake until his bum-bum was red. And then add to that her convictions, that she was doing it to remain pure for Mashiach. I will give further reasons as to why he had to hide her religious devotion in a moment.

The fact that Poppaea, her replacement, aided Nero in a slander campaign, letting all the Gossip columns know she was committing adultery with an Alexandrian flute player, screams of the Orwellian doublespeak, as far as I'm concerned. When the latest sheriff in town, Ofonius Tegellinus, personally tortured Octavia's maidservants, seeking confession, **Pythias** famously proclaimed that Octavia's genitalia were cleaner than Tigellinus' mouth. That is to say, Nero was unsuccessful in delivering any Truth to his allegations.

The people of Rome responded to Octavia's banishment with widespread public protests that historian Vasily Rudich described as "the most pronounced mass disturbance [in the city of Rome] under Nero until the very moment of his overthrow".^[76] The protests were largely against Poppaea; Nero was even cheered when rumors spread that he had changed his mind.^[82] Statues of Octavia were carried through the streets, while those of Poppaea were pulled down or damaged.^{[78][83][84]}

After Claudia Octavia's banishment, the citizens of Rome did not respond in kind. The historian Vasily Rudich described the demonstrations to be "the most pronounced mass disturbance in the city of Rome under Nero until the very moment of his overthrow," and that is no small matter. The protests were furthermore mostly against Poppaea, her Gossip columnist replacement. Statues of Octavia were carried through the streets whereas those of Poppea were pulled down or damaged. If what I am saying is true, that Claudia Octavia *is* the Hebrew Liviya, then you can see Nero's dilemma. More like a tightrope act. Christianity was a tie-dye explosion of color in Rome. It certainly had the sympathies of its citizens. Nero had little choice but to squash the rebellion while keeping a tight lid on things if his status of Elohiym was to continue.

Nero was unsure how to respond.^[78] Poppaea argued for harsher treatment of Octavia, claiming that the protesters were simply Octavia's clients and servants and did not really represent what the Roman populace thought.^[84] She also suggested that any husband found for Octavia could be a threat to his position.^{[85][86]} Nero asked Anicetus, his ally in the murder of Agrippina, to confess to adultery, offering him the options of rewards and a comfortable life in exile or death. Anicetus gave Nero the false confession he wanted and was exiled to [Sardinia](#), where he eventually died of natural causes.^{[85][87][88]} Nero also accused Octavia of covering up this adultery with an abortion, even though his initial basis for divorce was a claim that she was sterile.^{[89][85]}

Propaganda was the order of the day, and it just keeps getting more interesting by the hour. Nero asked Anicetus, his ally in the murder of his mother, Agrippina, to confess to adultery with the promise that he would live a posh life in exile. He agreed, eventually dying of natural causes on the island of Sardinia. The irony here is that Nero had earlier accused Claudia Octavia of being sterile. Now he was saying she'd had an abortion. The only Truth in any of these claims is that Claudia Octavia refused to tag along to the Pleasure Palace while the hubby indulged in furry cosplay, biting the weenies of men and women's areola who were tied up to poles.



Octavia was exiled to the small island of [Pandateria](#) (now Ventotene), where [Julia the Elder](#), [Agrippina the Elder](#), and [Julia Livilla](#) had all previously been exiled.^{[85][90][59]} A few days after her arrival, soldiers arrived with the order to execute her. Her entreaties with her executioners were unsuccessful, and she was tied up. Her veins were cut in an attempt to simulate suicide, but when that took longer than expected, she was brought into a room full of hot steam to suffocate.^[91] She died on June 9, 62.^[92] Her head was cut off and brought back to Poppaea.^{[93][94][68]}

The part where Poppaea says the protestors were simply Claudia Octavia's list of clients and servants may be another clever ploy to hide an ever-growing Christian consciousness. But then her martyrdom in [62](#) on the small island of Pandateria screams of her true identity. Initially, they weren't able to kill her, how suspicious is that? Lots of Christian martyrs

were described in the same manner. Often times, it took multiple attempts to murder the soul of those who were sealed by Mashiach. After a failed attempt by her executioners, she was tied up and her veins were cut in an attempt to simulate suicide, but that didn't work. How difficult is it to cut someone's veins? especially when it is done by professionals and not the victim. She was then brought into a room full of hot steam to suffocate but we're not even sure if that worked. What *did* work was lopping off her head. It was shipped First Class on golden platter and delivered to Poppaea, the woman scorned in this story.

Poppaea would remain Nero's wife until her pregnancy in 65, wherein the man of lawlessness kicked her to death. And that is a direct violation of Exodus 21:22-25.

The *following* passage derives from 'Acts of Kepha,' or 'Actus Petri cum Simone' in the Latin, if you prefer. As is the usual custom, I will present to you the passage in question and then we will have a civil discussion afterwards.

34 And a certain woman which was exceeding beautiful, the wife of Albinus, Caesar's friend, by name **Xanthippe**, came, she also, unto Kepha, with the rest of the matrons, and **withdrew herself**, she also, from Albinus. He, therefore, being mad, and loving Xanthippe, and marveling that she would not sleep even on the same bed with him, raged like a wild beast and would have dispatched Kepha; for he knew that he was the cause of her separating from his bed. **Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired them to worship Elohiym in sobriety and cleanness.** And whereas there was great trouble in Rome, Albinus made known his state unto Agrippa, saying to him: Either do thou avenge me of Kepha that hath withdrawn my wife, or I will avenge myself. And Agrippa said: I have suffered the same at his hand, for he hath withdrawn my concubines. And Albinus said unto him: Why then tarriest thou, Agrippa? let us find him and put him to death for a dealer in curious arts, that we may have our wives again, and avenge them also which are not able to put him to death, whose wives also he hath parted from them.

The Acts of Kepha 34

Reading something like that in a dark room with the light of a desk lamp and being completely unaware of what was about transpire was akin to standing at the bus stop on a rainy day only to have a 4x4 plow through the puddle, drenching you with a tsunami. I then read it a second time. A good example of that would be the same 4x4 driving around the block again only to play the part of a repeat offender. With everything that I've so far shown you, chapter 34 of Actus Petri screams of the 'betulah' in Revelation 14:4. Read it again. Tell me I'm wrong. If you're not getting wet from the rain runoff, it is only because you're standing too far from the curb, afraid to get the wrinkles in your toes and fingertips.

“And these are they who did not sin with women, and they are virgins [bethulah בְּתוּלָה] and go after the Lamb.”

Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired them to worship Elohiym in sobriety and cleanness.

There you go. I've made this easy for you, which is what I'm all about. I took the scissors and the glue-stick out on both texts, pasting them side-by-side for your convenience. Actus Petri actually manages to brighten the highlighter in Hebrew Revelation because we see a practical example of the scenario playing out. The women refrained from bedding with their husbands because the men were idolaters, and it is a worship of Elohiym through the purity laws of the Torah which they were after.

There were many women promoting the practice, as you would expect of the 144,000 number, but then a woman by the name of Xanthippe takes the helm of this passage. The 'X' is pronounced like a Z. My first thought was to look her up in the phone book and see if she were ever listed as having contact information or an address. The only dominate Xanthippe I was capable of tracking down was the wife of Socrates. Not the same person then. This Xanthippe is named as the wife of a certain **Albinus**, who is furthermore listed as a friend of Caesar. Not certain yet, but I'm guessing that would be **Nero**. I *checked*. There is an [Albinus](#) who managed Nero's close circle, and amazingly, the Albinus connection swings us right back around again into the Biblical.

Luceius Albinus was the 6th **Roman Procurator of Judea** from 62 until 64 and the **governor** of **Mauretania Tingitana** from 64 until 69.

Yahudah was a revolving door of Roman Prefects and Procurators. **Velerius Gratus** and **Pontius Pilate** can hang a plaque on the wall for hanging around the longest, 15–26 and 26–36 AD, respectively. But then, as the 6th Roman Procurator of Yahudah, **Luceius Albinus** was like the rest of them, lasting only two years, from **62–64**. That pits us right smack dab in the opening act of the Revelation narrative.

Appointed **procurator** by the **Emperor Nero** following the death of his predecessor, **Porcius Festus**, Albinus faced his first challenge while traveling from **Alexandria** to his new position in Judea. The Jewish **High Priest Ananus ben Ananus** used the opportunity created by Festus' death to convene the **Sanhedrin** and have **James the Just** (the brother of **Jesus of Nazareth**) and other people sentenced to death by **stoning** for violation of the **Law of Moses**. A

Albinus might as well be an RX-Series pilot droid. The opening page of his Wiki bio is like experiencing the ‘Star Tours’ motion simulator ride at Disneyland if it were an apocalyptic drama. This guy appears to have a near collision with a great many names and places which Yochanon was so kind enough to foretell. We immediately read about the stoning of Ya’aqov, aka James the Just, at the hands of the Sanhedrin, though that is not his only political debacle. You have to wonder if it was his first gig as a Roman Procurator. Oh wait, it was. Continuing on with his bio then.

But a further portent was even more alarming. Four years before the war, when the city was enjoying profound peace and prosperity, there came to the feast at which it is the custom of all Jews to erect tabernacles to God, one Jesus, son of Ananias, a rude peasant, who suddenly began to cry out, “A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the sanctuary, a voice against the bridegroom and the bride, a voice against all the people.” Day and night he went about all the alleys with this cry on his lips. Some of the leading citizens, incensed at these ill-omened words, arrested the fellow and severely chastised him. But he, without a word on his own behalf or for the private ear of those who smote him, only continued his cries as before.

Thereupon, the magistrates, supposing, as was indeed the case, that the man was under some supernatural impulse, brought him before the Roman governor; there, although flayed to the bone with scourges, **he neither sued for mercy nor shed a tear**, but merely introducing the most mournful of variations into his utterances, responded to each lashing with “Woe to Jerusalem!” When Albinus, the governor, asked him who and whence he was and why he uttered these cries, he answered him never a word, but unceasingly reiterated his dirge over the city, until Albinus pronounced him a maniac and let him go.

During the whole period up to the outbreak of war he neither approached nor was seen talking to any of the citizens, but daily, like a prayer that he had conned, repeated his lament, “Woe to Jerusalem!” He neither cursed any of those who beat him from day to day, nor blessed those who offered him food: to all men that melancholy presage was his one reply. His cries were loudest at the festivals. So, for **seven years and five months** he continued his wail, his voice never flagging nor his strength exhausted, until in the siege, having seen his presage verified, he found his rest. For, while going his round and shouting in piercing tones from the wall, “Woe once more to the city and to the people and to the temple,” as he added a last word, “and woe to me also,” a stone hurled from the ballista struck and killed him on the spot. So, with those ominous words still upon his lips, he passed away.

The Wars of the Jews: 6.5.3

There you go, the two prophets you’ve always wondered about. I know Yosef ben-Matityahu never says they resurrected from the dead, and I take that part to be literal, but then why would he? Clearly, he was bothered by the both of them and thought to bring them up in Yerushalayim’s biography. I’m thinking the residents of Yerushalayim offered each other gifts at their passing on both occasions.]



The 144,000 and the Hidden Wilderness

And *now* for the reason why I brought you here. Well actually, there are a great deal many reasons as to why I've brought you here. Originally, the 144,000 was commented upon for my [Hidden Wilderness](#) homework assignment, but only after we caught the sons of the Sons of Qorach, aka the Sons of the Cold Wall, describing the Mountain of Melchizedek in an uttermost north country, via Psalm 48. I purposely didn't finish my commentary on that particular psalm. What happened is I stumbled upon one of those *bethulah* references and the wheels started turning, which pretty much catches you up to the present. Assuming you've read thus far, and in a forwards motion no less, then you have personally watched the factory smoke stacks prove their work. Picking up right around where we last left off, here are the *bethulah* of Psalm 48.

Rejoice!

Be glad, **Mount Tzion**,
 Dance around in circles,
Daughters [*bethulah*] of Yahudah,
 On account of Your judgments.

Turn yourself around

In a circuit,
Encompass 'Tzion.
Behold! Fasten your path,
Let it cut a circle
Around her.
Count her watchtowers.
Inscribe their number
On a roll.

Direct your mind.
Settle it over your heart
Like a garment.
Accurately contemplate
Her military might,
Her fortresses,
For the intent
That you may inscribe
On a roll,
That you might narrate
To the generation
That circles after
And the age that follows.



Psalm 48:11-13

It seems to me that the 144,000 of Revelation are being described. First of all, they are daughters. *Virgin* daughters. Your first tip-off. A great many of them though we are not given a number. What are they doing but dancing around the 'Tsiyon circuit with songs of rejoicing on their mind. The prerogative they are given is to narrate all that Yahuah has done for them. Particular to their lyrics is the military might of 'Tsiyon. They are told to count the watchtowers and the fortresses and then let everyone know about how foolish any coalition of kings would be to confront it. I figure this is their way to make the men feel good about their manliness. Especially if the men had high ambitions of becoming one of the 144,000, theologically speaking, but then realized after being beheaded that it would require a dress. Men have fragile egos, you know. At least now I am not robbing you of every last hope. You can still man up and be chivalrous, knowing that you too can protect the ladies of the realm while

they go about Tsiyon letting everyone know how good you look in a kilt or a suit of armor. Not being one of the 144,000 has its perks.



Upon starting my present investigation into the hidden wilderness, 'Pearl' was the very first book that I read on the subject. Wait, let me rephrase that. I didn't even realize that the hidden wilderness was a thing until I decided to give the medieval poem a casual review, not knowing what I'd discover within. It's like I've already stated, the research required for a project such as this isn't exactly common knowledge, and may in fact be unprecedented, even if the Isle of Fortune has been discussed among some Medieval experts such as **J.R.R. Tolkien**. For every word I've yet written,



consider the sheer number of reading hours. Well, 'Pearl' was one of them. If I have been silent on the mysterious novella length poem up until now, it's because I've had some theological questions to work through. I am already giving away too much when stating the 144,000 was one of them.

'Pearl' is considered to be one of the most important surviving Middle English works made available to us today, and mystery is an understatement. Nobody knows who wrote it. There are scarce few theories out there but every one of them is a wild guessing game. Though it is thought to be 14th-century in origin, only one copy has survived. Very little if anything is known about its previous ownership prior to **1824**, when it was finally introduced to the academic community, making 'Pearl' yet another post mud flood discovery.

Well, *here* is the poems plot. A father, mourning the loss of his daughter, whom he refers to as his pearl, falls asleep in the very garden where she is buried. And then *this* is what we read.

Suddenly my spirit rose from that spot,
while in body I remained asleep on the mound,
and by God's grace my spirit embarked
on a quest to where I was in the world,
but my soul was set down where cliffs split the sky
and I turned my face toward a forest
where astounding stones astonished the eye:
no one would believe what light they lent,
what gleaming glory shone from them;
never on this earth did a human hand
weave cloth so exquisite in ornament.

Ornamenting the hills to every side
were crystal cliffs of the clearest form;
in and about stood bright-colored woods—
trees with trunks of Indian blue.
Layers of leaves like burnished silver
shivered and shook on every bough;
when clear daylight glided across them
they glinted and glimmered with a dazzling gleam.
The grinding gravel which crunched underfoot
was precious pearl of the Orient,
so even sunbeams seemed dark and dim,
outshone by opulent ornament.

Pearl: 6-7

Seems pretty evident where the dead girl's father has ended up. The Isle of Fortune. He even calls it such, but we needn't hear the name from his lips when in fact the description is self-evident by this point. He then goes about exploring the unknown portion of our world in a state of ecstasy, finding all sorts of birds in the trees. He describes rivers of glass over brilliant stones, shimmering like distant stars in a winter sky. He encounters brook filled valley and splendid meadows; wetlands; streams with steep slopes spun like gold. We are given many of the same observations as every other explorer of the world, like *this* one.

The moon cannot practice her powers in that place,

she is pockmarked and pitted and impure in person.
Added to which, it is never nighttime.
How could the moon, casting her moonbeams
from celestial circuits, hope to compete
with the light that sheens off the stream's surface?
The planets are pitifully poor in comparison
and the sun too dim by some distance.
The riverbanks were bordered by bright trees
which bore on their boughs the twelve fruits of life;
twelve times a year those trees offer harvest,
their riches returning monthly like the moon.

Pearl: 90

No moon. It is never night. Observations we have already made in other accounts. The hidden wilderness is so far removed from the suns circuit that it needn't depend upon its light. Not even the planets can be viewed there. Also, for those of you curious as to how the appointed times might be counted out, we learn that the trees offer a new harvest of fruit twelve times per year. We knew that already with the Tree of Life in Revelation, but here it is spelled out for us, that the rotunda of fruit is comparable to the returning moon.

Consistent with nearly all reports is the uncrossable river. Well, some were capable of venturing beyond, but only those deemed worthy, and certainly not the dead girl's father. Eventually he pulls up to the *said* river. Beyond that river he reports a crystal cliff, brilliantly bright, radiant with glorious gleaming rays, and at the foot of the summit a child. He recognized the child. The child is his daughter. The pearl he had long sought after.

He stands there for a while spellbound. Speech has evaded him. And so, he stares into her shimmering face, ivory white. He studies her fleu-de-lys figure, her resplendent robes of fine linen, luminously white. Open at the sides, every hem stitched with fabulous pearls, as are her flowing sleeves and gown. Even the crown set upon her head is studded with them. Betwixt the pearls she is expertly fashioned with flowers round about. Her hair lay lightly around her shoulders, shining like spun gold. In that country, she finally tells him, they are all kings and queens, though certainly not equal in glory. Specific to her own standing, *here* is how she describes herself.

That incomparable pearl then spoke.

I am unblemished and without blame,
honors I hold with my head held high.
But “incomparable” I never implied.

**The brides who live with our Lamb in bliss
are a hundred and forty-four thousand strong,**

As is written in the Book of Revelation.

Saint John saw tem gathered together
on the **hill of Sion**, that sacred knoll,
and in the apostle’s dream they were dressed
for their wedding ceremony there on that summit,
in **the city of new Jerusalem**.

Pearl: 66

And *there* it is. In another passage, 76 to be exact, she is described as a wife chosen for Christ’s chamber. I have an idea as to what’s going on, though I will let you make of that what you will. Fact of the matter is, I have long argued that New Yerushalayim hasn’t touched down from heaven yet whereas my detractors claim that’s proof in the pudding that I am wrong about everything and that the Millennial Kingdom hasn’t happened yet. They will squint their eyes at the horizon, turning their necks about like a sarcastic pigeon, claiming: “Where’s New Jerusalem, Noel! *Squawk!*” Well, it looks like the writer of ‘Pearl’ is claiming that it already has touched down, potentially making us *both* wrong.

Ultimately, I won’t be using ‘Pearl’ as a final authority, though it is a vision and may be directing the writer towards a future event. That or the spiritual entryway to the City derives from the Mountain of Melchizedek. Whatever the case may be, the question as to why New Yerushalayim cannot be seen upon our horizon has already been satisfactorily answered in my mind. Darkness surrounds this realm and that one. It cannot be seen nor will it until Yahuah wishes it so. Another way of saying this is that most fail to appreciate the possibility that our sunlit world is in fact the outer darkness. One only needs to read between the lines to see that realization in the poem.

‘Now judge for yourself if you have spoken
in the manner a man should address the Almighty.
You say out loud you will live in this land—
I think you must plead for permission first,
and such a favor could well be refused.
And you wish to pass over this watercourse,

but first you must plot a different path:
your cold corpse must sink through the soil;
it was forfeited by our ancestor, Adam,
who misguided it in the Garden of Eden.
Every man must experience cruel demise
before God in his judgment will grant the crossing.'

Pearl: 27

The ultimate purpose of 'Pearl' seems to be the very thing which I've been attempting to convey throughout my entire investigation. That the story of the Millennial Kingdom is the same as humanity. Mankind still chooses rebellion in the end, despite having Yahusha HaMashiach as their declared king. Pearl's father has the gall to stand within the confines of a terrestrial paradise repeatedly thrusting the king's character into question. He even challenges heaven's law, that's a naughty no-no. His own daughter rebukes him for his brash arrogance. It



is *his* character, saturated with butt-hurt entitlement, which needs to line up with the kingdom, she declares, rather than the other way around. There is no promise that he might return there. That is the tension of its ending. He must choose his navigational path, as must we all.

Modern Christianity teaches that grace is an abstract concept beyond our own actions but that isn't at all right. Grace is the very manner of how one sashays into a room. The 144,000 would know all about that. It is only the penitent sort who will succumb to the grace which Scripture speaks of, which is finding grace in Elohiym's sight rather than our own. The different path over the watercourse which she speaks of is obedience to the Father through the innocence of a child.



The 144,000 *and* the Daughter of Tsiyon

Changing gears there is another reference to *bethulah* in Scripture which needs attending, and it refers to the **Daughter of Tsiyon**. We're moving on to the section intended for my [Miryam of Migdal](#) paper now if you need caught up to speed. What I have to say will make a whole lot more sense if you take the time to read that one, though for obvious reasons, I thought it might be a good idea to bring all of my 144,000 research together into one document. *Who* is the Daughter of Tsiyon but the Only Begotten Daughter of Elohiym, and *who* is the Only Begotten Daughter but Miryam of Migdal, though I'm already getting ahead of myself as I so often do. Can you blame me though? The excitement of it all. That is a common character description among connect-the-dot specialists. The **144,000** of course dwell on Tsiyon, the *real* Mount Tsiyon, and I'm willing to bet they're her handmaidens, every last one of them.

The first Scriptural reference that I can find to the Daughter of Tsiyon derives from Yesha'yahu 37:22 though I realize now this may require a backstory. Well, here it is. Somebody named **Cancheriyv** king of Ashshur sent **Rav'Shaqeh** to Yerushalayim to surround the city and conquer it. Rav'Shaqeh was a haughty fellow. After telling the watchmen on the wall that they would eat their own dung and drink their own piss, he furthermore taunted Yahuah when claiming that their Elohiym could not possibly save them. This is all detailed in chapter 36 if you require reading the account for yourself. When **Yechizqiyahu** (Hezekiah) king of

Yerushalayim heard the Assyrians' words, he rent his clothes and covered himself with sackcloth and then went into the house of Yahuah. We're in chapter 37 now. I forgot to mention that Rav'Shaqeh wrote the king a letter, and in it, he came across like one of those snooty Frenchmen from a Monty Python movie. You have to wonder if he had a coxcombical mustache resembling bicycle handles. Yechizqiyahu read the cepher written to him and then laid it before Yahuah so that the residents of heaven might also go over the fine print, which they did. Because *here* is the response that was given to him regarding the overly flamboyant Rav'Shaqeh.

²² This is the word which Yahuah has spoken concerning him; **The virgin [bethulah], the daughter of Tsiyon, has despised you, and laughed you to scorn; the daughter of Yerushalayim has shaken her head at you.**

Yesha'yahu (Isaiah) 37:22 [Cepher]

Who is this daughter of Tsiyon, I wonder? *Hmmm*. It says she's a virgin, a bethulah to be precise. Some of you will claim the virgin daughter of Tsiyon is a metaphor. A metaphor for what, exactly? That's so nice of Yahuah, to hear of Yechizqiyahu real life troubles and then respond with a make-believe answer. He might as well have stated that the Easter Bunny and the Tooth Fairy are laughing at the Assyrian army if we are to believe that the Daughter of Tsiyon was something he whipped up in the frenzy. I am always trying to think ahead and some of you will claim the Daughter of Tsiyon refers to the Torah obedient. Well, Yechizqiyahu was faithful and nobody in his party was laughing. No, the scene was in heaven. Perhaps you can claim that the virgin daughter refers to the set-apart in heaven but after everything we've been through. Somebody in heaven had the bright idea of reading Rav'Shaqeh's cepher out loud and then everybody overheard the Daughter of Tsiyon laughing from her tower. She must be a feisty woman. And then look at what happens immediately afterwards.

³⁶ Then the angel of Yahuah went forth and smote in the camp of the Ashshuriym a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Yesha'yahu (Isaiah) 37:36 [Cepher]

You've heard the one concerning hell hath no fury like a woman scorned. Well, this might as well be the origins of that quip. I will remind you that we are peering in upon the very first mention of the Virgin Daughter of Elohiym. The context preceding this event is that she laughed. While the inhabitants of Yerushalayim slept, the angel of Yahuah annihilated **185,000** Assyrians. They awoke to a field of dead corpses. Do yourself a favor and try not to be a dumbass like Rav'Shaqeh so that the Daughter of Tsiyon scorns you.



Miryam of Migdal comes into this as well because she also was a *bethulah*, though I haven't even gotten to the good part yet. Including her into the Virgin camp will seem confusing to some of you, especially if the hymen is the manner by which one defines the loss of their virginity. We have already learned about how Miryam lost hers. It happened by way of a Roman Centurian. Whether she broke a bethrothment and ran off or was raped and decided to make the best of it is an unknown variable. What came of this experience is that she set herself aside for her groomsman afterwards.

That is told to us in the Book of the Natsarim. We have already seen the passage but I'll show it again.

¹⁰ Miryam said, "Sire, **I have been a sinner but have not sinned this last year, nor shall I again.** Should I love once more, I will not now claim the rights of marriage which I once repudiated."

The Book of the Natsarim 19:10

Miryam of Migdal told Yahusha that she had been a sinner but then on the flip of that coin she hadn't sinned again in the last year, nor would she again. The sin she is referring to is sex. Some of you are thinking Miryam is disqualified from being a *bethulah*, but I'm not so convinced that's the case. I know she doesn't say she became a virgin again. You don't have to read between the lines though to see that she had separated and secluded herself from having intercourse with men for an entire year afterwards. In that way she was very much a *bethulah*. If there ever were any resemblances to Husha's wife Gomer, then it ended there. Like Asenath with Yoceph, Miryam sought purity through penitence and was capable of reclaiming it again.



The context of her statement as you well know by now involves the nard episode. I have stated this repeatedly since the beginning of the investigation that the incident has all the markings of the precursor to a wedding night. At the risk of sounding like a broken record, Yahusha and Miryam were by all appearances intimate during the final week of his life, and it only makes sense that he would be. He was being brought into Yerushalayim as their declared king. Regarding Miryam's anointing, do recall what happened on the following day. He rode into Yerushalayim on the back of a donkey. It was prophesied that he would. The prophecy in question derives from Zakaryahu. Have you read it recently? No...? I would highly advise that you do. Go ahead. Give it a read. I'll wait. Seriously, you're missing out.

Oh fine, how about I just show it to you? Just be prepared. Scripture isn't for the faint hearted and denominations are designed for people like that. Don't say I didn't warn you. *Here* it is.

5 And behold, one of the young men from Pentephres's retinue burst in and said, ² "Lo. Yoceph is at the gates of our court." And **Asenath** quickly left her father and her mother and ran upstairs and went into her room and stood at the big window that **looked towards the east**, so as to see **Yoceph** as he came into her father's house.

³ And Pentephres and his wife and all his relations went out to meet Yoceph. ⁴ And the gates of the court that looked east were opened, and Yoceph came in, sitting in Pharaoh's viceroy's chariot.

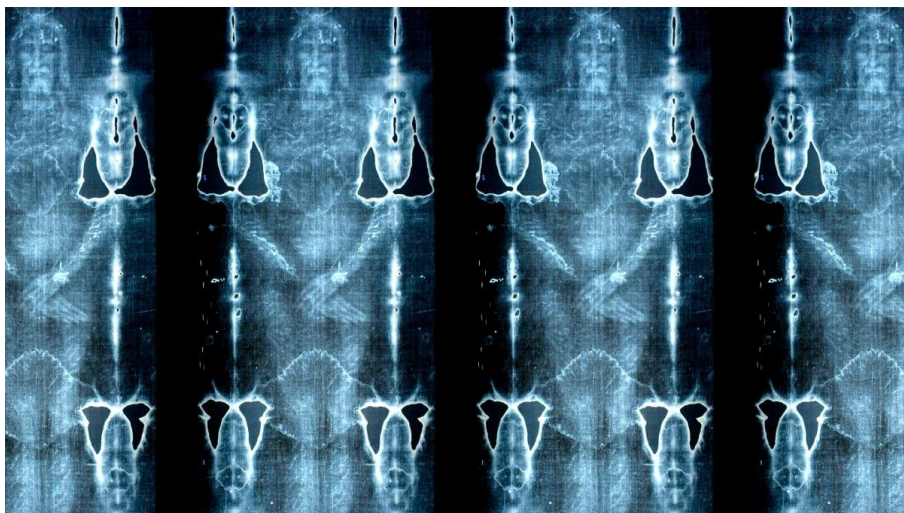
⁵ And there were four horses yoked together, white as snow, with golden reins; and the chariot was covered over with gold. ⁶ And Yoceph was wearing a marvelous white tunic, and **the robe wrapped around him was purple, made of linen** woven with gold: there was a golden crown on his head, and all round the crown were **twelve precious stones**, and above the stones **twelve golden rays**; and a royal scepter was in his right hand. ⁷ And he held an olive branch stretched out, and there was much fruit on it.

⁸ And Yoceph came into the court, and the gates were shut.

Yoceph and Asenath 5:1-8

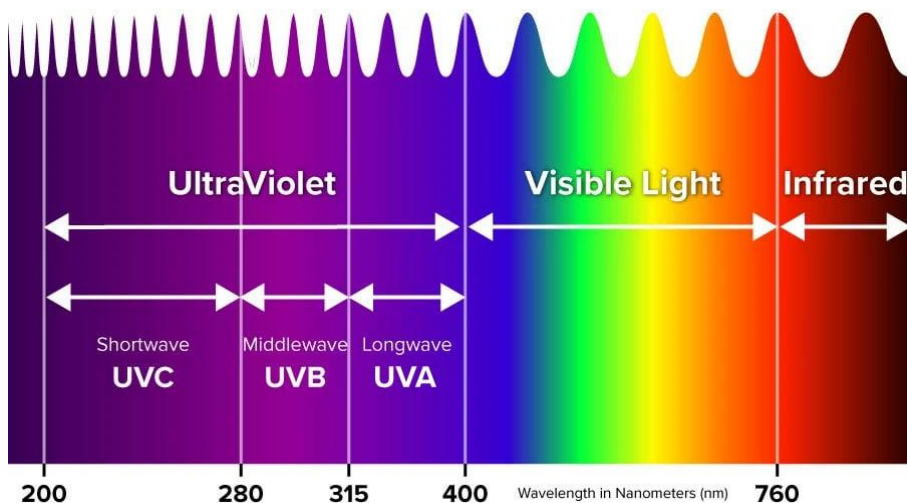
Okay, that wasn't from Zakaryahu. I admit to that part. We're back on Yoceph and Asenath again though if you've hung in with me for this long then you can be certain that we'll swing back around. What I am proposing is that we're gazing in upon an actual scene in the life of the Patriarch and his woman, but also, that it is a repeated event, one which prophetically gazes forward towards the day of Mashiach's arrival in Yerushalayim. Yoceph's attire isn't simply a physical descriptor either. The purple robe I will get to in a moment because the twelve precious stones complete with twelve golden rays in his crown is an obvious reference to the Twelve. They were accompanying Mashiach for his bride. In fact, everything about Yoceph's attire is self-explanatory on a spiritual level,

which is what I believe both Asenath and Miryam of Migdal were ultimately perceiving, though you may need a little help with the purple color.



Supposing you read my [End of the Millennial Kingdom](#) paper then you may recall my defense of the Shroud of Turin. In that defense I had stated that the body of the man within emitted a short intense burst of vacuum ultraviolet radiation anywhere from 48 to 72 hours into the burial process, thereby imprinting a perfect photographic negative image. I have read up on the conclusions of these Shroud researchers and what they're saying is nothing short of awe inspiring.

It has been argued by Italian researcher **Paolo di Lazzara** that the radiation was **ultraviolet** and that the instantaneous burst exceeds the maximum power released by all ultraviolet sources of light available today. It would also require pulses having duration shorter than one forty-billionth of a second. The intensities of those pulses would have to be on the order of several billion watts. His body became mechanically transparent in an instant, emitting light evenly from every three-dimensional point within, thereby imprinting an encoded 3D image on the front and the back of the cloth as well as an x-ray. This is why the Shroud cannot be reproduced in any Laboratory or art studio in the world. The ultraviolet color directs us to the power of Yahuah as well as the clothing attire of the Ruach HaQodesh, telling us that Father and Mother had a part to play in the resurrection of their Son.



I even found an instance when Yahusha glowed in the exact manner which has been described for us by the Shroud researchers.

³⁶ The following day, Yahusha took Kepha, Ya'aqov and Yochanon - three of the apostles - to a cave high up on the mountainside, where they remained in meditation for three days. On the third day, while seated in the cave, the others saw the whole body of Yahusha exude a light and become radiant, the colors being blue and white. They were astonished at such an inflow of power, for no other body could have contained it. Though manifesting in them also, it was much weaker. The three with Yahusha covered their eyes before the brilliance.

³⁷ And Yochanon said, "Master, while the Ruach Ha'Qodesh manifests in us as no more than a faint blue glow seen only in total darkness, your brilliance is like that of the sun compared with the palest star."

³⁸ Kepha said, "It is good for us to have seen this, for now we know how poorly we compare with you."

The Book of the Natsarim 15:36-38

Ultraviolet isn't the same as blue, you will tell me. Yeah, well, UV waves aren't exactly visible to the naked eye either. Blue is. Yahusha's disciples could only describe what they were capable of seeing. Being more brilliant than the sun compared with the palest star is saying something. That is

while he was living, mind you. There is nothing in the textbooks which would describe how a dead man can accomplish the same task.



[EDIT: 7/5/2023: Another passage identifying ultraviolet with the resurrection has come to my attention in Besorah Niqodiymon. I am always on the lookout for clues and what happened is, I was giving the gospel another read. How in the world did I never notice the ultraviolet reference before? Well, here it is.

13 O ADONAI Yahusha and Father, who art Elohim, also the resurrection and life of the dead, give us leave to declare thy mysteries, which we saw after death, belonging to thy cross; for we are sworn by thy name. ² For thou hast forbid thy servants to declare the secret things, which were wrought by thy divine power in She'ol.

³ When we were placed with our fathers in the depth of She'ol, in the blackness of darkness, all of a sudden there appeared **the color of the sun like gold, and a substantial, purple-colored light** enlightening the place.

⁴ Presently upon this, Adam, the father of all mankind, with all the patriarchs and prophets, rejoiced and said, **That light is the author of everlasting light, who hath promised to translate us to everlasting light.**

Besorah Niqodiymon 13:1-4

I love it when extra-biblical books come together. If you're paying attention, there are two lights which suddenly appear in She'ol. The first is a gold-colored light relatable to the sun, but then the second is ultraviolet, indicating the resurrection of Yahusha as seen on the shroud, which wouldn't be visible to anyone within the material and mortal realm. How did I read Niqodiymon so often and yet miss it? Apparently, I'm not the only one. I have seen Yahusha's arrival to She'ol portrayed in numerous occasions and never once was he ever painted from the purple side of the pallet.]

⁷ And the eyes of both were enlightened, and they knew that they were **naked, divested of the purple robe in which they had been created.** And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Genesis 3:7 [Targum]

The purple robe can be found in other places as well, such as the Aramaic Targum. A'dam and Chuah were vested in purple until they rebelled against the Command and the glory of the Ruach HaQodesh departed from them. Read my paper on [The Hidden Wilderness](#) and there I will show you that the residents of Mount Tsiyon are dressed in the same attire. You see, it all relates. This is the very glory which Yahusha was clothed in for those with the eyes to see, and I wouldn't be in the least surprised if Miryam saw it when he came for her just as the other Talmidiym did on the mountainside. And then look at what happens when Yoceph finally comes for her.

19 And a little slave came and said to Asenath, "Lo, Yoceph is at the gates of our court;" and Asenath went down with the seven virgins to meet him. ² And when Yoceph saw her, he said to her, **"Come to me, pure virgin, for I have had good news about you from heaven, explaining everything about you."**

³ And Yoceph stretched his hands out and embraced Asenath, and Asenath embraced Yoceph, and they greeted each other for a long time and received new life in their ruach.

20 And Asenath said to him, “Come, my Adonai, come into my house;” and she took his right hand and brought him inside her house.

² And Yoceph sat down on her father Pentephres’ seat, and **she brought water to wash his feet**; and Yoceph said to her, **“Let one of your virgins come, and let her wash my feet.”**

³ And Asenath said to him, **“No, my adonai, for my hands are your hands, and your feet my feet, and no one else shall wash your feet;”** and so **she had her way and washed his feet.**

⁴ And Yoceph took her by the right hand and kissed it, and Asenath kissed his head.

Yoceph and Asenath 19-20:4

I said look at what *happens*, and I meant it. Yoceph arrives for Asenath, prompting an immediate foot washing incident. How many times do feet get washed in Scripture, I wonder. There are a few instances, such as Avraham and the three visiting angels in Bere’shiyth. The announcement of Yitschaq came out of that episode. All in all, foot washing sightings are extremely rare to come by. The similarities between Yoceph and Asenath and Yahusha and Miryam are certainly difficult to overlook though. Yoceph’s quip about having heard good news concerning her directly from heaven may even be applied to Yahusha with his betrothed. Did his Father and Mother let him in on her true identity? It seems the cat is out of the bag with his triumphant entry prophecy.

⁹ **Rejoice greatly, O daughter of Tsiyon**; shout, O daughter of Yerushalayim: **behold, your King comes unto you**: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zakaryahu (Zechariah) 9:9

Everybody loves to quote the passage regarding the King and his colt, and I don’t blame them. The King has a name and it’s Yahusha. But then when was the last time that you heard about the Daughter of Tsiyon rejoicing at his arrival? We’ve spent an entire lifetime skimming right over that part, thinking it was another syrupy metaphor for one thing or another like a people group when in fact the king was coming for *her*.

