



## The Glorious Appearing *and* Pa'al

### The Second Coming in 70AD

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I knew it, you've been thinking about Pa'al the entire time, haven't you? The "But Pa'al" people have arrived to throw a leg cramp into the swimming lane. I'm robbing you of your hope and Pa'al proves that fact, says your latest social media headline. It doesn't matter how many verses I turn to, even the sentences saturated with the red letters; their weight is only so strong as the Draw 4 Pa'al card which you now hold in your hands. If there's anybody who can disprove the entirety of Canon, Pa'al is up for the task. The guy delivers, rarely letting any of us down. In his second letter to Timotheus (Timothy), you were warned about guys like me. I am being facetious, but then again, I'm not. It is truly incredible watching license-to-sin Christian's cling to the man so as to conform the overbearing weight of instructions in righteous living to their desire rather than the other way around. Well, moving on to my stealing of your hope. Let's read some theology, shall we?

But shun profane and vain babblings: for they will increase to more ungodliness. And their word will eat as does a canker: of whom is **Hymenaeus** and **Philetus**; Who **concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.**

Timotheus Sheniy (2 Timothy 2: 16-18)

Oh dear. Hymenaeus and Philetus, the Canker Brothers strike again. Apparently, figuring out that we've missed the rapture is a Biblical pastime. Doesn't anybody find it remotely odd that two individuals were going around proclaiming how they'd been left behind? The mere fact that people were persuaded by their message tells us of the 40-year Temple Generation's mindset. They were fully aware that Yahusha HaMashiach was walking up the driveway, pushing his finger ever closer to the doorbell.

The majority of Scholars date second Timotheus to **64** or **65** A.D., the very years in which Pa'al is said to have been martyred under the thumb of Nero. Timotheus Sheniy is almost universally recognized to be his final letter, particularly because of lines such as *this* one.

<sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup> I have fought a good fight, I have finished my course, I have guarded the faith.

Timotheus Sheniy (2 Timothy) 4:6-7

Rather suspicious that Pa'al announces his retirement after instructing Timotheus to keep a lid on it. Why must you act so suspicious all the time, Pa'al, hmmm? In my original draft of this paper, I suggested the possibility that the dating of Pa'al's final epistle arrives several years too early and in fact he may have penned it after not making the cut. The other surviving members of The Twelve, Yochanon being one of them, as well as the loyal qodeshiym would have already been taken by this point. And so, what Pa'al was doing before slipping away into retirement, sipping a coconut cocktail from a beachside house of the Flavians or the Herodians, was shut the Canker Brothers up as damage control. Otherwise, why would saying that the resurrection is already past overthrow the faith of some? Two thousand years later, according to the official timeline, and my faith sure isn't overthrown.

Making the case that “believing they didn’t make the cut” will “increase to more ungodliness” still doesn’t jive with me. This is probably none of my business, but perhaps the Christians of Antioch were already advocating lawlessness. I seem to recall an entire book series where people had to come to terms with the fact that they were *left behind*. After the rapture, reevaluations were in order, which wouldn’t always come easy seeing as how the Gubbernment was trying to cover up what really happened. Should we expect anything less of the 70AD timeline? The answer is a simple no. Increasing to more ungodliness just because the foolish virgins didn’t have their oil lamps trimmed makes no sense whatsoever. If anything, it gives them a second chance to reevaluate their rotten work.

An explanation is probably in order. At the time of my first two drafts, I had already chucked Pa’al from canon on the basis that billions of Christians across the realm use him to promote their rebellion against Yahuah’s commands. You will have to read in other places that I have not only returned to giving Pa’al the benefit of the doubt, but I have also demonstrated to my satisfaction that he was indeed a Torah promoting apostle of Mashiach. Had he taken a dump on the Torah by doing away with the Law, as if the church of Mashiach were intended to be the second story of an outhouse (with Moshe on the ground floor), then he would be a false apostle needing chucked into the wastebasket. He is not though, even if he appears to have written his letters from a bait-stained plank on the wharf. Sometimes the fish smell lingers with each reading, but I am working through the kinks. That is to say, Pa’al and I have made up via ongoing therapy sessions. We’re good. He and I are back on the b-ball court shooting hoops. But then, I’m somewhat of a Canker Cousin myself if you’ve read the comments floating about in the online gossip columns, because I’m an advocate of texts such as *this*.

20 THEN Adonai holding A’dam by the hand, delivered him to Miyka’el the archangel; and **he led them into Paradise**, filled with mercy and glory.

Besorah Niqodiymon 20:1

According to Besorah Niqodiymon, the resurrection of the dead happened at the instance of Yahusha’s death. FYI, “the Scholars” believe Niqodiymon was originally written in Hebrew. Say what you will about it, but the book was wildly popular for a great many centuries, telling us that Christians spanning the realm all believed it to be true. Come to think of

it, Pa'al apparently did as well. To quote from one of his most popular one-liners:

<sup>8</sup> We are confident, I say, and willing rather **to be absent from the body, and to be present with El-Yahuah.** <sup>9</sup>

Wherefore we labor, that, whether present or absent, we may be accepted of him.

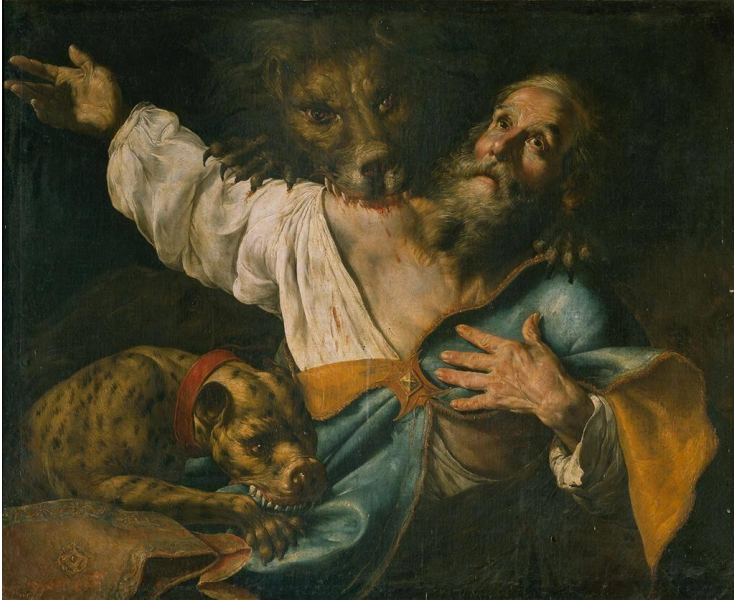
Qorintiyim Sheniy (2 Corinthians) 5:8

Seems to me that Pa'al was quite aware how the Patriarchs were no longer sleeping with their fathers, as was the long-held doctrine of the Hebrews. Such a belief can best be explained in my opinion if She'ol had already been emptied out by this point. A mile-marker had been crossed in His-Story, and for the most part, there was no going back. Many of you will tell me that the emptying of She'ol and the resurrection are two separate events. I beg to differ. Looks like we'll eventually have to hash that one out. And anyways, we also have passages such as this one.

<sup>52</sup> And the graves were opened; and many bodies of the qodeshiym which slept arose, <sup>53</sup> And came out of the graves after his resurrection and went into the holy city and appeared unto many.

Besorah Mattithyahu 27:52-53

Can't say the resurrection didn't happen. Oh, it happened, alright. In the very least, it went down for some, though a better way of saying of saying this is that they came up. Besorah Niqodiymon is all about that episode as well. Interesting how Dr. Luqas, Pa'al's biographer, fails to mention it. Presently, the "but" people are frantically turning through Pa'al's letters in disapproval, and the Southern Baptists are hocking up a loogy. I could give you a second and a third and maybe even a fourth witness, but now I am thinking that what needs to be done is an inclusion of my paper, 'A'dam's Return to Paradise,' which gives ample proof that the resurrection indeed happened at the moment of Yahusha's death. I will go ahead and post a link in the instance that I don't get around to it. [Boom](#). There you go.



I bet you'll never guess who *else* believed the resurrection already happened. Before I tell you, you have been given a hint. He is the man in the painting presently being eaten by a hyena and a lion. Still not sure? Your second hint assigns his martyrdom to the whereabouts of **108 AD**, or as late as the 140s by some estimates. Some of you already know the answer but I will ask you to keep it close to the chest so that the remainder of the group might remain suspended in the mystery of his identity for another moment or two. Well, here is his quote.

<sup>1</sup> If then, those who had lived according to ancient practices came to the newness of hope, no longer keeping the Sabbath but living in accordance with Adonai's day, on which our life also arose through him and his death (which some deny), the mystery through which we came to believe, and because of which we patiently endure, in order that we may be found to be disciples of Iesus Christos, our only teacher. <sup>2</sup> Seeing that even the prophets, being His disciples, were expecting Him as their teacher through the Spirit. And for this cause He whom they rightly awaited, **when He came, raised them from the dead.**

Magnesians 9:1-2

Say what!? It is claimed right here that the prophets of the OT were raised from the dead at Yahusha's coming. Say it ain't so. And now for the big reveal. **Ignatius of Antioch** is our culprit. Ignatius hated the Torah, by the way. That much should be evident in what I've already shown you. His seven letters written on the road to Rome, wherein he had a run-in with a lion and a hyena, apparently, was a campaign (and possible spook operation) aimed at doing away with the Law, and Pa'al was his boy. More like a patsy. He quoted Pa'al like it was nobody's business, twisting his words in every which way, as Kepha warned. Moving away from the Shabbath of Yahuah to Sunday was a central tenant of his scheme, all of which was apparently justified by Yahusha's teachings. Chapter and verse, please. Chapter and verse. He was centuries ahead of Constantine on that one.

I suppose you will have to chew on his resurrection claim with a saltshaker then. The way it just rolls off his tongue though. No further expounding is given. He simply expects that his reading audience in Magnesia is familiar with the mile-marker in his attempts to ostracize the Shabbath keepers, wresting the keys of the kingdom away from them. Seems to me like the emptying of She'ol, and more importantly, its association with the resurrection, was common knowledge of the day. How much knowledge had been lost in the waiting as well as the Sunday keeping?

At the end of the day, Hymenaeus and Philetus are two people whom I've never met, and for obvious reasons, haven't heard their side of the argument. Pa'al is dropping another one-sided letter into the mailbox, and I am therefore unaware of the proper context. Were they in favor of the transfer of dead nephesh from She'ol to Paradise as a result of Yahusha's atonement, which is the context of Niquodiymon and other second witness texts, or were they arguing for something else? They've got some 'splaining to do, and I finally think I know what's going on.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the nephesh of them that were slain for the Word of Elohiym, and for the testimony which they held: <sup>10</sup> And they cried with a loud voice, saying:

How long, O Yahuah, holy and true, do you not judge and avenge our blood on them that dwell on the earth?

<sup>11</sup> And white robes were given unto every one of them; and it was said unto them: that they should rest yet for a little longer, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Chazon (Revelation) 6:9-11

A frequent inquiry that I get asked about concerns a potential reset of She'ol after its initial evacuation in the whereabouts of 30AD, to which I will reply, that seems to be the case. *Sort of*. But not really. Allow me to explain. She'ol was emptied out of the qodeshiym but then for whatever reason, the dead nephesh of those who were slain for Mashiach were held under the altar. Stephen was the first recorded martyr and would have been included among them. They wanted vengeance for their blood but were told to wait another ~~two thousand years and some change~~, *no wait*, scratch that, a little longer.

Notice how they are quarantined from all other dead nephesh recorded throughout His-Story. A'dam, Noach, Avraham, David, and Yesha'yahu are not included among them. What is also different about this situation is that they were clothed in white robes, signifying the presence of the Ruach HaQodesh. As far as my present knowledge goes and from everything that I've read, she never entered She'ol to clothe the dead qodeshiym. In this way, Pa'al's claim in 2 Corinthians 5:8 still rings true. They were in the presence of Yahuah, clothed in the Ruach HaQodesh, and were perfectly capable of communicating with him. There is your reset.

But even that containment of dead nephesh under the altar of the Temple was only intended for the 40-year Temple Generation. And as I've already shown you through the testimony of Josephus, they *were* released. To quote him again.

Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, felt a quaking, and heard a great noise, **and after that they heard a sound as of a great multitude, saying, "Let us remove hence.**

War of the Jews

In conclusion, the scene emanating from the fifth seal of Revelation was fulfilled long ago. Yahusha came for them. Or at the very least they were released from their holding cell. They too were evacuated before the Temple was destroyed. Was there another reset? We are not told.

Whatever was truly going on with the Canker Brothers, Hymenaeus and Philetus, the thing about them is that they are still employed as a rebuke for anyone who says the resurrection has already occurred. Though not even Pa'al managed to think the twinkling of an eye moment would go down two thousand years later. No, he advocated a glorious appearing event within his own generation. Looks like Pa'al needs a spanking as well then. Who's overturning the faith of many now, Pa'al? You don't believe me. I expected as much. Well then, let's hear it from the horse's mouth.

<sup>15</sup> For this we say unto you by the Word of Yah, that **we which are alive and remain unto the coming of Yah** shall not prevent them which are asleep. <sup>16</sup> For **Yahuah himself shall descend from heaven with a shout**, with the voice of the archangel, and with the shofar of Elohiym: and **the dead in Mashiach shall rise first.** <sup>17</sup> **Then we which are alive and remain shall be caught up together with them in the clouds, to meet Yah in the air:** and so, shall **we** ever be with Yahuah. <sup>18</sup> Wherefore comfort one another with these words.

Tasloniqiym Ri'shon (1 Thessalonians) 4:16-18

Um, *now* is all I have to say about that. Does Pa'al deliver or does he deliver? I never should have doubted him. Recall what we have already read. The dead *were* resurrected underneath the altar, and the Controllers admittedly heard it. Furthermore, meeting Yah in the clouds and then being with Yahuah forever does not signify the immediate initiation of the Thousand-Year Kingdom. It simply means the set-apart would be with Yahusha wherever he was, and as I've already shown, Scripture agrees.

But then the fact remains that Pa'al including himself in the resurrection sticks out like a sore thumb. He says *we* and then thinks to include it a second time. *We*. Just so we're clear, '*we*' includes himself, and 'you' and 'I' are pronouns which furthermore designate we are not contemporaries of his. Was Pa'al simply stating his opinion again? I think he was. That's what Paulianity conveniently claims whenever they don't agree with their man anyways. If so, then the entire passage should be taken as an opinion.



You can't have it both ways. Pa'al is promising a future event and then including himself in it.

What he should have said is: "We the dead in Mashiach, all cozied up in our white robes under the altar, shall rise first, then those of you which are alive and remain..." But no. What we have before us is further evidence that Pa'al was a man, albeit a servant of Mashiach, who was writing commentary upon the Torah as well as the Mysteries of heaven. Just so we're clear, Pa'al was hopeful that he would labor and live up to the moment of Yahusha's glorious appearance, and I don't see the wrong in that.

<sup>19</sup> For what is our hope, or joy, or crown of rejoicing? **Are not even ye in the presence of our Adonai Yahusha HaMashiach at his coming?**

Tasloniqiyim Ri'shon (1 Thessalonians) 1:19

There it is again. Pa'al opens up his letter with the assurance that his generation of readers would live to see the Yahusha HaMashiach upon his arrival. I know it says 'ye' this time, but you are not the 'ye' spoken about here. He did not write the letter to you. The Scholars slap a date of **49-51** on this one. You are not a resident of first century Thessaloniki. He did not postmark his letter and drop it in the courier sack with the added directions: "Do not open until 1948, when the Ashkenazi overtake Israel by force, claiming to be Jews." It seems pretty evident here who was receiving the promise.

<sup>13</sup> To the end he may establish **your** hearts unblameable in holiness before Elohiym, even our Father, **at the coming of our Adonai Yahusha HaMashiach with all his qodeshiym.**

Tasloniqiyim Ri'shon (1 Thessalonians) 3:13

It happens again. Pa'al once more advises the residents of Thessaloniki to establish their hearts and show themselves blameless via holiness in preparation for the coming of Yahusha HaMashiach with all of his qodeshiym. If Yahusha wasn't expected in their generation, what Pa'al should have said is their hearts should be established and unblameable for their appointed hour of death. Why tell them about something that wouldn't happen for another two thousand years? I could show you countless references in Scripture, prior to Mashiach, which promises the

unavoidable. Not so for this generation. And to top that off, the mere fact that Yahusha was expected to arrive with his qodeshiym, the set-apart, just goes to show that She'ol was more than likely emptied out.



<sup>23</sup> And the very Elohiym M'Shalom sanctify you wholly; and I pray to Elohiym that **your whole ruach and nephesh and body be preserved blameless unto the coming of our Adonai Yahusha Ha'Mashiach.** <sup>24</sup> **Faithful is he that calls you, who also will do it.**

Tasloniqiym Ri'shon (1 Thessalonians) 5:23-24

Dang, Pa'al's first letter to the Tasloniqiym is loaded with anticipation. I'm counting 4 separate instances when Pa'al assures his recipients that Yahusha is coming for them, and in one letter. Pa'al isn't just promising safekeeping of their ruach and nephesh either, as even their bodies are expected to be preserved.

Supposing you are curious as to why I showed up a picture of skulls, specifically women whom I presume to be nuns, as they stand around with candles singing, maybe even worshipping them, *now* you know. I've seen the reported bones of the qodeshiym in various places, or rather, those bones which are presumed to be the qodeshiym, though I have yet to see a preserved body. Well, that's only a bit of a bummer since Pa'al assured his readers that Yahusha HaMashiach is faithful to those whom he calls. Also, he will do it. Awkward, looks like he didn't do it. Double downer. He didn't follow through with it—or did he? Why must the Pa'al fanboys fight against what the apostle is saying? I get the feeling that his aboriginal audience had little trouble understanding it. Though we are expected to believe that they opened up his letter and said: "Look

everyone! Pa'al is writing us to warn a future generation thousands of years from now!"



<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and in all judgement; <sup>10</sup> That ye may approve things that are excellent; **that ye may be sincere and without offence till the day of Mashiach.**

Philippiym 1:9-10

Moving on to the Philippian congregants, Pa'al is exhorting them to be sincere and without offence until the day of Mashiach. I checked. Philippi sits in ruins. You have to wonder if the day of Mashiach ever arrived for the church it was promised to. Since we're on the subject, what are they to be sincere to, exactly? Well, *offence* is another way of saying transgression. The genuine quality of their faith is dependent upon their faithfulness to the only commands which were put down into writing, which were available in every corner synagogue, by the way, and that is the Torah of Elohiym. Well, let's look around and see if there are any other churches which Pa'al the serial promiser offered the day of Mashiach to.

<sup>4</sup> I thank my Elohiym always on your behalf, for the grace of Elohiym which is given you by Yahusha HaMashiach; <sup>5</sup> That in everything ye are enriched by him, in all utterance, and in all knowledge; <sup>6</sup> Even as the testimony of Mashiach was confirmed in you: <sup>7</sup> So that ye come behind in no gift; **waiting for the coming of our Adonai Yahusha HaMashiach:** <sup>8</sup> **Who shall confirm you unto the end, that ye may be blameless in the day of our Adonai Yahusha HaMashiach.**

## Qorintiyim Ri'shon (1 Corinthians) 1:4-8

At the risk of sounding like a broken record, two thousand years is a long time for anyone, much less the church of Corinth. I know Pa'al was a tentmaker but expecting his buyers to stake one of them among the ruins, sitting around cranking their necks up at the white puffy clouds until they're eventually turned into chemtrails, waiting for the archeologists to dig them out of a pit, but also for the self-realization of the Ashkenazi and their eventual kickstart of the 1948 fig tree generation in the News.



**Clement of Rome** has much to do with why my mind was changed on Pa'al. It came during one of my weekly online studies at The Unexpected Cosmology. I am not presently interested in giving you line-for-line commentary on Clement's epistle to Qorintiyim (because that would take a book, and as you can see, I'm presently already writing one), it should suffice you though to note that fissures in the church is a prominent theme, and the very reason as to why the newly positioned bishop of Rome took up the pen. The church of Qorintiyim was a pet project of Pa'al's and there was a clear division between those who followed Pa'al and those who rejected him in favor of Kephah. Up until that moment, I was on the Kephah side of the divide. But then I read passages such as *this one* in Clement's letter.

<sup>8</sup> Being adorned with a most virtuous and honorable life, ye performed all your duties in the fear of Him. **The**

**commandments and the ordinances of Yahuah were written on the tablets of your hearts.**

Clement Qorintiym Ri'shon 2:8

What surprised me in all of this is that Clement upheld the whole of Scripture. Sin was a transgression of the Law according to him and yet he held Pa'al in an upright position. In praising the former reputation of the Qorintiym rather than their present one, stating that the commandments and ordinances of Yahuah were written on the tablets of their hearts, he is rebuking them for giving up on that. Incredible. Clement was a Torah man. Also, the letter he wrote two thousand years ago is still bearing fruit and changing opinion to this very day.



As silly as this will sound to some of you, it is because of Clement's letter that I also changed my opinion on Pa'al's quote-unquote retirement letter, wherein he bemoans the canker-sores of eschatology in Timotheus Sheniy. No, he wasn't off sipping coconuts in some recently constructed resort on the island of Patmos. He really did die. And by the time that he got around to writing the Qorintiym, Kepha had too.

5 But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples which belong to our generation. <sup>2</sup>By reason of jealousy and envy the greatest and most righteous pillars of the Church were persecuted and contended even unto death. <sup>3</sup>Let us set

before our eyes the good Apostles. <sup>4</sup> There was **Kepha** who by reason of unrighteous jealousy endured not one but many labors, **and thus having borne his testimony went to his appointed place of glory.** <sup>5</sup> By reason of jealousy and strife, **Pa'al**, by his example, pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, <sup>6</sup> having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, **so he departed from the world and went unto the holy place**, having been found a notable pattern of patient endurance.

Clement: Qorintiyim Ri'shon 5:1-6

And there you have it. Kepha is a historical martyr. Not that I was contesting that part. But then, in the matter of time, so was Pa'al. Neither lived to witness the glorious appearing. What really boils my bubble and bursts my buttocks is all the Scholars with the audacity to claim Clement didn't get around to writing Qorintiyim until the reign of **Domitian**, which would be the whereabouts of **AD 96**. That's at least 30 years after the fact. Ridiculous. It is so obvious that the Temple hadn't been destroyed when he wrote his letter. There are hints throughout. To save you on time, here is but a sample.

**32** If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him. <sup>2</sup> **For of Ya'aqov are all the priests and Leviytes who minister unto the altar of Elohiym;** of him is Adonai Yahusha as concerning the flesh.

Clement Qorintiyim Ri'shon 32:1-2

He just did it. Clement referred to the Leviyte priests who ministered unto the altar of Elohiym. What I just explained to you was dictated as something that already happened though. Except when Clement committed the deed, he spoke in the present tense. 'Were' and 'ministered' verses 'are' and 'minister', HUGE difference, though we are not expected

to notice. And then there is the *next* awkward letter which has come to my attention.

**Clement to Ya'aqov, adonai, and the bishop of bishops, who rules Yerushalayim, the holy church of the Hebrews,** and the churches everywhere excellently rounded by the providence of Elohiym, with the elders and deacons, and the rest of the brethren, peace be always.

1 Be it known to you, my adonai, that **Shim'on**, who, for the sake of the true faith, and the most sure foundation of his doctrine, was set apart to be the foundation of the Church, and for this end was by Yahusha Himself, with His truthful mouth, named **Kepha**, the first-fruits of our Adonai, the first of the apostles; to whom first the Father revealed the Son; whom the Messiah, with good reason, blessed; the called, and elect, and associate at table and in the journeyings of Messiah; the excellent and approved disciple, who, as being fittest of all, was commanded to enlighten the darker part of the world, namely the West, and was enabled to accomplish it,-and to what extent do I lengthen my discourse, not wishing to indicate what is sad, which yet of necessity, though reluctantly, I must tell you, he himself, by reason of his immense love towards men, having come as far as Rome, clearly and publicly testifying, in opposition to the wicked one who withstood him, that there is to be a good King over all the world, while saving men by his Elohiym-inspired doctrine, himself, **by violence, exchanged this present existence for life.**

Epistle of Clement to Ya'aqov

That may just be the most long-winded death announcement that I've ever read. And if I didn't know any better, a threat from the Mafia. Clement doesn't easily get to the point. Try not to let the person to whom he is writing escape you though. Ya'aqov is none other than James the Just, the brother of Yahusha HaMashiach. He is writing to inform him that his mentor is dead, but that also, as a last will and testament, he is in control of the Roman wing of the church now.

The problem with this transaction is that Ya'aqov is said to have been tossed from the Temple in **62**, whereas Clement didn't hold office until

**88.** That's a **26-year** difference. Nearly everyone plugged into the Mainstream Mind will say 'Clement to Ya'aqov' is pseudo, but as I have already demonstrated, even 1 Clement was written before the Temple was destroyed. The pieces fit. Am I to believe that Clement was still milking the Kepha and Pa'al is dead announcement some three decades later? Confusion abounds.

Not even the Zionist run [Wikipedia](#) knows if he should be listed as the first, second, or third bishop of Rome after **Linus** and **Cletus**, even though everyone admits he was Kepha's successor. The Scholars just love spreading His-Story thin, particularly in places where there is nothing to be had, don't they? If it were up to me, Clement would have been included in canonical Scripture. Unfortunately for all of us, Constantine didn't send me an invite. But then who knows what would have happened? I might have slapped one of our Roman Controllers silly and ended up in the slammer with Saint Nicholas.