



The Netseriyim

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¹² Here is the patience of the qodeshiym: here are they that keep the Commandments of ALAHAYAM, and the faith of Yahusha.

The Vine and the Netseriyim

REVELATION 14:12 just so happens to be the Bible Memory verse of the decade around these parts. It's what I base my entire ministry upon. When the newbies ask, "What are your core beliefs, and also, can I get a chapter and verse to back up your claim?" I point them to that one. There are three separate instances in Revelation when the Accuser is said to be at war with the set-apart, and clearly, getting them to break the Commands of ALAHAYAM is his top priority—or else, how can he accuse? Getting them to deny Mashiach is easier than most think, especially when one

acknowledges that Yahusha not only kept his Father's Commands, all 613 of them, but he also instructed his followers to do the same.

By the way, I've just defined for you the **Netseriym**. Even according to the modern hit pieces of our Spiritual Controllers, the Netseriym are described as those who keep the Father's Commands and the Testimony of Yahusha Ha'Mashiach. This much is true. Except when they do it, they spin obedience to our creator in icky-poo terms, complete with baby-booby names like 'Jew'. They make it out like the slippery slope to Hell is obedience rather than disobedience. The Propaganda Department is regularly featured in these parts but rarely is their target more apparent than with the War on the Netseriym. Pay attention to who would have you disobey the Commands when whispering into your ear: "Did God really say?" Where have we heard that one before?

The fact of the matter is, the Netseriym never recognized any teaching or authority other than Yahusha Ha'Mashiach, or Jesus Christ if you prefer. I for one think that's a novel idea. Go with what the Son of God, the Logos, the Light of the World, and the Lamb has to say regarding Truth rather than a prophet or an apostle who might, *oh, I don't know*, come along in a later decade with a socket wrench, hoping to tweak a thing or two. I mean, I can totally see why the lawless would deplore anyone who goes by Mashiach's words alone. The persecutors of the Netseriym tossed them into the heretic pile because they obeyed the Commandments and ignored their teaching authority, thereby making them uncontrollable.

⁸ Good and upright *is* YAHUAUAHA;
Therefore, He teaches sinners in the way.

⁹ The humble He guides in justice,
And the humble He teaches His way.

¹⁰ All the paths of YAHUAUAHA *are* mercy and truth,

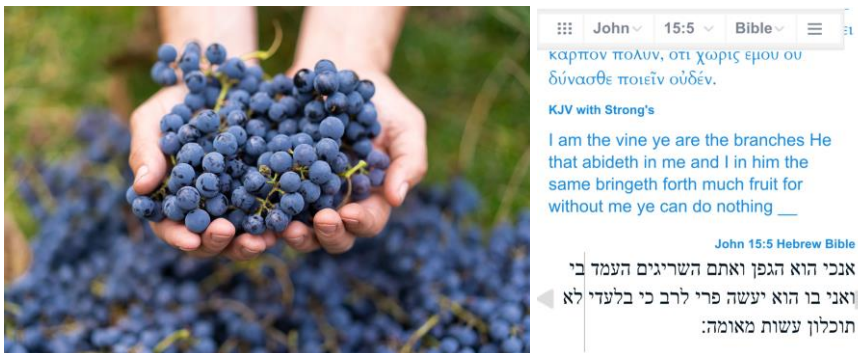
To such as keep [לְנֹצְרִי natsar] His covenant and His testimonies.

¹¹ For Your name's sake, O YAHUAUAHA,
Pardon my iniquity, for it *is* great.

Tehilliym (Psalms) 25:8-11

The word '**natsar**' is a Hebrew one, and as you may have already guessed, can be located all throughout Hebrew Scripture. It is **Strong's Hebrew Concordance 5341** and means "to guard, watch, preserve, and keep." I have just given you one such example. According to Psalms 25:10,

YAHUAHA teaches sinners The Way, His Way being mercy and Truth to those who keep [*natsar*] his Covenant. Those on the wide road of existence will claim they needn't guard, watch, preserve, or keep the Commands of YAHUAHA anymore because of the quote-unquote "New Covenant" which has apparently done away with the old. And so, without even batting an eye, they will ultimately tell you that 95% of the Bible is "Jewish," outdated, no longer the standard of Truth, and certainly not to be obeyed, because apparently, only Satan would want you to do so when trying to convince you that you need to repent and turn to the Bible. Does that make any sense whatsoever? The cognitive dissonance is strong with this one. Pa'al didn't call it [The Strong Delusion](#) for nothing.



Natsar actually has a duo meaning. It means 'to keep' but it also indicates a **branch**. One number over from Strong's H5341 is **H5342**, *netser* [נֹצֵר] which, as I just mentioned, is defined as "a sprout, shoot." That is to say, those who keep his Commands are pictured as the branch of a tree. What happens if they don't keep his Commands? Why, they are removed. Already, numerous Scriptural passages are likely springing to your attention, as the theme of Yashar'el being a tree is consistent throughout, even in Pa'al's letters. And so, here is how Yahusha Ha'Mashiach grafts the two meanings together into one coherent image.

I am the vine; **you are the branches** [αλιμα kléma] The one abiding in Me and I in him, he bears much fruit. For apart from Me **you are able to do** nothing.

Besorah Yochanon (John) 15:5

In the Greek, the word being employed is kléma [αλιμα] which happens to mean the same thing. Believe it or not, there is the Hebrew New Testament, or as we like to say, the '**Renewed** Testament'. I have

personally led studies on the books contained within and am more than happy to report, in the Hebrew, Yochanon 15:5 uses the word ‘netzer’, or contrarily, ‘natsar’ in the Paleo-Hebrew. Really, there’s no reason for a language barrier. If the Hebrew NT is currently not your cup of tea (oh, but it will be), the prophet **Yesha’yahu** (Isaiah) uses the ‘Branch’ word.

11 And there shall come forth a rod out of the stem of Yishai, and a **Branch** [נֶצֶר *netzer*] shall grow out of his roots.

Yesha’yahu (Isaiah) 11:1

Yesha’yahu was prophesying of the coming Mashiach which then, in turn, had Yahusha referring back to Yesha’yahu when making the vine and branches quip in Yochanon 15:5. Actually, **Mattithyahu** did as well.

²³ **And he came and dwelt in a city called Natsareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Netserym.**

Besorah Mattithyahu (Matthew) 2:23

Long ago, way at the bottom of the hundreds of papers I’ve written, I once insinuated that Mattithyahu was perchance referring to a prophetic book which we no longer have in our possession. It just goes to show that I stumbled right over one of those ‘Home Alone’ burglar traps, falling flat on my back. Obviously, Mattithyahu was employing a pun. The pun was intended, probably as a rhetorical effect, to connect the word Branch with the City of the Branch. To quote from Nethan’el: “Can anything good come from the City of the Branch?” Oh, I get jokes. I see what you did there. Funny stuff, Nethan’el, LOL. It’s a wonder that your fallback position of stand-up comedian didn’t work out.

On closer inspection, it seems as though Yahusha was quite literally using a play on words as well when stating in Yochanon 15:5 that you cannot be a watchman of his Father’s Commands unless you first abide in him, behaving as he behaves. Because he is the vine, you see, and a branch would have to be very naughty to think it can originate with the vine or even be grafted into the vine while obstinately disobeying his Father’s Commands. We are not expected to think that way though.

Becoming a Netserym couldn’t be any simpler than that. The sheep hear the voice of their Shepherd, he knows them, and in turn, they follow The

Way which he has provided (Yochanon 10:27-28). And of course, Yahusha can do nothing apart from what the Father does [Yochanon 5:19]. The two are perfectly in sync. Contrarily, it is our Controllers who complicate everything in their attempts to muddle the waters and confuse you into thinking that abiding in Yahusha somehow implies disobeying the very Commands which characterize our Father in heaven. That's a doctrine of demons straight from the pit of She'ol if ever I've heard one. There are no shortage of excuses, and probably hundreds if not thousands of denominational doctrines aimed at giving you an out. But then, from beginning to end, the Bible begins to make a whole lot more sense, and we're talking 20/20 vision, when we finally read and then do what it says. Nope, our Controllers won't like that.

This is the story of the Netseriyim.



The destruction of Yerushalayim in **70 A.D.** I have already mentioned. More like insinuated when dropping a link to another paper, [The Strong Delusion](#), which is a part of a much larger canon involving my research into [The Glorious Appearing](#). Because that's one excuse that keeps coming up again and again *and again* and again. Let's see if I got this right. The original followers of Mashiach kept the Commands but now his followers needn't keep the Commands anymore because the Temple was destroyed, did I get that right?

There are also the "...but Pa'al people..." We shan't forget about them. You've probably heard the one where YAHUAHA's Truth is no longer the standard for righteous living and that 95% of the Bible is disproven

and all because Pa'al says so. *Oh man, what a can of worms.* Well anyways, before the judgement event directed upon those who failed the Revelation 14:12 principle on both counts (rejecting the Commands as well as the Testimony of Mashiah), the Netseriyim were mentioned at the... *wait for it...* trial of **Pa'al**.

For we are having found this man a pestilent fellow, and mover of sedition among all the Yahudiym throughout the world, and **a ringleader of the sect of the Netseriyim**.

Ma'asiym (Acts of the Apostles) 24:5

Am I mistaken or did the Temple Controllers just name Pa'al the ringleader of the Netseriyim? *They did.* The Netseriyim are furthermore described as a **sect**. A sect of what, exactly? Well, if I had to guess, the Netseriyim were an extension of the Hebrew faith rather than some other religion, and it only makes sense that it would be. Supposing Pa'al was another religion then why were the Yahudiym even putting him to trial? That's weird. Sorry, you can't do away with the Torah, which is the very foundation of Yashar'el, and still claim to be the same religion. Therefore, if Pa'al was entering into the synagogues to disrupt the Yahudiym religion, or supposing he had entered the holy places of any other religion to cause sedition, then he should have been put to trial, assuming that is what he was even doing. It wasn't though. The Netseriyim were clearly a sect of the Hebrew faith and Pa'al wasn't doing away with anything. I've covered this already in my [Paul On Trial](#) paper. The Yahudiym were falsely accusing him of doing away with the Torah just as our spiritual controllers do today. There is a conspiracy for you. Pa'al was a patsy.



The Jew Tax

Have you ever heard of **Fiscus Iudaicus**? It is Latin for 'Jewish tax' and was imposed on the Yahudiym after the destruction of Yerushalayim and its Temple in **A.D. 70**. [Wiki](#) has an article on this one, allow me to go over the details. The tax was initially enacted by **Emperor Vespasian** as a revenge tactic against the War peddlers, though it was imposed on all Yahudiym throughout the empire, not just upon those who took part in the revolt. The tax was more like a tithe amounting to **two denarii**, which just so happens to be the equivalent to the one-half shekel that had previously been paid for the upkeep of the Temple, *ouch*. That's not the whole of it though.

Domitian, who ruled between 81 and 96 AD, expanded the *fiscus iudaicus* to include not only born Jews and converts to Judaism, but also those who concealed the fact that they were Jews or observed Jewish customs. Suetonius relates that when he was young, an old man of 90 was examined to see whether he was circumcised, which shows that during this period the tax was levied even on those above the age of 62.^[5] Louis Feldman argues that the increased harshness was caused by the success of the Jewish (and possibly Christian) proselytism.^[9]

I take the time to copy and paste this stuff so that you can't very well claim I'm making it up. Because the Truth is stranger than fiction, can I get an Amen? Vespasian had a son named **Titus**, who succeeded him, but then Titus had a little brother named **Domitian**, and here is what we read about him. Soon after planting his bum on daddy's throne in **81 A.D.**, Domitian thought it a good idea to expand Fiscus Iudaicus beyond converts to Judaism to effect those who simply observed Jewish customs.

What is a Jewish custom, exactly? I bet we could put our heads together and name some. Pascha and Sukkot comes to mind. Those would be two of the feasts of YAHUAHA. How about the **Shabbat**? Sounds suspiciously Jewish. It would be a shame if someone skipped out on the synagogue to avoid the taxman as he snooped around in the ghetto looking to see if any lazy people were taking the day off. But then, the historian **Suetonius** even recalled an old man of 90 who was inspected to

see whether or not he was **circumcised**, *woops*. Look, if there's anything I know about conservatives, it's that they don't like being taxed. What better reason for twisting Pa'al's words into lawlessness than scrimping on a denarii or two. Oh, but there's more.

Domitian's ruling opened the door to possibilities of **blackmail** in Rome and in all **Italy**. Charges of following Judaism were easily made, but difficult to disprove, not least because the practices of certain philosophical sects resembled some Jewish customs. As a result, many people chose to settle with the accusers out of court rather than risk the uncertainties of judicial hearings, thus effectively encouraging the blackmailers.^[11] **Titus Flavius Clemens** was put to death for "living a Jewish life" or "drifting into Jewish ways" in the year AD 95, which may well have been related to the administration of the *fiscus Judaicus* under Domitian.^[12]

The 'Jewish tax' was replete with blackmail. All one had to do was accuse their neighbor of being a "Judaizer" and it was time to lift the toga for the Inquisitor or else pay the temple tax. The *fiscus Judaicus* even led to a certain **Titus Flavius Clemens** receiving the death penalty on the claims of "living a Jewish life." Recognize the name, **Flavius**? Just like a certain **Flavius Yocephus** we know. I just *checked*. **Titus Flavius Clemens** was a Roman politician, but even more so, he was Domitian's **cousin**, *dang*. What happened, he skipped out on the family gathering on **Sol Invictus**, come **December 25**? Asked if it had pork in it at the Baptist picnic? Or perhaps sending out the invite for the Sukkot camping trip got him labeled a Judaizer. We haven't gotten to **Ignatius** quite yet, but when we do, his own blackmail attempts will finally make a whole lot of contextual sense.

The *fiscus Judaicus* was originally imposed on Jews. At the time neither the Romans nor, probably, the **Christians** considered their religion to be separate from Judaism. If anything they would have considered themselves as a **Jewish sect**.^[13] Jewish and non-Jewish Christians would therefore be liable to the tax, Marius Heemstra argues.^[3]

There are so many juicy nuggets in this short read that I'm fighting off the temptation to copy and paste the entire article. That's not my style. I'm just saying, if ever there was an occasion, this might be the one. I mean, check out these informative lines. At the time when *fiscus Judaicus* was enacted, the **Christians did not yet consider their religion to be separate from Judaism**. You mean, they hadn't done away with the Torah yet? To quote the next line: If anything, they would have considered themselves as a **Jewish sect**, indicating that even non-Jewish Christians would have been liable to the tax. Oh gee, I wonder what name they went by. Netseriyim, was it? If being a Torah observant follower of Mashiach is heretical in today's world then the awkward part is that the first century followers of Mashiach were quite heretical, but that's probably none of our business.

The tax measure improved Rome's finances and also worked as a deterrent against [proselytizing](#).^[2] Those who paid the tax did not have to sacrifice to [Roman gods](#).^[2]

One more pimple in the narrative involves not having to sacrifice to the Roman gods. The reason why one wouldn't have to sacrifice to the gods has more to do with whether or not they paid their Jew tax like a good, circumcised kosher fellow. And now, reverse that. Does that also mean those who weren't paying the Jew tax were in reality sacrificing to the gods? It sure does read that way. Sacrifice to Caesar or else get labeled a Judaizer. Hmmm, this sounds more and more like a **Mark of the Beast** situation if you want my opinion on it. I have two separate papers on that which I highly suggest you read, [The Mark of YAH](#) and the [666 Number](#), though [Constantine vs. the Millennial Kingdom](#) is also applicable. I mean, how many Christians got out of the Jew tax by ceasing and desisting from the 613 only to face a resulting sacrifice scenario? Is that what was happening? Were they going with the old "God knows my heart" routine?



Will the Real Ignatius Please Stand Up?

So anyways, the fig tree generation ended in **70 A.D.**, after which there is a lull for a few decades where little to nothing is known of *Christianity, er, I mean, the Netseryim*. And then somebody called **Ignatius of Antioch** arrives on the scene. Antioch identifies a city in Syria from whence he derives whereas the very name Ignatius indicates a changing of the guard. He is said to have been born around **50 A.D.**, with his martyrdom landing sometime around **108**. Tradition paints **Yochanon** as the bishop of Antioch and Ignatius as a disciple of his who, in turn, succeeded him as the next bishop. That would also explain Ignatius' connection with **Polycarp**, seeing as how the bishop of Smyrna was also said to be numbered among Yochanon's apprentices.

I have to say, the claims given to us are odd to say the least, and here is why. There is no evidence that Ignatius had the gospel of Marqus at his disposal. His familiarity with Luqas is inconclusive, and the use of Yochanon, or any of Yochanon's writings or that matter, is unlikely. That last part is particularly puzzling when one considers his claimed pupilage under the apostle. What does seem evident is that Ignatius had given **Mattithyahu's gospel** a read, which is undoubtedly of interest since Mattithyahu was not only written in Hebrew, but it was also the favored

text of the very Netseriym whom Ignatius was attempting to wrestle the keys of the kingdom away from. One thing seems absolutely certain in all of this. For men like Ignatius and **Marcion**, Pa'al was the sole voice of his religion. With a twist of the lemon, the Torah was expected to be interpreted according to Pa'al's writings and not the other way around. And so, you can see what is at stake, and I'm not referring to the stake which Ignatius was possibly tied to, or the steak which he became so as to secure his vision.

The story of Ignatius is a somewhat strange one because we would not even know of his existence had it not been for his supposed martyrdom. He arrives as a blip on the screen only after being sent to Rome in a detachment of ten soldiers and then disappears from the radar again. At a fork in the road somewhere in the midst of Asia Minor, probably Laodicea, his jailers made an impromptu decision. Knowing that he maintained a show of support along the Mediterranean coast, particularly in Magnesia and Ephesus, they changed their itinerary, preferring the northern route through Philadelphia and perhaps Sardis, meeting up at last with Smyrna. Along the way, Ignatius wrote a series of letters. In fact, he wrote **seven** of them. In Smyrna, a delegation was prepared. He then wrote another letter to Rome, alerting Christians to his soon arrival. And then eventually he got around to writing to his fellow alumni, Polycarp. They are as follows.

Ephesians.

Magnesians.

Trallians.

Romans.

Philadelphians.

Smyrnaeans.

Polycarp.

Never let a good death march go to waste, I guess. Better yet, make a parade out of it. His long-winded introduction to the Smyrnaeans includes such personal attributes as being “mercifully endowed with every spiritual gift,” telling us that Ignatius was the total package. Letters were written, messengers were dispatched, and forgive my skepticism when I tell you that something resembling an orchestrated effort appears to have been

underway on the world stage. I'm not saying he wasn't martyred, though maybe that is what I'm saying. I could go either way. Not like my personal conclusions change the facts, but look at me, I'm rambling again. My point is, Rome seemed determined to make a martyr out of him if you get my drift, and as far as his fruit is concerned, I'm not impressed.

One thing is for certain, his letters are of grave importance because they detail for us in unparalleled light the championed view of the early second century. Nearly everyone seems to think his view is the correct view on the basis that it is the winning view and also because he was martyred for committing himself to it, but since when was the road to Rome paved with the narrow Way? His letters were chosen to survive because they serve as a disinformation campaign aimed at leading his readers away from YAHUAHA's instructions in righteous living. While he himself was cast into the role of a Roman criminal, one needn't even read between the lines to see his ambition, which was to remove the Netseriyim from the spotlight once and for all.

¹ See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is administered either by the bishop, or by one to whom he has entrusted it. ² Wherever the bishop shall appear, there let the multitude of the people also be; even as, **wherever Jesus Christ is, there is the Catholic Church.** It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.

Smyrnaeans 8:1-2

Catholic is a Greek word meaning 'universal' or 'all inclusive', and as far as my knowledge goes, you have just been given the very first known reference to it. Look, I am all for respecting the authority of a pastor or a bishop in any given ministry. Contempt or divisiveness is never okay, though we are also capable of voting with our feet, especially when the doctrines of men are being inserted by top brass. Asking for respect is not what Ignatius is doing though. On closer inspection, Ignatius is wrestling

away the authority of Moshe, the Prophets, and Yahusha by inserting Controllers into the situation. In introducing the 'all inclusive' **Catholic Church**, he was seeing to it that the Netseriym were illegitimized and tossed into the outer darkness of man's design because, in his words, without the authority of the bishop God is not pleased and we can do nada, nought, nil, nothing.

Moreover, I urge you to do nothing in a spirit of contentiousness, but in accordance with the teaching of Christ. **For I heard some people say, 'If I do not find it in the archives, I do not believe it in the gospel.'** And when I said to them, 'It is written,' they answered me, 'That is precisely the question.' But for me, the 'archives' are Iesus Christus, the unalterable archives are his cross and death and his resurrection and the faith that comes through him; by these things I want, through your prayers, to be justified.

Philadelphians 8:2

Contextually speaking there is the **Jew tax**. Admit it, Ignatius' desperate attempt to separate from the Torah makes a whole lot more sense now that the Jew tax sprang up. Ignatius wanted a total severing of the Gospels from the Torah in stating that the only unalterable archives are the cross, the death, the resurrection of Iesus Christus, and faith in his accomplishment. Ignatius has just given us a confession. The universal church which he was actively seeking to promote on his 08-Martyrdom Tour held an image of a Christ which did not line up with the Hebrew Mashiach. The Hebrew Mashiach most certainly agreed with the Torah of Mosheh as well as the Prophets, what Ignatius deemed by deductive reasoning the "alterable archives".

And yet here we have "contentious spirits", as Ignatius calls them, who had the audacity to insist that the gospel message needed to line up with the aforesaid. Oh, how dare they! FYI, aside from their obvious **Berean** credentials, always seeking out the Scriptures to test a self-declared prophets' words, the Netseriym have just been identified. Quick review, they are the ones who applied Revelation 14:12 to their daily regimen in following the Commands and the Testimony of Yahusha because severing one from the other was an unthinkable prospect. If not them, then what other people group could possibly be in contention with his Bishop circuit? Let's keep reading to see if the Netseriym thesis is a correct one.

¹ **Do not be deceived by strange doctrines or antiquated myths, since they are worthless. For if we continue to live in accordance with Judaism, we admit that we have not received grace.** ² For the most-godly prophets lived in accordance with Christus Iesus. This is why they were persecuted, being inspired as they were by his grace in order that those who are disobedient might be fully convinced that there is one God who revealed himself through Iesus Christus his Son.

Magnesians 8:1-2

Um, did Ignatius just insinuate that the Torah and the Tanakh were filled with “strange doctrines” and “antiquated myths”? *He did*. He also called the instructions contained within them “worthless”, by the way. That’s one way to end a losing argument, I suppose. He then goes on to rant about the most righteous prophets being those who lived in accordance with his version of Iesus Christus, and obviously, Iesus Christus was far too Greek to be blackmailed with the **Jew tax**, LOL.

Who are these less righteous prophets that he mentions, exactly, and can they be located in the Bible? If I’m adequately understanding his argument, the less righteous are the ones who lived according to “Judaism”, apparently. You know, keeping the feasts, observing the weekly Sabbath, eating clean, Jew tax stuff. He even has the tenacity to claim the true prophets were persecuted on the basis that they did not live in accordance with the Netseriym mentality. Ridiculous. That’s some Grade-A gaslighting, right there.

If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, **no longer observing the Sabbath**, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death — whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Iesus Christus, our only Master — how shall we be able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore, He whom they rightly waited for, having come, raised them from the dead.

Magnesians 9

It really is rather embarrassing, his total lack of education concerning YAHUAHA's instructions in righteous living. Has he never attended the synagogue on Sabbath for a single day of his life? Wait, don't answer that one. I mean, his disdain I get. The contemptuous behavior which he claims of those who keep the Commands is really just a projection of himself. He is the one being contemptuous towards YAHUAHA, the Alahayam of Yashar'el, and in turn, Yahusha Ha'Mashiach, not those who are being obedient to the Instructions. Many Christians share Ignatius' thoughts on this one.

But then to repeatedly claim as his thesis that all true prophets sat around waiting to be instructed by Mashiach, who wouldn't be born for many centuries to come, because the instructions which YAHUAHA had delivered to them on Sinai were worthless, antiquated myths, strange doctrines, blah, blah, blah, and bonk, is cringeworthy at best. Why not just be honest and claim the Alahayam of Yashar'el was the **Demiurge of Platonism** and therefore not to be listened to because that's what the Gnostics were already claiming. It seems to me that a person would have better things to do with their life than become a prophet of YAHUAHA if they thought that way. Well, apparently, the only prophets who were raised from the dead were those who disobeyed the Torah, thereby evading any potential Jew tax. Yes, you heard him right, he just said the **resurrection** had already happened. More **70 A.D.**, propaganda, no doubt. Apparently, those who were taken at Yahusha's [Glorious Appearing](#) over Yerushalayim wore their Sunday best rather than their Sabbath tzitzit. They chose the Mark of the Beast rather than the Mark of YAH and were promptly resurrected along with the lawless Prophets. LOL, LOL, LOL.

¹ Therefore, having become his disciples, **let us learn to live in accordance with Christianity. For whoever is called by any other name than this one does not belong to God.**

² Throw out, therefore, the bad yeast, which has become stale and sour, and reach for the new yeast, which is Iesus Christus. Be salted with him, so that none of you become rotten, for by your odor you will be convicted.

³ **It is utterly absurd to profess Iesus Christus and to practice Judaism.** For Christianity did not believe in

Judaism, but Judaism in Christianity, in which every tongue believed and was brought together to God.

Magnesians 10:1-3

Ignatius may have been the first to coin the phrase ‘Catholic’, though the term ‘Christian’ predates him, appearing once in the Bible. It can be found in Ma’asiym (Acts) 11:26. I will let you look that passage up. Not surprisingly, the original Christians sprang up from Antioch, the city which Ignatius claimed his own. Actually, now that I think about it, I probably should show it to you for discussion purposes.

²⁶ And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. **And the disciples were first called Christians in Antioch.**

Ma’asiym (Acts) 11:26

Simple deductive reasoning tells us that the Torah observant believers of Yerushalayim were not “Christians”. Certainly, it was not a title which they invented, and it is indeed questionable whether or not they would agree to the banner during the remaining decades of their lifetime. If the Torah observant believers of Yerushalayim went by any name, aside from the Netseriyim, it was **The Way**. That is a long-winded discussion best reserved for another paper which I haven’t gotten around to writing yet, and so, I will let you look up those references for yourself on this go-around. [Ma’asiym (Acts) 9:2; 19:9, 23; 22:4; 24:14, 24:22]. Oh, and don’t forget to do a study on ‘The Way’ of YAHUAHA in the Torah and the Tanakh while you’re at it, because that is undoubtedly what they were referring to.

In other news, Yochanon was all about the Torah. He even defined sin as a transgression of the Torah in Yochanon Ri’shon (1 John) 3:4-6. Explain to me again how this guy was a disciple of Yochanon. Time and again, he comes across like a disciple of Pa’al, though I cringe even making that loose connection. Look, I totally get it. I get why the Netseriyim mentality is to toss Pa’al to the curb. Supposing he fails to pass the Devariym (Deuteronomy) 13 Test, then they have every right to do so. Yahusha Ha’Mashiach is our exclusive authority. His words are deemed True and are in total accordance with the Torah. I personally believe Pa’al fell in agreement with the Torah as well but guys like Ignatius certainly aren’t helping. Pa’al was his boy.

Whether Christians started out as Torah observant or lawless in Antioch is anybody's guess, but one thing remains certain. Ignatius helped to define the spirit of Christianity as it appears to us today, which is a total severing from the very religion that it claims to springboard off of. It is a purposeful infiltration of one synchronistic and comprehensive visionary book, The Bible, whereby they twisted and contorted several letters at the end and told everyone not to be obedient to the Commands which proceeded it. The rebellious, sinful hearts of men make a task such as what I've just described easy. But then there is the issue of beguiling one's audience, keeping the ignorant, which Ignatius happens to be doing. I would say: "If only they knew," though the ultimate issue seem to be one of: "If only they wanted to know."

¹ **Stay away from the evil plants**, which are not cultivated by Jesus Christus, because they are not the Father's planting. Not that I found any division among you: instead, I found that there had been a purification.

² For all those who belong to God and Jesus Christus are with the bishop, and all those who repent and enter into the unity of the church will belong to God, so that they may be living in accordance with Jesus Christ.

³ **Do not be misled, my brothers and sisters: if any follow a schismatic, they will not inherit the kingdom of God. If any hold to alien views, they disassociate themselves from the passion.**

Philadelphians 3:1-3

Evil plants, eh? A cleverly spun pun, eh? Those "evil plants" wouldn't happen to be "The Branches", would they? Well, apparently, we are supposed to stay away from them, the evil plants, because the writers of Scripture and those who follow the instructions laid out by the Alahayam of Yashar'el are being schismatic, holding alien views to ~~the tares~~ their usurpers. Don't you just love it how the good guys always end up being the victors in the history books?



The Netseriym, Polycarp, and the Quartodeciman Controversy

[UPDATE 5/27/24: A raise of hands, who else is bothered by the fact that Ignatius wrote a letter to **Polycarp** of Smyrna? I know I am—or rather, have been for a great many years. Polycarp was by all indications a **disciple** of **Yochanon** the **Apostle**. Do I need to write a line-for-line commentary of 1 John (Yochanon Ri'shon)? Yahusha's Talmiyd was Torah to the bone. Which raises the next set of questions: Was Polycarp 'Netseriym' or wasn't he, and if not, how far has the grape fallen from the cluster? Will you be happy to learn that I decided to do some detective work and didn't come up for air empty handed?

You will hear what I've learned, but first, there is the issue of Ignatius' letter. Many suspect it was his last one before reaching Rome. I didn't quote from it. Though had I done so, you would see that his 'Judaizer' talk has suddenly fallen by the wayside, choosing rather to slather his papyrus with honey and butter. Mm-hmm, Ignatius was in the precarious position to write Polycarp, the last documented disciple of an Apostle of Mashiach. He needed to select his words carefully, refraining from anything which would condemn Yochanon's teachings while still coming across as Polycarp's spiritual equal, if not his superior, and above all else,

he desperately sought his help. Oh fine, how about I just quote from a section?

7 Seeing that the Church which is at Antioch in Syria is, as report has informed me, at peace, through your prayers, I also am the more encouraged, resting without anxiety in God, if indeed by means of suffering I may attain to God, so that, **through your prayers, I may be found a disciple of Christ.** ²It is fitting, O Polycarp, most blessed in God, to assemble a very solemn council, and to elect one whom you greatly love, and know to be a man of activity, who may be designated the messenger of God; and to bestow on him this honor that he may go into Syria and glorify your ever active love to the praise of Christ. ³ A Christian has not power over himself but must always be ready for the service of God. Now, this work is both God's and yours when you shall have completed it to His glory. **For I trust that, through grace, you are prepared for every good work pertaining to God. Knowing, therefore, your energetic love of the truth, I have exhorted you by this brief Epistle.**

8 Inasmuch as I have not been able to write to all the Churches, because I must suddenly sail from Troas to Neapolis, as the will of the emperor enjoins, **I beg that you, as being acquainted with the purpose of God, will write to the adjacent Churches, that they also may act in like manner, such as are able to do so sending messengers, and the others transmitting letters through those persons who are sent by you, that you may be glorified by a work which shall be remembered for ever, as indeed you are worthy to be.**

Ignatius to Polycarp 7:1-8:1

So anyways, gone is the 'Judaizer' talk from the Ignatius that we have come to know. Replacing that is an exhortion on the basis that Polycarp has such an "energetic love of the Truth," as he phrases it. That love of the Truth is what I want to get to the bottom of. He even implores Polycarp to intercede for him in prayer so that he might be found a disciple of Mashiach, interesting phrasing. The thought is that Ignatius is simply seeking the courage to go through with his martyrdom, but the

underlying sentiments furthermore describes Polycarp as unparalleled in his familiarity with the purpose of God, being a disciple of Yochanon and all. Again, that is what I want to get to the bottom of. Was Polycarp's understanding of Truth one which embraced the Father's Commands or was he also scared away by the Jew tax?

I would be remiss if I didn't mention Ignatius' promise. Polycarp would be henceforth remembered forever if he transmitted his letters through his personnel, ensuring that there were multiple copies out there. We have before us a second century **chain letter**, LOL. By all indications, Polycarp went along with the scheme, regardless of how he may have felt about them. The irony being that the chain letter worked—it actually worked. I mean, we only know about Ignatius because of Polycarp's call to action. Come to think of it, we wouldn't even have a single written word from Polycarp had it not been for his response letter, which was probably included in the bundle of Ignatius' letters. I would imagine, among his many correspondences, that his other letters were far more inspired, as this one was likely written in haste. I will be sure to highlight the specifics of what is contained within a little later down the turnpike, because when I do, you will see that he not only believed in the coming **Millennial Reign of Mashiach**, but also, the very idea of a physical thousand-year kingdom was almost exclusively a **Netseriym** one.

No time for that now. We are still attempting to wrestle with Ignatius' hatred of Torah obedience, via the Netseriym, and Polycarp's tolerance of him. Were they in league together? I'd say no. Without going into another Bible study, 'Polycarp to the Philippians' shares a common trait with 'Clement to the Corinthians' in that both he and **Clement** were attempting to unify everyone under Mashiach and the Sacred Scriptures, and to stop being divided over the teachings of Kepha verses Pa'al. Polycarp in particular gives ample mention of Pa'al, including quotations, which is indeed stunning, seeing as how he was a student of Yochanon. Was he overcompensating given the circumstances?

I have so many questions and little resolution as I wasn't there and wouldn't know. If only someone were to arrive in my backyard with a time machine phone booth so that I could check on Polycarp's creds for myself. Until that happens, here are my thoughts on the matter. The context has Polycarp living in a time when those who walked out YAHAUAHA's Commands were still hoping to unify the Ekklesia, and were even doing so by example, even if the lawless and the Sabbath

breakers were hellbent on dividing them, blackmailing everyone who didn't go along with their schemes with the "Judaizer" propaganda. Thousands of years later, has anything changed? Consider the *following*.

³ **Pray for all the saints. Pray also for kings, and potentates, and princes, and for those that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest to all, and that you may be perfect in Him.**

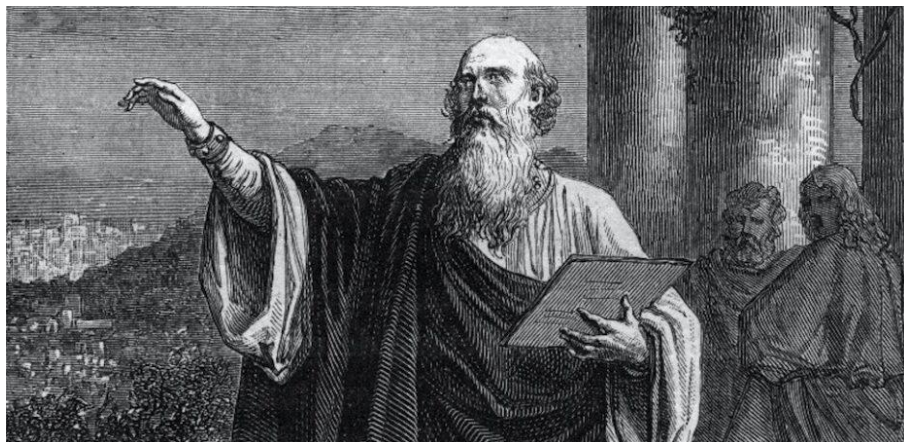
13 Both you and Ignatius wrote to me, that if anyone went from this into Syria, he should carry your letter with him, which request I will attend to if I find a fitting opportunity, either personally, or through some other acting for me, that your desire may be fulfilled. ² The Epistles of Ignatius written by him to us, and all the rest of his Epistles which we have by us, we have sent to you, as you requested. They are subjoined to this Epistle, and by them you may be greatly profited; for they treat of faith and patience, and all things that tend to edification in our Lord. Any more certain information you may have obtained respecting both Ignatius himself, and those that were with him, have the goodness to make known to us.

Polycarp to the Philippians 12:3-13:2

Before ending his letter with a special emphasis on Ignatius, notice how he makes the transition. Supposing you have taken the time to read his entire Epistle, we were earlier instructed to follow Mashiach's example, to restore those who were lost and never forsake an opportunity to do good, lest YAHUAHA be blasphemed. Whereas now, we are to pray for all the saints, but also, for the kings and the princes, particularly those that persecute and hate us, that our fruit may be manifest to all, and that we may be found perfect in Him. When Yahusha was hung from the cross and the Temple Controllers worked up the crowd so that they heaped insults upon him, he prayed to the Father that he forgive them in their arrogance. This was the very heart of Polycarp.

That still doesn't answer the question as to whether Polycarp was numbered among the Netseriym or not. I believe he was. Our one testament to his teachings may be included with the letters of a Sabbath breaker, a Catholic architect, and a Judaizer blackmailer, but that may all

be by design. Misdirection from the Controlled Opposition Department. Think of his countless other correspondences which did not make the cut. Supposing they had survived the Purge, might they have directed us to a Torah obedient Mashiah? I believe they would. You will tell me it's all wishful thinking and conjecture. Perhaps so. It most certainly would have been had I not stumbled upon the Quartodeciman Controversy.



The **Quartodeciman Controversy** involves **Irenaeus** of all people. To be clear, Irenaeus, who lived from **130-202**, wasn't simply the missionary of Gaul and Bishop of Lyons, France. No, Irenaeus happened to be Polycarp's **pupil**. And so, follow the chain of events.

Irenaeus took part in the **Quartodeciman Controversy**. When **Victor I of Rome** tried to force a universal practice of fasting until Easter to supersede the Jewish practice and prevent Christians from partaking of the Passover, **Polycrates** who led the Churches of Asia Minor continued to hold old traditions of the paschal feast. For this reason Victor I wanted to excommunicate Polycrates and his supporters, but this was a step too far for Irenaeus and other bishops.

Prior to his elevation to the **Bishop of Rome**, though the RCC lists him as **Pope Victor I**, Jewish "feast keeping" had been tolerated by those actively seeking Control of the Ekklesia, but no longer. Victor I, whose papacy is said to have lasted from **189-199**, instituted **Easter** as the official celebration of Christ's resurrection. Not only that, but he also enforced a universal practice of **fasting** until the holy day. [Correction: the **Catholic Encyclopedia** claims Easter regulations have existed at least from the time of **Pope Sixtus**, who ruled from **115-124**, **Hadrian** territory, as if the Sixtus in his name isn't suspicious.] In doing so, he hoped to supersede the observance of **Passover** and **Unleavened Bread**, those *icky-pooey* feasts of YAHUAHA found in the Bible, thereby stamping out anyone who kept it. His gaze turned upon **Polycrates**. As the bishop at Ephesus,

Polycrates kept the feasts. That mightn't be a problem except for the fact that Polycrates also appears to have been the leader of the eastern wing of the Ekklesia, including the church of Yerushalayim. The Pope of Rome hoped to make an example of him.

Polycrates was given the sentence of excommunication, *oh dear*. How do you suspect Victor I aimed to carry that one out from his make-believe church in Rome? I mean, one can only speculate how infiltrated the Netseriym would be at this point in His-Story for his ambition to be a success. At any rate, Irenaeus, disciple of Polycarp, writing from behind his pulpit on the other side of the world in Gaul, decided to make join the Quartodeciman controversy by jumping into the ring, but why would he? Because his mentor was a feast keeper.

In his defense, Polycrates wrote a letter.

As for us, then, we scrupulously observe the exact day, neither adding nor taking away. For in Asia great luminaries have gone to their rest, who shall rise again in the day of the coming of the Lord, when He cometh with glory from heaven and shall raise again all the saints. I speak of **Philip**, one of the twelve apostles, who is laid to rest at Hierapolis; and his **two daughters**, who arrived at old age unmarried; his **other daughter** also, who passed her life under the influence of the Holy Spirit, and reposes at Ephesus; **John**, moreover, who reclined on the Lord's bosom, and who became a priest wearing the mitre, and a witness and a teacher, he rests at Ephesus. Then there is **Polycarp**, both bishop and martyr at Smyrna; and **Thraseas** from Eumonia, both bishop and martyr, who rests at Smyrna. Why should I speak of **Sagaris**, bishop and martyr, who rests at Laodicea? of the blessed **Papirius**, moreover? and of **Melito** the eunuch, who performed all his actions under the influence of the Holy Spirit, and lies at Sardis, awaiting the visitation from heaven, when he shall rise again from the dead? **These all kept the Passover on the fourteenth day of the month, in accordance with the Gospel, without ever deviating from it, but keeping to the rule of faith.**

Moreover I also, Polycrates, who am the least of you all, in accordance with the tradition of my relatives, some of

whom I have succeeded-seven of my relatives were bishops, and I am the eighth, and **my relatives always observed the day when the people put away the leaven**-I myself, brethren, I say, who am sixty-five years old in the Lord, and have fallen in with the brethren in all parts of the world, and **have read through all Holy Scripture**, am not frightened at the things which are said to terrify us. For those who are greater than I have said, **“We ought to obey God rather than men.”**

I might also have made mention of the bishops associated with me, whom it was your own desire to have called together by me, and I called them together: **whose names, if I were to write them down, would amount to a great number**. These bishops, on coming to see me, unworthy as I am, signified their united approval of the letter, knowing that I wore these grey hairs not in vain, but have always regulated my conduct in obedience to the Lord Jesus.

Polycrates

So, let me see if I got this right. **Philip** the Apostle and founder of the Eastern Orthodox church kept the feasts. His two virgin daughters as well as his other married daughter kept the feasts. **Yochanon** the Apostle kept the feasts. But then, there he is, **Polycarp** “the Judaizer,” he too kept the feasts. Not to mention **Thraseas**, **Sagaris**, **Papirius**, **Melito**, a succession of bishops and relatives, and a host of contemporary bishops far too great in number to write down onto paper. They all kept the feasts on the days they actually landed upon rather than Sunday observance. Call it a wild hunch, but do you suppose they kept Shabbath as well? I’m sure it’s all a coincidence that the Yerushalayim Church kept the feasts as well. Oh, I’m sure Pope Victor I didn’t have control of Yerushalayim on his mind when demanding that the entire world go lawless.



Polycarp and the Millennial Kingdom

POLYCARP was Netseriym. The matter has been settled in my book. But then, did you know that Polycarp was also an instigator of the Millennial Kingdom? We're talking a physical Thousand-Year Reign of Mashiach, a literal manifestation of his Kingdom upon the earth. Makes sense, seeing as how Yochanon was the one to describe the event in Revelation, and Polycarp was a disciple of his. No, I can't outright prove this to be the case with his one solitary letter. You will have to read my report all the way to the end to see why I've come to my conclusion. There are ample clues however in his epistle to the Philipppians, by which I will now turn to.

2 Therefore prepare for action and serve God in fear and truth, leaving behind the empty and meaningless talk and the error of the crowd, and believing in the one who raised our Lord Iesus Christus from the dead and gave him glory and a throne at his right hand. To him all things in heaven and on earth were subjected, whom every breathing creature serves, who is coming as judge of the living and the dead, for whose blood God will hold responsible those who disobey him. ² **But the one who raised him from the dead will raise us also, if we do his will and follow his commandments and love the things he loved**, while avoiding every kind of unrighteousness,

greed, love of money, slander and false testimony, not repaying evil for evil or insult for insult or blow for blow or curse for curse,³ but instead remembering what the Lord said as he taught: ‘Do not judge, so that you may not be judged; forgive, and you will be forgiven; show mercy, so that you may be shown mercy; with the measure you use, it will be measured back to you;’ and, ‘blessed are the poor and those who are persecuted for righteousness’ sake, **for theirs is the kingdom of God.**’

Polycarp to the Philippians 2

The present teaching doesn’t outright say there will be a physical Kingdom upon the earth, though if you keep reading through to the end, you can see Polycarp’s understanding of the Kingdom as one in which the dead would need to be raised into. Mostly, I wanted to establish Polycarp’s creds, being a “Judaizer” and all. His deduction is that our Father in heaven raised Yahusha Ha’Mashiach from the dead because he was obedient to his Commands. Therefore, we too can share that same promise if we follow his Commandments. Loving the things that Mashiach loved is just a discreet way of saying Yahusha loved “**Jewish things**”, and was therefore taxable, rather than indulging in Nimrodic holidays like Sol Invictus and Easter.

5 Knowing, therefore, that God is not mocked, we ought to live in a manner that is worthy of his commandment and glory.² Similarly, deacons must be blameless in the presence of his righteousness, as servants of God and Christ and not of people. They must not be slanderers, not insincere, not lovers of money, but self-controlled in every respect, compassionate, diligent, acting in accordance with the truth of the Lord, who became a servant of all. **If we please him in this present world, we will receive the world to come as well, inasmuch as he promised that he will raise us from the dead and that if we prove to be citizens worthy of him, we will also reign with him—if, that is, we continue to believe.**

Polycarp to the Philippians 5:1-2

And there it is, Revelation 14:12, the entire Netseriym worldview in a nutshell. Belief in Yahusha and serving ALAHAYAM, via obedience to

the Father's Commands, cannot be severed from the other in this present world. To do so is to jeopardize our being resurrected from the dead into the world to come, wherein we might reign with him. If Polycarp was being discreet, it's likely because he knew that his letter would go out to the Netseriym as well as to the Torah haters. Lest we forget, it was written half a century after the Temple in Yerushalayim was destroyed, and yet, neither he nor Yochanon had received the memo.

7 For everyone who does not confess that Iesus Christus has come in the flesh is antichrist; and whoever does not acknowledge the testimony of the cross is of the devil; and **whoever twists the sayings of the Lord to suit his own sinful desires and claims that there is neither resurrection nor judgement**—well, that person is the firstborn of Satan. ² Therefore, **let us leave behind the worthless speculation of the crowd and their false teachings and let us return to the word delivered to us from the beginning.**

Polycarp to the Philippians 7:1-2

You might be asking yourself: How is the resurrection and judgement tied in with people twisting the sayings of Adonai so as to suit their own sinful desire? I think the answer has much to do with his following quip regarding the worthless speculation of the crowd and their false teachings. He's not referring to the Goyim when in fact the Ekklesia is his concern. Already, they had strayed from The Way. They were embracing false teachings because they were not turning to the Word delivered from the very beginning—wait, what beginning? That's a reference to Barashayath (Genesis). He's telling us to go back to the beginning of the Book and start there, seeking instruction.

The warning is not so dissimilar from the one Kepha gave in regard to those who would twist Pa'al's confused writings so as to justify a lifestyle of Torah transgression, thereby leading to their own destruction. Similarly, the sayings of Mashiach were being twisted in such a way that they were endangering their own resurrection in the world to come. Amazing, since he is addressing the *reported* martyrdom of Ignatius, the Jew hater. And if I had to guess, the worldview of **Augustine** was already being developed by his Controllers, wherein the kingdom was spiritual and Rome was it.

² **All of you be subject to one another and maintain an irreproachable standard of conduct among the Gentiles, so that you may be praised for your good deeds and the Lord may not be blasphemed because of you.**

Polycarp to the Philippians 7:1-2

Admit it, half of you didn't believe me when I said Polycarp wasn't Goy, did you? Well, he wasn't. Goy sounds a lot like Gay, by the way, which is how many of the Goy like it. Have you seen the state of the Goy church as of late? In saying we should be subject to one another so as to maintain an irreproachable standard of conduct among the Goyim, he was referring to Yashar'el. The Catechetical School, which I am about to turn to, developed a theological system whereby they could remain Goy, choosing the seed of Esau rather than Yashar'el, but not Polycarp. Polycarp was educated by Yochanon the Apostle and knew better. Being praised for good deeds is the same thing as not blaspheming YAHUAHA which, by the way, is basically a direct quote from Ya'qura'a (Leviticus) 22:31. I am about to turn there as well. Polycarp knew all about that one as well because he turned to the Word delivered from the beginning.

¹ Anyone who does not avoid love of money will be polluted by idolatry and **will be judged as one of the Gentiles, who are ignorant of the Lord's judgement. Or do we not know that the saints will judge the world, as Pa'al teaches?**

Polycarp to the Philippians 7:1-2

Not a fluke! The Goyim are the ones being judged, telling us that one cannot be truly set-apart unless they cross over to Yashar'el, as it is only the resurrected children of Yashar'el who will reign with Mashiach and serve as judges in the world to come.]

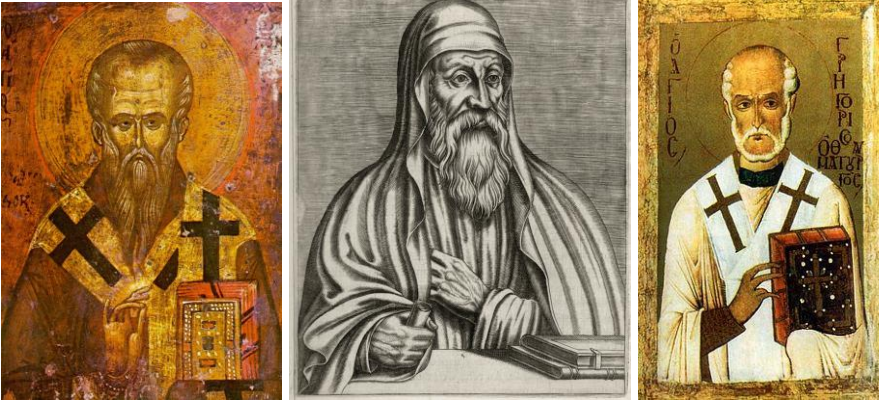


The Netseryim and Yashar'el in His-Story

Does anyone else find it slightly odd that the Apostles were Hebrew, the earliest followers of Mashiach were Hebrew, the goyim became Hebrew on the basis that grafting into Yashar'el was a key component of being Netseryim, but that the “Church Fathers” as we like to call them were by habit either Greek or Roman and not Hebrew? Call it a hunch but I’m thinking there was a flip of the script somewhere along the winding road. As it happens, nearly the entirety of our Greco-Roman “Fathers” also just so happened to be educated at the **Catechetical School** in **Alexandria**. Its other competitor would be the School of **Antioch** and we already know about its famed alumnus.

According to **Jerome**, the Alexandrian school was founded by **Yochanon Marqus**, or rather, John-Mark the Apostle, Kepha’s righthand man with the plan, which I highly doubt. So, the writer of Besorah Marqus ended up in Alexandria, *whoop-de-doo*. I seem to recall there was a lot of running and screaming and hiding during Nero’s reign of terror, not exactly the brightest hour for establishing a University. It is only a little suspicious that we have no actual records. The earliest recorded dean was supposedly **Athenagoras** in **176**, well over a hundred years after the fig tree

generation. He was succeeded by somebody named **Pantaenus** in **181**, but then his successor you've likely heard of.



Clement of Alexandria, not to be confused with the first century **Clement of Rome**, became **Dean** in **190**, which just so happens to be the year that many theorize the school actually started. Take a mental note of that. Other notable theologians with a connection to the school include **Origen**, **Gregory Thaumaturgus**, **Pope Heraclas**, **Dionysius “the Great”**, and **Didymus the Blind**. Jerome and **Basil** were certainly no strangers to the school, and as you will recall, Jerome is the one who claimed John-Mark was the founder.

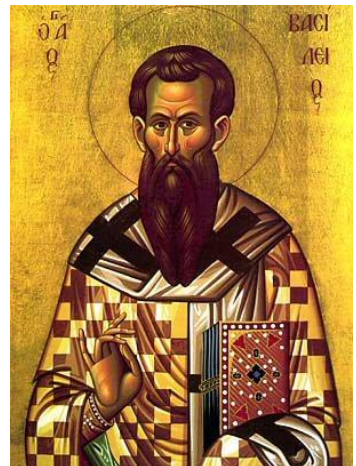
Now, I'm not interested in villainizing every member of the faculty, a guilt by association sort of thing. We are all wrong about a doctrine or two, which is being kind, and I am certainly no exception to the rule. I'm sure the graduates of the Alexandrian school have had many splendid things to say over the centuries. In past papers, I have quoted from them, and I expect to be a repeat offender. I happen to like much of what Origen has to offer. How we judge an individual is not necessarily based upon

rightness or wrongness but the content of their character. Not that I'm shying away from or snubbing the **Sabbath** either, which just so happens to be the Mark of YAHUAHA, the Alahayam of Yashar'el.

That being said, there is a common trait among the church fathers: condemnation of anything which might fall under the *prior* Jew tax and the Netseriyim. These are the same individuals who labored to retain Ignatius' vision for a Catholicism severed from the Torah of YAHUAHA. They retained their identity as Greeks, choosing to be grafted into a Goyim congregation rather than a Hebrew one. How many Christians today will proudly proclaim themselves to be a Gentile? That's not good. In their arrogance, they are claiming they're not yet grafted into the Yashar'el Tree.

When it comes to ditching obedience to the Commands, I have come to find there is no shortage of excuses, the most common one being that the rules needn't be kept if they can be classified as "Jewish." Supposing you find yourself trapped in Torah observance, supposing you don't like obedience or even the face of our heavenly Father which the Instructions in righteous living mirror, then don't worry, another exit, complete with excuses and justification, will come along shortly.

[**UPDATE** 5/23/24: Case in point, I offer the court as well as the jury **Tertullian** for evidence. Tertullian, aka Quintus Septimius Florens Tertullianus, was born in **155** and died in **220**, designating him as one of our earlier "Church Fathers" on the timetable. I had asked you to bookmark Clement's Deanship in 190. They were contemporaries. Clement died in Jerusalem in **215**, just **five** years before Tertullian. He also harkened from **Carthage** which, like neighboring Alexandria, was a landmark Roman providence in northern Africa. Well, in his book, 'Adversus Judaeos', Tertullian reviled the Yahudiym for their apparent failure to understand the Scriptures in the way that he did. After letting his reader know of a recent dispute between a Christian and a **Yahud proselyte**, this is his immediate response.



For the occasion, indeed, of claiming Divine grace even for the Gentiles derived a pre-eminent fitness from this fact, that the man who set up to vindicate God's Law as his own was of the Gentiles, and not a Jew of the stock of the Israelites. For this fact — that Gentiles are admissible to God's Law — is enough to prevent Israel from priding himself on the notion that the Gentiles are accounted as a little drop of a bucket, or else as dust out of a threshing-floor: although we have God Himself as an adequate engager and faithful promiser, in that He promised to Abraham that in his seed should be blessed all nations of the earth; and that **out of the womb of Rebecca two peoples and two nations were about to proceed**, — of course **those of the Jews, that is, of Israel; and of the Gentiles, that is ours**. Each, then, was called a people and a nation; lest, from the nuncupative appellation, any should dare to claim for himself the privilege of grace. For God ordained two peoples and two nations as about to proceed out of the womb of one woman.

An Answer to the Jews 1

As early as the second century, it is quite apparent that the Church Fathers were attempting to steer the ship in a direction which would have them remain in the people group of their birth rather than 'crossing over' if it entailed being grafted into Yashar'el. Wait a second, back up the neighborhood of make believe Trolley. Did Tertullian just claim **Rivqah** (Rebecca) had two sons and that we are to identify as one of them? If I'm not mistaken, their names were **Ya'aqov** and **Esau**. Ya'aqov would be Jacob in modern terms if you need help in the identification process, and he went on to become **Yashar'el**. The Netseriyim are grafted into him— Yashar'el. But then, in the world of checkerboard duality, black and white, that is who Tertullian does not want to be grafted into, Yashar'el. His claim is that Esau is the heritage of the Ekklesia and that he is good enough. Do we need brushing up on our prophets?

1 The burden of the Word of YAHUAHA to El-Yashar'el by Mal'akiy. ² I have loved you, says YAHUAHA. Yet ye say, 'How did you love us?' Wasn't Esau Ya'aqov's brother? declares YAHUAHA. **I loved Ya'aqov,³ but Esau I hated. I turned his mountains into**

a wasteland and left his heritage waste for the dragons of the wilderness. ⁴ **The descendants of Esau may say, ‘We have been beaten down, but we will rebuild the ruins.’** Yet, this is what the YAHUAHA Tseva’oth says: They may rebuild, but I will tear it down. **They will be called ‘the Wicked Land’ and ‘the people with whom the Lord is always angry.’**⁷

Mal’akiy (Malachi) 1:1-4

YAHUAHA loved Yashar’el, whereas Esau he hated. It says he turned their heritage into a waste for the dragons of the wilderness. I have a paper on that one, you know. [Wastelands of the Seraphiym](#). And though they promised to rebuild, YAHUAHA assured Yashar’el that they would always be called ‘the Wicked Land’, that he would always be a people whom he was angry with, and that he would beat down whatever they attempted to rebuild. Yeah, I would say Esau is not the Goy who we should be modeling ourselves after.

Those of you who have read my [Besorah Kepha: Gospel of Peter Commentary](#) have been made well aware that Esau was **Edom**. The **Herod**’s were **Edomites**. Guess what, the Temple Controllers were as well. Yahusha acknowledged that they were children of Avraham but then called them the **seed of Satan**, that’s not a good look. These were the same Edomites who fulfilled the Barashayath 3 prophecy in crucifying the Son of Alahayam, just as Esau wanted to reverse engineer the prophecy when attempting to crush Ya’aqov’s head in the womb. Give it a read. I furthermore showed how the Edomites were identified with **Romulus** and **Remus**, the founders of Rome, the same Romans whom Tertullian was hoping to speak for. Yeah, no, none of this is good. Don’t be an Esau. Just don’t. Say no to drugs. Pharmakia and Esau.

Some centuries later, **Islam** would identify **Yishma’el** (Ishmael) as their boy rather than **Yitschaq** his brother. Yishma’el was **Avraham**’s fleshly son through **Hagar** rather than the promised seed through **Sharah**. [The Divine Conception of Yitschaq](#). What is this theme I’m detecting? Why is everyone so bent out of shape regarding their being grafted into Yashar’el? Do we need to do a little polishing up on Pa’al’s letters?

¹⁷ But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive

tree,¹⁸ do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.¹⁹ Then you will say, 'Branches were broken off so that I might be grafted in'.²⁰ That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.²¹ For if ALAHAYAM did not spare the natural branches, neither will he spare you.²² Note then the kindness and the severity of ALAHAYAM: severity toward those who have fallen, but ALAHAYAM's kindness to you, provided you continue in his kindness. Otherwise, you too will be cut off.²³ And even they—if they do not continue in their unbelief—will be grafted in, for ALAHAYAM has the power to graft them in again.²⁴ For if **you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree**, how much more will these, the natural branches, be grafted back into their own olive tree.

Romaiym (Romans) 11:17-24

Really, you should read the entire chapter. Pa'al is speaking of the mystery regarding **Yashar'el's salvation**, not Esau's. And he is writing to the Romans, ironically, telling them that they are a wild olive tree which can be grafted into the cultivated olive tree. Pa'al is referencing Yechezq'el (Ezekiel) 17:15-23, wherein **Yahudah** and **Ephraim** were two sticks that were promised to eternally become one, hence, a grafting—the Netseriym. There's no mixing of fruit here. You can't graft an apple branch into a plum tree. The analogy of a better 'Goyim Ekklesia', completely separate from the Ekklesia established at Sinai falls flat when we recognize that only olive trees are being discussed, a wild and cultivated one.

Getting back to Tertullian, I have quoted for you chapter 1 of his book, in which he insists we identify with Esau rather than Yashar'el. In chapter 2, he makes the following assertion.

For in this law given to Adam we recognize in embryo all the precepts which afterwards sprouted forth when given through Moses; that is, You shall love the Lord your God from your whole heart and out of your whole soul; You shall love your neighbor as yourself; You shall not kill;

You shall not commit adultery; You shall not steal; False witness you shall not utter; Honor your father and mother; and, That which is another's, shall you not covet. For the **primordial law** was given to Adam and Eve in paradise, as the womb of all the precepts of God.

An Answer to the Jews 2

In order to circumnavigate Yashar'el as his identity, thereby evading the Jew tax, Tertullian creates a completely new theological term for the Ten Commandments. He calls it the **primordial law**, insisting that it existed in the Paradise of Eden. Why am I feeling hungry for primordial soup all of a sudden? I'm assuming he would also assign the Law of Christ into this same quote-unquote "primordial law", and in part, I happen to agree with him. The Law *is* eternal. A covenant given to Avraham cannot be done away with, nor can the covenant given to Yashar'el, by which we are expected to be grafted in. And yes, the Law happens to predate even the dawn of time. I just have one problem. Actually, I have two of them, not to mention **613** others. I numbered the laws on my fingers, which Tertullian includes on his "primordial list," and I'm only counting **eight** of them. There should be Ten. Hmmm, so only Eight of the Commands are eternal, then? Teach me, Tertullian. *I want to learn.*

He conveniently left out the part regarding the **Shabbath**, and also, not taking **YAHUAHA's name in vain**. That second omission might be a rookie mistake, though I'm thinking it's more of a Freudian slip. Because how you do one thing is how you do everything. Allow me to demonstrate.

23 And YAHUAHA, the EVER-LIVING, set forth words in order toward Al Mashaha to declare: "Set forth words in order toward **the sons of Yashar'AL**..."

Ya'qura'a (Leviticus) 23:1

Ya'qura'a 23 is the big scary anthropological chapter regarding the seven feasts of YAHUAHA. They are extensions of the Shabbath and are in fact referred to as High Shabbaths. Tax evaders love to classify them as "Jewish feasts", their argument being that they don't have to participate in something that is Jewish, which the Jewish feasts happen to be, apparently. It's all misdirection though. There are no Jewish feasts in the Torah. The Yahudiym just so happen to be one tribe among **12**, or 13 by some counts. Should I list the others off for you? The others are **Re'even**,

Shim'on, Levi, Zevulun, Yisshakar, Dan, Gad, Asher, Naphtaliy, and Binyamin, with Yoceph and his sister Diynah being represented by Ephrayim and Menashsheh. Which gate will you be entering in New Yerushalayim because there isn't a Goy or Esau option.

And you shall guard My *Matsa'uath* and fashion *ath*-them. I AM YAHUAHA, the EVER-LIVING. **And you shall not profane *ath-my Qudash Name***, but I will be regarded as *QUDASH* in the midst of the **sons of Yashar'AL**.

Ya'qura'a (Leviticus) 22:31

Only one chapter earlier, YAHUAHA commands the sons of Yashar'el not to profane His Holy Name. Well, that's interesting, and not simply because it's one of the Ten. The context here pertains to his ordinances and precepts. Sin is a transgression of the Torah. Choosing disobedience rather than obedience is the same thing as profaning His Name. It's why leaving off 'Profaning the Name' from his "primordial law" comes across like a natural domino effect, seeing as how the Shabbath is also being ignored. Come to think of it, he should have left off the part where it says "you shall love the Lord your God from your whole heart and out of your whole soul" as well, because clearly, Tertullian is only so willing to serve and sacrifice as an Edomite will allow for.

It follows, accordingly, that, in so far as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary.

For the Jews say, that from the beginning God sanctified the seventh day, by resting on it from all His works which He made; and that thence it was, likewise, that Moses said to the People: Remember the day of the sabbaths, to sanctify it: every servile work you shall not do therein, except what pertains unto life. Whence we (Christians) understand that we still more ought to observe a sabbath from all servile work always, and not only every seventh day, but through all time. And through this arises the question for us, what sabbath God willed us to keep? **For the Scriptures point to a sabbath eternal and a**

sabbath temporal. For Isaiah the prophet says, Your sabbaths my soul hates; and in another place he says, My sabbaths you have profaned. Whence we discern that the temporal sabbath is human, and the eternal sabbath is accounted divine; concerning which He predicts through Isaiah: And there shall be, He says, month after month, and day after day, and sabbath after sabbath; and all flesh shall come to adore in Jerusalem, says the Lord; which we understand to have been fulfilled in the times of Christ, when all flesh — that is, every nation — came to adore in Jerusalem God the Father, through Jesus Christ His Son, as was predicted through the prophet: Behold, proselytes through me shall go unto You. Thus, therefore, before this temporal sabbath, there was withal an eternal sabbath foreshown and foretold; just as before the carnal circumcision there was withal a spiritual circumcision foreshown.

An Answer to the Jews 2

You do realize that Tertullian is making this crap up, right? There is no such thing as a “Temporal Shabbath”. It’s another invented doctrine. Chapter and verse, please.

Even more adorable is the part where he incites the prophet Yesha’yahu, specifically the part where YAHUAHA said the sons of Yashar’el were profaning his Shabbath. We have already seen in Ya’qura’a (Leviticus) 22:31 what amounts to. Disobedience. Is the deduction being made that they were profaning his Shabbath in keeping it, and that Tertullian is actually doing everyone a favor in not keeping it, because if he did, he too would be profaning it—is that what he is saying? To even suggest that they were being obedient to what YAHUAHA ordained and that the Alahayam of Yashar’el then gaslit them into saying following his Commands was akin to profaning the holy makes my head hurt. Did Tertullian even appreciate the irony: that YAHUAHA said they were *his* Shabbaths which Yashar’el was profaning and not a temporal one? Looks like we got a cleanup in the second century. It’s going to take more than a mop to absorb that diarrhea up. Seriously, watching the church fathers justify their rebellion and make their arguments is like watching a man drown in water. I would very much like to extend a hand and help him

out of the mire, but I already know what will happen. He will call me baby-boobie names like “Judaizer.”

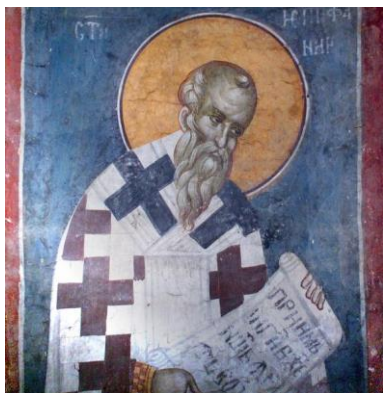
Should you choose to read on, Tertullian agrees that the “temporal Shabbath” lands on the seventh day of the week, the day which ALAHAYAM just so happened to rest on after creation, but then insists that A’dam, Chanoch, Avraham, and Melchizedek were all keeping the true Shabbath, the one which happened to land on **Sunday** rather than the fake “temporal” one. Oh please, God, no, just make it stop. If I’m understanding Tertullian, YAHUAHA instructed Mosheh to have Yashar’el keep a completely separate day from the heavenly one, which had apparently already been established on the first day of the week, just so that he can do away with the seventh day Shabbath and prove the Torah keepers wrong when the Jew tax came along.

Chock it up to the existence of the Netseriym. That’s what I’ve been trying to get at. More evidence of their existence in His-Story. When Tertullian reviled the Yahudiym for their failure to understand the scriptures in the way that he did, was he in fact refuting Yahudiym known to him who in actuality understood what it meant to be grafted into Yashar’el? Or put another way, do the accusations he makes against the Yahudiym in their keeping the Shabbath give evidence of an ongoing debate within his community?



This seems like just as good a time as any to point out [The 613](#). It’s an interactive tool which can be found on my website. It was designed by my wife, **Sarah**, and is intended for rookies and novices alike. Yahusha Ha’Mashiach said the two greatest Commands was Loving YAH and Loving your Neighbor. The entire Ten, as nearly everyone knows, can be

divided into those Two. What most don't realize is that the **613** Commands of the Torah are descriptions of the Ten and the Two. In other words, if you want to know how to love YAHUAHA and your neighbor, then the Torah explains how. I suggest playing around with the 613 tool. Every Command falls under one of the Ten and they come complete with a chapter and verse as well as the translation of your choice. Yashar'el rules.]



Jumping over to **Epiphanius**. He was the bishop of Salamis, living between **320–403**, and this is how he described the Netseriyim.

“We shall now especially consider **heretics** who call themselves **Nazarenes**; they are mainly Jews and nothing else. They make use not only of the New Testament, but they also use in a way the Old Testament of the Jews; for they do not forbid the books of the Law, the Prophets, and the Writings so that they are approved of by the Jews, from whom the Nazarenes do not differ in anything, and they profess all the dogmas pertaining to the prescriptions of the Law and to the customs of the Jews, except they believe in Messiah. They preach that there is but one God, and His Son Yeshua the Messiah. But they are very learned in the Hebrew language; for they, like the Jews, read the whole Law, then the Prophets. They differ from the Jews because they believe in Messiah, and from the Christians in that they are to this day bound to the Jewish rites, such as circumcision, the Sabbath, and other ceremonies. They have the Good news according to

Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written”.

Wow, thanks for considering and thinking about us, Epiphanius, even if only to call us dirty, rotten heretics. Seriously, I'm digging every single description of the Netseriym as he dishes accusations our way. We not only make use of the New Testament, but also the... *gasp*... Old Testament. Yes, the same books contained in the frontal lobe of our Bibles, the very books which the Jews read! Oh, the controversy. He also claims we don't forbid the Torah, the Prophets, nor the Writings from our daily regimen! Say it ain't so! You mean to say the Fourth Commandment still applies? Oh dear. And get this, we profess all the dogmas of the Torah, just as the Jews do, and yet still somehow manage to recognize Yahusha as Mashiach! Who would have ever thought that Mashiach was somehow, oh, I don't know, spoken about in the first two-thirds of the Book. Maybe he was—and hang with me here, I know this is a wild out-there thought—but maybe, just maybe, Moshe spoke of Yahusha because Yahusha was the author of that book.



Now that Epiphanius has outed us as Bible believers, let's turn to **Jerome** to see how he evaluates the situation.

[The Netseriym are] “those who accept Messiah in such a way that they do not cease to observe the Old Law.”

Well, that wasn't so bad, was it? Though I am told he did not intend his critic kindly. *Boo*, then. *Boo* to you, too.



[**UPDATE** 5/27/24: According to the [Catholic Encyclopedia](#), the **Second Phase** of Easter implementation occurred during the **Council of Nicaea** in **325**. Mm-hmm, the one that Santa Clause attended. He sees you when you're sleeping as well as when you're keeping Passover, apparently, knowing if you're naughty or nice and deserving of the ol' Jew tax. Also, *yes*, that is how they phrase it, as the Second Phase. Is there a playbook out there that I'm not aware of? They also refer to it as the "**Easter Controversy**," because 'you so controversial' for being obedient to YAHUAHA rather than your Roman Controllers. Well, the Second Phase is when **Emperor Constantine** threw up his glove into the ring, nope, not a typo. The dude spewed and vomited all over the set-apart when penning his letter, letting everyone who decided to skip out on his Elder Meeting know what the new church policy was.

¹ The great grace of God's power has constantly been increasing, as is evident in the general prosperity of the empire. I therefore decided to make it my aim above all else that one faith, sincere love, and unvarying devotion to Almighty God be maintained among the most blessed assemblies of the catholic church.

² But I perceived that this could only be established firmly and permanently when all of the bishops, or at least the greatest part, were convened in the same place for a council where they could discuss every point of our most holy religion. So, we assembled as many as possible, and I myself was also present as one of you; for I will not deny what I especially rejoice in, that I am your fellow-servant. All points were then minutely investigated, until a decision

was brought to light which was found acceptable to him who is the inspector of all things, and brought a unified agreement, leaving nothing which could cause dissension or controversy in matters of faith.

³ **At the council we also considered the issue of our holiest day, Easter, and it was determined by common consent that everyone, everywhere should celebrate it on one and the same day.** For what can be more appropriate, or what more solemn, than that this feast from which we have received the hope of immortality, should be kept by all without variation, using the same order and a clear arrangement? **And in the first place, it seemed very unworthy for us to keep this most sacred feast following the custom of the Jews,** a people who have soiled their hands in a most terrible outrage, and have thus polluted their souls, and are now deservedly blind. **Since we have cast aside their way of calculating the date of the festival, we can ensure that future generations can celebrate this observance at the more accurate time which we have kept from the first day of the passion until the present time.**

⁴ **Therefore have nothing in common with that most hostile people, the Jews.** We have received another way from the Savior. In our holy religion we have set before us a course which is both valid and accurate. Let us unanimously pursue this. **Let us, most honored brothers, withdraw ourselves from that detestable association.**

⁵ It is truly most absurd for them to boast that we are incapable of rightly observing these things without their instruction. **On what subject are they competent to form a correct judgment,** who, after that murder of their Lord and patricide lost their senses, and are led not by any rational motive, but by an uncontrollable impulsiveness to wherever their innate fury may drive them? This is why even in this matter they do not perceive the truth, so that **they constantly err in the utmost degree, and will**

celebrate the Feast of Passover a second time in the same year instead of making a suitable correction.

⁶ Why then should we follow the example of those who are acknowledged to be infected with serious error? Surely, we should never allow Easter to be kept twice in one and the same year! But even if these considerations were not laid before you, you should still be careful, both by diligence and prayer, that your pure souls should have nothing in common, or even seem to do so, with the customs of men so utterly depraved.

⁷ This should also be considered: In a matter so important and of such religious significance, the slightest disagreement is most irreverent.

⁸ For our Savior left us only one day to be observed in remembrance of our deliverance, that is the day of his most holy passion. He also wished his catholic church to be one; the members of which are still cared for by one Spirit, that is by the will of God, however much they may be scattered in various places.

⁹ **Let the good sense consistent with your sacred character consider how grievous and inappropriate it is, that on the same days some should be observing fasts, while others are celebrating feasts**; and after the days of Easter some should celebrate festivities and enjoyments, while others submit to appointed fastings. For this reason, Divine Providence directed that we put into effect an appropriate correction and establish uniformity of practice, as I suppose you are all aware.

¹⁰ So first, it was desirable to change the situation so that we have nothing in common with that nation of father-killers who slew their Lord. Second, the order which is observed by all the churches of the western, southern, and northern parts, **and by some also in the eastern, is quite suitable**. Therefore, at the current time, we all thought it was proper that you, intelligent as you are, would also cheerfully accept what is observed with such general unanimity of sentiment in the city of Rome,

throughout Italy, Africa, all Egypt, Spain, France, Britain, Libya, the whole of Greece, and the dioceses of Asia, Pontus, and Cilicia. I pledged myself that this solution would satisfy you after you carefully examined it, especially as I considered that not only are the majority of congregations located in the places just mentioned, but also that we all have a most sacred obligation, to unite in desiring whatever common sense seems to demand, and what has no association with the perjury of the Jews.

¹¹ But to sum up matters briefly, it was determined by common consent that the most holy festival of Easter should be solemnized on one and the same day; for it is not at all decent that there should be in such a sacred serious matter any difference. It is quite commendable to adopt this option which has nothing to do with any strange errors, nor deviates from what is right.

¹² Since these things are consistent, gladly receive this heavenly and truly divine command. For whatever is done in the sacred assemblies of the bishops can be traced to divine will. Therefore, once you have demonstrated the things which have been prescribed to all our beloved brothers, it would be good for you to make public the above written statements and to accept the reasoning which has proved itself to be sound, and to establish this observance of the most holy day. In this way, when I arrive to check on your condition, which I have desired earnestly for some time, I will be able to celebrate the sacred festival with you on one and the same day, and will rejoice with you for all things, as **I see that through our efforts divine power is frustrating Satan's cruelty**, and that your faith, peace, and unity are flourishing everywhere. May God preserve you, beloved brothers.

Constantine, the Council of Nicaea

Constantine ends his letter by stating that his doing away of the Passover is frustrating Satan, the Accuser, LOL, LOL, LOL, LOL. I would tell you to stop making me laugh if it wasn't so tragic, having to read a declaration of freedom penned by ~~the Antichrist~~, er, excuse me, I meant Constantine, but not really. He doesn't outright *say* Netseryim when speaking of the

Joos, but he might as well have. The declaration isn't intended for the biological Yahudiyim. It is clearly directed at the Pascha keepers within the Ekklesia. He even admits that the eastern leg of the church, Antioch and Yerushalayim, were still headed up by the Netseriyim. Calling the Revelation 14:12 Netseriyim 'Joos' and then insisting they are incompetent to form a correct judgment *is* laughable since he never once gives a chapter and verse while they have the entire Bible at their disposal. Apparently, everyone at the Council was perplexed as to why two Passovers are celebrated in a year, which just goes to show how little they'd read of the Torah. There are two Passovers.

Anyways, Constantine's dismissal of the first 9/10 of the Book, which he claims to be a defender of, couldn't be made any clearer. In stating that there is a 1/10 percentage of lawlessness in Scripture, I'm giving you Pa'al the Patsy fanboys a participation point, though even Pa'al was Torah observant. And even if he wasn't, or isn't, it just goes to show the insane level of cognitive dissonance out there, that anyone would claim to be a "Bible believer" but then tell people not to believe in it. Does anybody else see the irony, that every author of the Bible was either the House of Yashar'el or Yahudiyim?]



In conclusion, the church was headed up by the spiritual tares whom Yahusha warned us about, but are you really surprised? Oops, I nearly forgot everybody's favorite **Saint—Augustine** of Hippo. [He comes up](#) around here often enough and I'm sure he has something to say about it.

“The true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never understand

the Scriptures and forever will bear the guilt for the death of Jesus.”

No, sir, I be guess'n wrong again. Mesa thought Masta might'n reason wit' me in da Big Howse, but da Hebrew man is-a too stupeed to howd a talk'n wit em, being so Joo in de head and all. Looks like there were still Netseriym in Augustine's day, refusing to take their medicine like a good boy. They just go on in their persistence, obeying the Commands put forward by YAHUAHA against the advice of Augustine and the Church, how dare they. Can you believe it? They keep the Sabbath and avoid the Boston butts. Must be bearing the guilt for the death of Yahusha Ha'Mashiach, then. Yes, that must be it.

[UPDATE 5/23/24: Is it too late to point out that the very word 'Hebrew' does not incite a 'Jew'? It is indicative of **'crossing over'**, just as Avraham had already done.

¹³ And there came one that had escaped, **and told Avram the Hebrew** ...

Barashayath (Genesis) 14:13

I think we are all aware that Avram was not a Yahud. His great-grandson would, one of them in the very least. He was however a Hebrew. There is an ongoing debate as to what classifies a Hebrew. Some would say a Hebrew is indicative of an ethnonym such as a son of Shem, per chance even a Phoenician, and this may turn out to be true in the more general sense. I am in agreement however with those who hypothesize that a Hebrew describes a migrant 'from across the river', being especially indicative of one who has crossed over. It is certainly interesting to see Augustine compare the prototype Hebrew to Judas Iscariot then, ain't it? Time and again we see the tares blame shifting, projecting themselves onto others, villainizing the people of YAHUAHA so as to make themselves the model citizen.

In the game of 'Red Rover', Christians love to hold hands and call "the Jews right over," saddened that they won't come, perplexed that they hold any other understanding of the Bible than the one they've been told or programmed into believing, one in which they are called to be righteous and obedient to the Alahayam of Yashar'el. They just don't get it. No son of Yashar'el would in their right mind return from their crossing point to embrace a lawless Christ. Gentile Christians actually think they are doing Yashar'el a favor in telling them their version of the good news, that the

Instructions in righteous living has been done away with. They will then label the Netseriym ‘heretics’ while the Netseriym just stand there, holding the line and shaking their heads, thinking: ‘Have these people even read the Bible?’]



Either Augustine had his way and placed all the naughty Netseriym in time out or something else happened, because mention of the Revelation 14:12 crowd went suspiciously silent. Were they finally snuffed out? Don't count on it. Augustine died in [430](#), and you probably know my opinion by this point in our relationship. [The Fire Rest of 536](#) initiated the [Fall of Camelot in 537](#) which then brought about the [Year of the Apocalypse in 541](#). The [Millennial Kingdom](#) followed. And by that I'm inciting a physical manifestation of Yahusha's kingdom upon the Earth. I've given my reasons in the [Seven Thousand Year Timeline Deception](#), as well as in countless other papers, and will continue developing them.

Here is an interesting twist to the puzzle. [Bonacursus](#), a [12th-century Cathar](#) who converted to Catholicism, released a confessional report to the people of Milan exposing the quasi-Gnostic nature of the Cathar heresy and also another group which he dubbed the [Pasagian heresy](#). Here is how he described them.

“Let those who are not yet acquainted with them, [please note how perverse their belief and doctrine are. First, they teach that we should obey the Law of Moses according to the letter - the Sabbath, and circumcision, and the legal precepts still being in force.](#) Furthermore, to increase their error, they condemn and reject all the Church Fathers, and the whole Roman Church.”

Oh wow, so perverse! Hide yo' wife, hide yo' kids! Think of the scandal! You mean to tell me that people obeyed the Torah and kept the Sabbath and that they were furthermore rejecting the jab-jabby-jab-jab of lawlessness that the boys were cooking up and handing out down at the Augustinian Monastery? Looks like there was some Light in the Dark Ages after all. If Bonacursus is writing a travel brochure then where do I sign up and how much does a one-way ticket cost because they sound like my sort of people.

I'm as suspicious of the timeline as the next suspicious man, and especially question any of these Medieval dates, but one thing is certain. The Netseryim existed. They thrived. They continued on generation after generation. The Light of the Menorah was never darkened, nor was there a time in His-Story when the Ekklesia went extinct. As YAHUAHA told Eliyahu the Prophet, he had his reserve. The Netseryim had the Truth on their side, the whole Truth, our Controllers knew it, and they couldn't handle it. The Truth, that is. Which is why official history is never written in such a way to tell the losing side of the argument. The Victors may still be in Control, but they will have their day.



Christianity vs. the Millennial Kingdom

[UPDATE 5/29/24: Bet you didn't think I'd tie the Netseriyim in with the Millennial Kingdom. You thought you had me a moment ago when I read from a Medieval reference and scratched my head while doing it, unsure about the Timeline. Come on, we all know His-Story has been toyed with. I'm not in the least concerned about sticking the landing with every single Medieval reference.

Just know this is the part where I show you that the **Millennial Kingdom** as a physical manifestation upon the earth was a Netseriyim notion. It has already been established that Yochanon was Netseriyim, and Philip, founder of the Orthodox church, along with his three daughters, were Netseriyim. You'll want to keep them in mind because they will be referenced again. Pa'al the Patsy was Netseriyim. The Ekklesia of Antioch and Yerushalayim remained a stronghold of Netseriyim for centuries. Polycrates was Netseriyim and apparently in deep doo-doo for being one. In his letter, as well as in Irenaeus' intervention, Polycarp was outed as Netseriyim, among a host of others, far too many to list. Polycarp, of course, was a disciple of Yochanon, by which we come to learn of another disciple of Yochanon, **Papias, Bishop of Hierapolis**. Rather than leave you hanging, we might as well have it out. Yup, he too was **Netseriyim**.

Most of what we know about him comes to us by way of **Eusebius, church historian** under **Constantine**, by which the following quote is a derivative of his. My intent is not to recover every known detail regarding Papias' life, but rather, to establish his credentials, and afterwards, make the Netseriyim and Millennial Kingdom connection.

1 Irenaeus and others record that John, the theologian and apostle, survived until the time of Trajan. After this Papias of Hierapolis and Polycarp, bishop of Smyrna, both of whom had heard him, became well known.

2 At this time there flourished in Asia, Polycarp, the disciple of the Apostles, who had been appointed to the office of bishop of the church in Smyrna by the eyewitnesses and ministers of the Lord. ² At this time Papias, who was himself bishop of the diocese of Hierapolis, became well known.

3 Five books of Papias are in circulation, which are titled *Expositions of the Sayings of the Lord*. Irenaeus also mentions these as the only works written by him, saying something like this:

“Papias, a man of the early period, who was a hearer of John and a companion of Polycarp, bears witness to these things in writing in the fourth of his books. For there are five books composed by him.”

Fragments of Papias 1-3

So far, what have we learned? Irenaeus was personally acquainted with Papias on the basis that he was alighted with Polycarp, being spiritual kin. The two were personally appointed by eyewitnesses of Mashiach, and Papias, like Polycarp, was instructed at the feet of Yochanon. Though we still don't know much of Polycarp's writing habits, Papias wrote a whopper of a book, complete with the provocative title: 'Expositions of the **Sayings of the Lord**'. Did you catch the part where it ended up being a **5 Volume** set? You mean to tell me there's a collection of 5 books floating around out there which purports to collect sayings of Yahusha Ha'Mashiach from those who personally heard him speak? Um, yes please. Eusebius, writing during the lifetime of Constantine, says they're still in circulation. Still in circulation implies they could be picked up at the local bookstore, biography section. Where can I purchase my copies?

Take my money. I'll take several of them. How about I just throw my wallet at you?

Oh wait, they've been scrubbed, haven't they? You've got to be kidding me. A guy is personally instructed at the feet of Yochanon and faithfully takes up the pen to record the sayings of Mashiach from the generation which heard him in person, and they did it. They really did it. There was a book burning for all 5 Volumes and I wasn't invited. Makes you wonder what was contained within. The original hearers and doers of Mashiach wouldn't happen to be Netseriy, would they? Well, let's see what else we can glean from the man. The following quotation comes from **Jerome**, who was still kicking until **420**, telling us that Papias survived at least until the late fourth or early fifth century.

7 Papias, a hearer of John and bishop of Hierapolis in Asia, wrote only five books, which he titled *An Exposition of the Discourses of the Lord*.² In them, when he asserts in his preface that he is not following diverse conjectures but has the apostles as his authorities, he says:

³ "I used to inquire about what Andrew of Peter had said, or Philip or Thomas or James or John or Matthew, or any other of the Lord's disciples, and what Aristion and John the Elder, disciples of the Lord, were saying. ⁴ For books to read are not as useful to me as the living voice sounding out clearly up to the present day in the persons of their authors."

Fragments of Papias 7:1-4

So, it wasn't simply sayings of Yahusha Ha'Mashiach which filled his five-volume epic, but those of Andrei, Kepha, Philip, Ta'om, Ya'aqov, Yochanon, and Mattithyahu, among other Talmidiym. *The dirty dozen*. He also mentions an **Aristion** and **Yochanon the Elder**, whom he knew in person. They are claimed to have been personal Talmidiym of Mashiach, though not the Twelve, and a common consensus is that Yochanon the Elder was the author of 2 and 3 John, or Yochanon Sheny and Yochanon Sheliyshiy in Hebrew. Just so we're clear, Pa'al was never instructed by Mashiach in person. His sayings fill **12** books of the NT, **13** by some estimates. Contrarily, the actual quotations and teachings of those who did learn from Mashiach in person are suspiciously absent, hmmm.

Papias' quip regarding his preference to be schooled by actual people, in this case, those who had been personally instructed by Yahusha rather than the books being written, appears to be what irked the Circus Fathers the most. It may not have been abundantly clear when quoting from Eusebius, but the church Father's were totally embarrassed by Papias. They wanted him removed from the discussion, as if that's not evident by their resounding success. You see, the Church Fathers wanted to claim an **Apostolic tradition**, and eventually, a **Papal tradition**, using their teachings, and obviously, the teachings of the Netseriym didn't fit the mold. They had to go.

Rather than jumping to the usual predictable conclusions, which tend to turn out correct more often than not, let's keep scrounging around in the ash pile, see what the CSI team can dig up.

14 The blessing thus foretold undoubtedly belongs to the times of the kingdom, when the righteous will rise from the dead and reign, when creation, too, renewed and freed from bondage, will produce an abundance of food of all kinds from the dew of heaven and from the fertility of the earth, just as the elders, who saw John the disciple of the Lord, recalled having heard from him how **the Lord used to teach about those times and say:**

²“The days will come when vines will grow, each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch ten thousand twigs, and on each twig ten thousand clusters, and in each cluster ten thousand grapes, and each grape when crushed will yield twenty-five measures of wine. ³ And when one of the saints takes hold of a cluster, another cluster will cry out, ‘I am better, take me, bless the Lord through me.’ ⁴ Similarly a grain of wheat will produce ten thousand heads, and every head will have ten thousand grains, and every grain ten pounds of fine flour, white and clean. ⁵ And the other fruits, seeds, and grass will produce in similar proportions, and all the animals feeding on these fruits produced by the soil will in turn become peaceful and harmonious toward one another, and fully subject to mankind.”

Fragments of Papias 14:1-5

I went ahead and took out the highlighter as well as the red marker for you, making sure to illuminate the entire passage, you're welcome. Can I get an *amen*. Somebody—anybody? I don't usually ask for an '*amen*', but come on, that wasn't simply an '*amen*' moment, it was aw-mane-a-maz-za-zing-awesome. It just so happens to be a direct quote from 'The Lord', aka YAHUAHA in the person of Yahusha Ha'Mashiach, telling his hearers about what they could expect in the coming Kingdom. We're talking Thousand-Year Reign territory, the Millennial Kingdom, and just a taste of what we might otherwise find in Papias' five-volume set. It wasn't simply a spiritual kingdom. Yahusha spoke of a fully realized physical one.

Makes one weep for what was lost, don't it? And why, pray tell, do we even have this savory quote to go by? Well, the person who happens to have scribbled it down is none other than Papias' old college buddy, **Irenaeus**. Irenaeus was fascinated by Papias' work. He knew Papias personally, could attest to his fruit, and believed the resulting words of his lifetime research to be accurate.

Mind you, Papias wasn't simply speaking to one or two individuals and then twisting their words with fill-in-the-blank conjectures. The guy was playing traffic cop, lighting up the red and the blue for every single witness who passed his way, taking down their statements for his record keeping. He'd even hound them down when he could. Papias delivered for us a cloud of witnesses, and from what I can tell, it wasn't contradictions which had the Church Father's up in arms. No, it was the unified vision of the Apostles and the Elders under them which irked them so, particularly their Netseriyim vision. And topping the list was the Millennial Kingdom. Returning once more to Eusebius.

¹¹ The same writer [*Papias*] has recorded other accounts as having come to him from unwritten tradition, certain strange parables of the Lord and teachings of his and some other statements of a more mythical character. ¹²

Among other things he says that after the resurrection of the dead there will be a period of a thousand years when the kingdom of Christ will be set up in material form on this earth. These ideas, I suppose, he got through a misunderstanding of the apostolic accounts, not realizing that the things recorded in figurative language were spoken by them

mystically.¹³ For he certainly appears to be a man of very little intelligence, as one may say judging from his own words. Yet he was the reason that so many ecclesiastical writers after him held the same opinion, on the grounds that he was a man of the early period—like Irenaeus, for example, and anyone else who has expressed similar ideas.

Fragments of Papias 3:11-13

I will again remind you that the person being quoted from is Eusebius, Constantine's biographer. He criticizes Papias for jotting down mystical sayings by Mashiach only to turn around and claim that Papias was being far too exoteric in describing sayings of a "mystical nature", that being the anticipated Millennial Kingdom. Projecting onto Papias, are we? Apparently, and to quote Eusebius, the man who recorded a five-volume collection of sayings from Mashiach, the Apostles, and Elders, was far too stupid to be bothered with. If only they had left his books on the shelf so that we could be the judge of that. But of course, anyone who believes the Kingdom to be a physical one is falling under the error of the cloud of witnesses who reported to him. In other news, Constantine *was* the Kingdom, and we can't have the Netseriyim rising from the dead to judge their goyim persecutors, now, can we?

12 ...taking their cue from the great Papias of Hierapolis, who was a disciple of the Bosom-Friend, and Clement, from Pantaenus the priest of the Alexandrians, and Ammonius, the most learned scholar, those ancient and earliest interpreters who agree with each other in understanding the whole six days to refer to Christ and the church.

Fragments of Papias 12

Anastasius of Sinai is the one doing the talking this time around. I just want to quick point out that the Six Days teaching belongs to the earliest of interpreters, all of whom agreed with each other, and in turn, had been reared by the instruction of the Apostles. Clement of Rome is numbered among them. I've covered his important part in the 7000 Year Timeline Deception discussion in various other places, particularly as he pertains to the Phoenix. Well then, now that we can confirm they were all Netseriyim, check this quote out.

⁷ He is the one who is said to have promulgated the Jewish tradition of a millennium, and he is followed by Irenaeus, Apollinarius, and others, who say that after the resurrection the Lord will reign in the flesh with the saints.

Fragments of Papias 7:7

A few pages ago I quoted from Jerome but then didn't finish his closing statement. I wasn't ready to go there yet. He too was not a fan. And now, you know the reason why. He was one of them Shabbath "Judaizers", totally unashamed of the "Jew tax". Supposing a Thousand-Year Reign did begin from the years 6000-7000, as the Netseriym claimed, then that would verify the Shabbath, as well as High Shabbath feasts like Sukkot, which would furthermore confirm what every confirming Revelation 14:12 person already knows. The Torah Abides.

Today, there is a great awakening to the notion—and in the very least the stunning possibility—that the Thousand Year-Reign of Yahusha Ha'Mashiach physically manifested upon the earth. Ironically, sentiments such as what I've just described are mostly advocated from those who reject the Torah, the Commands, and the Netseriym lifestyle, wanting nothing to do with YAHUAHA's instructions in righteous living. In fact, many are hoping to silence anyone who would advocate for them. Can they not at least appreciate the irony? They are attempting to silence the very character of Yahusha Ha'Mashiach as well as his Apostles, the Elders, and ALAHAYAM our Father in heaven, just as our Controllers have done, and continue to do.]