



## The Glorious Appearing and the Strong Delusion

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MANY of the Pa'al fanboys out there noticed that I made no mention of 2 Thessalonians earlier, particularly when detailing Pa'al's various passages which anticipate the [Glorious Appearing](#). If this is at all like those other thousand instances in my writing career, then they are currently going about social media writing status updates about me snubbing the passage and also how I've been stumped and incapable of answering it, and that 'preterism' or whatever label I've been assigned to this week (last week it was gnostic if I recall) has been defeated once and for all. Oh, believe me, Pa'al's antichrist warning was on my mind. I simply wasn't ready to talk about it yet. There was still too much else to cover.

There were the **seven kings** of Rome needing tended to as well as the **seven Caesars**, and then the lopped off head of the **Leviathan** entered the conversation. [The Glorious Appearing and Leviathan](#). The thing that especially needed conveyed is the paradigm shift between **Julius**,

**Octavian**, and the other three of the first five heads to the **Flavians**, all due to the **suicide of Nero**, which has all the markings of a staged performance. Nero Redivivus. Those same sentiments were likewise conveyed by the left to right hand swap between the first and second beast. The idea was to convey all of these various pinions and cogwheels, maybe even include some of the other working gears that make up the industrious Beast Machine while we're at it, before finally commenting upon the Pa'al passage. And so, you see, I wasn't delaying or anything. I was simply biding my time, waiting upon the right moment to strike.

2 Now we beseech you, brethren, by the coming of our Adonai Yahusha HaMashiach, and by our gathering together unto him, <sup>2</sup> That ye be not soon shaken in mind, or be troubled, neither by ruach, nor by word, nor by cepher as from us, as that the day of Yahuah is at hand. <sup>3</sup> Let no man deceive you by any means: for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup> Who opposes and exalts himself above all that is called Elohiym, or that is worshiped; so that he as Elohiym sit in the Temple of Elohiym, showing himself that he is Elohiym. <sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup> And now ye know what withholds that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way. <sup>8</sup> And then shall that Lawless One be revealed, whom Yahuah shall consume with the Ruach of his mouth and shall destroy with the brightness of his coming: <sup>9</sup> Even him, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> And with all deceivableness of unrighteousness in them that perish: because they received not the love of the Truth, that they might be saved. <sup>11</sup> And for this cause Elohiym shall send them strong delusion, that they should believe a lie: <sup>12</sup> That they all might be damned who believed not the Truth but had pleasure in unrighteousness.

Tasloniqiym Sheniy (2 Thessalonians) 2:1-12

The antichrist was Nero. But then again, he was Vespasian. And while we're at it, Titus. I just dropped three names. Do you see my dilemma? I put these things off for a reason. First and foremost, the biggest tip off that the Lawless One was expected to arrive in their generation comes to us in verse 5. Pa'al had already given them the gory details in person. This was simply a recap of a conversation which we were not a part of, and an abstract one at that. He wasn't willing to relay all those facts again in an open letter which might be apprehended by the authorities. Pa'al was simply reminding them again to be patient and wait for the events which he and probably numerous others had spoken of in private circles to unfold.

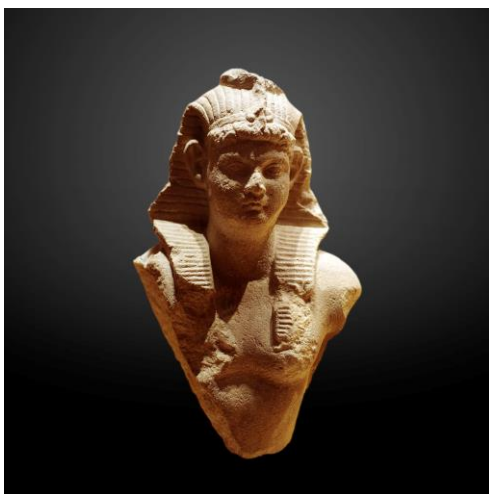
What really busts my buttons is the sheer level of entitlement today. The first-century church was experiencing unprecedented persecution. If the atoning sacrifice and resurrection of Yahusha HaMashiach informed them of anything, it's that they could wait with faithful endurance until he fulfilled the remainder of his campaign promises. It was all supposed to go down within their generation. Meanwhile, the modern reader has the audacity to claim that they were all being told of what they could expect to befall *us* rather than *them*, two thousand years later, the fig tree generation.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle.<sup>[4][5]</sup> Those who see it as a later composition assign a date of around 80–115 AD.<sup>[6]</sup>

Pa'al's brief adventure in Thessaloniki can be read about in Acts 17. He enters a synagogue and begins teaching as was his custom. Some of the Yahudiym believe on Mashiach and many of the women. While staying there as a guest of Iason (Jason), the unbelieving Yahudiym surround his house by night, hoping to drag them out of the house. The short of it is that the brethren send Pa'al and Silas away to Berea, wherein he immediately entered a synagogue, and from there, to Athens, where more synagogues await. It was at Corinth, presumably in **51-52 AD**, that Pa'al penned a quick succession of two letters to the believers of Mashiach.

Why do the secular Scholars claim it was written as a pseudo piece anywhere from the late first century to the early second century then? There are textual reasons and some interesting mix and match theories for sure, none of which concern me at the moment. In their less guarded moments, an honest Scholar will tell you they are slapping at the wall,

seeking a light switch in the dark, and that it is all a guessing game. But then there is the antichrist dilemma. The main reason for why they push the composition of Tashoniqym Sheniy to a later decade is for the same reason that Yochanon's Revelation doesn't show up until the 90's. Because only the pastors are the ones going about detaching the sheep from the reality of Yahusha's generation and convincing them that the events foretold haven't happened yet. Meanwhile, the secular Scholars are reading these books too and going, "Oh crap! Pa'al and Yochanon are talking about Nero and the Flavians, and we can't have that! People might begin to think that the Bible is true! Best to move its composition to a later decade so as to make their predictions more of an afterthought."



The interesting part about the 52 AD date is that Nero became Emperor and **Pharaoh of Egypt** in **54 AD**, two years later at the age of sixteen. The *non* Preterists love to write articles about how Pa'al was warning about him, Nero, in his letter, hoping to convince the Preterists that he was indeed the antichrist they're looking for only to turn around and take a wrecking ball to the entire thing, claiming he couldn't possibly be the culprit because he is never once recorded as having entered the Temple in Yerushalayim. This much is true. It isn't him. Not that he wasn't a man of lawlessness, he most certainly was. The problem as I see it is that the eschatology people aren't thinking fourth dimensionally enough. Nero may have been a head on the Beast but the Beast has more than one head. Don't make me go over all of that again. It will be on the test though just so you know.



I will ask the real man of lawlessness to please stand up, and that person can be found on the front side of coinage. **Titus** was the **seventh** and final head. The reverse of the coin by the way shows a Yahudan man kneeling before his Roman captor, because, as you know, Titus was the grand finale of the Revelation Beast project. Before I pick apart Tasloniqiyim Sheniy for you, it would be good to read more of his backstory. That's something else that I purposely left out when talking about the Flavians. I knew there was more to the tale but made the decision to withhold it for another hour. Before even getting into that though there is one other review matter which I think you will appreciate.

<sup>44</sup> For the **king** had sent cepheryim by messengers unto Yerushalayim and the cities of Yahud that they should follow the strange laws of the land, <sup>45</sup> And **forbid ascending smoke offerings, and sacrifice, and drink offerings, in the Temple; and that they should profane the Shabbaths and feast days:** <sup>46</sup> **And pollute the sanctuary and holy people:** <sup>47</sup> **Set up altars, and Asherah poles, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:** <sup>48</sup> That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: <sup>49</sup> **To the end they might forget the Torah, and change all the ordinances.**

Makkabiym Ri'shon (1 Maccabees) 1:44-49

Assuming you're reading my doctoral thesis in order and your memory is at least as good as mine or better, then you will recall that we've been over

this passage already in the section dealing with Christianity and Satanism's mutual love for pork belly with apple and watercress, or if they're feeling especially feisty, a cherry gravy on top. [Pork Is Still an Abomination](#). Reading that in advance rather than skipping around is finally about to pay off. Though the biggest payoff of all is getting you to shun the carnitas in favor of a clean, less abominable Mexican food option, like beef tacos.

The king in Makkabiym was **Antiochus IV**, and as you can tell, the order of the day was the abomination of desolation, spoken about in Daniy'el 12:11 and Yahusha HaMashiach in Mattithyahu 24:15, as well as hordes of eschatology students. The ultimate purpose was to do away with the Torah of Yahuah. It's the little details.

<p><sup>11</sup> And from the time of the removal of the daily lifting up, and the giving of the <b>abomination of desolation</b>, there shall be a thousand two hundred and ninety days.</p> <p>Daniy'el 12:11</p>	<p><sup>15</sup> <b>When ye therefore shall see the abomination of desolation, spoken of by Daniy'el the prophet, stand in the holy place</b>, (whoso reads, let him understand): <sup>16</sup> Then let them which be in Yahud flee into the mountains: <sup>17</sup> Let him which is on the housetop not come down to take anything out of his house: <sup>18</sup> Neither let him which is in the field return back to take his clothes.</p> <p>Mattithyahu 24:15-18</p>
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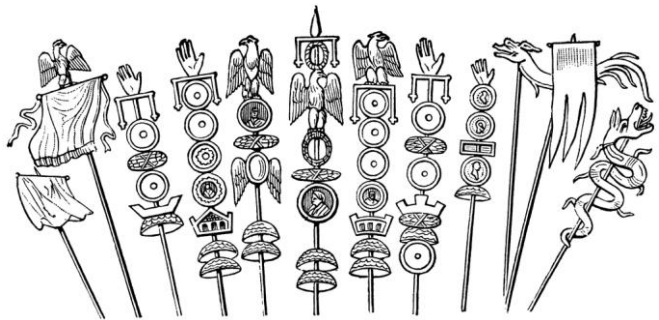
Without getting back into the brunt of my Olivet Discourse commentary again, I once enjoyed Johnny Cash as much as the next man, but if we're dealing with the reality of His-Story, Matthew 24 came knocking on the door a long time ago. There is the 'ye' again. Yahusha is indirectly telling us that they would see the abomination of desolation spoken of by Daniy'el. That person revealed himself in Titus utilizing Antiochus IV as his role model. Yosef ben-Matityahu even lays the case out for us. He tells us precisely how and when it happened, down to the very gate, though very few seem to care to listen.

6 And now the **Romans**, upon the flight of the seditious into the city, and upon the burning of the holy house itself,

and of all the buildings round about it, **brought their ensigns to the temple**, and set them over-against its eastern gate. And there did they **offer sacrifices to them:** and **there did they make Titus Imperator with the greatest acclamations of joy**. And now all the soldiers had such vast quantities of the spoils, which they had gotten by plunder, that in Syria a pound weight of gold, was sold for half its former value.

Wars of the Yahudiym 6:6:1

Originally, 'Imperator' was a title conferred upon a victorious general, which is what Titus was. But then after the reign of Tiberius, the Imperator title was only granted to the Emperor. It's why I stated earlier that Vespasian and Titus were two simultaneous Emperors reigning in partnership together, a regular father and son duo. Try not to overlook the profound fact that he was declared Imperator at the Temple of all places. I mean, had the title been conferred onto me, I might choose my favorite pasta joint for the crowning. Maybe my local corner pub; the sort of place where everybody knows my name. But the Temple in Yerushalayim of all places? Give me a break.



The Zionist based eschatology fanboys love to leave that scene from the movie on the cutting room floor, but then there is also the matter of the ensigns. The Roman legions collected a diverse assortment of ensigns for their marching drills, and guess what they were used for? Take a moment to think about it. While you do, it will also be up to you to differentiate between the Messianic ensign and the Roman ones. I don't always make it easy, do I? Well, you'll have to try your best. Here's a hint. I'm only seeing one Tav in the batch. And that's just the thing about ensigns. Their purpose was one of devotion and loyalty but also of worship. That would explain why the Romans offered sacrifices to them.

The fact that they made Titus Emperor as part of their ceremony is an even clearer indication of the ensign's purpose. Why do I get the feeling that the sacrifice was, *say*, oh, I don't know, a pig or some other unclean animal? It may have even been a hula skirt luau for all I know. Everyone, and not just the Emperor, was getting lei'd among the imu pit.

<p><sup>7</sup> For the mystery of iniquity does already work: only he who now lets will let, until <b>he be taken out of the way.</b></p> <p>Tasloniqiyim Sheniy 2:7</p>	<p><sup>14</sup> And deceives them that dwells 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 <b>they should make an image to the beast, which had the wound by a sword, and that did live.</b></p> <p>Chazon (Revelation) 13:14</p>
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Supposing a preterist inserts 'Emperor Caligula' into Tasloniqiyim Sheniy 2:7, claiming *he* was the one taken out of the way to make way for Nero, then he would be counting the heads on the Seven fingered Beast puppet all wrong. Nero was bad news, but he wasn't the end of the story by any means. The confusion happens because there is such an emphasis on the 52 AD copyright date that Pa'al's publisher supposedly stamped onto the church letter. No, Nero was the one taken out of the way to make way for the Flavians.

That factoid of His-Story becomes most evident when lining up the passage with Revelation 13:15. The second beast sets up an image, or ensigns, thereby directing traffic into the current of Emperor worship. Even though the people of Yahudah held their breath, hoping that the head of the Beast was destroyed after Nero's reign of terror came to an end, Rome was back with a vengeance, and stronger than ever. Titus made sure of that fact.

<p><sup>4</sup> Who opposes and exalts himself above all that is called Elohiym, or that is worshiped; so that <b>he as Elohiym sit in the Temple of</b></p>	<p><sup>15</sup> And <b>he had power to give life unto the image of the beast</b>, the image of the beast should both speak, and cause that <b>as many as</b></p>
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<b>Elohiym, showing himself that he is Elohiym.</b>	<b>would not worship the image of the beast should be killed.</b>
Tasloniqiym Sheniy 2:4	Chazon (Revelation) 13:15

Cross-referencing Tasloniqiym Sheniy 2:4 and Chazon 13:15 with Wars of the Yahudiyim 6:6:1 once again reaps its rewards. Pa'al warned the believers of Thessaloniki of the Lawless One who would sit in the Temple in Yerushalayim and declare himself to be Elohiym. The Caesar you seek is Titus. He was the very individual who gave life to the image of the beast in Chazon 13:15. We further read that anyone who didn't worship the image of the beast would be killed. Well, why do you suppose Titus did what he did in the Temple? He was giving the Yahudim one last chance. Worship him or die.

Pa'al's warning and the arrival of Titus is a locked case if you ask my opinion on the matter. The defense rests. I hand it off to the jury. But before I do, there is one other theological bullet point capable of burning bridges and which nearly all students of eschatology get wrong. Seems like just about everyone falls flat on their face with this one, defiantly so, and enjoys doing it—over and over and over again. It has to do with the strong delusion, and here is what we read about it.

<sup>11</sup> And for **this cause Elohiym shall send them strong delusion, that they should believe a lie:** <sup>12</sup> **That they all might be damned who believed not the Truth but had pleasure in unrighteousness.**

Tasloniqiym Sheniy (2 Thessalonians) 2:11-12

I present for you what appears to be the greatest reason as to why our Christian Controllers are so hellbent on detaching us from the fulfillment of prophecy in 70AD. Connecting those dots will in turn begin to connect others, mainly, this one. The “this cause” being spoken of directs us to the abomination of desolation as well as the burning of the Temple. We know the purpose for doing so in Makkabiym was, and I quote, “to the end [that] they might forget the Torah and change all the ordinances.” Well, that's precisely what happened on the second go-around. It was a resounding success. The Christians of the late-great “planet” Earth advertise the destruction of the Temple as a joy to the world moment in so much that it is proof of the Torah being done away with. *Wrong*. They couldn't be any further from the Truth on this one.

**Your Righteousness is Righteousness Forever *and*  
Your Torah is Truth.**

Tehilliym (Psalms) 119:142

Turns out, the Strong Delusion spoken about in Tasloniqiym Sheniy is a direct cross reference to Psalms 119. In saying that many will believe not in the Truth, he is speaking of those who reject an obedience to the commands found in the Torah. They have believed the lie, that the Torah is done away with. The destruction of the Temple assures them of that apparent fact. When warning about those who prefer unrighteousness, he is speaking of those who reject the very character of Yahuah Elohiym, which is forever and unchanging. Actually, he says they will take pleasure in doing so. I take that to mean they have been given a license to sin. Elohiym isn't bi-polar, guys. He doesn't keep making up his mind over and over again. There is your strong delusion.