



## 500 Years of the Phoenix

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### UPDATES

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.

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

<sup>4</sup> Let us consider the fruits, in what way a grain of corn is sown. <sup>5</sup>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.

<sup>2</sup> **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.

<sup>3</sup> 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;

<sup>4</sup> 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.

<sup>5</sup> 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.

[**UPDATE** 7/25/23: 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.

<sup>65</sup> 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

<sup>70</sup> 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

<sup>75</sup> 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 Mashiah 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.



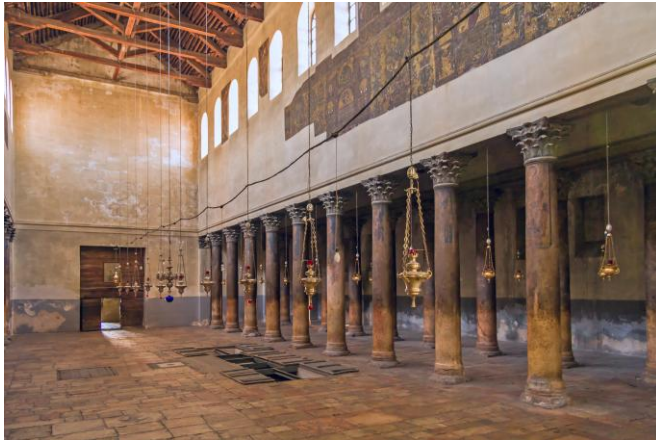
Only when he did it, when he rebuilt [the city](#), it went by another name, **Aelia Capitolina**. What a lame title but whatever. The name change happens to be one of the ways that he attempted to “abolish all things sacred,” according to the Oracle. He wanted to scrub Yerushalayim and its people from 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.

<sup>175</sup> 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,  
<sup>180</sup> 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  
<sup>185</sup> 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.

<sup>220</sup> 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 Adonai of all the earth**

**Having raised up the dead shall wield the scepter**

<sup>225</sup> **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.

<sup>235</sup> 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,

<sup>240</sup> 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  
<sup>245</sup> 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;  
<sup>250</sup> 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.  
<sup>255</sup> 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  
<sup>260</sup> 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  
<sup>265</sup> 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;  
<sup>270</sup> 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  
<sup>275</sup> 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.

<sup>2</sup> 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.

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

<sup>17</sup> 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.

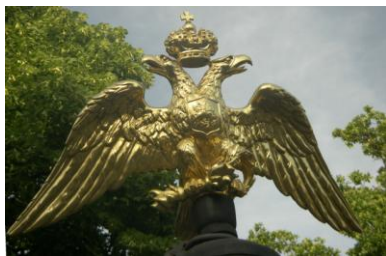
<sup>18</sup> "Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of 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.

<sup>19</sup> "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.**

<sup>20</sup> “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.



## The Phoenix and the Little Season

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 Dani'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*.

<sup>20</sup> 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 beast 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. <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> 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.

<sup>1</sup> 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.”

<sup>2</sup> 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!”

<sup>3</sup> 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.”

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> In this place, Chanok wrote books about the history of his people, from A’dam until the time of his generation.

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> After this vision, Chanok was afraid and stricken with awe.

<sup>10</sup> 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**.



## 500 1000 Years of the Phoenix: The Blessed Land, Middle-Earth, and the Millennial Kingdom

[UPDATE 4/23/25: OOPS, it turns out, the **Phoenix** returns once every **thousand years** rather than twice in a millennium. I was wrong about everything. Well, that original thesis didn't age very well, but not really. It actually turned out far better than I could ever imagine. I had started out telling you that the Phoenix arrives every five-hundred years for its resurrection ceremony, but only because the text insisted that to be the case. The narrative then began to turn in a slightly different direction when I learned, much to the surprise of **Tacitus**, that the Phoenix arrived for a sneak attack somewhere in the whereabouts of **30AD**. The implication is that the Phoenix will die and resurrect whenever the hell it wants to, more specifically, whenever it is instructed to, and there is nothing that you or I nor anyone else can do about it. As is the usual, I will be sure to show you the paper trail.

Among the birds the **phoenix** is the most wonderful. **When Eve gave all the animals some of the fruit of the tree of knowledge, the phoenix was the only bird that refused to eat thereof, and he was rewarded with eternal life. When he has lived a thousand years**, his body shrinks, and the feathers drop from it, until he is as small as an egg. This is the nucleus of the new bird.

LOTJ Volume 1

The first bread crumb, as you have probably already deduced, is LOTJ. Good old LOTJ. That's an acronym for **'Legends of the Jews'** in case you're new around here. I had read this source years ago but didn't know what to do with a thousand-year reference, hence why it was left on the

cutting room floor. Plaguing me ever since that fateful decision is the question, How in the world did LOTJ get their sources wrong? As it turns out, they didn't. I am prepared to give you a **Medieval** narrative as well, but before I do, don't you just love it when two alternate **Christian** and **Jewish** documents agree? Well, they do in this instance. The timing of the phoenix's arrival changed with the advent of the **Thousand Year Reign**. It expanded from every **500 years** to once in a **Millennium**. But already, I'm getting ahead of myself.

LOTJ has the Phoenix located in **Paradise**. Take a note of that. Jot it down into your notebook. FYI, Paradise is the same location of the **Blessed Land**. It also says that Eve, or **Cha'uaha** as I prefer calling her, offered the fruit of the Tree of Knowledge of Good and Evil to every animal, and that everyone accepted the offer but the Phoenix. Geez, what was this, a banquet? She probably set out the tablecloth and the fine silverware and everything. Did Cha'uaha invite A'dam as the guest of honor? Probably. Stop and think about it, we've uncovered something very profound here. The Phoenix's decisive decision not to sin explains why its ongoing ministry consists of resurrection. In bookmarking the various Reset Events, the phoenix is a co-ruling judge over transgressors, just as the Kingdom Saints are intended to. And as certifiable proof, death cannot hold the Phoenix down. The Phoenix is not a transgressor, and therefore, the natural law of death and decay reverses course whenever it is put down.

And now, for the top of the hour News story. It's the reason as to why I returned to this discussion after taking a two-years leave of absence to poke my head in other places. I have shown you the Jewish source but now it's time to roll out the big guns, that is, the Christian parallel. Most hosts will serve you the best wine first, carting out the one-buck chuck afterwards, but I like to save the best for last. I will warn you though, I'm showing you the entire poem from beginning to end, cutting out none of the fat and sparing no expense. Also, I will refrain from any interruptions on my own end, saving all commentary for the end. I have highlighted the parts that I deem important, but who knows, perhaps you will see things that I have not. Be sure not to hold back.

'**The Phoenix**' is an Old English poem written by an **anonymous author** and is composed of **677 lines**. For the most part, it is a translation and adaptation of the Latin poem, '**De Ave Phoenice**', which is attributed to **Lactantius**. Lactantius was an author and later an advisor to **emperor**



**Constantine I**, guiding his Christian religious policy in its initial stages of development. Perhaps more importantly, the author of the Old English version is thought to be **Cynewulf**, one of the **twelve Old English poets** known by name, and only one of four whose work is known to survive today. He presumably flourished in the **9th century**, with possible dates extending into the **late 8th** and early **10th centuries**, making Cynewulf a vital source for **early Middle-Ages** thinking. His very name is of Anglo-Saxon origin and means ‘**royal, of a king**,’ as well as ‘**wolf**.’ Is he residual evidence to the lion & lamb vs the wolf & lamb as shown in my [The Mandela Effect: Lion and the Lamb](#) paper? The poem that you are about to read (or not read) can be found in the **Exeter Book**. I think that’s enough need-to-know information for this particular outing. Enjoy the journey.



## The Phoenix

I.

I have learned that there is the **best of lands** far from here,  
in eastern places, according to the report of men.  
**This corner of the world cannot be reached by folk-rulers,**  
**many across middle-earth,** for it is withdrawn beyond  
**them**  
**the sin-makers, by the might of the Measurer.** Lovely is  
this whole land,

blessed with joys and with the fairest odors of the earth.  
Unique is that well-watered realm, noble that wright, proud  
and abounding in might, he who established that ground.

**Often there is open the door of heaven's empire and  
revealed**

**to the blessed the bliss of singing.** That is a joyful place,  
the groves green and roomy beneath the heavens.

Neither the rain or the snow can spoil it a bit—  
not the frost's blowing nor the fire's throwing,  
not the hail's tumbling nor the rime's fumbling,  
not the heat of the sun nor the everlocking cold,  
not the warm weather nor winter's shower—  
but that realm endures, prosperous and absolute. (1-20a)

The noble province is blown with blossoms.  
Neither peaks nor steep hills stand there, nor stony cliffs  
hang over the heights, as they do here among us,  
not caves nor clefts nor carvings in the hill-sides,  
rills neither ridges, nor any kind of rough scarps  
but that worthy plain ever burgeons under the skies,  
increases its pleasures. **That bright land is higher**

**than the surrounding earth by twelve fathoms—**  
as is revealed to us by the report of the wise,  
the prophets through the wisdom of the Scriptures—  
than any of these bright mountains that here among us  
hang over the heights under the stars of heaven. (20b-32)

Prosperous is that victory-plain, shining the sunny groves,  
joyful the wooded forests. The flowers never fail,  
the bright blossoms, but the trees ever stand green,  
just as God commanded. **The woods in winter and summer  
are alike, hanging with fruit.** The leaves under the breeze  
are never corrupted, nor does the flame ever harm them—  
**as it was before the change of the world occurred.**

When the majesty of the water, the **sea-flood covered  
all of middle-earth of old,** the **circle of the world**  
so that noble plain, altogether perfect, stood steadfast  
against the heaving way of the rough waves  
blessed, unspoiled, through the mercy of God.

It endures blossoming until the coming of the blaze,  
of the judgment of the Lord, when the death-halls,  
the shadowy coffers of men, become unclosed. (33-49)

There are no hated foes there in that land,  
neither weeping nor pain, no grief-signs at all,  
old age nor misery nor the goading of death,  
neither the life's losing nor the hateful coming,  
no sin nor strife nor sore-wrack's knife,  
not the struggle of poverty nor the want of prosperity,  
not sorrow nor sleep nor the sad grave—  
neither storming snow nor change of weather,  
harsh under the heavens, nor the stern frosts,  
with icicles cold and chilly crashes down upon any. (50-59)

There neither hail nor frost falls to the earth,  
nor windy cloud; no waters tumble down there,  
troubled by the breeze, but there streams of water,  
wondrously intricate, springs forth in wells,  
in fair surgings of flood. The ground is slaked  
with winsome waters from the midst of the woods.  
Then every month from the turves of the earth  
they break forth sea-cold, cross every grove,  
gloriously at times. That is the order of the Lord:  
**that twelve times a year that majestic land  
overflows with the delights of watery floods.** (60-70)

There are groves hanging with blossoms,  
fair fruits which never fade there —  
holy beneath the heavens, treasures of the forest.  
The flowers never fall fallow to the ground there  
from the lovely wood-beams, but there wondrously  
the boughs in the trees are always bearing fruit again—  
at every season the brightest bowers stand  
on the green grassy plain, joyously adorned  
with power of the Holy One. The form of the forest  
is never broken. There a sacred odor abides  
throughout that delightful land. It will never be changed  
ever forever, not before the Wise One who shaped it

at its origin finishes his ancient work. (71-84)

## II.

That wood is watched over by a wondrously fair  
fowl, strong of feathers, which is called the **Phoenix**.  
There that lone-dweller observes that land,  
brave-minded of bearing. **Death shall never harm him**  
**in that desired land**, so long as the world remains.

He must behold the course of the sun  
and come toward God's candle,  
the gem of gladness, eagerly attending it,  
when up comes the most noble of stars  
over the waved sea, gleaming from the east,  
the Father's olden work dazzling with jewels,  
the bright token of God. The stars are hidden,  
departed beneath the waves towards the west,  
obscured in the daybreak and the dark night  
descends dusky. Then the strong-winged bird  
proud in its wandering, in the mountain stream  
under the sky, eagerly makes witness over the water  
when the light of the heavens comes up from the east  
gliding over the broad expanse of the sea. (85-103)

So the noble and beauty-fast bird dwells  
by the welling streams at the fountain-head,  
where he, glory-blessed, bathes himself in that brook  
twelve times before the coming of that beacon  
the sky's candle, and always as often  
from that delightful surging spring  
the sea-cold water preserves him with every bath.  
Afterwards the high-minded bird heaves himself  
onto a lofty tree after his swim-play,  
and from there he can most easily behold  
the journey on the east-ways, when the taper of the skies  
sparkles clearly over the churning waves, the light's beam. (104-  
16a)

These lands are adorned, the world beautified,

after the gem of glory illumines the ground  
over the ocean's course throughout middle-earth,  
the most famous of the stars. At once, as the high sun  
overtops the salty streams, so the pale grey bird  
turns from his tree, bright from the bowers,  
venturing by wing a swift flight on the breeze,  
keening and trilling towards the heavens. (116b-24)

Then the voice of the bird will be so fair, the breast-hold  
so inspired, exultant in many joys—  
wonderfully weaving his bright song with song-craft,  
when the Child of Man, heard under heaven,  
afterwards the High-King, the Craftsman of Glory,  
ever founded the world, the heaven and the earth.  
The sound of that music will be more sweet  
and more fair than all other powers of singing  
and more winsome than every other melody.  
Nor can trumpets or horns exceed its beauty—  
not the strain of harps nor the voice of men  
in any way on earth, not organs, not the strains of melody  
nor the feathers of the swan nor any joyful thing  
that the Lord made to cheer men in this miserable world. (125-  
39)

So he sings and entunes, blissful and joyous  
until the sun is rested in the southern sky.  
Then he falls quiet and pays heed, lifting  
his brave head, wise of thoughts, shaking  
his flight-swift feathers thrice—the bird is silent.  
Always he measures the hours twelve times  
by day and night. So they are ordained  
by this denizen of the grove, so that he  
might brook them there, the field at his favor,  
and enjoy their wealth, their life and their bliss,  
the ornaments of the land until he,  
warden of the wooded copse knows  
one thousand winters of this life. (140-52)

Then the old bird, grey of feathers will be



burdened, aged with years, departing  
the green earth, the joy of fowl, the flowering land,  
and then it seeks out a broad realm of middle-earth,  
where no humans dwell, no yard or homeland.  
There he assumes the rulership foremighty  
over the kindred of the birds, exalted among their kind,  
and for a space abides with them in the wastelands.  
Then, strong in flight, he seeks the west, weighed  
down by winters, to fly there swiftly by wings.  
The birds throng about around their lord.  
Each one wishes to be the thane and servant  
of their famous lord, until they must visit  
the Syrians' land in the greatest band. (153-67a)

There the pure bird hurries away from them  
abruptly, so that he may take hold of a secret refuge  
in a woody bower, a deserted place, hidden  
and concealed from many men. **There he dwells  
and inhabits a tall tree in the forest, fixed by the roots  
under the roof of heaven.** Men call that one the Phoenix  
on the earth, from the name of those birds.  
**He has granted that tree, the Glory-Mighty King,  
the Measurer of Mankind,** as I have heard,  
**which is alone of all lofty trees on the earth-way,  
blossoming with the brightest. Nor can anything bitter  
injure it with evils, but it is shielded always,  
dwelling unscathed, so long as the world stands.** (167b-81)

### III.

When the wind lies still, the weather will be fair and  
the holy gem of the heavens will shine so clear,  
the clouds shall disperse, the raging waters will stand still,  
every storm will be calmed under the skies,  
the warm weather-candle sparkles from the south,  
giving light to the hosts of men on earth,  
then that bird begins to build in the boughs, to prepare a nest.  
There will be a great need that he be allowed to turn hastily  
then

towards life, to assume a younger spirit through the surge of  
mind.

Then the sweetest herbs are gathered from far and near,  
winsome and wooded fruits too, all brought to that bird's  
abode,

every one with a noble scent, the most delightful herbs,  
which the Glory-King, the Father of Every Beginning,  
created across the earth as a blessing for the kindred of men,  
sweet under the skies. (182-99a)

There that bird bears bright ornaments within the tree.  
There the wild fowl builds his house in the wilderness  
over that high tree, lovely and fair, and dwells there  
himself in that sun-filled room, and surrounds himself without,  
body and feather in that leafy shade, on every side  
with blessed scents and the earth's most noble blossoms.

He sits there eager for a journey. When the gem of the skies  
in a summer season, hottest with the sun, shines across the  
shadows

and performs its destiny, surveying the world,  
then the bird's house becomes heated by the glowing sky.

The herbs are warmed, the house of desire steams  
with sweet fragrance, then in flames that bird burns  
through the grip of the fire amid its nest. (199b-215)

The pyre will be kindled. Then the torch engulfs  
the life-dreary house, the fierce one hurries,  
the fallow flame feeds upon it and the Phoenix burns,  
wise with passing years. Then the fire consumes  
the loaned life-house—it shall go traveling,  
the fated soul-hoard, when flesh and bone  
are lighted by the corpse-fire. (216-222a)

Nevertheless the spirit soon comes for him,  
renewed after the appointed time, after those ashes  
begin to lock together after the flame's wrack,  
contracting into a ball. Then the brightest nest  
will be purified, the brave house burned out  
by the pyre—the body will grow cool,

the bone-vessel broken, and the flames die down.

Then in the fire something like an apple  
soon is found in the ashes, and from that grows  
a worm, wonderfully fair, as if led forth  
out of an egg, glorious from the shell.

Then it grows in the shadows, so that it first  
appears like an eagle's chick, a fair bird in the making.

Then further still, it flourishes in delight  
so that it bears something like the form of an old eagle,  
and after that, adorned with feathers such as he was  
at the start, blossoming brightly. (222b-240a)

Then his flesh becomes whole, soon made afresh,  
sundered from his sins—somewhat similarly,  
just as a man brings home the fruits of the earth  
at harvest-time for his sustenance, a joyful meal,  
before the winter comes, in the ripe season,  
lest the rain's shower spoil them under the sky.

There they find a support, the joy of food-taking  
when the frost and snow covers the earth  
with its overwhelming power and winter-weeds.  
From those fruits shall the fortunate weal of men  
soon be led forth through the nature of grain,  
whose pure seeds were sown before.

Then the sun's gleam in the springtime, the sign of life,  
awakens the world's treasures, so that those fruits  
are again born by their own nature, the adornments of the  
earth. (240b-57a)

So the fowl, aged after its years, renewed in youth,  
becomes clothed in flesh. He eats no food at all,  
meat on this earth, except the bit of nectar he tastes,  
which often falls in the midst of the night.

By this means the proud bird feeds his flesh,  
until **he soon seek his own lands, his ancient home.** (257b-  
64)

#### IV.

Then the bird, proud in feathers, will grow amidst the herbs.  
 His spirit will be new and young, full of grace,  
 when he gathers his limb-crafty body from the earth,  
 that which the flame had destroyed before,  
 the remains of the fire, cunningly collected  
 the moldering bones after the pyre's cruel grasp  
 and then he soon brings together bone and cinder,  
 the remains of the pyre, and then that dead corpse  
 is adorned with herbs, fairly ornamented.  
 Then he soon becomes eager to seek his own home.  
 Then he grasps the fire's leavings with his feet,  
 seizing them with his talons, and soon his homeland,  
 his sun-bright abode, he seeks delightfully,  
 that blessed native country. All is renewed,  
 the soul and the feather-home, just as he was at the start,  
 when first God made him in that noble plain, triumph-fast.  
 (265-82a)

**The Phoenix brings his own bones to that place,  
 those that the torch's surging enwrapped before  
 by the pyre in that sheltering stead, and the ashes besides.  
 Then battle-brave he buries all together, bone and cinder,  
 on that island.** He is renewed by the sign of the sun,  
 when the light of the skies, the gladdest of gems,  
 joy of noble stars, up over the spear-waves, gleams from the  
 east. (282b-90)

That fowl is fair of hue from the front  
 flecked with various colors about his breast before.  
 His head is green behind, wondrously varied  
 and blended with purple. Then is his tail fairly  
 colored, some brown, some red, some with black spots,  
 cunningly covered. Those wings are white at the back,  
 and the neck green below and above, and the beak  
 shines like glass or gemstone, his jaws sparkle  
 within and without. The nature of his eye is piercing  
 and much like the hue of a stone, a merry gem  
 when it is set into a golden vessel by the skill of smiths. (290-  
 304)

About its neck, just like a ring of sunlight,  
is set the brightest bracelet of feathers.  
Wonderful is the belly beneath, wondrously fair,  
bright and brilliant. His crest overhead  
is fitted with ornaments over the bird's back.  
His legs are covered with scales, the fallow feet.  
The fowl is absolutely unique in its hue,  
much like the peacock, grown up in joys,  
as the book tells us. He is not slothful  
nor wanton, heavy nor sluggish like some birds,  
which slowly flap their wings through the breeze,  
but he is nimble and quick and so light,  
lovely and delightful, marked out with glory.  
Eternal is that noble who gives his that blessing! (305-19)

Then he seeks to go to the plains, his old home,  
from this native ground. **As the fowl flies, it appears  
to the people, to many men throughout middle-earth,  
then they assemble from the south and the north,  
from east and west, in a band on horseback,**  
they travel far and near in a host of people  
where they behold the gift of the Shaper  
fair in that fowl, just as he established him at the start,  
the Truth-King of Victories, the best of his species,  
more lovely in adornments than the kindred of birds. (320-30)

**Then men marvel across the earth at its beauty and form,  
reveal it in writing, marking it by hand in marble stone,  
the day and the season when it was revealed to the  
multitude,**  
**swift-flighted in adornments.** Then the kindred of birds  
thronged in crowds on every side, flying in from the far-ways,  
praising him in song, glorifying the proud one  
with mighty voices, and so that holy bird is surrounded  
by a ring, flying on the breeze. The Phoenix is in the middle,  
encircled by a throng. The people gaze upon him,  
looking at him in wonder, how that joyous band  
worthies the wild one, one throng after the other,

proclaiming craftily and adoring him for their king,  
the most loved of chiefs, led among delights,  
the noble to his home, until that solitary bird flies away,  
swift of feathers, so that he cannot be followed by them,  
the exultant multitude, when the joy of the many  
seeks his homeland from the ground of this earth. (331-49)

V.

And so the blessed bird after the hour of his death  
soon revisits his olden home, fairest on earth.  
The birds return from that warfarer sad-minded again  
to their homes. Then that noble one is young in his yard.  
God alone knows, the King Almighty, what sex he is:  
whether female or male. None of the kindred of men  
knows that, except the Measurer alone, how those facts  
are wonderful, the lovely and ancient decree of the bird's  
gender.

There the blessed one may enjoy his homeland,  
the welling waters within the wooded glade,  
dwelling upon the plain until a thousand winters have run.  
Then is the end of his life; the pyre will engulf him  
through kindled flame. Yet will it be awakened again  
miraculously and wonderfully back to life. (350-67)

Therefore he never fears drooping death,  
the sore killing blow, because he knows that life  
is always renewed after the flame's wrack,  
the soul after its fall, when it is swiftly restored  
from the ashes through the bird's nature,  
rejuvenated under the sheltering sky.

**He is both his own son and his dear father,**  
and always again heir to the remains of his life.  
The Mighty Origin of Mankind grants him  
that he so wonderfully must become again  
the same that he was before, clothed  
in feathers, though the fire took him. (368-80)

**So every blessed man himself chooses eternal life**



after the painful wrack through dark death,  
so that he may enjoy the gifts of the Lord  
in perpetual bliss after his past days,  
and abide ever after in deeds of glory as reward.

The nature of this bird, much like the chosen  
thanes of Christ in the cities, betokens how  
they held bright joy through the father's help  
in this dangerous time under the heavens,  
and how **they secured the highest profit  
for themselves in that heavenly homeland.** (381-92)

We have learned that the Almighty made man and woman  
through the fullness of his wonder, and **they were  
then established in that best corner of the earth,  
that the children of men call Paradise-plain,**  
where there was no want of prosperity while  
the word of the Eternal, his holy commandment  
would be kept in the newness of their joy.  
There hatred harmed them, the malice of their olden-foe,  
who offered them eat the fruit of the tree, which they  
both ate, with ill counsel over the mercy of God,  
and **they tasted the forbidden apple.** There misery  
became bitter for them after the eating and for their heirs,  
a grievous feast for their sons and daughters. (393-406)

Their busy teeth were terribly punished after their guilt.  
They held the wrath of God, a bitter and baleful sorrow.  
Afterwards their child paid for their sorrow, they who  
accepted that morsel over the word of the Eternal.  
Therefore they must forsake sad-minded the joys of home  
through the spite of the serpent, when it deceived  
closely our forefather in days of old by its guileful heart,  
so that **they sought a dwelling far thence  
in the valley of death, a sorrowful home.  
A better life was hidden from them in shadow,  
and that holy plain was closed up fast by the enemy's  
wiles  
for many winters, until the Glory-King, the Joy of  
Mankind,**

**Comforter of the Weary, and our Only Hope opened it up again for the holy by his coming hither.** (407-23)

VI.

This is most like, as learned men say to us wordfully  
and reveal by writing, the journey of this bird,  
when the aged Phoenix forsakes his home and native seat,  
and is grown old. He departs weary-hearted,  
weighed down by winters, to where he discovers  
a high shelter in the woods, and in that he builds  
with the most noble twigs and herbs a new abode,  
a nest in the grove. There is a great desire in him  
to be allowed, soul-young once again, to take up  
through the blast of fire life after death and be renewed,  
and then seek out his olden home, his sun-bright land  
after the flaming bath. Just so when our forefathers,  
Adam and Eve our ancestors, forsook that beautiful plain,  
the seat of glory, lovely in their tracks, and undertook  
the long journey in the harmer's hand, where the hater,  
the miserable wretch, often did them injury. (424-42)

**Nevertheless there were many, who obeyed the Measurer under the heavens with holy customs,** glorious deeds,  
so that the Lord, Heaven's High-King, became kindly in his  
heart

towards them. **That is the high tree in which the blessed now make their abode, where the olden-foe cannot scathe them a bit with venom, the sign of sin,** in this terrible time.

(443-50)

There a nest is wrought for them against every malice  
by their glorious deeds and the champion of the Lord  
when he gives out alms to the wretched, deprived of glory,  
and invokes the Lord, the Father as a fulcrum,  
and is well employed on forth, and wipes out the iniquities  
of this loaned life, the dark deeds of evil,  
and he holds the law of the Measurer bold in his breast,  
and seeks out his prayers with clean thoughts,

and bends his knee, noble to the earth, and flies  
from every evil, the grim guilts, for terror of God,  
and yearns glad-minded to perform deeds of the most good.  
The shield of God shall be theirs in every journey,  
the Warden of Victories, the Will-Giver of Hosts. (451-65a)

These are the herbs, the fruits of the blossom,  
which the wild fowl gather under the sky from far and wide  
to his dwelling-place, where the Phoenix, fixed in wonder,  
against every malice, constructs his nest.  
So now in that place the champions of the Measurer  
perform his pleasures with mind and might,  
and strive for renown, for which the Eternal Almighty  
wishes to repay them with blessed reward.  
A home shall be established from these herbs for them  
in a city of glory as recompense for their works,  
because they have kept holy precept, hot at their heart,  
welling in their mind, all day and all night,  
and they love the Lord, choosing the light  
and beloved belief over the worldly wealth.  
They have no joyful hope that they will  
live long in this loaned life. (465b-81)

Thus the blessed man earns in courage eternal joy  
and a heavenly home with the High-King,  
until the end of the count of days will come,  
when death, a slaughter-greedy warrior, will seize  
armed with many weapons, the lives of everyone,  
and into the bosom of the earth swiftly send  
the captured souls and loaned life-houses,  
where they will be covered by loam for a long time  
until the coming of the fire. (482-90)

Then many will be led to the moot, the kindred of men—  
the Father of Angels, the Truth-King of Victories,  
the Lord of Armies will hold council and judge them  
with righteousness. Then all men of earth shall all  
experience resurrection, just as the Mighty King  
commanded, the Lord of Angels, with a trumpet's voice

across the broad ground, the Savior of Souls.  
 Through the Lord's power dark death will be ended  
 for the blessed. Nobly they shall turn, thronging in crowds,  
 when this sin-working world shall burn in shame,  
 kindled in the pyre. Everyone shall become fearful  
 in their souls when the fire destroys this loaned land-wealth,  
 the flames consuming all the treasures of earth,  
 appled gold gripped greedily, speedily swallowed  
 the adornments of this world. **Then in that revelatory hour**  
**the fair and joyous symbol of that bird shall come**  
**into the light for all these men, when all that power shall**  
**be raised**  
**from the tombs, gathering up the bones and the body's**  
**limbs**  
**alike, and the spirit of life before the knee of Christ.**  
 Majestically the King from his high throne will shine  
 upon the holy, the beautiful Gem of Glory.  
 It would be well for him to be allowed to be  
 pleasing to God on that sorrowful day. (491-517)

## VII.

There those life-homes, clean of their sins shall go  
 glad-minded, turning their spirits in their bone-vessels,  
 when the burning ascends high to the heavens.  
 Many will be hot, terrifyingly kindled when every one  
 the truthfast and the sinning, soul with the body,  
 from the mouldy grave shall seek the glory of the Lord,  
 terrified. The flames will be in motion, ignited by sin.  
**There those blessed men shall be, after their season of exile,**  
**clothed by their works, their own deeds.**  
 That is what those noble and winsome herbs betoken,  
 that wild fowl among them, his own nest surrounding him  
 without,  
 which is suddenly burned by the fire, scorched under the sun,  
 and himself therein, and then after the flames  
 life is again taken up renewed. So will be any one  
 of the kindred of men clothed in flesh, unique  
 and revived, who works his own will here on earth

so that the mighty Glory-King at the judgment  
shall become merciful unto him. Then the holy souls  
shall sing, the spirits truthfast, heaving up their song,  
the pure and the elect, praising the majesty of the King,  
voice after voice, ascending to glory—  
lovely scented amid their good deeds.

**Then the ghosts of men shall be cleansed,  
brightly purified by the burning flames.** (518-45)

Let none of the sons of men reckon that I render  
with false words this song, or write only in verse-craft.  
Hear the prophecy of the story of Job.  
By the fruit of the soul he was inspired in his breast,  
speaking boldly, worthying in glory, and he spoke these words:  
“I do not reject it with the thoughts of my heart,  
so that in my nest I choose my death-bed, a life-weary man,  
and depart thence abjected upon a lengthy journey,  
covered by loam, miserable of my former deeds,  
in the embrace of earth—and then after death  
through the Lord’s gift, just as the Phoenix bird  
is allowed to possess life again renewed  
after its resurrection, joys with the Lord,  
where that beloved throng praised the loved.  
I cannot wait for the end of this life forever,  
of light and bliss. Though my body must decay  
in its mouldy hall, the pleasure of worms,  
yet the God of Hosts after the season of death  
will release my soul and wake it in glory.  
My hope will never be found wanting in my breast,  
for which I have everlasting delight fixed in the Lord of  
Angels.” (546-69)

Thus the aged man in his elder-days sang wise-minded,  
God’s messenger, about his resurrection into eternal life,  
so that we could understand the more eagerly  
the glory-fixed sign that the bright bird betokens  
by its burning. The remains of its bones, ashes, and cinders,  
he gathers together after the fire-lighting, afterwards  
the bird bears them in his claws to the home of his Lord,

towards the sun. There they dwell after for many winters,  
renewed with blossoms, everything rejuvenated,  
where nothing can menace them with harm in that land.

So now after death through the power of the Lord  
soul fares together with body, fairly ornamented,  
much like the bird in blessedness with noble scents,  
where the lovely and truth-fast sun shines  
**over the multitude in the city of glory.** (570-88)

## VIII.

Then holy Christ, high over its roofs, will shine  
upon the sooth-fast souls. Brilliant birds follow him,  
brightly renewed, exultant in bliss in the gladsome home,  
selected spirits, eternal forever. There evil cannot  
do him injury, the stained fiend with malicious crimes,  
yet there an illuminated host lives forever,  
just as that bird the Phoenix, in the peace of the Lord,  
lovely in glory. The deeds of each one sparkles  
brightly in that blissful home ever in concord,  
before the face of the Eternal Lord, just like the sun.  
There the brightest bracelet, set with wondrous  
precious stones, each one blessed, towering overhead.  
Their heads glisten, covered by majesty.  
The wonderful crown of the Prince graces each one  
of the sooth-fast, light in their life, where that lengthy joy,  
eternal and forever young, will never diminish,  
but they will abide in beauty, arrayed in glory,  
with lovely ornaments, by the Father of Angels. (589-610)

Nor will there be anything in that place to sorrow them  
evil nor poverty nor days of struggle, burning hunger  
nor severe thirst, misery nor old age. The Noble King  
shall grant them every good thing. There the flock of souls  
shall exalt the Savior and shall celebrate the power  
of the Heaven-King, mounting praises to the Measurer.  
The heavenly host shall sing the greatest of songs,  
clear about the holy throne of God, blessing the best  
and joyous Lord, abounding amid the angels,



speaking thus in harmonious voices:

“Peace be to you, true God, and your wisdom-craft,  
and thanks be to you sitting in majesty for these fresh gifts,  
each one good! Great strength and unmatched in power,  
high and holy! The heavens are filled with your fairness,  
Father Almighty, majesty of all majesties, with your glory  
up among the angels and upon the earth at the same time.  
Protect us, Shaper of Beginnings! You are our Father  
Almighty in your heights, the Warden of Heaven!” (611-31)

Thus regale the right-doing, cleansed of their evils,  
in the famous city. They proclaim the kingly majesty,  
singing the praises of the Emperor in the skies,  
the multitude of the truth-fast, for whom alone  
is their honor perpetual forwards without end.  
There was never a start, a beginning of his blessing.  
Though he was conceived in childhood here on earth,  
in the middle-land, yet the bounty of his power,  
holy and high over heaven, remains, a glory unending.  
Though he must suffer the blow of death on the rood tree,  
that terrible torment, by the third day after his body’s fall  
he assumed life again through the help of the Father.  
So the Phoenix signifies, fresh in the fold, the might  
of the God-child, when he rises once more from the ashes  
into the life of lives, equipped with his limbs.  
So the Savior effected us aid, through the parting  
of his life, life without end, so the bird lades  
his two wings with sweet and pleasant herbs,  
with fair earth-fruits, when he becomes incited. (632-54)

Those are the words, just as the books say to us,  
the speech of the sainted, whose heart will be kindled  
to heaven, to the merciful God, into the joy of joys,  
where they bring to their Lord, to their Measurer,  
the wholesome scent of their words and deeds  
as a gift into that famous creation, into that light life.

May their praises to him be enduring through this **world of  
worlds**,

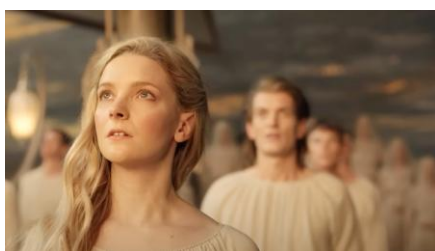
and the fruit of glory, power and honor,

in the lofty kingdom of heaven. He is by rights  
the King of middle-earth and the power majestic,  
wound about with glory in that beautiful city. (655-66)

Serious question, how are you even still functioning after a read like that one? Please send in your response to our advice column for those of us who are growing old and still recovering from the many fall out of our chair war wounds. Where to even begin with the commentary, though? How about at the beginning? I'm game if you are.



The Paradise of the early and late Middle Ages was a physical though unmapped location within our greater realm. I've literally written a book of commentary on [The Hidden Wilderness](#), though I'm thinking of changing its name to a more appropriate Medieval title, like **The Blessed Realm**. The cosmological world of the **Essenes** held to the same view, as shown in [Elysian Fields](#). Only immortal spirits can go there, and that is because YAHUAHA has put great security measures in place, as shown in [The Hidden Wilderness and Paul](#), [The Hidden Wilderness and Satan](#), and probably others. It is the true land of promise which is inaccessible to sinners.



Oh, and did you catch the **middle-earth** reference? I am not ashamed to admit that my **Tolkien** nerd impulses were causing me to perspire. All J.R.R. was doing was to say the Millennial Kingdom Saints were inhabiting Middle-Earth, and I want to go. I've covered this already in [The Undying](#)

[Lands](#), and of course, I am highly suspect that the [Friday XIII](#) episode with The [Knights Templar](#) ties into it. I'll leave those papers in your care. It is up to you to read them for yourself and learn about the [Straight Road](#). When you do, you'll never read or watch Tolkien lore the same way again.



Middle-earth, we are further told, is a large [circular plane](#). That is to say, if you listen closely, you can hear it whispered in the wind: *The Earth is flat*. Have you been plugging your ears up? Perhaps we need to have “the talk.” The Blessed Land is described as being higher than the surrounding plane by something like [twelve fathoms](#). A fathom is an English unit of length, specifically used to measure depth of water, and it is equal to [6 feet](#). There's the [Science Number](#) for you. I take that to mean it is twelve fathoms higher than the highest geological formation rather than sea level, because Noah's Deluge is the context. That ties up with my own observations in [Serpent Seed: Noah's Vineyard](#), wherein [Noah](#) planted [grapes](#) from Paradise after the floodwaters washed it down to the soggy earth.



A couple of years ago, I set out to chronicle [C.S. Lewis](#)' in-depth knowledge of the Middle Ages in [The Narnia Reset](#), all of which seems to parallel my own MK research, which it does, but here is a point that I

haven't gotten to yet. Lewis described **Narnia** in nearly the exact same manner as The Phoenix does The Blessed Land. **Aslan's Country** doubles for Paradise in his version. It is described as a heavenly realm which towers over the material world, and which can only be reached by forsaking all known maps and crossing the sea. Lewis places the country in the east at the sun's rising, whereas Tolkien prefers the west, towards the sun setting, and I'm more suspect of the north, beyond the circuit of the sun and the moon.



The way in which the poet describes the death and resurrection of the Phoenix is truly breathtaking—if not scandalous. I recently updated [The Resurrection, the Seventy, and Rome](#) with a dozen or so lines from this very poem because some of you may recall the controversy that I began to pick up on. According to various texts, the resurrection of the dead is spiritual rather than merely physical. I'm inferring to the idea that the resurrected left their bones behind.

Do me a favor and read lines **282-290** again and then tell me that's not the case. It is only after the Phoenix resurrects from the dead that he or she collects his or her bones and ashes and then buries them. The Phoenix is living proof of a cyclical resurrection and not even the bird is concerned with his or her former frame. I say 'he' or 'she' because the poet admits that nobody, none but YAHUAHA, knows whether it's a boy or a girl, which is why I was playing around with the pronouns. A hint is given to us in LOTJ, and it's a girl.

The resurrection evidence doesn't end there. Jump ahead another couple hundred lines to **509-513**. It will require flipping back in these pages. Be sure to return here. We have already read the passage where the bird rises up out of the dish only to collect his bones and ashes and bury them. Well



now, it appears as though the resurrected saints are doing the same. You will tell me they are arising from their tombs, thereby canceling out my point. Yes, but pay attention to the fine print. After they are raised from the tombs, it says they will gather up the bones. Normally, I wouldn't look twice at a statement like that. The overarching narrative of this poem, however, is the Phoenix, and his or her resurrected spirit body does the same. Even a snake sheds its skin. Perhaps our Controllers aren't lying to us after all, and some of the bones of the resurrected saints really have been discovered.



Starting with line [320](#), we come to learn that the Phoenix will be observed by men all across Middle-Earth. I get asked that question frequently. Who will see the Phoenix and how will we know? I am learning like the rest of you, and up until this moment, I didn't have an answer to give, but now *we* do. By the sound of it, many men will assemble from the south and the north, from the east and the west of Middle-Earth, traveling from afar just to see it and behold with their own eyes. When that happens, men will marvel. Its wonder will be jotted down in writing and carved into marble stone. Is that what happened with [Napoleon](#) and [Alexander I](#) in [1812](#)? Is that why the little French Emperor journeyed to Egypt? It sure wasn't to build the Great Pyramids, as is the conspiracy. Really, can you all just drop it already and confess to the evidence that Shath (Seth) and Sham (Shem) built them? I showed you why that was in [Tea Tephi, the Stone of Scone, and the People of the Covenant](#). Otherwise, I can only guess why he went there, as the books have mostly been cooked regarding the Phoenix's cyclical returns, though we do have residue. Did he go there to

dig Egypt out of the sand due to the curse bestowed upon it? Egypt failed to keep Sukkoth, you know.



The Phoenix makes it clear throughout that only the pious, the righteous, and those who followed the holy customs will be admitted entrance to the Blessed Land. If you disagree, then you haven't read the poem. That entire worldview lines up with the Bible anyways. Again, if you disagree, then I'll go out on a limb here and say you haven't read that book either. What has been shown in [The Hidden Wilderness and Satan](#) agrees with The Phoenix. Those who enter Paradise are clothed by their works.

There are still a few other observations worth noting. After A'dam and Cha'uaha transgressed the command, they were exiled into the **valley of death**, aka Middle-Earth. That lines up with my own conclusions in [The Hidden Wilderness and the Moon Map](#). By all indications, the mortal realm *is* the **outer darkness**, which leads me into my next point.

So now after death through the power of the Lord  
soul fares together with body, fairly ornamented,  
much like the bird in blessedness with noble scents,  
where the lovely and truth-fast sun shines  
**over the multitude in the city of glory.**

The Phoenix 555-588

Pay attention to the 'city of glory.' What do you suppose that is a reference to? It's in the Blessed Land, which is to say, it's on the Earth. The Phoenix resides there. Before commenting further, here is a second reference.



May their praises to him be enduring through this **world of worlds**,

and the fruit of glory, power and honor,  
in the lofty kingdom of heaven. **He is by rights the King of middle-earth and the power majestic, wound about with glory in that beautiful city.**

The Phoenix 662-666

The last line lands on **666**, yikes. Well, there are **677** lines in total and one of them had to land on the naughty number. In two of my papers, [The 144,000 Were Women](#) and [The Hidden Wilderness and Paul](#), I showed textual evidence for **New Yerushalayim** having already descended, and that it was presently resting comfortably upon the Earth. A lot of mockers and eye-rollers came my way over that textual observation, but now you have just been given your next witness, and they are all three **Medieval**. At the time that The Phoenix was written, presumed in the **late 8<sup>th</sup> or 9<sup>th</sup> century**, the city had already come down. Why it is hidden from us now is explained in the [Introduction](#) to the Hidden Wilderness. I'm not going to repeat the answer here. You will have to read it for yourself.]