

The Glorious Appearing *and* Josephus

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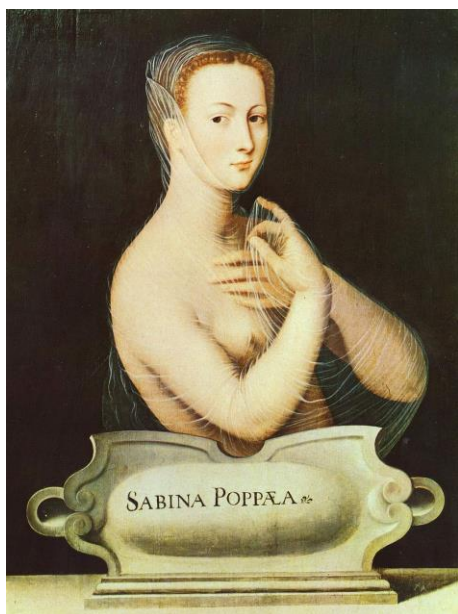
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YOU Figure, if all the families of the earth wept at Yahusha's appearing, then somebody would have taken the time to jot it down onto a piece of paper. Not that Rome was under any obligation to comply. And in fact, it has been noted around here that one of His-Story's greatest events was outright scrubbed by our Controllars. I mean, obviously. It only makes sense that they would. Psalm 2 even tells us so. But still. *Somebody*—no? Perhaps a carrier pigeon got through the lines. As it turns out, yes. Most certainly—yes. I think I found someone. On second glance, *I did*. Or as Shakespeare once put it: "Lookie, lookie, I got Hooky." You probably want to know *who*. Well, I've already given him away. He's the man in the picture.

Rumor has it that Josephus (*sigh, I know*) was there to witness it. The coming of Yahusha in the clouds over Yerushalayim, that is. You will tell me **Titus Flavius Josephus** was a Roman propagandist and a client for the Flavian dynasty, and therefore cannot be trusted any further than you can throw one of them Maccabean War oliphants. All of this is true. *Wait,*

correction: He wasn't there after all. He was still in Rome sipping on cocktails from a coconut when the event in question happened. Hanging out with the Flavians—no doubt. But don't let that detour you. The fact that he gave specifics, like places, dates, and the time of day, is perhaps far more telling. Those little details reveal to us that he had talked to a multitude of eyewitnesses. A multitude of people would have written it down. And in fact, Josephus likely read their accounts. Fight it all you want, but the coming of Yahusha was the talk of the town.

In his mid twenties, he traveled to negotiate with Emperor Nero for the release of some Jewish priests.^[14] Upon his return to Jerusalem, at the outbreak of the **First Jewish–Roman War**, Josephus was appointed the military governor of **Galiilee**.^[15] His arrival in Galilee, however, was fraught with internal division:



Josephus was not in Yerushalayim because he had set out on a diplomatic mission to free Jewish priests. The Wikipedia is slim on details, but apparently, the number of priests were **12**. They had been sent to Nero for trial by the Yahudan procurator **Felix**. Supposedly, while in passage to Rome, Josephus narrowly outwitted a shipwreck. Of the charters 600 passengers, only 80 survived. *Hmmm*, I don't know. Seems rather suspicious—if you ask me. I read somewhere that he fell in good terms with **Empress Poppaea Sabina** while in Rome,

but that's just a side note. Also, she was 35 years-old and pregnant with a second child when Nero supposedly kicked her to death. That's according to Suetonius though, and he was in with the Flavians. If I had to guess, Nero was as Master a Wizard as they come. Every propagandist fell either on the left or right hand of his magic. The false flag burning of Rome, even his reported suicide, all of it screams of psychodrama. And I haven't

even gotten around to talking about the overturn of the four Emperors in 69AD yet. But I'm getting ahead of myself.

The point here is that Josephus traveled to Rome to negotiate with Nero regarding the release of Jewish priests, an *obvious* scripted event. They were probably shooting the breeze, playing a little b-ball on the back court. Look what happens upon his return. War has broken out. The War of the Jews. Josephus is appointed the military governor over Galilee. It was set up to fail from the get-go. No, the commission didn't simply fall into his favor. Others in top brass were in on it too.

After the Jewish garrison of Yodfat fell under siege, the Romans invaded, killing thousands; the survivors committed suicide. According to Josephus, he was trapped in a cave with 40 of his companions in July 67 CE. The Romans (commanded by Flavius Vespasian and his son Titus, both subsequently Roman emperors) asked the group to surrender, but they refused. According to Josephus's account, [he suggested a method of collective suicide.^{\[24\]} they drew lots and killed each other, one by one, and Josephus happened to be one of two men that were left](#) who surrendered to the Roman forces and became prisoners.^[b] In 69 CE, Josephus was released.^[26] According to his account, he acted as a negotiator with the defenders during the siege of Jerusalem in 70 CE, during which time his parents were held as hostages by Simon bar Giora.^[27]

Indeed, Josephus was a spook from the very beginning. You don't emerge as the only sole survivor of a cave in Galilee, after a bloody battle against Rome, and become the emperor's right-hand man. That doesn't just happen. *Spo0-000k*. Why would the Yahudim even commit suicide? That makes absolutely no sense whatsoever. They were fighting men. What is this—Jonestown? Are we expected to believe that Josephus passed around the Kool-Aid? Time and again, Josephus unravels for us a series of unfortunate events, all of which happen to land in his favor, but he was *also* Intel and I'm labeling the cave story a hoax until somebody can prove otherwise.

You're probably curious as to how he got out of that sticky situation. From cave survivor to *New York Times* bestselling author. Well, I was too. *Next* paragraph.

While being confined at Yodfat (Jotapata), [Josephus claimed to have experienced a divine revelation that later led to his speech predicting Vespasian would become emperor.](#) After the prediction came true, he was released by Vespasian, who considered his gift of prophecy to be divine. Josephus wrote that his revelation had taught him three things: that God, the creator of the Jewish people, had decided to "punish" them; that "fortune" had been given to the Romans; and that God had chosen him "to announce the things that are to come".^{[28][29][30]} To many Jews, such claims were simply self-serving.^[31]

He had a dream. A divine dream. A revelation from the Most-High that favor was being transferred from Yashar'el to Rome. *Sigh*. That Vespasian would become their beloved Emperor. And that he, Josephus, was chosen as the people's prophet. *Sounds legit*. Why does this all sound familiar? Oh yes, Agent Augustine and the *City of God*. That is to say: Josephus was not the only one of his kind. Reading on.

In 71 CE, he went to Rome in the entourage of Titus, becoming a Roman citizen and client of the ruling [Flavian dynasty](#) (hence he is often referred to as Flavius Josephus). In addition to Roman citizenship, he was granted accommodation in conquered Judaea and a pension. [While in Rome and under Flavian patronage, Josephus wrote all of his known works.](#) Although he uses "Josephus", he appears to have taken the Roman praenomen Titus and nomen Flavius from his patrons.^[32]

It says, in addition to Roman citizenship, he was granted accommodation in conquered Judaea and a pension. That's nice. Especially considering he suicided the boys under his command and then, for a grand finale, watched Yerushalayim burn with the Flavians. *Ob*, but there's more. Selling his soul to Satan also landed him a book deal. While in Rome and under Flavian patronage, Josephus wrote his known works. *Continuing.*

Vespasian arranged for Josephus to marry a captured Jewish woman, whom he later divorced. About 71 CE, Josephus married an [Alexandrian Jewish](#) woman as his third wife. They had three sons, of whom only [Flavius Hyrcanus](#) survived childhood. Josephus later divorced his third wife. Around 75 CE, he married his fourth wife, a [Greek Jewish](#) woman from [Crete](#), who was a member of a distinguished family. They had a happy married life and two sons, [Flavius Justus](#) and [Flavius Simonides Agrippa](#).

Beginning in 71AD, his home in Judaea apparently consisted of a rotating front door because wives came and went, and within the matter of four years. We read that Vespasian arranged for Josephus to marry a captured Jewish woman. So nice of him. You figure Josephus could stand on his balcony and randomly select a commoner in the marketplace each morning to accompany him, like some flamboyant powder-faced French king, so why Vespasian needed to select a *captured* Jewish woman is unclear. As you can clearly see, they quickly divorced. Probably fled as soon as she found out about the cave story and surmised that he was a spook. His third wife, an Alexandrian Jewish woman, fared little better. It is his fourth wife who came from a "distinguished family," which tells us the matchmaker this time around may have been one of his Intel buddies.

[Josephus's life story remains ambiguous.](#) He was described by Harris in 1985 as a [law-observant Jew](#) who believed in the compatibility of Judaism and Graeco-Roman thought, commonly referred to as [Hellenistic Judaism](#).^[6] Before the 19th century, the scholar Nitsa Ben-Ari notes that his work was banned as those of a traitor, whose work was not to be studied or translated into Hebrew.^[33] His critics were never satisfied as to why he failed to commit suicide in Galilee, and after his capture, accepted the patronage of Romans.

You see, his life was ambiguous. Titus Flavius Josephus, International man of mystery. But it gets better. For once, The Wikipedia tells it as it is. Before the 19th century, agent Josephus was deemed a traitor and his writings were banned. It was not to be studied, nor translated into Hebrew. Before the 19th century, mind you. That's when the mud flood happened. Also, conveniently, when the *Ashkenazi* rose to prominence. Josephus being banned is just history's way of saying Millennial Kingdom saints wanted nothing to do with his propaganda. Can you blame them? I can't.

Here's the thing though. We've already read through than a dozen or more passages in Scripture. Most refuse to believe the words of Yahusha anyway. I guess you could say I have little *other* choice but to get my hands dirty and source a Roman whore. But not all is lost. Josephus is no different than a *Wikipedia* article, as I have already demonstrated. You too can use official spook literature to rip apart the false realities which they've bound us to and catch our Controllers at their own folly. For example, we can use Josephus to *prove* Rome and the Zionists are lying to us about the location of the Temple. You can read about that *here*. **The Temple Mount Hoax**. To sum it up, the Temple Mount in Yerushalayim is really Fort Antonia, and the Zionists know it. With Josephus, they slipped up. So, pay attention, because Josephus skated a little too loosely through a minefield of banana peels.

In the year we know as **66 AD**, countless witnesses across Judea saw the armies of heaven descend in the clouds. Josephus is the one to tell us about it.



JOSEPHUS isn't the only writer who presents us with the armies of heaven narrative. There were other historians with varying accounts, none of which are conflicting. They're all pieces to the puzzle, and the picture being formed is a Biblical one. We'll get to them in turn. Starting with Josephus. *Follow* along:

¹⁷ And Eliysha prayed, and said, YAHUAH, I pray thee, open his eyes, that he may see. And Yahuah opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and **chariots of fire** round about Eliysha.

Melekiym Sheniy (2 Kings) 6:17

Oops. Not Josephus. That comes from Melekiym Sheniy. Or 2 Kings in English. Pretty much the same thing though. Aside from the obvious comparisons to Eliyahu being carried to heaven with a chariot or Enoch's experience in the rarely read book, 'The Account of Enoch the Prophet', it reminds me of what we already reviewed in Yesha'yahu 19:1-2, when Yahuah is seen in a cloud of glory over Mitsriym. That was just the ice breaker. Reading Josephus' account *for real* this time.

Thus, there was a **star resembling a sword**, which stood over the city, and a comet, that continued a whole year.

Thus, also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time, which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, **a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple.**

Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, **was seen to be opened of its own accord about the sixth hour of the night.** Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of

their enemies. So, these publicly declared that the signal foreshadowed the desolation that was coming upon them.

Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, **chariots and troops of soldiers in their armor were seen running about among the clouds**, and surrounding of cities.

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, **they 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."**

The War of the Jews

Just so you know, that was incredibly difficult on my part, laying his entire dialogue out without breaking for comment. It needed to be given in full context. I have seen these quotes broken up for dissection purposes and it simply doesn't have the same effect. There is so much to unravel here that I don't even know where to begin. Best to start from the beginning, I suppose. The star resembling a sword should invoke images of the double-edged blade which protrudes from Yahusha's mouth in Revelation chapters 1:16 and 19:15. No need to quote from them, ~~as you're already familiar with....~~ **EDIT:** I take that back. We're *quoting*.

¹⁷ And seven stars were in his right hand, and out of his mouth went a double-edged sword, and his appearance shone like the sun.

Hebrew Revelation 1:17

¹⁵ And a double-edged sword went out of his mouth, to smite the nations with it, and he will lead them with a rod of iron and will punish the grapes of the earth in equity with the burning anger of Yahuah.

Hebrew Revelation 19:15

In Revelation 1:17 the double-edged sword is wedged between the seven stars in Yahusha's right hand and the glorious radiance of his appearance, which shines like the sun. Both descriptions are directly comparable to the luminaries in heaven. Why shouldn't the sword then as well? In Revelation 19:15, we are told the double-edged sword is a sign by which he will smite the nation and lead them with a rod of iron, furthermore, treading upon the grapes of the earth in his wrath. Sounds serious.

We then read, *second* paragraph, of a heifer bring brought forth by the high priest for sacrifice, which then went into labor and delivered a lamb in the midst of the table. I'll let you figure out what's going on there. No doubt, a perfect conversation starter for your next family gathering, when small talk is a bore. I can only suppose a heifer giving birth to another species of animal, albeit a clean one, is a bad omen. Kind of like the sword. I can't help but suspect the heifer giving birth to the lamb was a representation of Yahusha's ministry, but that's for you to decide. If only I could listen in, like Alexa or The Government on our cell phones, to the table talk from the first century Natsarim who were dissecting these end times events.

Third paragraph. Josephus records the eastern gate of the Temple opening on its own. Not an easy task, considering how the gate was built of brass, and vastly heavy, and shut with difficulty by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone. A similar account can be found with the destruction of the first Temple, as recorded in 2 Baruk. We've gone over that already. No need to repeat it again. What this tells us though, when comparing Baruk's account of Yerushalayim's destruction with Josephus', is that the armies of heaven hadn't arrived quite yet. But scouts had. Their errand was judgement.

Fourth paragraph. If **chariots and troops of soldiers in their armor seen running about among the clouds** doesn't somehow invoke images of Yahushua, then I suggest you spend some time wrestling with what *just* happened. Try not to let cognitive dissonance win the day. *Sure*, you could swim upstream against the current to keep the doctrines of our Controllers intact, or you can rest assured knowing that Yahushua's Twelve did not write urgently in vain. The King fulfilled his promises, just as he said he would. This was a rescue mission. Yahusha returned for his

loved ones, and he brought the armies of heaven along, just to ensure success.

Fifth and *final* paragraph. Temple priests “**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.”**” Sounds *Biblical*. And if I’m not mistaken, it derives from Revelation.

⁹ And when he opened the fifth, I saw **under the temple the persons which were killed** because of the set-apartness of Yahuah, and because of the testimony which they had. ¹⁰ And they cried out with a great voice and said, “Set-apart and faithful Adon, until when will you judge without avenging our blood from those who dwell on the earth?!” ¹¹ And to every one of them were given white garments, and **it was said to them that they should rest yet a little time.**

Hebrew Revelation 6:9-11

Yeab, there’s no wires being crossed here. The account given by Josephus is a literal reading of Revelation. The passage presented here has long been commented upon as a strange one, especially since many seem to pit the scene in heaven. The question is asked, why would dead souls be expected to rest under an altar for a little time longer? Well, I believe I have the answer. She’ol had already been emptied out by this point. I won’t go into those details now. You can read the entire paper *here*. [Adam’s Return to Paradise](#). That’s something I learned while researching and writing it, that She’ol was emptied out at the crucifixion of Messiah.

Many have since asked me if the cycle was afterwards rebooted. Meaning, did the dead enter She’ol again and wait another release? That would seem to defeat the purpose of the Savior. The promise given in 2 Esdras indicates that She’ol would be emptied of the righteous forever. We now have context to the dead souls under the altar. There was a reboot indeed, in so much that they did not immediately enter Paradise after their death. They were placed into a holding cell and told to wait under the altar. Ironically under the very Temple employed by the Controllers. Up until the moment when Yahuah was ready to destroy the Temple too.

I said there were other accounts outside of Josephus and that they’re all complimentary. This addition by **Facitus** compliments Revelation 6:9-11 too. We read:

In the sky appeared a vision of **armies in conflict**, of glittering armor. A sudden **lightening flash** from the clouds lit up the Temple. The doors of the holy place abruptly opened, **a superhuman voice was heard to declare that the gods were leaving it, and in the same instant came the rushing tumult of their departure.**

Book Five (1-13) of The Histories by Tacitus

I find the report given by Tacitus to be far more impactful than anything written down by Josephus. Once again, we hear of the angelic army, only now we learn that there are two of them. The forces of good and evil were fully clad in glittering armor, battling within the clouds above them. Fighting perhaps for possession of Yerushalayim. One side, favoring the Controllers. The other, the persecuted sainthood. Can you imagine? I have long desired to behold such a scene. They were feverishly fighting for the souls of men.

I don't know about you, but the sudden bolt which lit up the Temple gave me the chills—the good kind. That's another literal reading of what we've already encountered in Mattithyahu 24:27. **“For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of A'dam.”** Just now, I had to drop everything and give my wife the good news. Yahusha fulfilled his promises. That's how we know he will keep them for us too. He'll lay HaSatan out on the mat or drop his ass over-and-over again, as many times as necessary, even employing every resource in heaven just to ensure the retrieval of those who love him. I'm willing to bet the superhuman voice was that of our Savior. He may have even been the energy empowering the lightning. At any rate, it is Tacitus who seems to capture the broadest picture, and in a few short sentences. The armies of heaven had arrived to free the captives. They arose out of the grave higher than the angels. They were then carried to heaven as *sons* of Elohiym.

Another source which briefly describes the *same* scene is **Pseudo-Hegesippus**. Its author is unidentified to us. Though claiming Josephus as a pivotal source, what seems apparent, at least here, is that he was working with material which is now lost to us. Because once again, the picture is greatly broadened, and in very few words. He writes:

A **certain figure appeared of tremendous size**, which many saw, just as the books of the Jews have disclosed,

and before the setting of the sun there were suddenly seen in the clouds, chariots in the clouds and armed battle arrays by which the cities of all Judaea and its territories were invaded.

You see, here we learn that the heavenly armies were in conflict over all Yahudah, well beyond Yerushalayim. Not sure what these Jewish books are, as Josephus never mentioned a figure of tremendous size. No reason to fight it though. You and I both know who that figure of tremendous size was. **Yahusha** arriving in the clouds would have been one of the biggest cover ups in history. After our Controllers saw Ha'Mashiach in his glory, they would have been like: "*Oh gosh... this guy is legit. He's coming back again. We've got to stop him. We've got to do whatever we can to blind people from knowing about what actually happened and build rocket ships and the Smithsonian Museum, fake the atomic bomb and invent make-believe viruses... anything it takes... to ascend to the heights and murder him or take down as many people into Gehenna as possible with us.*"



There is yet one more writer who managed to describe this event without having every copy of his book become fuel for the London fire of 1666, and that was "the medieval Jewish historian" (a mouthful, I know) **Sepher Yosippon**. Though brief again, it's worth mentioning, as he manages to expound upon the scene with one important detail.

Moreover, in those days were seen **chariots of fire and horsemen**, a great force flying across the sky **near to the**



ground coming against Jerusalem and all the land of Judah, all of them horses of fire and riders of fire.”

They flew near to the ground. How low is anybody’s best guess. Could they see the white of their eyes? Probably. I’m guessing they managed to rooftop level at least. I’ll tell you one thing; Messiah wasn’t going to pass up the opportunity of having the Temple Controllers recognize him. It’s one reason why he appeared *extra-large*. Gotta show that face off. Come to think of it though, he probably *really* is larger than the rest.

Reminds me of a similar scene in ‘The Gospel of Bartholomew’. After witnessing the dead being raised to Paradise during the crucifixion, Bartholomew eventually gets around to asking the resurrected Messiah about one very large individual.

²¹ Bar Talmi saith unto him: Tell me, Adonai, who was he whom the angels bare up in their hands, Even that man that was **very great of stature**?

²² Yahusha answered and said unto him: **It was Adam** the first-formed, for whose sake I came down from heaven upon earth.

Besorah Bar Talmi (Bartholomew) 1:21-22

The largest individual among those who were raised from Paradise was A’dam. I’m not saying the large person whom Sepher Yosippon described was the *same* person. A’dam may be a chief person and priest-king over humanity, but he’s not exactly the King of kings. In other news, we’ve seen pictures of the gigantic doors accommodating some Millennial Kingdom buildings. Kind of makes you wonder.