



# The Resurrection, the Seventy, and Rome

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THE Vatican is built directly on top of Kepha's grave. That may be a *whoop-de-doo* to you, but I sure do find it interesting. I guess I'll just write to myself then. They even call the palace where the Pope resides Saint Peter's **Basilica**, as if that's not suspicious. Maybe not for you but it is for me. The word *basilica* is derived from a Greek term meaning "**royal court**." 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. I'd go with bedtime herbal tea.

And *yes*, that's exactly what I'm suggesting—if you're thinking what I'm thinking, that is. I'm touching the tip of my nose as I say that. *Mm-hmm*, I think we landed into the same book this time around, maybe even the same chapter and verse. 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, *er, um*, for better lack of words *glorious*.



Try not to get distracted by the idols. They can easily be explained in one sentence. The Inheritors were tasked with repurposing this joint, you're welcome. It's *also* why I'm asking that you not let the evils of Rome dampen your ghost. 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 regarding the reality of Yahusha's kingdom upon the earth, and so, I now leave it up to you to decide.



But the bones! you tell me. Actually, not one person has brought up the bones as evidence against the resurrection, though I wish they would. The Roman Catholic Church sponsors regular displays of Kepha's bones. Andrei, Ya'aqov, 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 apparently accounted for. Not to mention the thousands of remains in crypts and catacombs. Oops, I guess I should hang up the pen and paper and retire. 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**, yikes. Well, I guess that throws all of my [Mary Magdalene: Wife of Messiah](#) research out with the bathwater, *sike*. 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 could go either way. I've already shown that to be the case in [Adam's Return To Paradise](#) when Yahusha Ha'Mashiach entered She'ol and resurrected the righteous dead directly into heaven rather than through the tomb, whereas only some resurrected into their earthly bodies. Point being,



I've got Scripture to in the very least prove the possibility. Starting out, here is what Pa'al 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

I thought to include the First Epistle to the Corinthians, knowing there is a great deal of Pa'al fans out there. You see, I'm being considerate and trying to think of my audience, whereas the other half of you are like, "Everything that guy *says* is suspect. Everyone who quotes Paul is a gatekeeper, and Noel is one of them." Speaking to the first half of my audience then, Pa'al couldn't be any clearer on the matter. Flesh and blood cannot inherit the kingdom of heaven. Case closed, or is it? 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 *a certain point of view*. 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?

So, getting back to the statistics which suggests half of the room is divided on Pa'al. Much of my reading audience grow dizzy whenever I bring him up. You should know then that he and Yahusha agree this time around regarding the resurrection. Here is how Mashiach put it in the Gospel of Yochanon.

<sup>24</sup> 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.** <sup>25</sup> 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.** <sup>26</sup> For as the Father has

**life in himself; so has he given to the Son to have life in himself;** <sup>27</sup> 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

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, ALAHAYAM. 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 YAHUAHA, the giver of Torah, and still pursue a theological career in lawlessness. The requirements are given. I've given you the chapter and verse, read it for yourself if you don't believe me. 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. I have put quite a lot of research into the various timetables regarding the raising of the dead in my last book, [The Glorious Appearing of Yahusha HaMashiach](#). Summing it all up into one or two sentences, the ruachoth 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 Besorah 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:

<sup>21</sup> **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 appears to be saying is that Yahusha Ha'Mashiach was resurrected before he died rather than in the reverse order. That is not to say he wasn't physically resurrected after his descent to She'ol. It is simply saying he was already spiritually living on the entire roundtrip journey. I will surely have more to say on this in my [Pilgrim's Path](#) paper. Mashiach invites us to follow him by awakening in this life to what does not die, becoming citizens of New Yerushalayim in the here and now. 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. The reason, we are told, is for tour purposes. Sounds

suspicious, 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. The Baptists are free to hock a loogie my way, but I am sticking to the possibility.



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. They're penises, you know. But even that may be a controlled opposition story. Perhaps they are intended more of an energy harvesting antennae rather than a symbolic seed dispenser. Getting back

to my main point though, they are all likely Millennial Kingdom structures, or in the very least, reminiscent of MK tech. The identity regarding the former resident of these magnificent structures are probably impossible to tell, though in a little while, I will be sure to 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 Mashiach 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 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. Oh, 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

*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 Cephers employ the old Tex, which falls in agreement with Genesis. But then, what do I know? They may very well have been 72. 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> 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. Long story short, humanity rebelled against the seventy boundary markers, desiring globalization politics and a Nimrod-led Empire. YAHUAHA confused the tongues 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. That is, if they didn't repent, and perhaps some of them did.

<sup>2</sup> 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. <sup>3</sup> Go your ways: behold, I send you forth as lambs among wolves. <sup>4</sup> Carry neither purse, nor scrip, nor shoes: and salute no man by the way. <sup>5</sup> And into

whatsoever house ye enter, first say, Peace be to this house. <sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup> 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. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> And health the sick that are therein, and say unto them, **The Kingdom of Elohiym is come nigh unto you.** <sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> 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.** <sup>12</sup> 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

There is slightly more to Yahusha's message, but that seems like a good place as any to *stop*. What Mashiach 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. Those [Melted Cities](#), as well as the years [536](#), [537](#), and [541](#), are important mile markers in my [Seven-Thousand Year Timeline Deception](#) thesis. Contrarily, the point of *this* paper, as you well know by now, is to take a closer look at a city which held onto its butt 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 Pa'al which remains certain.

**8** AND Pa'al 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. <sup>2</sup> And devout men carried Stephen to his burial and made great lamentation

over him.<sup>3</sup> As for Pa'al, 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

In a way, Pa'al 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 **33**, 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 pits 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.



BURIED beneath the floor of San Paolo fuori le Mura, Rome's second largest Basilica, is a stone coffin attributed to the Apostle Paul. There is also a cathedral attributed to Paul in London, which may play some importance, but more on that at a later time. Back in Rome, and some two kilometers from the old city walls by the road to Ostia, his *supposed* sarcophagus is situated directly beneath the main altar. There you will find a marble tombstone bearing the Latin words: 'Paulo Apostolo Mart,' meaning 'Apostle Paul, Martyr'. On a slightly side note, a recent excavation has shown his remains to be mysteriously missing. *Uh-oh*. Are you telling me he was, wait for it, physically resurrected? My anti-Paul readership are sure to cry foul on that one. Another note of interest is that San Paolo was victim to a great fire during the night of **July 16, 1823**. Post mud flood demolition at work is my best guess.



Fact of the matter is, the set-apart assembly was flourishing in Rome long before Pa'al thought to write them a letter, much less stop by for a visit. His own epistle attests to that fact. Aside from Pa'al's *reported* beheading in the Nero-era city, the spiritual weight of his influence there has never really been established—apart from having the second grandest basilica attributed to his name, that is. Pa'al seemed to travel frequently, church hoping without settling for residency in them. If we're playing the game of slapping the walls in a dark room, seeking out a light switch, then I'm guessing that Kepha had far more clout. Obviously, the basilicas speak to that effect. But even he may not have been the most significant player in the church of Rome. Contained within Pa'al's epistle are a series of names. Names speedily glossed over by most. Names which have rarely been examined. And names which, if we stop to ponder them, may be giving clues as to why Rome maintained its prominence during the Millennial Kingdom of Messiah. *Here they are.*

<sup>8</sup> Salute **Andronicus** and **Junia**, **my kinsmen**, and my fellow prisoners, **who are of note among the apostles**, who also were in Mashiach before me. <sup>8</sup> Greet **Amplias** my beloved in Yahuah. <sup>9</sup> Salute **Urbane**, our helper in Mashiach, and **Stachys** my beloved. <sup>10</sup> Salute **Apelles** approved in Mashiach. Salute them which are of **Aristobulus' household**. <sup>11</sup> Salute **Herodion** my kinsman. Greet them that be of the household of **Narcissus**, which are in Yahuah. <sup>12</sup> Salute **Tryphena** and **Tryphosa**, who labor in Yahuah. Salute the beloved **Persis**, which labored much in Yahuah. <sup>13</sup> Salute **Rufus** chosen in Yahuah, and **his mother and mine**. <sup>14</sup> Salute **Asyncritus**, **Phlegon**, **Hermas**, **Patrobas**, **Hermes**, and the brethren which are with them. <sup>15</sup> Salute **Philologus**, and **Julia Nereus**, and **his sister**, and **Olympas**, and all the qodeshiym which are with them. <sup>16</sup> Salute one another with a holy kiss. The called-out assemblies of Mashiach salute you.

Romaiym (Romans) 16:8-16

Dizzying, I know. I counted **21** names and as many as **23** people in several short verses, not including entire households. Of the **12** members that Pa'al describes as having contributed the most to the church, **7** of

those were women. Who are all these people? That's what I've been doing with my time as of late, attempting to find out. I'll try to work my way down in an orderly fashion, top to bottom *mostly*, highlighting what I can.



**Andronicus** and **Junia** were married. No, Pa'al doesn't outright define their relationship in black and white terms. What he does say though is that they were his kinfolk, informing us that he was related to them. It doesn't take rocket science to figure that they were therefore *also* related to each other. That's not the only way he describes them though. We then learn that they had done time in the joint. The reason probably has something to do with their being "of note among the apostles." That means they were favored by the Yerushalayim group. Ya'aqov, Kepha, and the rest. Makes sense, since Pa'al furthermore describes them as being in Mashiach before him. Andronicus and Junia go back to the very beginning.

Remember how Yahusha commanded The Seventy to go out two by two? Andronicus was counted among them. Back then though, they went by different names. Besorah Luqas records the women responsible for financing Yahusha's ministry. Well, *guess* who is listed among them.

**8** AND it came to pass afterward, that he went throughout every city and village, preaching and showing the good news of the kingdom of Elohiym: and the twelve were with him. <sup>2</sup> And certain women, which had been healed of evil ruachoth and infirmities, Miryam called of Migdal, out of whom went seven devils, <sup>3</sup> And **Yochanah** the woman of **Chuza**, **Herod's steward**,

and Shushanah, and many others, which **ministered unto him of their substance.**

Besorah Luqas (Gospel of Luke) 8:1-3

What if I told you Andronicus and Junia *and* Chuza and Yochanah are the *same* couple? In Yehuda they simply went by their Hebrew names rather than the Latin counterpart. *When in Rome.* The brief description given to us however is telling. Troubling even. Chuza was involved with **the Herod's**. Not good. The Cephher chronicles him as Herod's steward, while most translations simply say: "household manager." How much money would a household manager of the Herod's make, exactly? I'm imagining quite the penny, *er*, denarius. Normally, I would plant a red flag on that one. In fact, I already have. A big FAT red flag. Herod was a financier of spooks. In the past I have speculated if Pa'al was purposefully planted by the Herod's. That is when I was numbered among the 'anti-Paul crowd', and so, seeing as how Pa'al and Mr. and Mrs. Chuza are all related to the same royal dynasty, the case becomes even more unsettling.

Perhaps Yochanah's close quarter with the Herod's is why the evil ruachoth and the infirmities which Luqas mentions are so important to this narrative. Yahusha had healed Yochanah of her demons when nobody else could, thus inciting her to believe in the kingdom of Elohiym rather than the kingdom which her puppet king cousin was spinning. It is Yochanah who became one of Yahusha's financiers right alongside **Miryam of Migdal** and **Shushanah**. I don't know who Shushanah is. In fact, nobody does. But Miryam of Migdal wasn't exactly a nobody. Need I invoke my 'Wife of Messiah' book again? When it comes to the Millennial Kingdom of Messiah, her narrative is central to all of this. Yochanah shows up again in Luqas, and when she does, she is standing right alongside Miryam of Migdal.

<sup>10</sup> It was Miryam of Migdal, and **Yochanah**, and Miryam the mother of Ya'aqov, and other women that were with them, which told these things unto the apostles.

Besorah Luqas (Gospel of Luke) 24:10

Yochanah was right there with Miryam of Migdal when they broke the news to the apostles, that Yahusha's tomb was empty. The *other* Miryam mentioned is Miryam Shalomah, or Salome in English. Seeing as how you've already dropped everything to purchase a copy of Miryam

Magdalene, Wife of Messiah, and have already read it beginning to end, then you'll recall that she was the wife of Zavidy, making her Yochanon and Ya'aqov's mother, but *also* a third daughter of Yahusha's grandmother Hannah. Everyone at that tomb was somehow related. I can't prove at present that Yochanah was a relative of Yahusha. It's simply a hunch. But if they *were*, then you know what that means, don't you? Pa'al and Yahusha were also related through one marriage or another, *woops*.

Andronicus and Junia's relationship with the Herod's may have played a crucial role in their decision to plant a congregation in the belly of the beast. They most likely had political connections there. I'm willing to bet some of the other names offered to us in Pa'al's letter carry all sorts of leverage, even if most are unknown to us today. When I started out saying Kepha wasn't necessarily the biggest player in the church of Rome, *this* is what I meant. As one of the 70, Andronicus and Junia didn't simply hold a good reputation among the apostles. The very power couple who headed up the first church in Rome had boots on the ground in Yehuda years earlier, financing the ministry of Messiah.

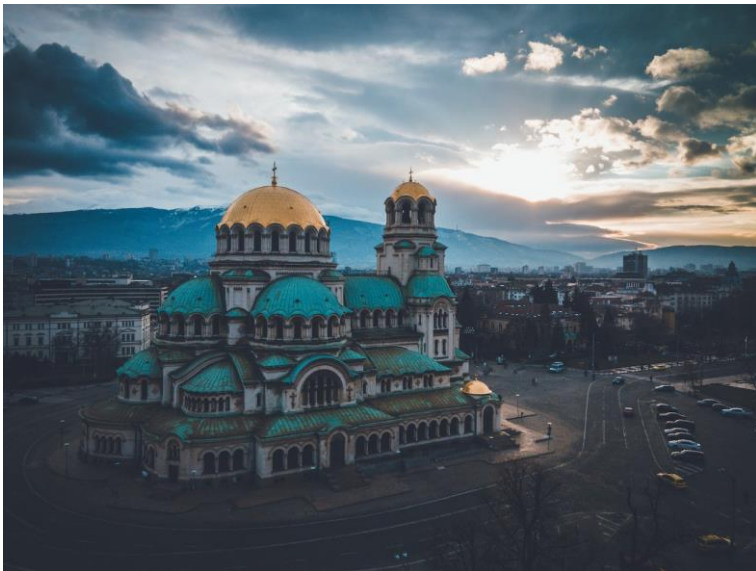


The third to be greeted is **Amplias**. I *checked*. He too is listed among The Seventy. Eventually Amplias attached himself to Kepha's brother Andrai, according to legend, and the two became martyrs. If you're wondering why we've suddenly switched to a picture of Constantinople, a 2,223-kilometer walking journey from Rome, it's because Andrai is considered the founder and first bishop of the Church of Byzantium.



Are we looking at Andrai's grand palace? Well, Andrai appears to have sourced some of the people listed in Pa'al's letter.

Little to nothing is known about **Urbane**, though it has been suggested that his name was commonly assigned to slaves. But then there is **Stachys**, another one of Andrai's boys. Eusebius quotes Origen as saying that Andrai had preached in Asia Minor and in Scythia, along the Black Sea as far as the Volga and Kiev, hence he became a patron saint of Romania and Russia. That's a lot of ground he covered. It is said that Andrai commissioned Stachys as a bishop of Byzantium in 38 A.D. His office lasted until 54.



What I should have done in relation to Amplias, and his office of bishopric, is show a picture of the Cathedral they've got erected in Bulgaria. I'm not saying it's his. The Byzantine Temple is a curiosity piece though, seeing as how it is considered one of the 50 largest churches in the world. They tell us it was erected in 1882 but I have reservations on that.

Following Stachys is somebody named **Apelles**. I *checked*. He too is numbered among The Seventy. But not only that, Andrai once again rendered his services. Apelles was commissioned as the Bishop of Heraclea in Trachis. Seems like Andrai was calling on Kepha to send help whenever a new congregation needed its shepherd, and Rome was well stocked.

Next on our list, Pa'al relates that **Herodion** was another one of his kinsmen. Which means Andronicus and Junia were also related, and as I've already suggested, Yahusha too. Even his name Herodion reeks of **the Herod's**. It's why I decided to perform another background check, and wouldn't you know it? Herodion is counted among **The Seventy**. Tradition holds that he became the bishop of Patras, *via* Andrai, and that at some point he was beaten, stoned, stabbed, and then left for dead. Apparently, he survived. After Andrai met his fate in Greece, Herodion served alongside his brother Kepha. Another person listed in Pa'al's letter is **Olympas**. It turns out that Herodion and Olympas were beheaded in Rome on the very day that Kepha was crucified. The mere fact that they were beheaded tells us the Herodion was a Herod and that, at a minimal, Olympas was a citizen of Rome. I *checked*. Olympas was one of **The Seventy**.

Pa'al only asks that the household of **Narcissus** be greeted in his letter to the Romans, telling us that Narcissus was out and about somewhere in the world, and that Pa'al knew about it. Big surprise, he appears to have been helping Andrai out at the time. His household however was planted in Rome, telling us once again where the affluence was. Also, I *checked*. **The Seventy** lists' Narcissus in its ranks.

Little is known about **Tryphena** and **Tryphosa**. It is often assumed that they were sisters. Their connection to **Thecla** however makes far more sense. Thecla was a strict follower of Pa'al, particularly his teachings on virginity. No time to go into that now. You can do your own homework and read 'The Acts of Paul and Thecla'. Tradition holds that Tryphena and Tryphosa were somehow associated with Thecla in that all three were virgins, which makes sense, especially since Pa'al thought to mention them together and without the association of any man in particular.

**Persis** is mentioned immediately after "The Sisters." The difference being that Pa'al calls her a *beloved* and insists that she had already labored much in Yahuah, *past tense*. Seems to me that all three had worked closely with Pa'al in the past. Persis more than any of them though.



There are connections to be made all throughout Pa'al's greetings, and I'm only getting started. You will probably want to hold onto something for the next part because, when Pa'al salutes **Rufus** as having been chosen in Yahuah, he claims a commonality in Rufus' mother with his own. According to his own testimony, no woman led Pa'al to embrace Yahusha as Savior, and so, it would be difficult to convince me that Pa'al was simply referring to her as his *spiritual* mother in the faith. No, Pa'al and Rufus had a common mother. Yes, I just went there. If you need this spelled out for you, I'm suggesting they were brothers. But that's not the trippy part. I did some digging, and what I found may send some of you into a tailspin. Are you still holding onto something? Maintaining balance is key. Here it goes.

<sup>21</sup> And they compel one **Shim'on a Cyrenian**, who passed by, coming out of the country, **the father of Alexander and Rufus, to bear his cross.**

Besorah Marqus (Gospel of Mark) 15:21

The person chosen to carry the cross of Mashiach always comes across like some random dude in the crowd. Marqus however thought it important to name him—a certain Shim'on the Cyrenian. Why would he do that? Unless Shim'on was a somebody, then I figure that *still* wouldn't have rung a bell for most of his contemporary readers. It's likely why he included his two children, Alexander and Rufus. I can't speak for Alexander, but Rufus appeared to be a somebody. A somebody who planted his bum in the church of Rome. If you're

chugging along with the logical *choo-choo*, Shim'on may have also had a stepson named **Pa'al**, duh, duh, duh.

*Continuing*, **Asyncritus**, **Phlegon**, **Hermas**, **Patrobas**, and **Hermes** are all numbered among **The Seventy**, serving as bishoprics over one city or another. Mostly in Greece and modern-day Bulgaria, probably as a result of Andrai's astonishing work in the field of church planting. Amazing. Nearly every single person listed were either close kin of Pa'al's (probably even of Messiah), numbered among The Seventy, or both. Here is another name listed among The Seventy, **Philologus**. And if his membership is not enough, he too was selected by Andrai as the bishop of a city along the Black Sea. Again, we must ask ourselves why so many of those who were personally selected by Yahusha before his crucifixion would run to Rome, going so far as to organize the spread of the kingdom gospel from there, if the capitol city were indeed a lion's den. Seems to me like Rome hasn't been given due credit.



One last name on Pa'al's list is also of interest. **Neurus** is mentioned along with his unnamed sister. There is a basilica in Rome which may indeed be attributed to him. Santi Nereo ed Achilleo. According to legend, Nereus was a eunuch and chamberlain of **Flavia Domitilla**. Recognize the name? Flavia was a granddaughter of **Emperor Vespasian** and a niece of **Emperors Titus** and **Domitian**. According to legend, Flavia is played off as an Ecter (Easter) figure, who stood up for Christians and the Yahudim when Domitian wanted them dead. It is **Eusebius** who later writes that this same Flavia Domitilla was exiled with many others to the island of Pontia in consequence of their stand for the faith. Neurus was among them. Later on, Neurus and another eunuch named **Achilleus** were beheaded in Terracina and then buried on an estate of Domitilla in Rome, seeing as how she too was exiled. That is where his basilica now stands, at the site of his burial. No telling



if Neurus was a eunuch when Pa'al wrote his letter. But you can see how the laymen of that church were involved in all manners of society, leading us on an investigative trail all the way to the Caesars.



SPEAKING of aristocratic society, Pa'al's mentioning of **Claudia** in 2 Timothy takes us there. All indications point to Claudia being a noble-born Roman, seeing as how the name was apparently only given to the silk stockings and courtly type. We'll get to her in a moment though because there are other names mentioned in his prison letter, and they are all of interest. These two in particular.

<sup>11</sup> Only **Luqas** is with me. Take **Marqus** and bring him with you: for he is profitable to me for the ministry.

Timotheus Sheniy (2 Timothy) 4:21

This is the *same* letter, by the way, where he mentions everyone has deserted him during his time of need. Except for **Luqas**. Luqas you already know about. I will leave up to the reader any suspicions as to why the church of Rome thought it in their best interest to abandon Pa'al, leaving him only to his house arrest and biographer. Was it because the church of Rome deemed Pa'al a false teacher? I don't know, I wasn't there. Some likely did. It's these sorts of open discussions which are hard to come by. Certainly, a large debate amongst the 40-year generation leading up to the Temple's destruction seems to be on the matter of circumcised eating with the uncircumcised goyim. Just because Kepha had a vision on the matter doesn't mean everybody immediately knew about it, or accepted it, for that matter.

The very fact that he would request for **Marqus** makes it difficult for me to conclude that everybody among the Yerushalayim group thought that way. This is the same Marqus the Evangelist, mind you, who wrote the gospel of Marqus. I *checked*. The bishop of Alexandria was one of **The Seventy**. And anyways, who did he hear the gospel story from but Kepha? The two were acquaintances because they were related. Yes, that's right. Yochanon-Marqus was a cousin of Barnabas, and I haven't gotten to this part yet, but Barnabas was Kepha's uncle. Makes sense

then why Kepha would go to Miryam's house after escaping from prison in Acts 12:12. This so-called Miryam was the mother of Yochanon-Marqus. And anyways, Pa'al is requesting visitation rights from a member of the Kepha's inner circle.

Leading up the name drop, Pa'al mentions a certain **Demas** as having forsaken him over a love of the world. There is **Alexander** the coppersmith who has done him much evil and was apparently still floating around in one congregation or another. He also mentions his boy **Titus** as having been sent to Dalmatia. FYI, that was another church started by Andrai. Its bishop was Hermas, one of **The Seventy**. I already mentioned him in the Roman letter. Well, here are the names.

<sup>21</sup> Do your diligence to come before winter. **Eubulus** greets you, and **Pudens**, and **Linus**, and **Claudia**, and all the brethren.

Timotheus Sheniy (2 Timothy) 4:21

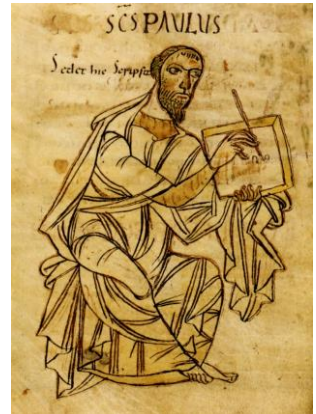
**Eubulus** we know nothing about. Clearly, he was known to the greater swath of congregants at that time, or else he likely wouldn't have been mentioned. But then take a look at **Pudens**. Pudens was far from a nobody. I'm willing to bet everyone mentioned giving salutations there was a noble of some sort. Turns out, Pudens was the son of a certain **Quintus Cornelius Pudens**, a **Roman Senator**, and his wife **Priscilla**. Pudens himself wasn't your typical son of a senator, either. It appears as though he was a Roman Centurion.



Pudens's wife **Claudia** is by far the most interesting person of the bunch, as she appears to be a princess. Her father was the king of southern Britain and went by the name of **Cogidubnus** before being conquered by **Emperor Tiberius**. Afterwards, he became a client king of Rome and went by the name of Tiberius **Claudius** Cogidubnus, in tribute to the Emperor. As you can see, his daughter was also named in honor of the Emperor. It is *through* King Cogidubnus and probably even his princess daughter where the gateway to the Millennial Kingdom opens up in Britain. One thing at a time though, because we are still detailing the church of Rome, and it is clear that Claudia settled down there.

The Latin poet **Martial** was a good friend of Pudens. We are often told that Martial would have been too young to have known this Pudens and Claudia, but that is just like the Scholars, stretching out the events and dates in the early centuries. They will claim that Yochanon wrote Revelation in the 90's and Clement his epistle around the same time when clearly both were written before War of the Yahudim in the 60's. See what I mean? Another speculation of mine is that both Wars of the Yahudim were in fact the *same* war.

Martial was also a friend of the **Seneca** family, which is extremely important, as this all ties in with Pa'al. Seneca was a Roman Stoic philosopher and a statesman who served as a tutor to **Nero** of all people, and then, as his advisor. There are **8** known epistles reportedly written from Seneca to Pa'al, and **6** replies from Pa'al. Today, they are held as forgeries. But there was a time when they were supposed by some to be legitimate, and it appears as though the church has successfully suppressed them through their ingenious dating techniques. I do not suspect them to be legit though you'd think they'd be incredibly popular within the church, seeing as how this version of Pa'al has outed himself as the lawless sort, being 100% against the Torah. There, I've just thrown you a bone, anti-Pa'al crowd. Can't say I've never contributed. The thing about Seneca is that he fell out of favor with Nero and, rather than succumbing to suspicions, took the honorable way out, which is to say, suicide. And as you can imagine, the entire episode backfired on Pa'al, who was thusly given the ax treatment.



Anyways, getting back to Martial. The marriage of Claudia to his friend Pudens was celebrated in the poet's wedding song, known as an epithalamium, and it goes as *follows*.

Although **born among the blue-eyed Britons**,

how fully has Claudia Rufina the intelligence of the  
Roman people!

What beauty is hers!

The matrons of Italy might take her for a Roman;

those of Attica for an Athenian.

The gods have kindly ordered that she proves fruitful to  
her revered husband,

and that, while yet young, she may hope for sons-in-law  
and daughters-in-law!

May heaven grant her ever to rejoice in one single  
husband,

and to exult in being the mother of three children.

As you can see, Claudia was described as one born among the blue-eyed pagans, specifically the Britons, although she maintained all the intellect of the Roman people, or even the Athenians. Martial goes on to praise the local elohiyim of those parts, and it is evident that neither Pudens nor Claudia had converted yet to the faith. Here is what we know. Pudens was converted to the faith before Pa'al came to Rome, and for clarification, by somebody else other than Pa'al. It is Kepha who is accredited as having converted the two while in Rome. In fact, the Senator and his wife may have been the *first* to host a congregation. It has long been said that Kepha stayed in their home and that he baptized the entire family, including their children.

The other name you may have noticed in Pa'al's second letter to Timotheus is **Linus**. He can be found wedged between Pudens and Claudia, suggesting that they were indeed a family unit. Linus became a bishop of Rome, ordained not by Pa'al but according to tradition by Kepha. The Roman Catholic Church lists him as the second Pope of Rome (again, after Kepha), indicating that he was leading what would become Roman Catholicism, but we'll let that slide. In his mortal life, Linus would likely be reduced to abdominal pain at the mere mention that he would later be attributed to one of Rome's popes. How convenient of our Controllers to award him the papal succession trophy only decades or centuries after his passing.



Pudens and Claudia had other children. Daughters. The Basilica's Santa Pudenziana and Santa Prassede are found in Rome, and as the names suggest, are attributed them. **Praxedes** and **Pudentiana**. Testimony to their service *for* the kingdom, no doubt, and potentially *in* the kingdom as well.