



500 Years of the Phoenix

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DISCOVERING the role of the phoenix in the 7,000-year timeline deception came by total accident. I was just sitting around by the poolside, skimming through the pages of the Apostolic Fathers, sipping on some iced tea or something (minding my own business, you know the drill), when I happened upon a passing mention of *the bird*. Seriously, why doesn't anyone tell me this stuff? It's like everyone expects me to dig through the annals of His-story and excavate for myself. It was **Clement of Rome** who let me in on the news. Here is what he has to say on it.

24 Let us consider, beloved, how the Master shows to us continually **the resurrection that is about to be**, of which he hath made our Adonai Yahusha HaMashiach the first fruit, having raised him from the dead.

² Let us look, beloved, at the resurrection that is ever taking place.³ Day and night show to us the resurrection; the night is lulled to rest, the day arises; the day departs, the night cometh on.

⁴ Let us consider the fruits, in what way a grain of corn is sown. ⁵ The sower goeth forth and casts it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Adonai raises them up, and from one seed many grow up and bring forth fruits.

1 Clement 24

Pause. The passage I showed you says nothing about the phoenix, what gives? Hold your horses, we're getting to it. One thing at a time. Rome wasn't built in a day, you know. It probably wasn't even destroyed in a day. Speaking of which, only the untrained eye will fail to recognize what just went down. The timing of the resurrection, according to Clement, was "about to be" rather than hundreds if not thousands of years into the future. That's a given by this point. The immediate return of Yahusha HaMashiach occurred in 70AD, which was furthermore established in my [Glorious Appearing](#) doctoral thesis. In that same paper, I demonstrated to my own satisfaction why Clement was a contemporary of the Temple generation, writing his letters *before* the Temple was destroyed and not decades afterwards.



But then notice what else is going on. Blink and you'll miss it. We are given two examples of the resurrection as a cyclical event. No, it's not simply a one-time affair. Day and night, day and night, day and night—rinse and repeat. The rising and the setting of the sun showcases the reality of the ever-continuous resurrection reset. The other example he offers has to do with the sower and the seed, planting season and harvest. The Mystery religions utilized the same parables though it's not like the Torah didn't institute holy days which lined up with the farmer's calendar. If you're not a friend of metaphors and need this spelled out for you, the

sun in relation to the seeds, that is, then Clement doesn't disappoint. He writes: "the mighty power of the providence of the Adonai raises them up."



The number one question on everybody's mind, or in the very least, the inquiry which has landed in my lap more than any other over the course of my writing career, is how long the fig tree generation of Mattithyahu 24 would have to wait before the kingdom of Mashiach was ushered in. **500 years** after the resurrection of Yahusha is my best guess. At first it was simply a hunch, which in turn quickly became a thesis. My proposal has frustrated the large swath of preterist-Tartarian hybrids who insist the kingdom was brought to fruition as a physical and recognizable entity in the whereabouts of 70AD. I didn't give up though, despite the peer pressure to surrender to the typical Seminary talking points. Some of you may be happy to know that the evidence which I've pulled only continues to impress. Well, here is the part of Clement's letter which involves the phoenix.

25 Let us consider the wonderful sign that happens in the region of the east, even about Arabia.

² **There is a bird which is called the phoenix.** This, being the only one of its kind, lives for **five hundred years**. And when the time of its death draws near, it makes for itself a nest of **frankincense and myrrh** and the other perfumes, into which, when its time is fulfilled, it enters, and then dies.

³ But as its flesh rots, a certain worm is produced, which being nourished by the moisture of the dead animal, puts

forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flies from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

⁴ there, in daytime, in the sight of all, it flies up, and places them upon the altar of the sun, and having done so, returns back.

⁵ The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 Clement 25

Clement did it. He actually did it. I nearly fell out of my chair when reading about the Phoenix being an example but *also* a sign of the impending resurrection event. Which may have been dangerous, seeing as how I was seated near the edge of a pool and the no-dive sign. The Greeks and the Egyptians claimed the Phoenix lived for 500 years. Just before its life expired, the Phoenix would build a nest and then set itself on fire. Then, a new Phoenix would rise from the ashes of the old. You will notice that Clement did not write off the bird as a fairytale for children. No, the Phoenix was a “wonderful sign” that happened in the regions of the east. Namely, Arabia.

Also, the fact that only one Phoenix lived at a time, each in succession to the other, is undoubtedly important to the reset narrative. Its arrival heralded another intricate part of the timepiece (probably in partnership with the Zodiac, seeing as how the sun plays a part), and it appears as though the Elite all knew about it. According to Clement, a newly risen Phoenix would be cause for the priests to “look into the registers of the times and find that it has come at the completion of the five-hundredth year.” If this is true, then we can easily deduce, knowing how 5,500 years had passed from A’dam to Yahusha, that a possible **11** Phoenix’s had already come and gone (if the 500-year event is deemed consistent), leaving only one more before the big event.

So, how many years after Clement’s letter are we looking at then? That would depend of course upon when the last phoenix had been spotted. Will you be happy to know that I discovered when that was? The person who tells us is **Tacitus**. Tacitus lived from 56-120 A.D. and is widely

regarded as one of the greatest Roman historians by the modern Scholars. Well, here is what he says.

28 In the consulate of Paulus Fabius and Lucius Vitellius, after a long period of ages, **the bird known as the phoenix visited Egypt**, and supplied the learned of that country and of Greece with the material for long disquisitions on the miracle. I propose to state the points on which they coincide, together with the larger number that are dubious, yet not too absurd for notice. That the creature is sacred to the sun and distinguished from other birds by its head and the variegation of its plumage, is agreed by those who have depicted its form: as to its term of years, the tradition varies. **The generally received number is five hundred; but there are some who assert that its visits fall at intervals of 1461 years**, and that it was in the reigns, first of **Sesosis**, then of **Amasis**, and finally of **Ptolemy** (third of the Macedonian dynasty), that **the three earlier phoenixes flew to the city called Heliopolis** with a great escort of common birds amazed at the novelty of their appearance. But while antiquity is obscure, **between Ptolemy and Tiberius there were less than two hundred and fifty years**: whence the belief has been held that this was a spurious phoenix, not originating on the soil of Arabia, and following none of the practices affirmed by ancient tradition.

Annals 6:8

Though Tacitus confesses antiquity is obscure on the arrival of the phoenix, he confirms that the bird arrived in Heliopolis for the reigns of Sesosis, Amasis, Ptolemy, and then Tiberius. Recall your History, **Ptolemy** was the successor of **Alexander the Great**, founder of the **Ptolemaic Empire**, and ruled as **Pharaoh of Egypt** until his death in **282**.

But then we have **Caesar Tiberius**. He ruled from **14** to **37** AD. Who was crucified under his reign but Yahusha HaMashiach? That's when the last phoenix event happened according to Tacitus. And what transpired at the crucifixion, again? I have already shown you in other places. Yahusha entered She'ol and freed the ruachoth of dead nephesh. The

resurrection is what happened. It just so happens that Tacitus was troubled by the Tiberius phoenix event. He says it was spurious and not a part of the expected schedule, causing many to speculate that it wasn't official, but we know better. I have also shown you in various places that Yahusha's entire ministry was an Intel operation, known only among top brass in the highest heaven. Not even HaSatan was aware of who Mashiach was when he personally escorted him down to She'ol. The spiritual Elite believed they still had another three hundred years, but no, the phoenix swooped in as a sneak attack and the Patriarchs were rescued from the underworld.

Clement could not have been writing to his Qerioth audience under the reign of Tiberius because he did not take over as bishop of Rome until after Kepha's crucifixion by Nero in the Circus. I am not assuming either. I addressed the decade of Clement's ministry in my Glorious Appearing paper. Tiberius was already long gone by then. And so, Clement could not have very well been pointing to that one as the only resurrection event. No, he was gazing forward to another. The next phoenix reset event which we need to keep an eye out for happens long after the 70AD destruction of the Temple, anywhere from 250 to 500 years, and guess what? I found it. It derives from the Sibylline Oracles, though much like the Clement passage, its context needs to be established.

⁶⁵ Thrice five, enslaving the world from the east

Unto the west, there shall be then a lord
Gray-headed, **having name of the near sea,**

The world inspecting with a nimble foot,
Bringing gifts of gold

⁷⁰ And plundering hateful silver even more,
And stripping it off he shall pick it up.

And he shall have part in all mysteries
Of Magian shrines, display his child as god,
Abolish all things sacred, and disclose

⁷⁵ The ancient mysteries of deceit to all.

Sibylline Oracles 8:56-75

The king who is being referred to is **Emperor Hadrian**. He is the man from the west, having been born in Spain. The bigger tip-off however is the sea, which the Oracle claims he was named after. That would be the Adriatic Sea, a body of water separating Italia from the Balkan Peninsula.

Though the biggest tip-off of all is the adopted child whom he plays dress-up with, claiming him to be a god. **Antoninus Pius** would be that person.



Hadrian happens to be the individual who is stepping upon the woman in the statue. The portrait was dug up in Turkey and is said to be as old as his reign, thereby indicating that it was commissioned by him. You'd think that wouldn't be a good look for the Emperor, but apparently, he was only attracted to the sort of women who "liked" that sort of thing. Then again, he was a flaming homosexual.

Why is Hadrian's appearance in the Sibylline Oracles important? For starters, there is the appearance of the phoenix, which we haven't gotten to yet. But then there are all the preterist-Tartarian hybrids out there, telling me I have it all wrong, and that the kingdom of Mashiach was materialized as a physical reality immediately after the Temple was destroyed in 70AD. What that typically means is, everything we know about history was invented by Jesuits or Benedictine Monks afterwards, and I don't jive with that. That same line of thought leads them to explain how the present-day Jerusalem is not the historical Yerushalayim, and that we are looking for it in the wrong location. The deduction, you see, is that Yerushalayim was completely destroyed, and so, how can there possibly be a fortified going by that name in modern Israel if nobody got around to rebuilding it? Well, I just showed you the presence of Hadrian in the Sibylline Oracles. He existed on the timeline that we're looking at. And it just so happens that Hadrian rebuilt Yerushalayim.



Only when he did it, when he rebuilt [the city](#), it went by another name, **Aelia Capitolina**. What a lame title but whatever. The name change happens to be one of the ways that he attempted to “abolish all things sacred,” according to the Oracle. He wanted to scrub Yerushalayim and its people from His-Story, with Capitolina indicating the new city was being dedicated to **Jupiter Capitolinus** rather than YAHUAHA. I am showing you a picture of the Aedicula in the church of the Holy Sepulcher. Hadrian didn’t build that. Residents of the Thousand-Year Reign did, or Tartarians if you’d like. On the contrary, Hadrian built a Temple dedicated to Jupiter and Venus directly over the tomb. **Jerome** tells us so.

From the time of Hadrian to the reign of **Constantine**— a period of about **one hundred and eighty years**—**the spot which had witnessed the resurrection was occupied by a figure of Jupiter, while on the rock where the cross had stood, a marble statue of Venus was set up by the heathen and became an object of worship**. The original persecutors, indeed, supposed that by polluting our holy places they would deprive us of our faith in the passion and in the resurrection. Even my own Bethlehem, as it now is, that most venerable spot in the whole world of which the psalmist sings: “the truth hat

sprung out of the earth,” was overshadowed by a grove of Tammuz, that is of Adonis; and in the very cave where the infant Christ had uttered His earliest cry, lamentation was made for the paramour of Venus.

Letter 58: To Paulinas: 3



Normally, I would wince at having to sit through one of Jerome’s lectures. His mentioning of both the Holy Sepulcher as well as the Basilica of the Nativity in Bethlehem has my attention though. The Sepulcher is as I’ve already mentioned Tartarian, but then so is the [Basilica](#). Neither are the churches which Constantine built either. They were destroyed at the time when Rome collapsed, a clue. The Basilica was destroyed around **529**, right on cue with my phoenix theory, and then rebuilt before the century was over. We are told it was heavily worked on during the Crusader period. Those additions included two bell towers, which are now gone, as is the bulk of the artwork. Today, the Basilica is stripped down considerably, simplified from the splendor of the dark ages. There is a point to all of this, some of which I’ve already explained, but I still have a second source to offer. **Eusebius** was a personal witness to the archeological dig at the modern Sepulcher site.

Accordingly, they brought a quantity of earth from a distance with much labor, and covered the entire spot:

then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulcher of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could no otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions.

The Life of the Blessed Emperor Constantine 26

The context of this passage has to do with Hadrian and his insistence to bury the tomb of Mashiach under a great mound of earth because it was a pilgrimage site of the set-apart. Aelia Capitolina was founded in 135, only a hundred or so years after the crucifixion. The location of these monuments to salvation would have been passed down from the fig tree generation, which had officially closed only half a century earlier in 70 AD. These are the grandchildren and great-grandchildren of Yahusha's contemporaries we're talking about who were witnesses to Hadrian's burying of the past. Keep reading then. Eusebius has more to say because he was a personal witness of the unearthing project.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, **the venerable and hallowed monument of our Saviour's resurrection was discovered.** Then indeed did this most holy cave present a faithful similitude of His return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Savior clearer than any voice could give.

The Life of the Blessed Emperor Constantine 27

By the way, the church which Constantine built over the sepulcher was destroyed as well. Officially, it was burned by the Persians in 614. Unofficially though, it's totally Tartarian. In fact, the two places which can

be said are Tartarian in modern Israel, hands down, are the Basilica of the Nativity and the Church of the Holy Sepulcher. The land of Yashar'el may have remained a wilderness, as Revelation stated, but Hadrian did exist, Yerushalayim was reconstructed, and these two sites were outposts for those who wanted to worship Mashiach at the sites of his two births. It all fits within the timeline. And so, continuing what you were waiting for, the Sibylline Oracles and our next phoenix sighting.

¹⁷⁵ Then shall the sixth race of the Latin kings
End life at last and scepters leave behind
From the same race another king shall reign,
Who shall rule every land and scepters wield;
And having full power, and by the decrees
Of Alahayam most mighty, shall his children rule,
¹⁸⁰ And of unshaken children is his race;
For thus it is decreed while time moves round,
When there shall be of Egypt thrice five kings.

**Thereafter when the limit of the time of the Phoenix
shall come round, there shall a race**

¹⁸⁵ **Of peoples come to plunder, tribes confused,
Enemy of the Hebrews.** Then shall Ares

Go plundering Ares; and he shall himself

Destroy the haughty threatening of the Romans.

For Rome's power perished then while in its bloom.

Sibylline Oracles 8:175-185

Leaving Hadrian behind us, we come upon a sixth race of Latin kings, beginning with a king who is said to rule every land with a scepter. If I had to guess, our mile-marker is **Constantine**, whose reign began in **306**. I probably should have told you earlier that Jerome is best known for his translation of the Bible into Latin, hence the Latin kings. This same Latin king is also said to have children ruling after him by the decrees of Alahayam, telling us that the timeline continues on, but not too long. Because there is your **phoenix** reset event. It coincides with the people who arrived with one specific purpose in mind, to overthrow Rome, a reference to 476 AD. And as you can see, they were enemies of the Hebrews, an altogether separate category from the Latin kings.

And so, anyways, Rome becomes cinders and ashes, because of the phoenix, obviously, and you'll never guess what happens next. Are you ready for this? I'm ready. Ready as I'll ever be. After another dozen or two

stanzas describing the woes of Rhodes, Thebes, Egypt, Rome, Delos, Samos, and the Persians, all lining up with the dominoes of Rome's destruction, we stumble upon this rather interesting passage.

²²⁰ Later again thereafter there shall come
An evil to the Persians for their pride,
And all their insolence shall come to naught.

**And then a holy Adona of all the earth
Having raised up the dead shall wield the scepter
²²⁵ Unto all ages.**

Sibylline Oracles 8:220-225

Seems pretty straightforward though I'd rather not assume. Would you like me to comment upon it? I can if you feel a statement is needed. The person who rules all of the earth is never mentioned by name, but come on, there is only one person whom I can think of who has raised the dead. An additional clue is that this same individual will wield the scepter unto all ages. Oh fine, I'll bite, how many people can you list off on your fingers who fit those two descriptions? You could lop off nine of my fingers and I still wouldn't be in want of the others if naming suspects were all they were good for.



My final clue is offered to you by way of artwork. Though I will add a fourth qualifier to his identity, based upon what we have already read. He greatly contrasted the Gog and Magog people, the Persians, destroyers of Rome, in that he was a friend of the Hebrews. Well, wouldn't you like to know what happens afterwards? I would. Continuing without interruption then, saving my commentary for afterwards.

²³⁵ How he shall utterly destroy.

Dry land shall bloom together with the leaves
Appearing; and the heavenly firmament
Shall bring to light upon the solid rock
Rainstorm and flame, and much wind on the land,
²⁴⁰ And over all the earth a multitude
Of poisonous sowings. But with shameless soul
Shall they again act, fearing not the wrath
Of God or men, forsaking modesty,
Longing for and greedy tyrants
²⁴⁵ And violent sinners, false, insatiate,
Workers of evil and in nothing true,
Destroyers of faith, on foul speech
In false words; they shall have no fill of wealth;
But shamelessly will they strip off still more;
²⁵⁰ Under the rule of tyrants they shall perish.
The stars shall all fall forwards in the sea,
All one by one, yet shall men see in heaven
A brilliant comet, sign of much distress
About to come, of war and battle-strife.
²⁵⁵ Let me not live when the gay woman reigns,
But then when heavenly grace shall reign within,
And when the holy child shall crush with bonds
The mischievous destroyer of all men,
Opening the depth to view, and suddenly
²⁶⁰ The wooden house shall cover mortals round.
But when the generation tenth shall be
Within the house of Hades, afterwards
The mighty sway of one of female sex;
And God himself shall increase many evils
²⁶⁵ When she with royal honor has been crowned;
And altogether then an impious age.
The sun obscurely looking shines by night;
The stars shall leave the sky; and with much storm
A hurricane shall desolate the earth;
²⁷⁰ And there shall be a rising of the dead;
The running of the lame shall be most swift,
The deaf shall hear, the blind shall see, and those
That talk not shall talk, and to all
Shall life and wealth be common. And the land

²⁷⁵ Alike for all, divided not by walls
Or fences, shall bear more abundant fruits.
And fountains of sweet wine and of white milk
And honey it shall give.
And judgment of the immortal God (great king).

Sibylline Oracles 8:235-279

Mashiach brings with him judgement, by which we are told he shall utterly destroy. There are various ways in which this is accomplished, wind being one such method, but the flame is also mentioned, and that speaks of the melted cities which are being discovered across the greater realm. What is perhaps not so surprising in all of this, though it may throw the romantics for a loop, is the rebellion against Mashiach's Government even after it is established. Securing a thousand years of rest is indeed a heavy stone to be lifted considering the bulk of humanity finds righteousness to be repugnant. Eventually, after what appears to be more desolation of the earth, the dead are raised. But then, for the remaining mortals, the deaf hear, the blind see, the mute talk, and I would assume the lame walk. Wealth is common to all. Cities of shalom welcome open borders. And the land is abundant with fruit, as well as fountains of honey, wine, and milk. Really, they don't teach His-Story like they used to.



An observation I had in the Clement passage which went unmentioned at the time has to do with the frankincense and myrrh association, as it pertains to the phoenix. That wasn't an accident. The Magi from the east were certainly conjured in my thinking. If they haven't for you, then perhaps I can be of assistance. I can only assume that's what Clement was going for. Long before the Magi arrived at Yoceph and Maryam's

doorstep, the frankincense and myrrh along with the gold had been passed down to the Magi through a successive number of hands, originating in Eden. That's what *First A'dam and Eve* tells us, anyways.

31 After these things Alahayam said to A'dam, “**You asked Me for something from the garden, to be comforted therewith,** and I have given you these three tokens as a consolation to you; that you trust in Me and in My covenant with you.

² **For I will come and save you; and kings shall bring me when in the flesh, gold, incense [frankincense], and myrrh; gold as a token of My kingdom; incense [frankincense] as a token of My divinity; and myrrh as a token of My suffering and of My death.**

1 A'dam and Eve 31:1-2

Later on, a dying A'dam would turn to his son Sheth and recount the expected journey and purpose of the items of comfort, which Alahayam had gifted to him from Paradise. *Follow* along.

¹⁶ Then A'dam let his blessing descend upon Sheth, and upon his children, and upon all his children's children.

¹⁷ He then turned to his son Sheth, and to Eve his wife, and said to them, “**Preserve this gold, this incense, and this myrrh, that Elohim has given us for a sign;** for in days that are coming, a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the incense, and the myrrh, with my body in the midst of the earth.

¹⁸ “Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of Alahayam, made man shall come; when **kings shall take them, and shall offer to Him, gold in token of His being King; incense, in token of His being Alahayam of heaven and earth; and myrrh, in token of His passion.**

¹⁹ “Gold also, as a token of His overcoming Satan, and all our foes; **incense as a token that He will rise from the dead and be exalted above things in heaven and things in the earth; and myrrh, in token that He will drink bitter gall; and feel the pains of She’ol from Satan.**

²⁰ “And now, O Seth, my son, behold I have revealed unto thee hidden mysteries, which Elohim had revealed unto me. Keep my commandment, for thyself, and for thy people.”

2 A’dam and Eve 8: 16-20

The passing down of gold, frankincense, and myrrh from the garden signified the death, burial, and resurrection of Yahusha HaMashiach, as well as the promise of his kingdom. But also, of A’dam’s resurrection, along with all the set-apart confined to death, when Yahusha entered She’ol at the bidding of HaSatan. How many years were there between Yahusha’s breaking down the gates of She’ol to rescue A’dam and the anticipated arrival of his kingdom? We’ve been over this already and it was **500 years**, which just so happens to be the lifecycle of the phoenix.





Kind of makes one wonder *why* Phoenix symbology is everywhere in a post mud flood society. But even before that, it was a staple of Renaissance thinking. And even before that, in the Byzantine Empire and Rome and ancient Egypt. And then afterwards, it could be found among the fighting men of Napoleon Bonaparte and Alexander I.



If Napoleon and Alexander I were combatants, as we are told, then their 1812 centennial medal is rather odd, to say the least. The phoenix is the symbol most often associated with alchemy. The Double-Headed Eagle was introduced in France as an emblem by the Scottish Rite of Freemasonry in the early 1760s. The point is everyone emerged from the mud flood with a fondness for the Phoenix. It's almost like the Elite *knew* something.



Today the Phoenix is the symbol of Langley. *Go figure.* I'm sensing a theme here but making these connections are probably none of my business. Anywho, I've included a picture of the CIA's emblem, but the CIA Director, **George H.W. Bush**, who went on to become V.P., and then President (but long before that was seen standing outside of the Book Depository Building), decided to photo-bomb it. The eagle is there. Behind him. You will have to take my word for it.



Here we can even see that the Phoenix is employed by the Vatican, and the Vatican is *proof* that Messiah's Millennial Kingdom hasn't happened yet. That's what I'm often told. It's simply not true though. Messiah's Millennial Kingdom could very well have *physically* happened on Earth and the Vatican's present existence doesn't disprove it. All that really tells me is that *so and so* isn't interested in grabbing a shovel. Sometimes the best thing to do, when it comes discovering the Truth, is dig. Dig and dig and

then keep right on digging. There's a reason why the Beast has gone out of its way to bury it.

If we are living in the season of Satan's deception, specifically the events within Revelation 20, then you probably want to know *where* Rome was hiding. Well, Rome wasn't hiding. What I've been trying to say over and over again is that the fourth beast is long gone. It's been cast into the lake of fire with the rest of them. Babylon, Persia, Greece, and Rome—each in turn. But the beast *still* runs the world, does it not? *Sure*, last I checked. The prophecy of Daniy'el however was only concerned with the four beasts leading up to Messiah. Yahusha HaMashiach brought the fourth beast down. Rome fell. It was already thrown into the lake of fire long ago. It says so right *here*.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Chizayon (Revelation) 19:20

You will tell me that Rome *still* exists, proving that the fourth beasts has not yet been done away with. We'll get to that. *First*, let's re-establish the timeline. After the fourth beast was tossed into the lake of fire, we then see Satan in solitary confinement for the matter of a thousand years.

20 AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: **and after that he must be loosed a little season.**

Chizayon (Revelation) 19:20

How long is the little season? That's the question on everybody's mind. If I had to guess, I'd say **250 years**. Half of the birds' lifespan. Don't get me wrong, there have been 500 years since the last scheduled phoenix appearing, but the first 250 years would have likely been reserved for

rebellion against the kingdom in the period advertised to us as the Renaissance, as well as preparation for his arrival. Also, HaSatan may very well have a release date documented for us in the books. My hunch *says*, **July 4, 1776**. Independence day. The Illuminati were founded that very year. You shall perhaps see why I've begun to consider it hereafter.

I've been digging some more, and wouldn't you know it, discovered something. A text. But not just any text. In 'The Book of the Two Pearls', there is a short section ascribed to Chanok. That's *Enoch* in English. For this reason, it is thusly called 'The Account of Enoch'. Though Chanok presents only ten short verses, what we are given is telling. The fourth beast *returns*. Also, the Phoenix. Hopefully, you caught that. If not, I'll repeat it again. Ready? The fourth beast *returns*. And something about the Phoenix. It's the little details.

You will ask me to verify the validity of *Two Pearls*, and you know I cannot possibly do that. Might as well ask me to verify the writings of Clement. In either case, it can't be done. Though at least we have a subject which Clement could agree upon. Here's what I *do* know. The translator worked from two surviving copies. One was Greek. The other Latin. The mere fact that we have the same account in two separate ancient languages is telling. He therefore transcribed the Greek text into a literal rendering of English, and quite separately the Latin. The following is *both* English versions combined into one smooth telling.

¹ Chanok was shown a vision of the coming deluge. YAHUAHA said, "My servant, Chanok, you must warn the wicked generation that I tend to keep my promise. I will destroy every creation in the land for they have corrupted all that I have made."

² Chanok asked, "Who will survive, my Adonai?"

Elohim said, "I have a chosen vessel that will carry on the pure seed of righteousness. You will be taken before this great destruction comes. Warn the infidels!"

³ Chanok went out to the multitude and said, "Behold, YAHUAHA is coming with ten thousand of his holy ones to mete out judgment to all those who are ungodly. You have sinned a grievous sin and forgotten the creator of the worlds."

⁴ After he said this, the multitude took up arms to kill him. Suddenly, a whirlwind came from heaven, as a storm of fire. Within the whirlwind of fire were seraphim, dragons of the power of Elohim. All who saw this became blind in that moment for their eyes were burned from their sockets.

⁵ Chanok was then taken up into the heavens and disappeared from the land. No one knew where he went. He could not be found, for Elohim took him to an appointed place, even to a place of holy ground.

⁶ In this place, Chanok wrote books about the history of his people, from A'dam until the time of his generation.

⁷ At that time, Elohim showed him a vision of the great Leviathan and Behemoth. These two beasts were stirring up the population in the end of days. Behemoth was a **beast of liberty** and Leviathan was **one of royalty and power**. They began as one beast with a name called **Phoenix**. **The Phoenix died and from the ashes arose these two great beasts**. Behemoth eventually became greater and dictated its laws to the whole earth. It attacked Ishmael continually, even when he did not deserve to be punished.

⁸ Then another beast came up. **It awoke from a slumber**. The beast was a dragon-like beast with ten horns returning to reclaim its two severed heads, that is, Leviathan and Behemoth. The two beasts fought for a while but gave in afterwards. Now the dragon-like beast was again whole and it ruled the whole earth. It placed its seal upon the multitude until one like the son of man came and destroyed the beast.

⁹ After this vision, Chanok was afraid and stricken with awe.

¹⁰ It came to pass that Noah entered the ark and Elohim fulfilled his will.

The Book of the Two Pearls: The Account of Enoch

Perhaps you nearly fell out of your chair as I did. For the record, I have never historically nor literally fallen out of my chair, but this is another one of those occasions where the action was nearly accomplished. Read verse *seven* again and tell me that doesn't describe the United States of America and Great Britain. Who's punishing Ishmael continually today? *Mm-hmm*, the beast of liberty is. That same Behemoth, we are told, becomes the dominant power over the royal Leviathan. Behemoth and Leviathan. We will have to save the profound and practically untold reality of maritime laws and laws of the land for another time.

The keyword in all of this is **phoenix**. Again, I will direct you to verse seven. "The Phoenix died and from the ashes arose these two great beasts." *In review*. A phoenix rising from the flames paints the picture of a fire, obviously, and an entity that was once destroyed but has now been revived. Notice what happens next. *That is*, after the two beasts are risen from the ashy flames of the Phoenix. Verse eight. The beast *of old* awakens from slumber. We are told precisely who that is when Chanok describes him as "a dragon-like beast with ten horns returning to reclaim its two severed heads, that is, Leviathan and Behemoth." In short, Satan is released from prison. Revelation 20.

The lifespan of a Phoenix is 500 years.