



# The Glorious Appearing and Leviathan

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## Part I: The Seven Kings *and* Seven Caesars of Rome

THE simplest explanation is usually the correct one. That's according to Occam's razor which, by the way, very much applies to identifying the beast in Revelation chapter 13. It had seven heads—you know. Rome was

a city of seven hills. But it also had seven kings, *originally*. A little later down the turnpike, those seven kings would re-emerge as the Caesars. Look, you can keep accusing me of being a filthy, stinking preterist, but the fact of the matter is, claiming Revelation as something unfulfilled is not only wishful thinking, it also completely misses the New Testament's peripheral vision. Everybody keeps looking around for the arrival of the beast, and indeed there are many beasts throughout His-Story, including our own time-period, but the answer has been staring us in the face all along. The beast was a contemporary of Revelation's author.

Go ahead and see what I mean. Give it a read.

**13** AND I stood upon the sand of the sea and saw a beast rise up out of the sea, having **seven heads** and **ten horns**, and upon his horns ten crown, and upon his heads the name of blasphemy.

Chizayon (Revelation) 13:1 [Cepher]

It's as I've always said, the beast of Revelation chapter 13 was a sea monster. Even if you disagree with the part about the seven kings, which is often the case, we might as well find common ground with the prophets, no? Seems like a good idea, all things considered. For the prophets, you see, employed sea monsters to symbolize the oppressive *goyim* empires surrounding them. I could list several instances, but Daniy'el chapter 7 seems like the most obvious choice.

7 IN the first year of Ba'alsha'tsarsar king of Babel Daniy'el had a dream and vision of his head upon his bed: then he wrote the dream and told the sum of the matters. <sup>2</sup> Daniy'el spoke and said, I saw in my vision by night, and behold, the four winds of the heavens strove upon the Great Sea. <sup>3</sup> And **four great beasts came up from the sea**, diverse one from another.

Daniy'el (Daniel) 7: 1-3 [Cepher]

*Skipping* ahead.

<sup>17</sup> These great beasts, which are four, are **four kings**, which shall arise out of the earth.

Daniy'el (Daniel) 7: 17 [Cepher]

And *there* you have it. The four beasts are government entities, *obviously*. But perhaps more importantly, they are embodied by the ruach of four separate kings. Returning now to the beast of Revelation 13 and my claim that Rome had begun under the dictate of seven kings, we read:

The **king of Rome** (Latin: *rex Romae*) was the **chief magistrate** of the **Roman Kingdom**.<sup>[1]</sup> According to **legend**, the first king of Rome was **Romulus**, who founded the city in 753 BC upon the **Palatine Hill**. Seven legendary kings are said to have ruled Rome until 509 BC, when the last king was overthrown. These kings ruled for an average of 35 years.

You see, even The Wikipedia agrees. There were seven kings in all, starting with **Romulus**. Never an eighth. We even know each of Romulus' successors. And it's not like I haphazardly stumbled upon this discovery by counting all seven of them up on my fingers, either. No, the number seven is often regurgitated by our Controllers. The part where they call it a *legend* is simply their way of passing notes in class. They're apparently too professional to believe in fairy tales but don't seem too keen on proving it untrue either. Apparently, and despite the number of ancients who claimed a seven-king succession, one library or another burned to the ground, thereby destroying any and all *official* documentation. *Oh dear*. Has anybody checked in the Vatican? If only I had a library card. Well, here are their names anyways.

Name	Birth	Reign	Succession
<b>Romulus</b>	c. 770 <sup>[2]</sup>	c. 753 – 716 BC (37 years) <sup>[3][2]</sup>	Proclaimed himself king after murdering his brother, Remus.
<b>Numa Pompilius</b>	c. 753/4 <sup>[4]</sup>	c. 715 – 672 BC (43 years) <sup>[3][4]</sup>	Elected king by the Curiate Assembly, after the death of Romulus. Brother in law of Romulus. <sup>[5]</sup>
<b>Tullus Hostilius</b>	???	c. 672 – 640 BC (32 years) <sup>[3]</sup>	Elected king by the Curiate Assembly, after the death of Numa Pompilius.
<b>Ancus Marcius</b>	???	c. 640 – 616 BC (24 years) <sup>[3]</sup>	Son in law of Tullus Hostilius, <sup>[6]</sup> grandson of Numa Pompilius; five years old at the time of his grandfather's death, <sup>[7]</sup> he was elected king by the Curiate Assembly after the death of Tullus Hostilius.
<b>Lucius Tarquinius Priscus</b>	???	c. 616 – 578 BC (38 years) <sup>[3]</sup>	After the death of Ancus Marcius, he became regent due to Marcius' sons being too young, but was soon elected king by the Curiate Assembly. He was the first Etruscan king, and was originally known as Lucumo.
<b>Servius Tullius</b>	???	c. 578 – 534 BC (44 years) <sup>[3]</sup>	Son in law of Lucius Tarquinius Priscus. <sup>[8]</sup> He seized the kingship after Ancus' sons had Tarquinius Priscus assassinated under the guise that he was merely filling in while the king was recovering.
<b>Lucius Tarquinius Superbus</b>	???	c. 534 – 509 BC (25 years) <sup>[3]</sup>	Son or grandson of Lucius Tarquinius Priscus; seized the kingship after the assassination of Servius Tullius which he and his wife (daughter of Tullius) helped orchestrate.

So, Romulus, Numa Pompilius, Tullus Hostilius, Ancus Marcius, Lucius Tarquinius Priscus, Servius Tullius, *and* Lucius Tarquinius Superbus. I counted exactly **7**. How many did you count? *I knew it*. Seven. But what of an eighth? There is no eighth. After the seventh, the Edomite tyrants were expelled, and Rome became a Republic.



And no, that wasn't a slip-up. I wasn't trying to be clever either. I have covered the origins of Romulus in other assignments. Demonstrating his Edomite connection, as well as the other six kings, would therefore only be a review. That's a theme which won't be repeated here. What I neglected to mention is that the twins Romulus and Remus were the result of a Vestal Virgin being raped by Mars. I'm only thinking to bring up his adoption now by the Edomites, according to Jewish literature, because Esau the father of Edom wanted to murder his twin brother Ya'aqov. Let's not forget how the cities of Qayin were founded upon the murder of Havel. There's a familiar theme at play here, and it's Biblical. What theme is that? I'm glad you asked. The Wikipedia outlines it for us. *Follow* along.

After arriving back in the area of the seven hills, they disagreed about the hill upon which to build. Romulus preferred the [Palatine Hill](#), above the Lupercal; Remus preferred the [Aventine Hill](#). When they could not resolve the dispute, they agreed to seek the gods' approval through a contest of [augury](#). Remus first saw six auspicious birds but soon afterward Romulus saw 12, and claimed to have won divine approval. The new dispute furthered the contention between them. In the aftermath, Remus was killed either by Romulus or by one of his supporters.<sup>[4]</sup> Romulus then went on to found the city of Rome, its institutions, government, military and religious traditions. He reigned for many years as its first king.

Romulus murdered Remus. The reason being is that Romulus preferred the Palatine Hill above the Lupercal for Rome's foundation, whereas Remus preferred the Aventine Hill. Romulus couldn't have that. The Lupercal was the cult center for the worship of Pan, and again, if you read [1948](#), then you'll know Pan is none other than Cham. Cham was one of Noah's three sons. But unlike Shem and Yapheth, who were from the



line of Sheth, Cham was a Qayin. No time to explain that now. The mother of Romulus and Remus was someone named **Rhea Silvia**. Not sure which of Noach's sons she's descended from. If I had to guess, Cham, seeing as how Pan-Cham traveled across Europe usurping thrones and planting his children's bums in them. Meanwhile, it's quite apparent that they are the result of another Watcher incursion.

That's where the story of Rome begins. Quite dramatic, I know. If I were to take the time to dissect each of Rome's *seven* kings, I imagine many connections might be made to the Caesars. For example, Servius Tullius was the sixth king of Rome, and he was murdered. Take a mental note of that. It was his murder at the hands of his successor, Lucius Tarquinius Superbus, which helped to bring about the end of the seven-headed beast—at least for now. What we have in Revelation is a symbolic, if not spiritual return of the seven founding kings. The seven-headed beast *is* Rome's return to autocracy. In 44 BC, the beast arose from the sea when Julius Caesar declared himself emperor for life.



THE SEVEN heads of the beast are seven hills but *also* seven kings. That's what Yochanon assures us in chapter 17 of Revelation. No, not the original seven kings of Rome, mind you. There is probably something to be said about the ruachs of those kings as embodied by the beast, but we're moving on to the Caesars, because the seven heads were contemporaries of Yochanon. Well, most of them. You probably don't believe me. See for yourself then.

## The state *is* Caesar.

Ovid

Short but sweet. *The state is Caesar*. Difficult to read that in any other light, even when rearranging the words. For the record, **Ovid** was a Roman poet. Born in 43 B.C. Died in 18 A.D. Hugely influential in propagandizing the divinity of the Caesars. Excommunicated by Caesar Augustus, ironically. His quote is directly to the point though, just as I like it, and you probably still don't believe me. Very well then. Sometimes I must play this thing from all angles, and so, with my back against the wall, I'm pressed to source nearly everyone's favorite writer. Sha'ul writes:

<sup>18</sup> And **he is the head of the body, the called-out assembly**: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Qolasiym (Colossians) 1:18

The 'he' spoken about here is Messiah. You probably knew that already, but it's best not to assume. And as you can clearly see, Ovid's sentiments are here presented. Like Caesar and the state, so too is Messiah the head of a government. The called-out assembly makes up his body. Crisis resolved. Getting back to the seven-headed beast of Revelation then.

<sup>9</sup> And here is the mind which has wisdom. **The seven heads are seven mountains**, on which the woman sits.

<sup>10</sup> And there are **seven kings: five are fallen, and one is, and the other is not yet come**; and when he comes, he must continue a short space.

Chizayon (Revelation) 17:9-10

See, you can't claim all seven kings are *still* to rise in the world we inhabit today. According to Yochanon's own words, five had already fallen. At the time he sat down to dictate Yahusha's epistle to the seven churches, one *still* was. Simple math informs us that the sixth king was already ruling by then. If I were to pen a letter today telling you about the 45 heads of the beast who *were*, and the 46<sup>th</sup> which *is*, the educated reader would know I were referring to President Joe Biden. Likewise, everybody would have known the man's identity then as well. Nero. *That's who*.

Nero's reign lasted from 54-68 AD, telling us that Revelation was written sometime during those years. Notice though how there was *still* another

to come. Yochanon is saying: however bad you think it is now, wait until the next guy comes along, because that's when the laurel wreath really hits the fan. Yochanon's attention seems to be thrust upon **Caesar Nero**, **Caesar Vespasian**, and **Caesar Titus**, all of which add up to **666**, by the way. You will tell me that's not possible, as the tally adds up to eight kings rather than seven. I haven't gotten there yet. *Continuing.*

<sup>11</sup> And the beast that was, and is not, even **he is the eighth**, and **is of the seven**, and goes into perdition.

Chizayon (Revelation) 17:9-11

But how can there be eight kings if each head is a king and there are only seven of them? *Riddles in the dark.* I know the answer to this one. Unveiling everything however is a process, and I'm not ready to give it away quite yet. You will have to wait a little longer. For now, amuse me. The identities of numbers six, seven, and eight are Nero, Vespasian, and Titus. Just go with it and then write me a letter of complaint afterwards.

Anyways, *here* is every Caesar in order, starting with Julius Caesar and then ending with Titus.

Julius (46-44 BC)

Augustus (31 BC–14 AD)

Tiberius (14–37 AD)

Caligula (37–41 AD)

Claudius (41–54 AD)

Nero (54–68 AD)

~~Galba (68–69 AD)~~

~~Otho (January–April 69 AD)~~

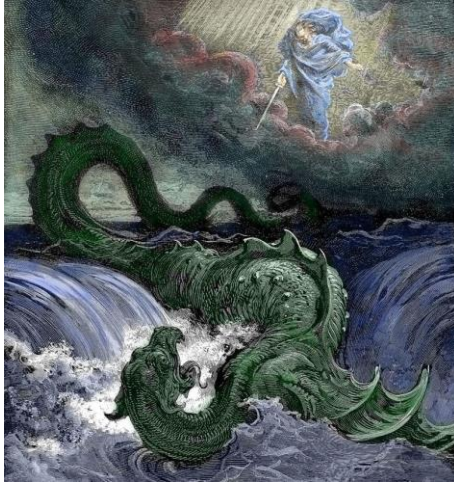
~~Aulus Vitellius (July–December 69 AD)~~

Vespasian (69–79 AD)

Titus (79–81 AD)

Immediately, you will count eleven names written here and not eight. Numbering them from one to eleven was not a slip-up on my part. I crossed out numbers 7-9 on the list because they were never intended to be counted as heads on Yochanon's beast. You will tell me, 'Close, but no

cigar'. *Also*, that I'm cheating. Well, I don't see it that way. And before we're through, I hope to present the logic attributed to crossing out their names. Now that I think about it, we might as well delve into a proper explanation now. It will take switching topics though. So, here we go.



## PART II: The Antichrist and Leviathan

LEVIATHAN. The identity of the beast being described in Revelation chapter 13 and 17 *is* Leviathan. Bet you didn't see that one coming. It's true though, all of it. I'm telling you this now because the sudden emergence of an eighth head of the beast demands an explanation. Leviathan answers to no one and yet explains everything as far as I'm concerned. For leviathan is a sea monster with seven heads, you see. Not eight, *per se*. Though eight is certainly not without the realm of possibilities. You will tell me the Bible never once says he has seven or eight heads. This is true. He does have more than one though. See for yourself.

You broke **the heads** of Leviathan in pieces,

*And* gave him *as* food to the people inhabiting the wilderness.

Psalm 74:14

It says *heads*. Plural. Can't say it's only one now. Therefore, every illustration we've ever seen of Leviathan sporting one head is wrong. The



ancient Greeks and the Romans had a multi-headed serpentine monster named **Hydra** to contend with. The oldest extant narrative depicting Hydra appears in Hesiod's *Theogony*, and its earliest depiction can be found on a pair of bronze fibulae dating back to the whereabouts of 700 BC, sporting **6** heads. In the 600's, Alcaeus gave it an upgrade to **9** heads.



Not the same creature as Leviathan—you say. Or close but no cigar, as the Cubans say. Know what creature *is* though? The creature from the ancient Canaanite drama, ‘The Ba’al Cycle’ *is* Leviathan. And I quote:

<p>When you killed <b>Litan</b>, the Fleeing serpent, annihilated the Twisty Serpent, the Potentate with <b>Seven Heads</b>, the heavens grew hot, they withered.</p> <p>The Ba’al Cycle</p>	<p>Have you forgotten, Ba’al, that I can surely transfix you, for all that you smote <b>Leviathan</b> the slippery serpent, and made an end of the wriggling serpent, the tyrant with <b>seven heads</b>? The heavens will burn up and droop helpless, for I myself will crush you in pieces, I will eat you...</p> <p>The Ba’al Cycle</p>
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*Seven* heads. Not six or eight but seven. *Sure*, the creature is named Litan rather than Leviathan in one translation, but to erase any doubts, we read Leviathan in another. And then look at what else we read.

<sup>5</sup> And Uvall took Lamech to the edge of the sea. <sup>6</sup> And they saw [...] **Leviathan coming up out of the sea having ten horns upon its head...**

The Book of Lamech of Cain: And Leviathan 3:5-6

Well, *well*, well. Who has ten horns now? Leviathan does. Starting to sound a lot more like the beast from Revelation, don't it? At first you had your reservations. It's okay. *If the glove fits*. Skipping ahead.

<sup>6</sup> [...] **Leviathan** with **one head** so [mighty] that **seven** [...] are [seen as one]. [...] Leviathan the [mighty] with **ten** **[mighty] horns** on his [mighty] head.

The Book of Lamech of Cain: And Leviathan 5:6

The Leviathan has ten horns but also, if I'm reading that right, it has seven heads which are seen as one. Hmmm, sounds esoteric. Several chapters later in the book, Tubal-Qayin cuts off the head of Leviathan and then hangs it from the city of Chanok, which we are told was ruled by fallen angels. I'm thinking the decapitated head is only the exoteric explanation of things.



Seeing as how his father Lamech was a Master Mahan and Leviathan furthermore served him, killing anyone at the clap of his hands, we might read this as Tubal-Cain toppling the alchemical Wizardry of his old man. Clearly, Leviathan did not die. He may have appeared to die, with the severed head and all, but as we've already read, Leviathan only appeared to have one head. Certainly, to the uninitiated and profane and perhaps even the unimaginative he would have seemed as so. If anything, Leviathan would have grown two more heads in the stump where Tubal-Qayin slayed him. That goes along with the entire theme of the book, by the way. HaSatan's kingdom will not be toppled, not even by the coming surge of floodwater. No, not until Yahuah, the Most-High Elohiym of Yashar'el tosses the Satan and his confederacy of divine beings into the lake of fire.

Getting back to that part where I said the three Caesars **Galba**, **Otho**, and **Vitellius** should not be numbered upon the heads of the beast. Well, they weren't part of the Caesar family line either. All three came to prominence following Nero's supposed suicide in 68, and then ruled for a short while in 69, amongst the confusion. That was the year which has come to be known as the year of the four Caesars. You see, news of Nero's death coincided with the outbreak of civil war, the first since Mark Antony's death in 30 B.C. Another way of saying this is that Nero was the last ruling member of the Caesar dynasty and the beast died with him. The rest of the world watched it happen in real time. Take a mental note of that. It would not rise from the dead again until the Flavian Dynasty. Who was the fourth Caesar to bookend the year? **Vespasian**, of course. And Vespasian, as you well know by now, was a Flavian.

It happened like this. Nero was declared an enemy of the state. After committing suicide, Galba then entered the city and was promptly declared Emperor. It wouldn't last. During a coup d'état, Galba was offed in the street by the **Praetorian Guard**. FYI, the Praetorian Guard was Caesar's **Intel**, telling us that his assassination was a psyop. Probably scripted. Otho only lasted three months and then took a dagger to his own heart. *Sure*. We are told Otho committed the deed to steer his Empire away from another civil war, thereby laying the red carpet out for his Flavian successor, but I have little reason to believe any of these events were organic. It's all psychodrama. Performance witchcraft intended to further mold humanity into a certain image. The ceremony involved everyone's favorite phoenix. Death and rebirth and all that.

The entire world was watching, and what they saw were Vespasian and Titus, simultaneously bringing about order to the Roman Empire. With their victorious arrival in Rome the following year, it can truly be said that the beast rose from the dead. Two new heads grew from the severed neck of the seven-headed beast, making eight in all. Who is the eighth? Vespasian's other son, **Domitian**. And lest I forget, Vespasian and Titus were *both* declared Caesar at the same time, even sharing the same Roman cognomen, **Titus Flavius Vespasianus**.

Josephus was a Flavian. Remember that the next time you go flaunting his quotes about. He wasn't simply a Roman whore though. No, Josephus was very much a part of the beast which Yochanon warned us about. Propaganda of the Beast, for sure. But that's not even the whole of it.

Very few seem to notice nor care to appreciate that Josephus named Caesar Vespasian as the **Jewish Messiah**.

Quoting directly from Josephus.

But what more than all else incited them to the war was an ambiguous oracle, likewise, **found in their sacred scriptures**, to the effect that at that time **one from their country would become ruler of the world**. This they understood to mean someone of their own race, and many of their wise men went astray in their interpretation of it. **The oracle**, however, **in reality signified the sovereignty of Vespasian, who was proclaimed Emperor on Jewish soil**.

Josephus, War of the Jews 6.5.4

He said it. He actually said it. Read that quote again if need be. It couldn't be made any clearer. Come to think of it, it's one of the most jacked up and emotionally abusive quotes I've ever come across. When stating the Yahudim were in error to believe the Messiah would arise from their own people, Josephus simultaneously claims Messiah was the very person who destroyed Yerushalayim and the Temple in naming Caesar Vespasian as their man. And again, lest you forget, his name adds up to **666**. Josephus *outed* antichrist.

What makes Josephus' line even more maladapted is the oracle whom he chooses as his own. **Bil'am**. He was quoting from the prophecy of Bil'am. If you need a refresher, Bil'am was the guy with the talking donkey. But first and foremost, he was a diviner hired by Balaq, king of Moab, to place a malediction on the people of Yashar'el when they were camped on the plains of Moab.

In Bil'am's own words.

<sup>17</sup> I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Ya'aqov, and a Sceptre shall rise out of Yashar'el, and shall smite the corners of Mo'av, and destroy all the children of Sheth.

<sup>18</sup> And Edom shall be a possession, Se'yir also shall be a possession for his enemies; and Yashar'el shall do valiantly.

<sup>19</sup> Out of Ya'aqov shall come he that shall have dominion and **shall destroy him that remains of the city.**

Bemidbar (Numbers) 24:17-19 [Cepher]

It's *okay*. You can say it. That's jacked up. Comparing Vespasian's destruction of Yerushalayim to the prophecy of Bil'am, that is. Psychotic even, or as we'd say in the 90's, scandalous. If you're an ex-military man, you might even call it for what it is and claim FUBAR as the culprit. Here at The Unexpected Cosmology, we're scholars among heathen and I-myself am a family man, but sometimes gentlemen lack the words. But there you have it. You were seeking an antichrist and *now* you have one.

The destruction of Yerushalayim wasn't exactly incidental, either. The Flavian victory in Yahudah not only solidified their right to rule; to the eyes of the Roman populace, it qualified their godhead. Taken as a whole, Revelation 13 includes their triumphal entry into Rome immediately after the fall of Yerushalayim in 70 A.D. Their arrival was greeted with overwhelming praise. The civil war had ended. But so had the war in Yashar'el. Both threatened to collapse the empire—but no longer. They arrived as father and son.

More specifically though, God *and* son of God.

I know, I know, *heavy bro*. Before Flavians destroyed Yerushalayim, Caesar worship had already become a pastime. That's what you're planning to tell me. Julius, Augustus, and Claudius however were posthumously recognized as gods, for the most part. Contrarily, the aura of divinity which Vespasian surrounded himself with was part of his public relations regime. Miraculous healings were among them. There are three ancient scholars who attest to Vespasian's healing abilities. **Cassius Dio** came along a hundred years later or so, according to *official* history. **Tacitus** and **Suetonius** however were contemporaries of the emperor. They both give similar accounts, but for sake of paper, and because I love trees so, I will only quote from one of them. *This* is what Tacitus has to say on the matter.

In the months during which Vespasian was waiting at Alexandria for the periodical return of the summer gales and settled weather at sea, many wonders occurred which seemed to point him out as the object of the favor of heaven and of the partiality of the Gods. One of the common people of Alexandria, well known for his blindness, threw himself at the Emperor's knees, and



implored him with groans to heal his infirmity. This he did by the advice of the God Serapis, whom this nation, devoted as it is to many superstitions, worships more than any other divinity. He begged Vespasian that he would deign to moisten his cheeks and eyeballs with his spittle. Another with a diseased hand, at the counsel of the same God, prayed that the limb might feel the print of a Caesar's foot. At first Vespasian ridiculed and repulsed them.

They persisted; and he, though on the one hand he feared the scandal of a fruitless attempt, yet, on the other, was induced by the entreaties of the men and by the language of his flatterers to hope for success. At last, he ordered that the opinion of physicians should be taken, as to whether such blindness and infirmity were within the reach of human skill.

They discussed the matter from different points of view. 'In the one case,' they said, 'the faculty of sight was not wholly destroyed, and might return, if the obstacles were removed; in the other case, the limb, which had fallen into a diseased condition, might be restored, if a healing influence were applied; such, perhaps, might be the pleasure of the Gods, and the Emperor might be chosen to be the minister of the divine will; at any rate, all the glory of a successful remedy would be Caesar's, while the ridicule of failure would fall on the sufferers.'

And so, Vespasian, supposing that all things were possible to his good fortune, and that nothing was any longer past belief, with a joyful countenance, amid the intense expectation of the multitude of bystanders, accomplished what was required. The hand was instantly restored to its use, and the light of day again shone upon the blind. Persons actually present attest both facts, even now when nothing is to be gained by falsehood.

Tacitus, Histories 4:81

What you just read transpired in the weeks *before* Vespasian and Titus returned to Rome from Yerushalayim. The route they took was through

Alexandria, which just so happens to be where the miracles occurred. If you wanted to be praised as a god in the Hellenized world, then why not follow in the footsteps of Marc Antony and Cleopatra? Gods were practically made there. **Serapis**, by the way, was pushed forward as a deity by Ptolemy I. The Ptolemies may have been pharaohs, but they were Greek rather than Egyptian, making them obvious puppet rulers of Rome, of which Cleopatra was the last. The inclusion of Serapis in this story reeks of a Roman typewriter.

Quick *review*. Vespasian spit into the eyes of a blind man and then stepped on a withered hand, instantly curing both. Or in Tacitus' words: the hand was instantly restored to its use, and the light of day again shone upon the blind. Obviously, a PR stunt. You may have disagreed when I insisted the assassination of Galba at the hands of the Intel department was a hoax, intended for psychodramatic purposes. Nowadays, people from the Intel department rally crowds or play corpses all the time and few care to listen when I let them in on that fact. But with Vespasian, come on. It's so obvious. The blind and the diseased man were ~~probably~~ spooks. I sat here for the last five minutes debating whether I should even use the word *probably*. It's been crossed out—as you can tell. That's my way of letting you know those five minutes were a total waste of my time. If Vespasian played it off as though uncertain, it's because he couldn't be too obvious. *Sorry*, still obvious though.



We might as well chalk this antichrist talk up to another serpent seed article. Because really, when it came to Caesar Augustus' conception,

that's what we're dealing with. Only the world knew him *then* as **Octavian**. He had no father, you know. Just ask his mother. Ask anyone else why this is, and they'll probably just explain it away as Roman propaganda. Assuming however that this isn't your first rodeo either, then you already know better. Sometimes spooks can pass notes in class right out in the open rather than underneath the desk, knowing that nobody will believe them, and this is one of those occasions.

Gaius Suetonius Tranquillus was a Roman historian. Most simply call him **Suetonius**. They tell us he was born in 69 A.D., dying sometime after 122. *Here* is what he wrote.

Augustus' mother, **Atia**, with certain married women friends, once attended a solemn midnight service at the Temple of Apollo, where she had her litter set down, and presently fell asleep as the others also did. Suddenly **a serpent** gliding up, **entered her**, and then glided away again. On awakening, she purified herself, as if after intimacy with her husband. An irremovable colored mark in the shape of a serpent, which then appeared on her body, made her ashamed to visit the public baths any more; and the **birth of Augustus nine months later** suggested a divine paternity.

Gaius Suetonius Tranquillus, "Theologumena"

I guess if we're being technical, Augustus *did* have a father. He wasn't a human one though. Rather than giving me the birds and the bees talk, explaining the impossibility of a snake crawling up into a woman's *wahoo* and impregnating her, try to move beyond the exoteric level. The ancient worldview represented snakes with magical powers, specifically related to fertility. Among other healing qualities, the snake was an emblem of rebirth. And lest we forget everybody's favorite *spook*, Plato gave us the image of a snake eating its own tail. The **Ouroboros**.



Atia certainly wouldn't be the first woman to be impregnated by a serpent. Let's get the most obvious out of the way. Havah's conception of Qayin. Like I said, not my first rodeo. Elsewhere, **Olympias** was the mother of **Alexander the Great** and she was raped by Zeus who, like Octavius' mystery father, masqueraded as a snake. Turns out, Zeus was a serial rapist. He not only raped Europa when appearing to her as a bull; the lustful god took on dozens of other forms to rape Mediterranean women and sire divine children with them. In order to rape **Calisto**, Zeus even assumed Apollo's form. Octavius was just one resulting from a long line of rape victims. There is a notable connection here however in that Octavius is the second head of Yochanon's seven-headed animal whereas Alexander was the he-goat with the little horn in Daniy'el's vision. And in both instances, they're reported to be the sons of gods.



### PART III: The Ten Horns

FIGURING out the identity of the ten horns wasn't easy. ~~I did it though.~~ Scratch that, somebody else figured it out for me. I still had to do the backbreaking work of pulling up a shovel though. Most people will never even read this paper. So, if you've dug this far, then you're one of the few. The truth is in plain sight, and once you see it, you'll wonder how something could go unnoticed for so long. Well, here it goes. The ten horns are named for us by Josephus. Are you really surprised though? *First*, this is what Yochanon has to say regarding the ten horns.

<sup>12</sup> And the ten horns which you saw are **ten kings**, which have received no kingdom as yet; but **receive power as kings one hour with the beast**. <sup>13</sup> These have one mind and shall give their power and strength unto the beast. <sup>14</sup> **These shall make war with the Lamb**, and the Lamb shall overcome them: for he is Yahuah Adonai, and King of kings: and they that are with him are called, and chosen, and faithful.

Chizayon (Revelation) 17:12-14 [Cepher]

At the time when Yochanon sat down to write Revelation, the ten kings hadn't received their kingdom yet. They would for one hour though. And seeing as how Yochanon was scribbling his visions down onto parchment during the reign of the *sixth* head, Nero, we can easily deduce that they would appear upon the earth very soon. And as I was earlier mentioning, Josephus tells us. Blink and you'll miss it though. I mean, if you weren't specifically seeking for the identity of these kings in his writings, then you'd likely comb right over them. But here they are, clear as your hand before your eyes in the daylight. *Follow* along.

**3** But as to those who had pursued after Cestius, when they were returned back to Jerusalem, they overbore some of those that favored the Romans by violence, and some of them persuaded [by entreaties] to join with them, and got together in great numbers in the temple, and appointed a great many generals for the war. Joseph also, **the son of Gorion**, and **Ananus the high priest**, were chosen as governors of all affairs within the city, and with a particular charge to repair the walls of the city; for they did not ordain Eleazar the son of Simon to that office, although he had gotten into his possession the prey they had taken from the Romans, and the money they had taken from Cestius, together with a great part of the public treasures, because they saw he was of a tyrannical temper, and that his followers were, in their behavior, like guards about him. However, the want they were in of Eleazar's money, and the subtle tricks used by him, brought all so about, that the people were circumvented, and submitted themselves to his authority in all public affairs.



4 They also chose other generals for Idumea; **Jesus, the son of Sapphias**, one of the high priests; and **Eleazar, the son of Ananias**, the high priest; they also enjoined **Niger, the then governor of Idumea**, who was of a family that belonged to Perea, beyond Jordan, and was thence called the Peraite, that he should be obedient to those fore-named commanders. Nor did they neglect the care of other parts of the country; but **Joseph the son of Simon** was sent as general to Jericho, as was **Manassch** to Perea, and **John, the Esscue**, to the toparchy of Thamna; Lydda was also added to his portion, and Joppa, and Emmaus. But **John, the son of Matthias**, was made governor of the toparchies of Gophnitica and Acrabattene; as was **Josephus, the son of Matthias**, of both the Galilees. Gamala also, which was the strongest city in those parts, was put under his command.

Josephus, War of the Jews 2.20.3-4

Did you count them up on your fingers? *I did*. There's exactly ten. Two of them were marked in red. The first was **Ananus**. The reason I considered his importance is because Josephus identified him as the High Priest. *I checked*. His importance should not be undermined, and *here's* why.

Ananus ben Ananus (Hebrew: חנן בן חנן *Hanan ben Hanan* Greek: Ἀνάου Ἄνανος, "Ananos son of Ananos" var: Ananias, Latin: *Anani Ananus* or *Ananus filius Anani*), d. 68 CE, was a Herodian-era High Priest of Israel in Jerusalem, Iudaea Province. He was the High Priest who ordered the execution by stoning of James the brother of Jesus (James the Just), according to the surviving manuscripts of *The Antiquities of the Jews*. A delegation sent by citizens upset over the perceived breach of justice met Albinus before he reached Judea, and Albinus responded with a letter informing Ananus that it was illegal to convene the Sanhedrin without Albinus' permission and threatening to punish the priest. Ananus was therefore deposed by King Herod Agrippa II before Albinus's arrival and replaced with Jesus ben Damneus.<sup>[1]</sup>

The Wikipedia tells us it was Ananus ben Ananus who ordered the execution by stoning of **Ya'aqov**. He was one of the ten kings appointed for an hour, but he was also directly responsible for murdering **the brother of Yahusha HaMashiach**. *Yes*, murder. Even the citizens of Yerushalayim thought so, as his execution was illegal.

In the *Antiquities of the Jews* (Book 20, Chapter 9) first-century historian Josephus states that Jesus ben Damneus was made high priest after the previous high priest, Ananus son of Ananus, was removed from his position for executing James the brother of Jesus of Nazareth (James the Just).<sup>[2]</sup> This occurred after a large number of Jews complained and petitioned the king. Jesus ben Damneus himself was deposed less than a year later.

Apparently, Ananus bar Ananus was removed from his position of High-Priest for the execution of Ya'aqov. **King Herod Agrippa II** is personally responsible for scooting his caboose from office. Talk about calling the kettle black. And who replaced him? Somebody named Yahusha ben

Damneus. And isn't it ironic, don't you think? *It's like rain on your wedding day.*

Well, here's a list of the 10 generals and the territories they were oversee in preparation for war with Rome.

1. Joseph, the son of Gorion (Governor of Jerusalem)
2. Ananus, the high priest (Governor of Jerusalem)
3. Jesus, the son of Sapphias, one of the high priests (Idumaea)
4. Eleazar, the son of Ananias, the high priest (Idumaea)
5. Niger, the then governor of Idumea (Idumaea)
6. Joseph, the son of Simon (Jericho)
7. Manasseh (Perea)
8. John, the Esscue (toparchy of Thamna; "Lydda was also added to his portion, and Joppa, and Emmaus")
9. John, the son of Matthias (toparchies of Gophnitica and Acrabattene)
10. Josephus, the son of Matthias (both the Galilees; "Gamala also, which was the strongest city in those parts, was put under his command")

Again, I know what you're already thinking. These ten kings couldn't possibly be part of the beast when they were in fact fighting against Rome. Oh, were they, now? That's *just* the problem with the *illusion* of choice. The two-hand approach rallies its troops on every side, but both wings ultimately serve the same bird. Government 101.

Yahusha had already exposed the Pharisees and the Temple controllers as the sons of HaSatan (Yochanon 8:4). The ten kings were serving Rome all along. And if you don't believe me, then take another look at Josephus, one of the other ten horns. Clearly, Josephus was a spook. Nobody simply emerges from a cave in Galilee, after commanding his soldiers to suicide en masse, and then accidently manages to become a propagandist for the

Flavians. *Nobody*. He was working for Rome from the very beginning. They all were. The war of the Yahudim was set up to fail, which also explains who they were really at war with. No, not Rome nor the state of Yahudah. They were at war with the Lamb.



#### **PART IV: The *Second* Beast**

VESPASIAN and Titus again. That's who the *second* beast from the land is. Two separate word pictures intended to describe the same thing, but from a slightly different perspective. When Yochanon witnessed the *first* beast rising out of the sea, that was likely another way of saying the *ruach* of the seven kings had come up out of the Abyss. We've been over this already. Review is good though. It was a picture of leviathan, but *also*, resurrection imagery intended to contrast the Lamb of Elohiym.

*Follow* along.

<sup>11</sup> And I beheld another beast coming up out of the earth; and he had **two horns like a lamb**, and he spoke as a dragon. <sup>12</sup> And he exercises all the power of the first beast before him and causes the earth and them which dwell therein **to worship the first beast, whose deadly wound was healed**. <sup>13</sup> And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men. <sup>14</sup> And he deceives them that dwell on the earth by the means of those miracles which he had power

to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Chizayon (Revelation) 13:11-14 [Cepher]

Having read *thus* far, the appearance of a lamb who spoke as a dragon should be self-apparent. The two horns are a father-son duo, and their Messianic comparisons were empowered by the breath of a dragon. Likely seraphim. Perhaps even HaSatan, but who really knows? And what is the purpose of the second beast? To cause “the earth and them which dwell within to worship the first beast, whose deadly wound was healed.” Seems self-explanatory, no?

The arrival of the second beast however should not be strictly relegated to a death and rebirth ceremony. Believe it or not, we’ve just experienced the two-hand approach to magic. The left and the right. Black and white. The checkerboard of dualism. Nero may have been a Master Wizard, but so were his successors. Notice how the second beast arrives from the land? He’s just conquered Yahudah. Yerushalayim is fallen. With the victorious arrival of Vespasian and Titus, the black magic of Nero was overturned in favor of the Flavian dynasty. Don’t get confused though. Remember in *The Wizard of Oz* when Glenda, the witch of the south, helped Dorothy conquer the wicked witch of the west? They’re all witches. Therefore, choose your Caesar, Nero, or Vespasian. They’re different heads of the same beast.

I had earlier thought to bring up the **Ouroboros** without commenting upon it. That was a purposeful decision on my part, but not because the profoundness of its inclusion evaded me. I was simply saving remarks for the present page. For the Ouroboros, you see, is the circular doctrine of death and rebirth. Or an eternal cycle if you will. Plato described the Ouroboros as the first living creature in the universe. An immortal, perfect creature. It should not surprise us to find that the Ouroboros, once translated from the Greek, means ‘tail’, ‘food’, and ‘I eat’. The Ouroboros can most notably be detected in alchemy, wherein Wizards aspire for spiritual transcendence through the death and resurrection of



society. Though we can trace its origins back even further to Mysteries of Isis and the Egyptian Book of the Dead. And who was Cleopatra again but Isis *incarnate*?



An attempt was made to find an actual movie still from ‘The NeverEnding Story’. Specifically, I wanted a photo of the boy flying upon Falcor. My mission was only successful in so much so that I couldn’t pass up the picture of a puppy. I mean, come on. If you could fly on a puppy, you know you would—but I digress. In the NeverEnding Story, the Ouroboros was central to its plot. Though ‘The Nothing’ is deconstructing everything in its path, it is through the boy, Bastian, and the Empress of Fantasia that the creation expands again. Fantasia is an allegory for the astral realm, by the way. And seeing as how Bastian christens the nameless Empress after Aleister Crowley’s Moon Child, that should be the tip-off. The Ouroboros of creation expands again through the act of sex magick.

If you recall, the Empress and Moon Child’s adolescent union in the vagina space fortress quickly materializes the fortune dog-dragon Falcor into a real creature on the material plane. They’ve quite literally conjured a demon. Sex Magick. And so, now that I’ve had time to think about it, I would not recommend taking a ride on a conjured anything, even if it were an adorable puppy.